SRI VENKATESVARA ORIENTAL SERIES No. 15

EDITOR:—Prof. P. V. RAMANUJASWAMI, M.A.

Shri:

कठोपनिषद्भाष्यम्

Shri Rangaramanuja

SRI RANGARAMANUJA'S

KATHOPANISHAD-DHASHYA

EDITED

WITH INTRODUCTION, TRANSLATION & NOTES

BY

Dr. K. C. VARADACHARI, M.A., Ph.D.
Professor and Head of the Department of Philosophy
Sri Venkateswara College, Tirupati;

AND

D. T. TATACHARYA, Siromani, M.O.L.
Lecturer in Sanskrit, Sri Venkateswara College, Tirupati

TIRUPATI

PRINTED AT TIRUMALA-TIRUPATI DEVARSHANAMS PRESS

1949

[Price Rs. 3-12-0]
SRI VENKATESVARA ORIENTAL SERIES No. 150

EDITOR :— Prof. P. V. RAMANUJASWAMI, M.A.

SRI RANGARAMANUJA'S

KATHOPANISHAD-BHASHYA

EDITED
WITH INTRODUCTION, TRANSLATION & NOTES
BY
Dr. K. C. VARADACHARI, M.A., PH.D.
Professor and Head of the Department of Philosophy
Sri Venkateswara College, Tirupati

AND

D. T. TATACHARYA Siromani, M.O.I.
Lecturer in Sanskrit, Sri Venkateswara College, Tirupati

TIRUPATI
PRINTED AT TIRUMALAI-TIRUPATI DEVASTHANAMS PRESS
1948

[Price Rs. 2.]
FOREWORD

The *Kathopanisad* is the third Upanishad to be published with English translation of the Viśiṣṭādvaita Bhāṣya in the Sri Venkatesvara Oriental Series, the second to be published with the Bhāṣya of Raṅgaramānuja and the first to be published with a few words of introduction from me.

The *Katha* is perhaps the foremost in point of interest and popularity. It is a perfect specimen of the poetry of the ancient Hindus. The philosophy is not more clearly explained in any other Upaniṣad. To add to these the teaching is set in an attractive story. The story is found elsewhere in the ancient Literature and it is received and used here in more or less the same form to introduce the teaching and to indicate the fitness of a student to be initiated in the mystic philosophy. The story also brings out clearly the contrast between the characters of the practical father and the speculative son.

The Advaita commentaries on the Upaniṣads have been translated into English by several scholars before; but the Viśiṣṭādvaita commentaries have not been translated so far. The Institute has, therefore, undertaken to translate and publish them in its series and thus make the contents available to Indian Philosophers not conversant with Sanskrit. The Viśiṣṭādvaitic interpretation of the Upaniṣads has thus remained a sealed book and the merits of it have not attracted philosophers. It is hoped that the present series of translations published by the Institute will remove the disability.

The translators have been connected with the Institute till recently but now they have gone on to the staff of the sister institution, the Sri Venkateswara Arts College, which has...
been recently started. It is hoped the change of location will not affect their work and they will continue the translation of other Bhāsyas with the same zeal.

Owing to their being engaged in the work of the other institution, the Editors could not carry the Sanskrit text through the press and provide the book with the necessary indexes, readings, etc. This work has devolved upon Sri K. Sathakopachari, Nyaya-Mimamsa Siromani, Library Pandit in Sanskrit in the Institute.

The Institute will consider itself amply repaid if this series can infuse interest in Viśiṣṭādvaīta Philosophy in the minds of scholars.

TIRUPATI,  
4-11-1948

P. V. RAMANUJASWAMI
Director
<table>
<thead>
<tr>
<th></th>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Foreword</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... i</td>
</tr>
<tr>
<td>2.</td>
<td>Introduction</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... v</td>
</tr>
<tr>
<td>3.</td>
<td>Cross references</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... xvi</td>
</tr>
<tr>
<td>4.</td>
<td>Kaṭhopaniṣad-bhāṣhya-Text</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... 1</td>
</tr>
<tr>
<td>5.</td>
<td>Tippāṇi</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... i</td>
</tr>
<tr>
<td>6.</td>
<td>Various readings</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... xi</td>
</tr>
<tr>
<td>7.</td>
<td>Corrigenda</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... xii</td>
</tr>
<tr>
<td>8.</td>
<td>Index of quotations in the Bhāṣya</td>
</tr>
<tr>
<td></td>
<td>... xiii</td>
</tr>
<tr>
<td>9.</td>
<td>Kaṭhopanisad-bhāṣya-Translation</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>... 1</td>
</tr>
</tbody>
</table>
### कठोपनिषद्ग्रामस्तत्त्रतिप्रेपधिमानखचिका

<table>
<thead>
<tr>
<th>अध्याय</th>
<th>पृष्ठमार्ग</th>
</tr>
</thead>
<tbody>
<tr>
<td>१</td>
<td>२</td>
</tr>
<tr>
<td>२</td>
<td>१०</td>
</tr>
<tr>
<td>३</td>
<td>१४</td>
</tr>
<tr>
<td>४</td>
<td>२५</td>
</tr>
</tbody>
</table>

