



51. Kathopanishat
Kṛshṇa Yajur Vedēeya
Mahā Vedāntopanishat

Harih Omn

Saha nāv avatu |
Saha now bhunaktu |
Saha veeryam karavāvahai |
Tejasvināvadheetam astu |
Mā vidviṣāvahai ||

Omn śāntih śāntih śāntih

Prathamā vallee

1. Om uśan ha vai
Vṛjaśravasah sarva-vedasan dadow
Tasya ha Nachiketā nāma putra āsa ||
2. Tamn ha kumāramn santamn
dakshīṇāsu neeyamānā
śraddh-āviveśa so'manyata ||
3. Peetodakā jagdha tṛṇā
Dugdha dohā nirindriyā |
Ānanda nāma te lokās
Tān sa gacchata tā dadat ||
4. Sa hovācha pitaramn tāta
Kasmai māmn dāsyateeti |
Dviteeyamn tṛteeyamn tamn hovācha
Mṛtyave tvā dadāmeeti ||
5. Bahoonaṁ emi prathamō
Bahoonaṁ emi madhyamah |
Kimn svid Yamasya kartavyamn
Yan mayādya karishyati ||
6. Anupaśya yathā poorve
Pratipaśya tathāpare |
Sasyam iva martyah pachyate



51. Katha Upanishat
A Major Vedānta Upanishat
From Krishna Yajur Veda

Hail Hari

May He protect us both,
May He guide us both,
May we both strive hard,
May our study be invigorating,
May we never hate each other.

Omn Peace Peace Peace

The First Branch

1. Desirous of heaven,
Vṛjasravas was giving away all his
possessions in a ritual he was
performing.
He had a son named Nachiketa.
2. Watching the ritual,
Nachiketa, who was still a boy,
Became faithful and wondered within
himself:
3. What kind of heaven known as the
blissful world would a man gain,
If he sacrificed old and barren cows?
4. Nachiketa said:
O Father, to whom would you give me?
He asked him a second and a third time.
Thereupon the father said: unto Death.
5. I may be the best or the middling
Among many of my father's offerings,
What is it my father would gain
By offering me today to Death?
6. Think of all those that have gone
before,
And of all those that will go henceforth,

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Sasyam iva jayate punah ||

Like corn a man ripens and falls,
And like corn a man springs up again.

7. Vaiṣṇavarah praviṣaty-
Atithir Brāhmaṇo gṛhān |
Tasya tōn śāntim kurvanti
Hara vaivasvatodakam ||

7. The attendants of Yama, the God of
Death, said to themselves:
For a Brahman to enter a house as a guest
Is as Vaiṣṇavara, the fire, entering the
house.
O Vaivasvata, bring us some water
That would pacify the Brahman guest.

8. Āṣā prateekshe sangatam soonptam
Cheshṭa poorte putra pašoonś cha
sarvaṇ
Etad vṛṅkte purushasyāpa medhaso
Yasyānaśnan vasati brāhmaṇo gṛhe ||

8. For a Brahman to dwell in the house
Without proper reception and feeding,
Would mean to the householder
The loss of all his possessions,
The rewards of all his sacred and secular
acts, his sons and all his cattle.

9. Tisro rātreer yād avatseer gṛhe
Me'naśnan brahman atithir namasyah |
Namas te'stu brahman svasti me'stu
Tasmāt prati treen varān vṛṅeesva ||

9. Yama, the God of Death said:
O Brahman, O Venerable Guest,
Salutations to you and welfare to me.
You have spent three nights in my house
Without eating and drinking,
Ask of me, therefore, three boons,
One for each day.

10. Śānta sankalpah sumanā yathā syād
Veeta-manyur Gowtamo mābhi Mṛtyo |
Tvat praspṣṭam mābhivadet prateeta
Etat trayānām prathamam varam
vṛṅe ||

10. Nachiketa said:
O Yama, as the first of the three boons,
I choose that Gowtama, my father,
Be peaceful, kind, and well-disposed,
And he may recognize me
and welcome me when I shall have been
dismissed by you.

11. Yathā purastāt bhavitā prateeta
Ouddālakir Āruṅir mat praspṣṭah |
Sukham rātreeś śayitā veetamanyus
tvam
Dadṣivān Mṛtyu mukhāt pramuktam ||

11. Yama said:
O Nachiketa, surely by my grace,
That Uddālaka Aruni, your father,
Will recognize you and love you as
heretofore.
Seeing you alive again,
He would sleep in great comfort.

12. Svarge loke na bhayam kiñ cha
nāsti
Na tatra tvam na jarayā bibheti |
Ubhe'teertvā āśanāya pipāse
Śokātigo modate svarga loke ||

12. Nachiketa said:
In heaven there is no fear at all,
Nor death, nor quivering from old age.
Free from thirst and hunger,
Far away from sorrow,
All rejoice in heaven.

13. Sa tvam agnim svargyam adhyeshi
Mptyo
Prabroohi tam šraddhadhānāya
mahyam |
Svarga loka amptatvam bhajanta
Etat dviteeyena varamn vṛṇe vareṇa ||

13. O Yama, you know that ritual,
Which leads us to heaven and
immortality.
Teach me that ritual as my second boon,
For I am full of faith and zeal.

14. Pra te braveemi tad u me nibodha
Svargyam agnin Nachiketah prajānan |
Ananta lokāptim atho pratishtham
Viddhi tvam etan nihitam guhāyam ||

14. Yama said:
Learn from me, O Nachiketa,
I shall teach you that fire ritual,
Which leads the performers to heaven.
Know that it is the attainment of the
endless worlds, that are lodged in the
secret cave.