कृत्यायः: कठोपनिषद: परिशुद्धलम्बपरत्वबंकारित्वादि... २७-२८

अगोरोषीयानि मन्त्रस्य जीवात्मपरत्ववायुसः: ३३

यस्य ब्रह्म चेतितमतः सूर्यपर्यावसायसमर्थः ३७

कस्यं प्रभाववितमथस्य बुद्धीवित्तमोमरः: ३८

अमुक्षितः पुरुषः परमेश्वरस्य सर्वायुः: ४९

न तत्र सूर्यं त्मात्मत्वंधितिविचारः: ५६

महद्वर्मितिवाचधिमांर्गणम्: ५८

### कठोपनिषद्ग्रामस्तत्त्रतिप्रेपधिमानखचिकायः

<table>
<thead>
<tr>
<th>उ.मी.</th>
<th>अ.</th>
<th>पा.</th>
<th>अधि.</th>
<th>पृष्ठमार्ग</th>
</tr>
</thead>
<tbody>
<tr>
<td>१.</td>
<td>२</td>
<td>१</td>
<td>३</td>
<td>३०</td>
</tr>
<tr>
<td>२.</td>
<td>२</td>
<td>८</td>
<td>३१</td>
<td></td>
</tr>
<tr>
<td>३.</td>
<td>२</td>
<td>४</td>
<td>६१</td>
<td></td>
</tr>
<tr>
<td>४.</td>
<td>१</td>
<td>२</td>
<td>६५</td>
<td></td>
</tr>
<tr>
<td>५.</td>
<td>१</td>
<td>३</td>
<td>६६</td>
<td></td>
</tr>
<tr>
<td>६.</td>
<td>१</td>
<td>४</td>
<td>६७</td>
<td></td>
</tr>
</tbody>
</table>
KATHOPANISAD

INTRODUCTION

The Kathopanisad is the third in the traditional order of the Upanishads and it is indeed a very important next step in the knowledge of Godhead or the Supreme Self of all. The Isopanisad mentioned briefly that the path of Karma, that is injunctioned action (dharma), should be disinterestedly trodden faithfully and even mentioned that when followed with integral knowledge with fidelity (vidyā) it does help the ‘crossing over’ Death. The Kenopanisad showed the transcendental nature and power of the ultimate Being and its supreme “desirableness” as manifested in the activities of the senses (or gods) and mind, but which these senses and mind could never know except vaguely (or subliminally?). The Kathopanisad embraces both these facts of immortality and ultimate beneficence (amṛtava2 as tadvanatva). It elaborates the cryptic statement at the end of the Kenopanisad which describes the subsidies of the divine knowledge tasyai tapo damah karma ca pratiṣṭhā vedāḥ sarvāṅgāni satyam āyatanām, iv. 8.

Dr. Ananda K. Coomaraswami considers Katha to be a gnestic document which has to be studied as part of the gnestic literature all over the world.2 According to Sri Krishna Prem4 “Kathopanisad is a practical treatise written to help us

1. The ‘crossing over’ is mentioned as something that has efficacy after death or dying (vimukte pretyā). It is so understood as counselling videha-mukti. It may mean ‘occult passing on’ according to Krishna Prem, but even Sankara does not accept this latter view.

2. Śreyas is the full nature of the Divine, and from this most possibly is developed the personality of Śrī who is stated to have her residence in the Divine Lord, wherefore His name ‘Śrī-nivāsa’.

3. New Indian Antiquary I.

4. Yoga of the Kathopanisad.
achieve a very real end here and now" and the explanations he has given follow the occult literature all over the world. Thus we have every reason to take this Upaniṣad seriously as a 'Vidyā'. According to earlier seers and teachers a vidyā or a knowledge is a path to be trodden or followed in a particular manner and the fruits of such a path are indeed ultimate beatitude and realisation. Thus each Upaniṣad is a 'Vidyā', a clear and definite instruction of a particular path, integral to the realisation of the Goal, which of course could be reached by other vidyās also. Thus the Upaniṣads in all are said to give thirty-two vidyās, of which the Kathopaniṣad deals with the Nāciketa-vidyā or Triṇāciketa or Nāciketa-Agni-vidyā.

The Kathopaniṣad is a very important Upaniṣad in yet another sense. It contains a general survey of the Vedic ritual and philosophy and eschatology. It has had the good fortune of having been much studied and written about by scholars both occidental and oriental, and stands only next to Īṣā and the Gita from the point of view of popularity. Śrī Śaṅkara commented on this work as also Śrī Madhva, and Śrī Rāmānuja has commented in his Śrī Bhāṣya, on certain important points raised in this Upaniṣad, which have been taken into consideration by Bhagavān Bādarāyana for purposes of synthesis in his Vedānta Sutras. These points have been reproduced at the end of this work. Śrī Raṅgarāmānuja has commented on this work following closely the steps of Śrī Rāmānuja and his expounders like Śrī Sudarśaṇa Sūri or Śrutapракāśikācārya. Prof. Rawson, who is a careful scholar of this Upaniṣad, has stated in his work that he made no use of the Bhāṣya by Raṅgarāmānuja because of its late date and since Śrī Rāmānuja had discussed all that is necessary on intricate or important points. He however considers that Śrī Rāmānuja's explanations are more in accord with the spirit of the Upaniṣad than those of others.

The Kathopaniṣad belongs to the Kāṭhaka School of the Kṛṣṇa Yajur Veda. We do not possess a Kāṭhaka-Brāhmaṇa,
The Taittiriya Samhita has both a Brähmaṇa and an Upaniṣad. The Taittiriya Brähmaṇa (III. 11.8 1-6) contains an outline of the Naciketa story with which the Kaṭhopaniṣad opens and is parallel to the latter which is made more elaborate. Indeed according to Raṅgarāmānuja this anuvāka of the Taittiriya Brähmaṇa is referred to by the Kaṭhopaniṣad in I. 17. Sri Krishna Prem considers that we can see 'the germ of this Upaniṣad' in Rg Veda X. 135.

No attempt has here been made to deal with the possible relations of this Upaniṣad to the Bhagavad Gitā which contains much that is parallel to, if not precisely identical with the instruction in almost the very language used here. Nor to Buddhism. We have to point out that whatever may be the appropriateness in such parallels we have always to remember that a Vidyā is an integral instruction and it may undergo transformation under new conditions due to subordination to other Vidyās.

But one thing is certain that, even as in the Bhagavad Gitā, the Kaṭhopaniṣad insists upon the necessity to perform ordained or injunctioned karma (for that is dharma) the sva-dharma of each individual, and its performance is capable of leading to the highest abode of immortal existence, and not merely to the lower heaven. Such karma is incapable of binding the soul to samsāra. The truth is that disinterested action, or action divinised or offered to the Divine, action that reveals the glorious purpose of service to God, is capable of helping achievement of the immortal status for the soul. The question that arises thereafter is as to the nature of that soul after mukti or mokṣa, whether it continues to be separate or lost in the One Divine variously described as the Ocean or the Nirvāṇa state of Brahman? It is held by modern scholars that what Buddha meant by Nirvāṇa was a state of positive nature of the supremely Transcendent and not a negative state. It is clear that it is not annihilation as such or Pure Non-being. Any attainment of the Buddhistic metaphysical state of annihilation or loss of self or non-existence soul of as such has not
formed part of the Upaniṣadic thought. It is particularly a feature of the rational method of Buddha, who in order to define the nature of the soul as held by the several thinkers, had to negate all that it is not. In this sense, Buddha went to the logical extreme of Yājñavalkya and insisted upon the apprehension of the futility of seeking to make permanent the impermanent congeries of affections, feelings, habits, desires and hopes. Truly we need the permanent, but the permanent is not all that it is described to be by materialistic metaphysics. Anyway it is not in line with the purpose of this Upaniṣad to investigate into the nature of the soul or self as such, but only as to what becomes of the soul or self on liberation, for it is clearly held that the soul does persist after death.

This Upaniṣad gives a definite answer to the question asked. It speaks in the first part of the Upaniṣad about the necessity to know the meaning of the Fire-altar as the Brāhmaṇas had taught it, (perhaps in the adhyātmic way too), and already the promise of the highest immortal state is envisaged in that section, though some commentators think otherwise.

But as the Upaniṣads are Adhyātma-śāstras or vidyās which instruct the occult truth and path towards the positive attainment of gnostic knowledge which could only be attained after a period of practice of self-control and service of the Divine (yama and niyama of the Yoga), the nature of the Supreme Self and that of the individual soul and its progressive attainment of the former are taught along with the steps of Yoga which lead to the ultimate realization. This Upaniṣad even like the Iṣā inculcates the conjoint performance of Avidyā (construction of the Fire-altar and the rituals prescribed) and the Vidyā, which is the knowledge of the Tattva or Reality in respect of the three terms, God, soul and Nature. It is held by some thinkers that the final verses of the Kathopaniṣad are not integral to the Upaniṣad as it concludes earlier. It may be that these final verses reveal the culmination of the Yoga of concentration at the time of departure, antyakṣa-
smarana. The antyakula-smarana has been shewn to be very helpful by the Bhagavad Gitau in respect of determining the nature of the world that a man would reach. Or more properly if smarana pertains to concentration on any particular deity, it will be an invocation to that deity to lead him on to freedom or Bliss. This will reveal a psychological set-up in the consciousness, a psychological set which will reveal the type of personality that the soul has been building up, whether towards liberation or towards mundane enjoyment, 'preyas' or 'sreyas' as the Kathopanishad beautifully puts it. It is an act of choice made under the great cloud of departure, the threat of death, and therefore revealing the inmost structure of the soul, its primary longing and conversion. That this choice could be made earlier and practised with assiduity is not denied, but the crucial moment is indeed the moment of departure, death, threat of possible physical annihilation. And such moments are spiritual pointers to the status of the soul in its integral being. Man's primary instinct is confronted with other desires and the balance of death decides which side is heavier. Man is then alone weighed and measured.

STRUCTURE OF THE UPANIŠAD

It consists of two (parts) adhyayas, each of which contains three sections (vallis). With the exception of the first two sentences in the first part, the whole Upanishad is in metrical form. Since the first adhyaya concludes with the following passage "Naciketan..." it is sometimes held that the Upanishad ends here and that the second adhyaya is a later addition. It is even claimed that the second adhyaya merely expands the teaching of the first adhyaya. The repetition of the last line (cd) in the first adhyaya confirms the above view that the natural conclusion should have been this alone. There is some difference between what is stated there and the conclusion in the second adhyaya. The real conclusion of the Upanishad seems to be the concluding verse of the second adhyaya (sixth valli): mrtyu prktam......
INTRODUCTION

FIRST ADHYAYA

It appears however that importance is attached to the story of Naciketas in the first adhyāya, whereas importance is attached to instruction regarding Reality (tattva), the means hita and the result (fruit, phala) as a whole in the second adhyāya. From this we find that this Upaniṣad contains, as is usual in all Upanisads, the three instructions on tattva, hita and puruṣārtha without which no vidyā can be followed, not to speak of being understood.

1. Valli. The story of Naciketas after his having been offered to Death by his father Vājaśravas is contained in this section. After having gone to the abode of Death he had to wait for three days ere Death returned and in lieu of this waiting and fasting for three days as a guest, he was offered three boons. The story after describing the first two boons which pertain to the earth (artha) and heaven (svarga) introduces the philosophical third, Mokṣa or liberation from the round of existence in earth and heaven. Naciketas refused to entertain the third puruṣārtha namely desire (kāma), and withstood the temptations offered to him by Yama in this regard. This rejection of the kāma-puruṣārtha is shown to be of the preyas or mere pleasant which is other than and inferior to the breyas, the good, which alone is to be sought, and this breyas is liberation-getting. No true philosophical instruction can have effectiveness unless the kāma-puruṣārtha is totally rejected, as Yama himself points out in this story in the opening lines of the second valli.