15. Lokādim agnim tam uvācha tasmai
Yā ishṭah kā yavateer yathā vā |
Sa chāpi tat pratyā vadat yathoktam
Athāsya Mptyuh punar evāha tushṭah ||

15. Then Yama taught him the fire
ritual,
The beginning of the worlds,
The number of bricks and the
construction of the altar.
Nachiketa repeated it all as it had been
told.
Yama, being pleased with him said
again:

16. Tam abaveet preeyamāṇo mahatmā
Varamn tavehādyā dadāmi bhooyah |
Tavaiva nāmna bhavitāyam agnih
Spnkhamn chemam aneka roopamn
gphāṇa ||

16. Being pleased, O Great Self,
I grant you another boon.
The fire ritual shall henceforth be known
As Nachiketa fire ritual.
Take also this chain of many forms.

17. Triṇāchiketas tribhir etya sandhimn
Trikarma-kṛt tarati janma mptyoo |
Brahma jajñamn devam eedyam viditvā
Nichāyye'māmn vāntim atyantam eti ||

17. Whoever lights up the three
Nachiketa fires
And makes the three sacrifices,
And whoever performs the three duties,
Overcomes birth and death.
Knowing that all this comes from
Brahman, the God, the Adorable Lord,
One attains perfect peace.

18. Triṇāchikteas trayam etad viditvā
Yā evamn vidvānś chinute Nachiketam |
Mptyu paśān puratah praṇodya
Śokātigo modate svarge loka ||

18. Whoever knows the three
Nachiketa fires,
And knowing kindles the three fires,
Throwing off the chains of death,
Rejoices in heaven beyond
the reach of grief.

19. Esha te'gnir Nachiketah svargyo

19. This is your fire, O Nachiketa,
That leads to heaven,

Yam avr̥ṇeetāḥ dviteeyena vareṇa |
Etam agnimm tavaiva pravakshyanti
janāsas
Ṭṛteeyam varam Nachiketo
vr̥ṇeeshva ||

20. Yeyam prete vichikitsā manushye'
steety eke nāyam asteeti chaikē |
Etat vidyām anuśishṭas tvayāhamn
Varāṇām esha varas ṭṛteeyah ||

21. Devair atrāpi vichikitsitam purā
Na hi suvijñeyam aṇur esha dharmah |
Anyam varam Nachiketo vr̥ṇeeshva
Mā moparotseer ati mā spjainam ||

22. Devair atrāpi vichikitsitam kila
Tvañ cha Mṛtyo yan na suvijñeyam
āttha |
Vaktā chāsya tvāḍṛg anyo na labhyah
Nānyo varas tulya etasya kaśchit ||

23. Śatāyusha putra powtrān vr̥ṇeeshva
Bahoon pašoon hasti hiraṇyam aśvān |
Bhoomer mahad āyatanam vr̥ṇeeshva
Svayañ cha jeeva śarado yāvad icchasi ||

24. Etad tulyam yadī manyase varam
vr̥ṇeeshva vittam chira jeevikañ cha |
Mahā bhoomow Nachiketas tvam edhi
Kāmanāmn tvā kāma bhājamn karomi
||

25. Ye ye kāma durlabhā martya loke
Sarvān kāmañś chandatah
prarthayasva |
Imā ramāḥ sarathāḥ satooryāḥ
Na heedṛṣā lambhaneeyā manushyaih |

This is your second gift,
All men will call it the Nāchiketa Fire.
Choose now your third boon.

20. Nachiketa said:
There is a doubt regarding this.
Some say that a man continues to exist
after death,
Others say that he does not.
I should like to be taught by you.
Clear this doubt as my third boon.

21. Yama said:
Even the gods are not clear on this point,
Subtle indeed is this point,
Hard indeed it is to grasp,
Choose another boon, O Nachiketa,
Do not press me for this boon.

22. Nachiketa said:
Hard, you say, is this to comprehend,
When even the gods also do not know
this point,
O Yama, where can I meet a teacher of
your rank?
What other boon compares with this?

23. Yama said:
Ask for sons and grandsons,
Who shall live a hundred years,
Ask for cattle, elephants, horses, and
gold,
Ask for a great abode on earth,
And ask to live as long as you desire.
24. Choose anything that is equal to that,
Choose wealth, choose long life,
Choose an empire, O Nachiketa,
I shall make you an enjoyer of your
dreams.

25. Choose pleasures beyond human
reach,
Choose to be served by fair maidens,
With their chariots and their orchestra,
But do not ask what lies beyond death.

Ábhir mat prattoḅbhih parichorayasva
Nachiketo maraṇamn mānuprōksheeh ||

26. Švobhāvā martyasya yad antakaitat
Sarvendriyāṇāmn jarayanti tejah |
Api sarvamn jeevitam alpam eva
Tavaiva vāḥas tava nṛtya geete ||

27. Na vittena tarpaṇeeyo manushyah
Lapsyāmahe vittam adrōkshma chet tvā
|
Jeevishyāmo yāvad eeśishyasi
Varas tu me varaṇeeya sa eva ||

28. Ajeeryatām amṛtānām upetya
Jeeryan martyah kvadasthah prajānan |
Abhidhyāyan varṇa rati pramodān
Atideerghe jeevite ko rameta ||