It may however be asked as to what difference there is between the second and the third boons inasmuch as according

1. It may be pointed out here that if in the Kenopaniṣad the story-myth is found in the third section, which illustrates the tattva, truth, enunciated in the earlier two sections, here the story-myth comes at the very beginning of the Upaniṣad and its inner meaning elaborated in the second adhyāya. The Kena insists upon knowing that all activity proceeds from and is sustained by the Brahman; here it is shewn that all action is to be totally consecrated to the Divine alone who is the inner ruler immortal, capable of being known within the heart along with the soul, that is also immortal, as its adorable Object.

2. cf. Introductions to Īśā and Kena Upaniṣads SVOS. vol. 5 and 7).
to Raṅgarāmānuja svargya refers to a svarga that is identical with "The eternal abode of Viṣṇu" and should be considered to be identical with the Kenoḥpanisād's final lines ananta-svarga-loka-jyeye. In the Taitt. Brāhmaṇa-story of Nāciketas, the second boon refers to dharma that is the full effectiveness of sacrificial performance, (lato vai tasyesṭāpūrṇe nakṣiyete) for the sake of which Yama teaches Nāciketas the Nāciketa-Fire even as in the Upaniṣad here. The third boon in the Brāhmaṇa however refers to Immortality—freedom from re-death—punar-mṛtyu—a point also noticed in the second boon in the Upaniṣad I. 1.18cd. Yama in the Brāhmaṇa teaches that the Nāciketa-fire itself secures that end, thus confirming the view that the Upaniṣad has clubbed together the second and third boons there to form one here. Thus there has arisen a new question as to whether the soul exists at all in or after attaining the state of immortality, and as to how it then exists.

The third boon asked by Nāciketas could not be answered without a clear understanding of what the question is about. The question about the existence of the soul after death does not refer to the existence or non-existence of the soul as such, but to the nature of existence of the soul at liberation, that is, the nature of the liberated soul (mukta) and the nature of that which it attains, and the means to that final or peak-attainment (param pādam). Therefore we can see that the Upaniṣad is a logical development of the Brāhmaṇa's third boon. Unless we take this question in this way, Yama's answer contained in the II. 12 cannot be held to be relevant.

II. Valli. The first portion of this Valli up to Mantra 11 is also an introduction to Yama's answer to the third question,

1. Sri Krishna Prem considers that it refers to the nature of the Freed or 'passed over' self, whether it could be referred to as Is or Is-not; the Upaniṣad definitely answers that such a one Is (asti), for it is here that there seems to be doubt.

2. There is no place here for the Buddhist view of general Śūnyatā, for it is clear that it really refers to the existence of a liberated soul as a separate entity or whether it non-exists having utterly merged in the One Being.
as it describes the qualifications of a seeker after this. It lays emphasis not only (i) on the detachment from *preyas*, worldly advancement and enjoyment, but also (ii) on the necessity of having a proper teacher to teach one that truth about *śreyas*, the highest Good.

The tenth mantra of this *Valli* contains the significant statement of Yama "that he performed or constructed the Nāciketa fire-altar and he attained the Eternal by means of transitory things." Sri Śāṅkara interprets the word 'eternal' as "comparatively enduring." The meaning given by Raṅgārāmānuja is in accordance with the Brāhmaṇa statement *tato vai so pā punar mṛtyum ajayet*.

Yama's answer to Nāciketa's question is very brief. It is contained in one single mantra (II. 12). Thereafter Yama tells Nāciketas that he had already instructed him fully about that which he prayed for. But Nāciketas asks Yama to tell him about the truth known as other than Dharma etc. Yama then begins to explain in detail the answer he gave cryptically in the twelfth mantra. Firstly he speaks about the Prāṇava, then about the nature of the soul and lastly about the Supreme soul (II. 22). In verse 20 the Grace of the supreme Creator is stated to be necessary in adhyātma Yoga for beholding the hidden Being in the cave, the Supreme Lord who is ānoraṇyān mahato mahiyān. Dhātuḥ-prasāda is to be interpreted as the grace of the Creator (who is also the supporter and protector) and not merely as the mental peace or luminosity which undoubtedly is a necessity in Yoga for any large or real comprehension of the Divine Nature. This idea is not merely implicitly but also explicitly stated in the 23rd verse. The text of Raṅgarāmānuja reads it 'dhātuḥ-prasādāt'. The verse 23 is interpreted by Raṅgarāmānuja as referring to the grace of God which is stated to result from loving devotion or one-pointed seeking in love. The concluding verses refer to the attainment of this knowledge and presence of the Divine within

1. Sri Krishna Prem's references to the Myths of Temptation are interesting and reveal a significant secret of occultism.
KATHOPANISAD

It must be remembered that the theory of the Mimāṃsakas about the existence of strict causality or determinism between ritual and fruits is repudiated or rather bye-passed when the individual is asked to surrender himself for service to God through illumined love or one-pointed Yoga without seeking any fruits for his actions or dhyānas, since this non-seeking of anything for oneself is that which snaps the causal chain, and is the meaning of true love or devotion or pure wisdom or illumined understanding and service. This valli concludes with the intimation of certain rules of conduct and instructs certain virtues that are to be cultivated for enabling one to receive the Supreme Grace.

III Vallī. The third valli deals with the hita or the means to the attainment of Supreme Grace, thus expanding the instruction given at the end of the second valli. It lays stress on the necessity to control the sense-organs. It mentions further that control is to be exercised gradually in the following order: firstly on the sense-organs, secondly on the objects of enjoyment, thirdly on the mind, fourthly on the intellect, fifthly on the soul, sixthly on the body as a whole (the Unmanifest) and lastly reach through the above stages (of dhāraṇa cum-pratyāhāra) the Supreme Self, whose grace alone is capable of granting final Liberation. As many scholars hold, Yoga-śāstra might have got its fundamental clues from this section.

SECOND ADHYAYA

IV Vallī. After pointing out the distinction between the seeker and the non-seeker or the indifferent seeker, this valli describes the nature of the Supreme Self as dwelling in all creatures, thus distinguishing Him from the embodied jiva who resides in a body (IV. 5-8). It may be noted that on account of the indwelling of the Infinite Person in the body of the embodied soul, the Infinite Person assumes the size of a thumb (angustha-mātra) in the heart for the sake of meditation or conceivability.

V Vallī. This valli develops the instruction regarding the indwelling-nature of Brahman with special reference to
His being responsible for all the actions of the soul. (cf first Kena I.): What may be considered to be a direct answer to the third question of Naciketas in the I valli “Ye yam ārete vicikitsā...” (20) is here given by Yama who says “O Gautama, surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure (release)” (V. 6–7) “Some souls enter wombs for getting bodies; others take up the form of the Unmoving in accordance with karma and in accordance with Knowledge", with which we may profitably compare Śrī Kṛṣṇa's reply to Arjuna's answer (Bh. Gītā VI. 40–47). The point at issue is, it may be noted, regarding the seeker mainly, and should not be held to be a reply regarding the ordinary man who has not entered on the spiritual path or Yogic evolution.

It may be seen here that Yama promises to teach first this secret eternal Brahman and then as to what becomes of the liberated soul after its departure from its body. Yama however answers the second part first in mantra 7, and the first is answered in the eighth mantra. This again shows that the third question after all refers not only to what becomes of the liberated soul after departure but also to the Nature of the Supreme Self, Brahman (who is held to be the Self of all souls including the departed and liberated ones). The paramam sukhām in mantra 14 may have a possible reference to the Ānandavalli of the Taittṛiyopaṁśad wherein this description of Brahman is developed at length. Thus if the Īśā-Ṛṣi described the realization of God as the indwelling Lord of all beings and things, as leading to non-revulsion, non-grief and non-fear, if the Kena-Ṛṣi taught the Supreme Cause as the “Desirable” (Tad Vanaṁ), knowledge of Whom as such makes the realiser desirable, the Kaṭha Seer, Yama, promises a more integral realization of the “Desirable” as the śreyas, as the transcendent Bliss, paramam sukhām.

VI Vallī. This valli deals with the Yoga of attainment in 9th, 10th and 11th verses. In mantra 4, with regard to the
difficulty in construction of the two lines Raṅgarāmānuja treats asakād as an active participle with nañ prefixed, which yields the meaning ‘unable’. Like the Kenopanīṣad, this Upanīṣad in mantra 12 also takes special care to instruct that Brahman can be grasped neither by speech nor by mind fully; except through instruction received through a Guru it can never be grasped.

The Upanīṣad concludes with the additional knowledge that has to be learnt about the hundred psychonic paths (nāḍīs) of the heart wherein the thumb-sized Lord dwells, one of which (later on known as Suṣumnā) leads upwards to immortality whilst others lead to lesser goals. It is this Nāḍī that has to be known as the path of exit at departure. It is considered by some modern writers that this knowledge may be a later addition. This not likely since the Brihadāranyaka seems to be aware of this fact. Further the path of exit is an integral piece of instruction to be given to a Yōgin.
CROSS REFERENCES.\(^1\)

I. Kaṭha 1. Same story : Tait. Brāh. III. 11.8
3a = Brh. 4.4.11a = Var. Īśā. 3a
7. : Vaśiṣṭha Dharma Sūtra 11.13
8 = Brh. 6.4.12
12 = cf II. 1.1
17cd = Var. Śvet. 4.11.cd.
21bc = Maitrī. I. 2

II. Kaṭha 4 = Var. Maitrī. 7.9
5 = Var. Muṇḍ. I. 2.8; Maitrī. 7.9
7 = Bh. G. II. 29
11 = K.U. III, 2 & 1.12
12b = III. 1b; 4.6c; 4.7c
     Muṇḍ. 2.1.8d; 3.1.7d
     Maitrī. 2.6; 6.4; Bhāskalam 18

13d = Ch. Up. 8.1.1-5
15 = Bh. G. VIII. 11
16 = Var. Maitrī. 6.4
18, 19 = Bh.G. II. 20, 19 = Ch. VIII. 1.5.10.2 & 4
20 = Śvet. 3, 20
22 = Kaṭha. IV. 4. cd,
23 = Muṇḍ. 3, 2.3

III.\(^2\) Kaṭha 1.d = Manu III. 18.5
3-5 = Śvet. 2.9, charioteer is either Agni = (RV: X. 51.6) or Breath (AA. II. 3.8).
     cf. RV. VI. 75.6; RV. X. 44.7
     Maitrī. 2.3-4
     2-6
     4.4

M. Bh. III. 2.66 (?)
III, 211.23

1. From Hume’s: Ten Principal Upanisads; Rawson: The Kaṭha Upaniṣad p. 45. Hill: Bhagavad Gītā; Hopkins: Great Epic of India & Critical Ed. M. Bh. BORI.