29. Yasminn idamn vichikitsanti Mṛtyo
Yat sāmparāye mahati broohi nas tat |
Yo'yamn varo gooḍham anupravishṭo
Nānyamn tasmān Nachiketa vṛṇeete ||

Dviteeya Vallee

1. Anyach ḅhreyo anyad utaiva preyaste
Ubhe nānārthe purushamn sineetaḥ |
Tayoh śreya ādadānasya sādhu bhavati
Heeyate'rthād ya u preyo vṛṇeete ||

2. Śreyaś cha preyaś cha manushyam
Étas tow sampareetya vivinakti dheerah |
Śreyo hi dheero'bhipeyaso vṛṇeete
Preyo mando yoga kshemād vṛṇeete ||

3. Sa tvamn priyān priya roopāñś cha
kāmaṇ

26. Nachiketa said:
But these are things, O Yama, that do not
last long,
The sensual pleasures wear away the
organs, and make life short and
dispirited,
Keep chariots, dances, and music
all for yourself.

27. Who will be happy with wealth?
Will wealth follow us when we face
death?
Will we live for more than you ordain us
to? I cannot ask for any other boon.

28. What man subject to death and
decay,
Getting the chance to become immortal,
Would delight in a long life,
Thinking of sensual pleasures?

29. O Yama: Clear this doubt,
Whether there is a great Hereafter or not,
For Nachiketa would not consider
anything as mysterious as this.

The Second Branch

1. Yama said:
The good is one thing, the pleasant
another,
Both bind the soul in different ways;
It is better to follow the good and attain
sanctity than to follow the pleasant and
miss the end.

2. When a man has a choice
Between the good and pleasant,
The wise prefer the good,
But the fools choose the pleasant
Through greed and avarice.

3. O Nachiketa, after pondering
over the pleasant,

Abhidhyāyan Nachiketo tyasrōksheeh |
Naitāmn spnkamn vittamayeem avāpto
Yasyāmn majjanti bhāvo manushyāh ||

You have let them go;
Tangled in the noose of wealth
Many fools have lost their heads.

4. Dooram ete vipareete vishoochee
Avidyā yā cha vidyeti jñāta |
Vidyābheepsinamn Nachiketasam
manyē
Na tvā kāma bahavo loloupantah ||

4. Divergent and apart are these two,
Ignorance and what is known
as knowledge;
O Nachiketa, I think you are
for knowledge,
For even countless desires did not
tempt you away.

5. Avidyāyam antare vartamānāh
Svayamn dheerāh paṇḍitamn
manyamānāh |
Dandramyamānāh pariyanti moodhā
Andhenaiva neeyamānā yathāndhāh ||

5. Dwelling in the midst of ignorance,
Wise in their own estimation,
Bragging of their wisdom,
Treading on a tortuous path,
These fools go round and round
Like blind men led by the blind.

6. Na sāmparāyah pratibhāti bālamn
Pramādyantamn vitta mohena moodham
|
Ayam loko nāsti para iti mānee
Punar vaśam apadyate me ||

6. To these fools, lost
in the delusion of wealth,
There is no hereafter nor any other
world,
And this world alone is real;
They come again and again under
my sway.

7. Śravaṇāyāpi bahubhir yo na labhyah
Śṛṇvanto’pi bahavo yamn na vidyuh |
Āścharyo vaktā kuśalo’sya labdhā
Āścharo jñāta kuśalānuśishṭah ||

7. Many do not hear of the Self;
Some hear but do not comprehend Him;
Marvelous is he who comprehends,
and expounds the Self;
Marvelous is he who comprehends the
Self when taught by an able teacher.

8. Na nareṇavareṇa proktā esha
Suvijñeyo bahudhā chintyamānah |
Ananya prokte gatir atra nāsty-
Aṇeyān hy-atarkyam anupramāṇat ||

8. The Self is not well-comprehended
When taught by an inferior teacher,
Who thinks of the Self as manifold;
There is no end to such a discussion
Until one is taught that
The Self indeed is smaller than the
smallest.

9. Naishā tarkenā matir āpaneyā
Proktānyenaiva sujñānāya preshṭha |
Yam tvam āpah satya dhṛtir batāsi
Tvādpn no bhooyān Nachiketah
prashṭa ||

9. This is not understood by logic;
It is known only through proper teaching;
Blessed indeed are you, O Nachiketa,
For you are steadfast in truth;
May we always have an inquirer like
you.

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10. Janāmy-aham śevadhir ity-anityam
Na hi adhruvaih prāpyate hi dhruvam
tat |
Tato mayā Nachiketaś chito'gnir
Anityair dravyaih prāptavān asmi
nityam ||

10. Knowing that the eternal is not
attained
Through the pursuit of transient
pleasures,
I myself sacrifice the transient pleasures
In the Nāchiketa fire and attain the
eternal.

11. Kāmasyāptim jagatah
pratishṭham
Kratō anantyaṃ abhayasya pāram |
Stoma mahad urugāyam pratishṭham
Dṛṣṭvā dṛṣṭvā dheero Nachiketo'
tyasrākṣheh ||

11. The fulfillment of desires
Which is the foundation of this world,
The shore of fearlessness
Attained through endless rituals,
The foundation of all magical powers,
All these are within your reach,
But O Nachiketa, seeing and seeing,
And being wise, you have rejected
them all.

12. Tamn durdarśamṃ goḍham
anupraviṣṭam
Guhāhitamṃ gahvareṣṭamṃ purāṇam |
Adhyātma yogādhi-gamena devamṃ
matvā dheero harsha śokow jahāti ||

12. Through meditation,
The wise see deep within their hearts,
The Ancient Self, the God,
Who is hard to be comprehended,
And pass beyond sorrow and joy.