2. Hopkins writes that the 3rd Valli of Kaṭha is epitomised in Sānti Parva. Mh. Bh. XII. 247,1ff. (?)
V. 34.59
46.5
XI. 7.13
XII. 240. 11; XIV. 51.3

Manu. II.88


4 = Svet. I. 8, 9, 12: Maitri. 6.10
9d = RV. I. 22. 20a = Maitri. 6.26
Rāmāyaṇa = VI. 41.25d (?)
10: Bh. G. III. 42
M. Bh. 12.297. 19. cd.
15 = M. Bh. 12.240. 17–18

IV. Kaṭha Ia = Maitri.
3d = Kaṭh. V. 4d
3 & 5 = Bṛh. 5.4–
4. : 2. 22cd
5cd = 4, 12cd. Bṛh. 4, IV, 15cd (?)
9ab = AV. X. 18. 16a-b 1 (A.K.C.)
9. a & d = AV. X. 18.16: Bṛh. I. 5. 23ab
9c = AV. X. 7.38: Bṛh. II. 5.15
9a = Bṛh. II. 5.15
10cd = Var. Brh. IV. 4. 19cd.: 10.11ab: Bṛh. IV
4.19ab
12 = M. Bh. V. 45.24 (Cr. Ed.): Bṛh. IV. 4.15cd
13b = cf Maitri. VI. 2
13d = Bṛh. I. 5.23d

V. Kaṭha Ia = cf Śvet. 3.18
2 = RV. 4.40.15 (RV. 4.40.10)
= Mahānā = 10.6 = M. Bh. XII. 240.32: Tait S. i.
8.15
6 = Śvet. 3.7
7d = cf. Kauś. 1.2
9b = Bṛh. 2.5.19: Rg. V. VI. 41.18
9c = Muṇḍ. 2.1.4d

Vol. I.
CROSS REFERENCES

12 = Var. Svet. 6.12
13 = Śvet 6.13
15 = Muṇḍ, 2.2.10; Śvet. 6.14
cf Mai: 6.24; Bh. G. XV. 6.12

VI. Kaṭha 1 = Bh. G: XV. 1-3. = V.
45.8 (Cr. Ed.)
3 = Tait. II. 8
6 = Var: Bh. G. XIII. 30 = M. Bh. XII. 7.23
9 = Var Śvet. 4.20, Mahānārāyaṇa. I. 11
M. Bh. V. 45.6 (Cr. Ed.)
10 = Mait. 6.30; pāda d = Bh. G, VIII, 21
11 = cf Muṇḍ. II. 2.3; 3.2.4b
= Māṇḍ. 6,
12 = Kena. 3-ab; Muṇḍ. III. 1.8ab
14 = Bṛh. IV. 4.7
15 = Ch. 7.26.2; Muṇḍ. II. 2.8; III. 2.9

16 = Ch. VIII. 6.6 = Praś. i3.6
cf Muṇḍ. II. 2.6. Mai. VI. 30
17 = Svet. III. 13ab
= Svet. V. 8; Mai. 6.38
M. Bh.

V. 45.24ab (Cris. Ed.)
Anguṣṭa Mātra Puruṣa: M. Bh. 12.284: 175a. (?
Sāṅkhya & Kaṭha: iii. 10-13; VI. 7-11; Bṛh. I. 4.6
Ch. vi. 3.4
Praś. iv.
Śvet. vi. 13.
श्रीकृष्णानन्दस्वरूपाचार्य

कठोपनिषत्तृ

प्रथमवही

हरि: ओ। उजानू है वाजश्रवसस्वरूपसे ददौ।
तस्य ह नन्दिके नाम पुत्र आस।
अतसीयुक्ताच्यसकाच्यमंडलस्वरूपकर्षण सिविया।
अजनाचलवंशमाराजेश्वरीस्मृ गाहटांमुः।
न्यास स्वरूपाचार्यान्यं फलम्यांने गुणनिपृ।
न्यासाच्याये विदुषां सन्नी चतुर्विन्न यथामति।

उजानू है वाजश्रवस इति। उजानू—कामयामान:। 'वषा कांता' विषयाचतुरी 'भज्ज्ये'-व्यादिना संप्रदायनुः। है वाजश्रवस इति 'त्वतार्थिरुपानांशिनी नियतां। फलमिति श्रेष्ठ:। वाजश्रवस:—वाजेन अनो दानादिकर्ममूःते अव:। कीर्ति: यस स वाजश्रवस:। तस्साह्यं वाजश्रवस:। रुघार्य वाजश्रवस इति। स किंतु अव:; विषयानुति सर्वेवधक्षिणेन यजमान:। तस्तिरु कां, सर्वेवदस्य—सर्वेव संदौ—तत्वानित्यर्थ:। उद्दितमनन कर्मण: काम्यादीक्षिणातः

उद्दीप्यनाथानन्दस्वरूपस्वामिः। आसं:—भूषु। 'छन्दोयुमुग्धेति किलसर्विकाशातुकलाबृंहत्तु। स्वल्पं सार्थां तत् सत्तियां विद्यादिक्कर्त्यसाग्यांनि भावाभावः।' । ॥ ॥

तंह कुमारसन्तं दक्षिणात् नीपमानात् श्रद्धास्विकेश ।
सोमनन्ति। ॥ ॥

तं हु कुमार सन्तं मिति। तं—नन्दिकेतसं कुमार सन्तं—वाजेन सन्तं,
ज्ञातिमयो दक्षिणात् गोष्ठ नोष्मानात् स्वतो श्रद्धा—वातिक्षुद: पिठुस्मृतम्—
प्रकटा आविष्कार्यं - आविष्कार्य। यथापि यदानितकरं दृष्यं तद्दक्षिणेषुक्ष्यते।
एका चासौ कतावणीरितिः तद्युपाध्यको दक्षिणाशब्दं: एकवनानन्तमेव हुमते।
अत एव भूतामेकाहकरतौः ‘तस्य चनुदक्षिणेण’श्लोकं चतुश्वर गावशाख्ये: प्राकृतस्य
दक्षिणाशब्दं निःबुद्धिरितिः ‘तस्य चनुदक्षिणेण’ गवांभिति दशामिकापीदग्रामं खितम्।
तथापि दक्षिणाशब्दं भूतिक्रियः। स च कर्मार्श्चनिकापी प्रवृत्तं, असिनकर्मणि भूतिरिति।
कुटुरपरस्पष्यापी प्रवृत्तं, असिनकर्मण्यम् पुरुषायं भूतिरिति।
तत्थथ अविश्वाहतेनाः परस्पष्यापी दक्षिणाशब्दसंभवात् दक्षिणाशब्दं भूतिक्रिया नष्ठुपमप्पमिति।
अत एव कत्यपिे ‘ोपं मुस्यस्मोऽद्वस्मोऽद्वस्मा स सांवत्स समावत्त द्रहुणों देशं’
इत्यत एकवनाथपाः भुतामंगालामेव। दक्षिणाशब्दसे वर्गावक्षः अप्रमाणनान्तरं मुखः
लोकस्थलायनाय इत्यादः दशमे ‘वहिते तु दक्षिणाशब्दं तद्दृष्टिक्रिया’ दित्यधिकरणे।
तत्थथ कर्मार्श्चनिकापी अविश्वाहतेन परस्पष्यापी दक्षिणाशब्दसंभवादक्षिणाश
भूतिक्रिया नष्ठुपमप्पमिति दशामिकापी प्रवृत्तम्।

पीतोदका जग्धतुणा दुग्धदहा निरिन्द्रियाः। अनन्दा
नाम ते लोकास्तनु स गच्छिति ता ददृत। ॥ ३ ॥

श्रद्धापकारमेत दशींतैः—पीतोदका इति। पीतमुदें प्रसदारिता: पीतोदका:।
जाध्य भस्मिन्त: तृणं याभिताः: जग्धतुणा:। दुग्ध: दोह:ः क्रियार्थो याभिताः:
दुग्धदहा:। निरिन्द्रियाः: अववजननसमर्थस:। जीतां निप्प्स: इति यावत्:।
या एवंभूतां गाव: ता: क्रियाभमेव दक्षिणाशब्दभब्दुस्तु ददृत्तु प्रयच्छत: अनन्दा:—
बसुखा: ते—शास्त्रस्रिणा लोकास्तनित नाम—खण। तानुः स यज्ञायो
गच्छिति। एववमनन्तयेवः ॥ ४ ॥

स होवचः पितरं तत् कर्ममें मां दास्यस्तीति। द्रितीयं
तद्यथं तत्र होवचः स्तुत्ये त्वा ददातीति। ॥ ५ ॥

स होवचः पितरं इति। दीप्यमानदक्षिणावेगुणं नन्यमान: नचितेता: स्थानाध्यरुषामपि पित्रव: कन्तुसाध्यमीच्छतु अतिकामेसर: पितुपुष्पायोवच:। तत्—इति तत्
कल्य अल्पिणे दक्षिणाशः मां दास्यस्तीति। एववमुक्तेनाति पिता उपेश्चमापोषी
कठोपनिषत

वेर्लीं ग्वतियामिं परांयं करमे सा दामसीत्वाच। एवं वहु निवेदयमानः पिता
क्रियतः तं पुलं श्रुत्ये दादामुख्यतवान्।॥ ४ ॥

बहुनामेमि प्रथमो बहुनामेमि मधयमः। किंविध्यमस्य
करीण्यं यन्मयायं कारिण्यति॥ ५ ॥

एवमुक्तोऽपि पुतः विनासाध्वस्वसंकृः। पितसुवाच—बहुनामेमीति। सवें श्रुतुसदनगतौ त्व अरती। मद्ये वा गच्छति न तु मन्त्रः। पश्चात्। सुरुसदनगमने
कोपी द्वारा किंविध्यमस्येति। सुरुवायथ तत्स्वयम् करीण्यं किं वा। पूर्णक्रियास्य शुचीः। मानोरेन बालिकोऽन किं प्रयोजनं स्वाय। चेन क्रियामयं हृद तस्मी मद्य्यं सफलं स्वाय।
अत एतदेशावुस्त्रोचामीति भावः॥ ६ ॥

अनुप्रय यथा पूवं प्रतिपय तथा परे। सत्यिम्य मध्ये।
पन्यते सत्यिमिवाजायते पुनः॥ ६ ॥

सत्यप्रेयाश्चवेश्चामीनान्त्यवृक्षपायं श्रुता। 'कोषावेशायमया शुचीवे त्व दादामी—
तुकम्। नेत्रं पुत्रं श्रुत्ये दामुसताः' इति पश्चात्तत्त्वदं पितरमामोक्षयोवाच—
अनुप्रयेरति। पूवं—पितरमहायोः। यथा सुप्रायादेव विनेन विकासः। यथा चापेर साधः—
वेर्लीं क्रियते। तिततिनि ततनिविश्वाय। तथा वर्तितविष्मिति भावः।। सत्यिमिति। मर्य—
सत्यिमियामपेः काले जोर्यत्। जीर्णश्च सुची सत्यिमिव पुनराज्यते। एव—
मनि जीवाधीने किं मुष्कारेनुः। पालन सत्यं। पौत्र किं मात्र मृत्यु इति भावः॥ ६ ॥

वैधानरः प्रविद्यत्तिथित्रिहृञ्जो गुहानुः। वस्येतात्स्बन्धिनः
कुञ्जित्ति हर वैबल्तौदकम्॥ ७ ॥

एवमुक्त्य श्रेरतिः। प्रौणिस्य शुचीवारी तितसा रामस्रनन्तवासः। ततः। पौथयाधे
यं द्रास्य बुद्धा अक्षुः—वैधानरः प्रविद्यतीति। सत्यादविमर्यतिधिः। ब्रह्मण—
स्तनाः। गुहानु प्रविशाति। तथानिनेतरं पापसननुद्वालिक्षयम् शास्त्रित। कृत्यति
सत्योऽपि तत्तानुदेश्यं कथा मा भूतेति। अतः हे बैबल्तव नभिकेतस्य पापाध्येन्नेः
हर भारेश्वरः॥ ७ ॥
শান্তস্ফূর্ত্ত: ন্যায়স্মাতঃ জ্ঞানঃ মুক্তিঃ প্রতাপঃ প্রতিষ্ঠানাং পুরুষঃ পূর্ণতাঃ সাধনঃ।
তপস্যাঃ কৃঞ্জকৃত্যঃ প্রশাসনঃ প্রবৃত্তিঃ বিহিতঃ।
এতদ্দৃষ্টযে পুষ্পস্তায়ন্যমেখঃ যস্যানভানু বসতি আশ্রিতো
গুহে।৮।