13. Etach ṅhrutvā samparigṛhṇya martyah
Pravṛṣhya dharmyam aṇum etam apya |
Sa modate modaneeyamṃ hi labdhvā
Vivṛtamṃ sadma Nachiketasam manye ||

13. Hearing about Him,
comprehending Him well,
The mortal, seizing the subtle essence of
all, rejoices at the very cause of rejoicing.
O Nachiketa, I think the gates of joy
are open to you.

14. Anyatra dharmād anyatrādharmād
Anyatrasmāt kṛtākṛtāt |
Anyatra bahootach cha bhavyach cha
Yat tat paśyati tad vada ||

14. Nachiketa said: O Yama, tell me
Which is neither the truth nor the
untruth?
Which is neither the cause nor the effect?
Which is neither the past nor the future?

15. Sarve vedā yat padam āmananti
Tapānsi sarvāṇi cha yad vadanti |
Yad icchānto brahmacharyamṃ charanti
Tat te padamṃ sangraheṇa braveemi ||
Om ity-etaṭ ||

15. Yama said: That is Om,
Of which goal the Vedas speak of,
For which goal men perform penance,
Desiring which men observe continence.
About that I shall speak briefly.

16. Etadd hi evāksharamṃ Brahma
Etadd hi evāksharamṃ param |
Etadd hi evāksharamṃ jñātvā

16. That syllable indeed is Brahman,
That syllable is the Supreme,
Whoever knows that syllable

Yo yad icçhati tasya tat ||

Attains all that he desires.

17. Etad ālambanam śreshtham
Etad ālambanam param |
Etad ālambanam jñātvā
Brahma loke maheeyate ||

17. That is the best support,
That is the supreme support,
Whoever knows that support
Is adored in the world of Brahmaa.

18. Na jāyate mriyate vā vipāśchin
Nāyamn kutaśchin na
bahoova kaśchit |
Ajo nityah śāśvato'yamn purāṇo
Na hanyate hanyamāne śareere ||

18. The Self is unborn
and undecaying at any time,
He springs from none
and nothing springs from Him;
He is ancient, unborn, eternal,
everlasting,
And not killed when the body is
destroyed.

19. Hantaḥ chen manyate hantum
Hataś chen manyate hatam |
Ubhow tow vijāneeto
Nāyamn hanti na hanyate ||

19. If the killer thinks that he kills,
If the killed thinks that he is killed,
Neither of these two know the truth,
For the Self neither kills nor is killed.

20. Aṅor aṅeeyān mahato maheeyān
Ātmasya jantor nihito guhāyam |
Tam akratuh paśyati veeta-śoko
Dhātu prasādān mahimānam ātmanah
||

20. Smaller than the smallest
and greater than the greatest,
The Self dwells in the hearts of all
beings,
The man of no action, freed from sorrow
Being tranquil in his mind and senses,
beholds the Self, the Majestic Lord.

21. Āseeno dooramn vrajati
Śayano yāti sarvatah |
Kas tamn madāmadam devamn
Mad anyo jñātum arhasi ||

21. Though sitting still He travels far,
Though lying down He is everywhere,
Who but myself can know that God,
Who rejoices and rejoices not.

22. Aśareeramn śareereshu
Anavastheshv avasthitam |
Mahāntamn Vibhum ātmānamn
Matvā dheero no śochati ||

22. Bodiless is He among the bodies,
Permanent is He among
the impermanent,
Seeing the Great Self, the Omnipresent,
The wise grieve no more.

23. Nāyam ātmā pravachanena labhyo
Na medhayā na bahoonā śrutena |
Yam evaisha vṛṇute tena labhyas
Tasyaisha ātmā vivṛṇute tanoomn
svām ||

23. The Self is not revealed
by Scriptures,
Nor by intellect, nor by much learning,
He is gained by him, whom He chooses,
To him, He reveals his true nature.

24. Nāvīrato duścharitān
Nāśānto nāsamāhitah |

24. Not until one desists from evil,
Not until one subdues his senses,

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Nāṣānta mānaso vāpi
Prajñānenainam apnuyat ||

Not until one becomes serene in his
mind,
Can he comprehend the Self by
his awareness.

25. Yasya Brahma cha kshatramn cha
Ubhe bhavata odanah |
Mṛtyur yasyopasechanamn
Ka ittha veda śātra sah ||

25. To whom both the knowledge and
the strength become food,
To whom death itself is a condiment,
To that man is the truth known,
Where the Self really is.

Tṛteeya Vallee

The Third Branch

1. Rtamn pibantow sukṛtasya loke
guhāmn
Pravishṭow parame parārdhe |
Ḍhayaṁ tapow Brahmavido vadanti
Pañchāgnayo ye cha triṇāchiketāh ||

1. Two selves, lodged in the secret cave,
the supreme seat,
Drink the essence of action in the world
of good deeds;
The knowers of Brahman, as also those,
Who maintain the five fires, and those
Who light up the triple Nāchiketa fire,
Describe them as light and shade.

2. Yah setur eejānānam
Aksharamn Brahma yat param |
Abhayamn titeershātāmn pōramn
Nāchiketamn śakemahi ||

2. May we seek that Nāchiketa fire,
The bridge for the sacrificers
And the Imperishable Brahman,
For those who wish to cross over to the
fearless shore.

3. Ātmānamn rathinamn viddhi
Śareeramn ratham eva tu |
Buddhis tu sāradhimn viddhi
Manah pragraham eva cha ||

3. Know the Self as the rider,
And the body as the chariot,
Know the intellect as the charioteer,
And the mind as the reins.

4. Indriyāṇi hayān āhur
Vishayāns teshu gocharān |
Ātmendriya mano yuktamn
Bhoktety-āhur maneeshiṇah ||

4. The senses, they say, are the horses,
The objects they seek are the roads,
The Self, they say, is the enjoyer,
Linked with the body, mind, and senses.

5. Yas tv-avijñānavān bhavati
Yuktena manasā sadā |
Tasyendriyāṇy-avaśyāni
Dushṭāśvā iva sārathēh ||

5. When a man is fickle-minded,
Without the right intellect,
Uncontrollable are his senses,
Like unruly horses of a charioteer.

6. Yas tu vijñānavān bhavati
Yuktena manasā sadā |
Tasyendriyāṇi vaśyāni
Sadāśvā iva sārathēh ||

6. If a man has right understanding,
And his mind is steady,
Then his senses remain under his control
Like good horses of a charioteer.

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7. Yas tv-avijñānavān bhavati
Amanaskah sadā śuchih |
Na sa tat padam āpnoti
Sansāramn chādḥigacṣhati ||

7. When a man lacks proper
understanding,
His mind remains ever impure,
He never reaches the goal
And he returns back to birth.

8. Yas tu vijñānavān bhavati
Samanaskah sadā śuchih |
Sa tu tat padam āpnoti
Yasmāt bhooyo na jāyate ||

8. But when a man has
proper understanding,
His mind becomes pure and serene,
He reaches his goal
And never returns back.

9. Vijñāna sārathir yas tu
Manah pragrahavān narah |
So'dhvanah param āpnoti
Tad Viśṇoh paramam padam ||

9. When pure intellect is the charioteer,
And pure mind is the reins,
He reaches that goal,
Which is all-pervading and everlasting.

10. Indriyebhyah parā hy-arthā
Arthebhyaś cha param manah |
Manasaś cha parā buddhir
Buddher ātmā mahān parah ||

10. The sensations are greater
than the senses,
The mind is greater than the sensations,
The intellect is greater than the mind,
Greater than the intellect is the great self.

11. Mahatah param avyaktam
Avyaktat purushah parah |
Purushān na param kiñchit
Sā kashṭhā sā parā gatih ||

11. Greater than the great self is the
Unmanifest,
Greater than the Unmanifest is the
Person,
There is nothing greater than the Person,
That is the summit, and that is the
Supreme Goal.

12. Esha sarveshu bhooteshu
Goḍho'tmā na prakāśate |
Dṛśyate tvagryayā buddhya
Sookshmayā sookshma darśibhih ||

12. The Supreme Self,
hiding in the hearts of all beings,
Is not revealed to all,
But seen only by those keen on intellect
And single-pointed in vision.

13. Yacched vāñ manasee prajñas
Tad yacchej jñāna ātmani |
Jñānam ātmani mahati niyacched
Tad yacchech chātma ātmani ||

13. The wise should place
the speech in the mind,
The mind in the intelligent Self,
The intelligent self in the great self,
And the great self in the Tranquil Self.

14. Uttiṣṭhata jāgrata
Prāpya varān nibhodata |
Kshurasya dhārā niṣīta duratyayā
Durgam pathas tat kavayo vadanti ||

14. Arise! Awake! Understand!
Having obtained the boons.
Narrow is the path, so the seers say,
Narrower than the edge of a razor,

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15. Aṣābdam asparśyam aroopam
avyayam
Tathā arasam nityam agandhavach
cha yat |
Anādy-anantam mahatah param
dhruvam
Nichāyā tam Mptyu mukhat
pramuchyate ||

16. Nāchiketam upākhyānam
Mptyu proktam sanātanam |
Uktvā śrutvā cha medhāvee
Brahma loke maheeyate ||

17. Ya imam paramam guhyam
Śrāvayed Brahma samnsadi |
Prayatah śrāddha kāle vā
Tad anantya kalpate ||
Tad anantya kalpate ||

Chaturthee Vallee

1. Parāñchi khāni vyatṛṇat
svayambhoos
Tasmāt parān paśyati nāntarātman |
Kaś chid dheerah pratyag ātmānam
aikshad
Āvṛtta chakshur amptatvam icchan ||

2. Parācha kāmaṇ anuyanti bālās
Te mptyor yanti vitatasya pāśam |
Atha dheerā amptatvam viditvā
Dhruvam adhruveshv-īha na
prārthayante ||

3. Yena roopam rasam gandham
śabdān sparśāñś cha maithunam |
Etenaiva vijānāti kim atra
Pariśishyate etad vai tat ||

Difficult indeed is it to cross over.

15. Without sound, without form,
Without touch, without smell,
and without taste,
Without beginning and without end,
Greater than the manifest
and the Unmanifest,
Is the Imperishable Self fixed in eternity.
Realizing Him, a man is freed
from the jaws of death.

16. A wise man who tells or hears
The ancient story of Nachiketa
as told by Yama,
Attains greatness in the world of
Brahmaa.

17. Whoever recites this story in an
assembly of scholars,
Or devoutly at the funeral service,
Prepares himself for life in eternity,
Prepares himself for life in eternity.

The Fourth Branch

1. The Self-existent made the senses
go outward
And not to within where the Self exists;
Wishing for life in eternity,
Some wise men, however, looked inside,
And saw the Self within.

2. The ignorant crave for
outward pleasures,
And fall into the snare
of the widespread death;
The wise ignore the transient
And seek life in eternity.

3. By Whom a man sees, tastes, and
smells,
By Whom a man hears, touches, and
enjoys,
By Whom a man knows and thinks,
That indeed is the Supreme Self.

4. Svapnāntamṇ jāgaritāntamṇ
Chobow ye nānupaśyati |
Mahāntamṇ vibhum ātmānam
Matvā dheero na śochati ||

4. Knowing the Great Lord, The Self,
By Whom are experienced
Both the waking and the dream states,
The wise grieve no more.

5. Ya imamṇ madhvadamṇ veda
Ātmānamṇ jeevam antikāt |
Eeśānamṇ bhoota bhavyasya
Na tato vijugupsate ||
Etad vai tat ||

5. Whoever knows the individual self,
The eater of the fruit of action,
As the Supreme Self,
The Lord of the past and future,
Goes beyond fear,
For he is verily That.

6. Yah poorvamṇ tapaso jātam
Adbhyah poorvam ajāyata |
Guhāmn praviśya tishthantamṇ
Yo bhootebhir vyapaśyata ||
Etad vai tat ||

6. He, Who was born first of meditation,
Even before the water was born,
Enters every heart and lives
among the elements,
He is verily That.

7. Yā prāṇena sambhavaty-
Aditir devatāmāyee |
Guhāmn praviśya tishthanti
Ya bhootebhir vyajāyata ||
Etad vai tat ||

7. She, Who arises with vital force,
Aditi, the mother of all gods,
Enters every heart and lives
among the elements,
This is verily That.

8. Araṇyor nihito jātavedā
Garbha iva subhṛto garbhiṇeebhih |
Dive diva eedyo jāgrovadbhir
Havishmadbhir manushyebhir agnih ||
Etad vai tat ||

8. This Agni, the omniscient,
Hidden in the fire-sticks like
a child in the womb,
Worshipped by men day after day
with oblations,
This is verily That.

9. Yataś chodeti sooryo
Astamṇ yatra cha gaççhati |
Tamṇ devāh sarve'rpitā
Tad u natyeti kaś chana ||
Etad vai tat ||

9. That from Whom the Sun rises,
That into Whom the Sun sets,
That, Who is the source of all gods,
And That no one can transcend
This verily is That.

10. Yad eveha tad amutra
Yad amutra tad anvaha |
Mṛtyoh sa mṛtyum āpnoti
Ya iha nāneva paśyati ||

10. What is here is also yonder,
What is yonder is also here,
Whoever sees any difference here,
Goes even so from death to death.

11. Manasaivedam aptavyam
Neha nānāsti kiñ chana |
Mṛtyoh sa mṛtyum gaççhati
Ya iha nāneva paśyati ||

11. By mind alone is this to be grasped,
That there is no plurality here,
For whoever sees any plurality here,
Goes even so from death to death.

12. Anguṣṭha mātṛah puruṣho
Madhya atmani tishṭhati |
Eeṣāno bhoota bhavyasya
Na tato vijugupsate ||
Etad vai tat ||

12. Of the size of a thumb,
The Person dwells
in the middle of the body;
Knowing Him as the Lord
of the past and future,
A person goes beyond sorrow.
This is verily That.

13. Anguṣṭha mātṛah puruṣho
Jyotir ivādhoomakah |
Eeṣāno bhoota bhavyasya
Sa evādyā sa u viśvah ||
Etad vai tat ||

13. Like a smokeless fire,
Of the size of a thumb,
Lord of the past and future,
Is the Person in the middle of the body.
He is the same today
and the same tomorrow.
He is verily That.

14. Yathodakamṇ durge vpshtamṇ
Parvateshu vidhāvati |
Evamṇ dharmāṇ pṛthak paśyans
Tāṇ evānuvidhāvati ||

14. Just as the rain falling on a
mountains,
Streams down in various directions,
So also does a person runs
hither and thither,
Who sees only the multiplicity.

15. Yathodakamṇ śuddhe śuddham
Āśiktam tādṛg eva bhavati |
Evamṇ muner vijānata
Ātmā bhavati Gowtama ||

15. As pure water poured into pure water
Remains one and the same, O Gowtama,
So also this individual self on knowing
Unites with the Supreme Self.

Pañchamee Vallee

The Fifth Branch

1. Puram ekādaśa dvāram
Ajasyāvakra chetasah |
Anuṣṭhāya na śochati
Vimuktaś cha vimuchyate ||
Etad vai tat ||

1. There lies a city of eleven gates,
Shining in the light of undistracted
consciousness,
Whoever rules that city
Is freed forever and grieves no more.

2. Hamnsah śuchishad vasur
antarikshasadd
Hotā vedishad atithir duronāsat |
Nṛshat varasat pṛtasat vyomasad
Abjā gojā pṛtajā adrijā pṛtamṇ bṛhat ||

2. He is the swan dwelling in the sky,
He is the air in the atmosphere,
He is the sacrificer near the altar,
He is the guest at the sacrifice
Dwelling in men, gods, sacrifices, and
sky,
Born from water, earth, sacrifices,
and mountains,
He is the Truth, he is the Great.

3. Oordhvamṇ pṛāṇam unnayaty-

3. The Dwarf sitting in the middle,

Aprānamn pratyag asyati |
Madhye Vāmanam āseenam
Viśve devā upāsate ||

Shoots the vital breath up,
And the foul breath down;
All the gods adore Him.

4. Asya visramn samānasya
Śareerasthasya dehinah |
Dehād vimuñcha-mānasya
Kim atra pariśishyate ||
Etad vai tat ||

4. What is there to remain
When the indweller, the inner self,
Withdraws himself from the body
And leaves the body?
He is verily That.

5. Na prāṇena nāpānena
Martyo jeevati kaś chana |
Itareṇa tu jeevanti
Yasminn etāv upāśritow ||

5. Neither by the inward breath,
Nor by the outward breath,
Does any mortal live;
But by another do they live
On which these two depend.

6. Hanta ta idam pravakshāmi
Guhyamn Brahma sanātanam |
Yathā cha maraṇamn prāpya
Ātmā bhavati Gowtama ||

6. O Gowtama, I shall now teach you
The mystery of this Ancient Brahman
And also what happens to the soul
After it leaves the mortal frame.

7. Yonim anye prapadyante
Śareeratvāya dehinah |
Sthāṇum anye anusamyanti
Yathā karma yathā śrutam ||

7. Based on their thoughts and actions,
Some souls enter into wombs
In order to get new bodies;
Others are absorbed by matter.

8. Ya esha supteshu jagarti kāmamn
kāmamn Purusho nirmimāṇah |
Tad śukramn tad Brahma tad evamptam
uchyate |
Tasmin lokāḥ śrita sarve
tad u nātyeti kaś chana ||
Etad vai tat ||

8. That Person,
Who is awake during sleep,
Shaping desire after desire,
Is Brahman, the Pure and Eternal.
All the worlds dwell in Him
And no one ever transcends Him.
This verily is That.

9. Agnir yathaiko bhuvanamn pravishṭo
Roopamn roopamn pratiroopamn
babhoova |
Ekas tathā sarva bhootāntarātmā
Roopamn roopamn pratiroopo
bahiś cha ||

9. As the one fire takes on
Various forms in which it dwells,
So also does the One Self takes on
Various forms in which He dwells
And also exists outside them all.

10. Vāyur yathaiko bhuvanamn
pravishṭo
Roopamn roopamn pratiroopamn
babhoova |
Ekas tathā sarva bhootāntarātmā
Roopam roopam pratiroopo bahiś cha ||

10. As the one air takes on
Various forms in which it dwells,
So also does the One Self takes on
Various forms in which He dwells
And also exists outside them all.

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11. Sooryo yathā sarva lokasya chakshur
Na lipyate chakshushair bāhya doshah |
Ekas tathā sarva bhootāntarātma
Na lipyate loka duhkkena bāhyah ||

11. As the Sun, the eye of the whole
world,
Is not defiled by the external impurities,
That are seen here,
Even so, the One Self within all beings,
Is not touched by the misery of the
world,
For He exists outside them all.

12. Eko vāsi sarva bhootāntarātma
Ekamn beejamn bahudhāyah karoti |
Tam ātmastham
ye'nupaśyanti dheereas
Teshāmn sukhamn śāśvatam
netareśhām ||

12. That One Controller within all
beings
Makes His one form manifold;
Seeing Him in their own selves,
The wise taste the everlasting bliss.
Not others.

13. Nityo nityānāmn chetanaś
chetanām
Eko bahoonāmn yo vidadhaiti kāman |
Tam ātmastham
ye'nupaśyanti dheerā
Teshām śāntih śāśvatee netareśhām ||

13. The Eternal among the Eternals,
The conscious among the conscious,
The One among the many,
Who grants desires,
Seeing Him in their own selves,
The wise taste the everlasting peace.
Not others.

14. Tad etad iti manyante'
Nirdeśyamn paramam sukham |
Katham nu tad vijāneeyam |
Kim u bhāti vibhāti vā ||

14. Nachiketa said:
They describe That Indescribable
Supreme Bliss as This is That.
How then can I understand It?
Does It shine by Itself or by another
light?

15. Na tatra sooryo bhāti na chandra
tārakam
Nemā vidyuto bhānti kuto'yam agnih |
Tam eva bhāntam anubhāti sarvam
Tasya bhāsa sarvam idam vibhāti ||

15. Yama said:
There the Sun does not shine,
Nor the Moon, nor the stars,
Nor the lightnings flash,
Where will be this fire then?
When He shines all this shine,
And by His light alone all this is lighted.

Shashthee Vallee

1. Oordhva moolo'vāk śākha
Esho'śvatthah sanātanah |
Tad eva śukram tad Brahma
Tad evāṃptam uchyate ||

The Sixth Branch

1. With the root above
and branches below,
The ancient Aśvattha tree is pure and
eternal. It is Brahman.
All worlds are within It.

Tasminl lokaśritah sarve,
Tad u nātyeti kaśchana ||
Etad vai tat ||
2. Yad idamni kiñcha jagat sarvamni
Prāṇa ejati nihsptam |
Mahad bhayamni vajram udyatam
Etad vidur amṛtas te bhavanti ||

3. Bhayaḍ asyaḅgnis tapati
Bhayaḍ tapati sooryah |
Bhayaḍ Indraś cha vāyuś cha
Mṛtyur dhāvati pañchamah ||

4. Iha ched aśakamni boddhumni
Prāk śareerasya visrasah |
Tatah sargeshu lokeshu
Śareeratvāya kalpate ||

5. Yathādarśe tathātmani
Yathā svapne tathā pitṛ loke |
Yathāpsu pareeva dadṛṣe
Tathā gandharva loke
Çhāyā tapayor iva Brahma loke ||

6. Indriyāḅamni pṛthag bhāvam
Udayastamayow cha yat |
Pṛthag utpadyamāḅamni
Matvā dheero na śochati ||

7. Indriyebhyah paramni mano
Manasah sattvam uttamam |
Sattvāḍ adhi mahān ātmā
Mahato'vyaktam uttamam ||

8. Avyaktat tu para purusho
Vyāpako'linga eva cha |
Yamni jñātvā muchyate jantur
Amṛtatvañ cha gacçhati ||

No one ever transcends It.
It is verily That.

2. Whatever that is here
Issues forth and moves in the vital force;
Frightening indeed is the vital force,
Like an uplifted thunderbolt;
They, who know That, become immortal.

3. From fear of him the fire burns,
From fear of him the Sun shines,
From fear of him does Indra and Vāyu
And Death as the fifth run away.

4. If a man fails to know him here,
Before the body falls apart,
Such a man is destined to take a form,
In the world of creation.

5. As in a dream
so in the world of the manes,
As in water so in the world of the spirits,
As in diffused light
so in the world of Brahman,
But in the self, the self is seen as in a
mirror.

6. The rising and setting of the senses,
Depends not on the Self,
But on the body,
Whoever knows this grieves no more.

7. The mind is greater than the senses,
Greater than the mind is the intellect,
Greater than the intellect is
the great self,
Greater than the great self is the
Unmanifest.

8. Greater than the Unmanifest is the
person,
All-pervading and without any mark
whatever,
It is by knowing Him that a man
attains freedom and immortality.

9. Na sandpṣe tishṭhati roopam asya
Na chakshushā paśyati kaś chanainam |
Hṛdā maneeṣhā manasābhikl'pto
Ya etad vidur amptas te bhavanti ||

9. No eye can see Him,
Nor has He a form that can be seen,
Yet those who perceive Him
By the heart, the intellect,
and the mind, become immortal.

10. Yada pañchavat tishṭhante
Jñānāni manasā saha |
Buddhiś cha na vicheshṭati
Tām āhuh paramāmn gatim ||

10. When the mind is resting
Undisturbed by the five senses,
When the intellect is steady,
A man, they say, reaches the highest
goal.

11. Tāmn yogam iti manyante
Sthirām indriya dhāraṇām |
Apramattas tadā bhavati
Yogo hi prabhavāpyayow ||

11. The firm control of the senses
Is what is called Yoga,
Undistracted is the mind in such a state,
When it witnesses neither gain nor loss.

12. Naiva vācha na manasā
Prāptumn śakyo na chakshushā |
Asteeti bhruvato'nyatra
Kathamn tad upalabhyate ||

12. He is not attained by the speech,
Nor by the mind nor by the eye,
How then can he be comprehended
Without one saying, "He is" ?

13. Asteety-evopalabdavyas
Tattva bhāvena chobayoh |
Asteety-evopalabdhasyas
Tattva bhāva praseedati ||

13. One must comprehend His existence
In both the seen and the unseen,
When He is apprehended as the existent,
His real nature shines forth.

14. Yada sarve pramuchyante
Kāmā ye'sya hṛdi śritāḥ |
Atha martyo'mpto bhavaty-
Atra Brahma samaśnute ||

14. When a man is freed from all
the desires that rest in his heart,
Then a mortal becomes immortal,
Right here in this body itself.

15. Yada sarve prabhidyante
Hṛdasyeṣha granthayah |
Atha martyo'mpto bhavaty-
Etavad anuśāsanam ||

15. When all the knots of ignorance
Of the heart are severed,
A mortal becomes immortal,
Thus the teaching ends here.

16. Śatañ chaikā cha hṛdayasya nādyas
Tasāmn moordhānam abhinissptaikā |
Tayordhvam āyann amptatvam eti
Viśvann anyā utkrāmaṇe bhavanti ||

16. A hundred and one pathways
Arise from the heart,
One among them goes to the crown,
And going upward through that
One becomes immortal,
The others are for other ends.

17. Anguṣṭha mātrah puruso'ntarātma
Sada janānāmn hṛdaye sannivishṭah |
Tvam svach ṅhareerāt pravṛṇen

17. Of the size of a thumb,
The person, the inner self,
Dwells in the hearts of all,

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muñjād ivesheekāmn dhairyēṇa |
Tamn vidyāch ṅhukram amṅtam
Tamn vidyāch ṅhukram amṅtam ||
iti ||

He should be drawn out with steadiness
As pith from a reed,
Know that the Self is bright and
immortal,
Yea, He is bright and immortal.

18. Mṅtyu proktamn Nāchiketo'tha
labdhvā
Vidyām etāmn yoga vidhiṅ cha kṅptsnam
|
Brahma prāpto virajo'bhood vimṅtyur
Anyopy-evam yo vid adhyātmam eva ||

18. Thus Nachiketa,
Having obtained this knowledge,
And all the rules of yoga,
As declared by Yama,
Has become free from desire and death,
And so shall those,
Who seek this knowledge of the Self.

Saha nāv avatu |
Saha now bhunaktu |
Saha veryam karavāvahai |
Tejasvināvadheetam astu |
Mā vidviṅvāvahai ||

May he protect us both,
May he guide us both,
May we both strive hard,
May our study be invigorating,
May we never hate each other.

Omn śāntih śāntih śāntih

Omn Peace Peace Peace