অক্ষরগুলি জনকং চ জগৎনিঃ সং ব্যাপঃ প্রাণঃ ইতি যদি অন্যমেখসতঃ—
অপত্যকর্ম পুরুষস্ত গুহে অন্যভানু অসম্ভবঃ। অতিশয়েতসতি। তথ্য
অক্ষরগুলি—কামসম্প্রব— বহ্নি। যদি অন্যমেখসতিন্যেচ্ছায় আশ্রিত। উত্তমকর্ম
গুগুলি প্রতিষ্ঠাঃ মৃত্যুবিন্যাসমুঃ। স্থানে সামাজিকেরাধয়মুঃ। তত্ত্বাচে ইত্যাদিনঃ—ইচ্ছাঃ
যোগানি পূর্তাঃ খাদ্যাতীকারঃ। পুতানি ফলাম এতো অন্যান্যক্ষেত্রে পায়। বাস্তবঃ—বিন্যাসঃ।
নানাযানির্দেশঃ। ক্ষুদ্রঃ। স্বর্দিকারু বশু। বিন্যাসঃ। ইত্যাদিতাসুঃ কি
ঠিকটীলালঃ। অদালোভালনুঃ। ৯।

তিলো রাহীপদধারাত্ত্বে মেনানভানু বিশ্বন অতিথিতম—
স্থায়। নমস্ক্রিয় বিশ্বন স্থাপি মেস্তু তসফার্থিত লীন
করারু শ্লীলাঃ। ১০।

এতো বাহুলে স্থায়ু নিভীষিতসতমাসাশ্চ তিলো রাহীপদধারাত্রি—
মেনানভানু বিশ্বন অতিথিতম। নিভীষিতসতমাসাশ্চ তিলো
রাহীপদধারাত্রি। মেনানভানু নমস্ক্রিয় অতিথিতম।
নিভীষিতসতমাসাশ্চ তিলো রাহীপদধারাত্রি। নিভীষিতসতমাসাশ্চ
তিলো রাহীপদধারাত্রি।

শান্তস্ফূর্ত্ত প্রতিষ্ঠানাঃ যথা স্বাধীনকাননমার্গিতীনি মাধ্যমাঃ।
তথ্যঃ সুভাষিত প্রতীকে প্রতীকে প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম। ১১।

এতো প্রথিতো নিভীষিতসতমাশ্চ শান্তস্ফূর্ত্ত প্রতীকে প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম।
এতো প্রথিতো নিভীষিতসতমাশ্চ শান্তস্ফূর্ত্ত প্রতীকে প্রথম প্রথম ।
यथा पुरस्ताम् ब्रविता प्रतीत औद्धानिकरारुषिमिर्मित्वमुष्टः।
सुतृक्तकालिकम् वीतमन्युस्तान् दशिनेन्द्रमुनुप्रवाहाः
स्वकमः ॥ ११॥

एवमुक्तो चतुः मन्वयाच–यथा पुरस्तादिदित। यथापुर्वः लाघि हंसो मिलिता।
उद्वाक्ष्य एव औद्धालिकः। अरुणस्य अपायः आर्योः। द्रायासुयायणो वा।
उद्वाक्ष्याप्तं अरुणस्य गोत्रपाल्मितिवायः। मदनसुः।– मदवन्याजः।
मदन्यौरवतस्य। मदन्युदातिधः।। सुधिमिति। लघिस गतम्युस्तः उपरा
धिम राक्षसस्य मिलिता। परः।। सुधिमित्रं प्राणपात्मिते यात्राः। दशिनेन्द्रमु
दिश्नाणु रागार्थ्याः। विन्स्ययः शन्दः।। वर्धेषेति वृक्षमिति कस्मिर्दृढः।
छान्दोऽधिकंतवचः।। मद्यस्वस्मिति द्वितीयान् तपोः नवंपिता। लागिति योजना।

स्त्रेयो ऐकोः न अर्थं किश्चान्ति स तत् त्वम् न जरया
विवेति। उसे तीत्वो अवानायपिपासे शोकातिगो माते
स्त्रेयो ऐकोः। ॥ १२॥

निश्चेति। वरः द्वितीयं बार्त्यते। स्त्रेयो ऐकं हस्तादिना मन्त्रस्येन। अति।
स्त्रेयो नाशवं भोक्ष्यान्ति। मद्यस्यानां। यथा सूरित्य संस्मरि वहस्ते। हे सुधिः
सं क तत् न प्रभवसि। जरायुक्तस्य रामेति जरातो न चीमेति। तत् स्वरूपमः
पुरा इति शोषः।। उसे। इति। अशानाय वुक्कश। अति दिक्षा श्रीशवं
भोक्ष्यान्ति। मद्यस्यानां।। ॥ १२॥

स लक्षणेऽस्त्रेयो डैश्युत्त्वो श्रीहुष्ठि तथाश्चूखनाय
मधुम् स्त्रेयो ऐकोः अमृतलं भजने ऐतुत्रीलितेः श्रुणे
वनेः। ॥ १३॥

स लामिति। पुराणादिप्रसिद्धसदोवर्थिस्यम्ब स्त्रेयोगम्यायोऽनन्ति। 'स्त्रेयो-
दिस्यो यवस्मिस्य' इति प्रयोगमान्तित्वं तत्। सौंदर्लहोः। स्त्रेयोगम्यायोऽनन्ति
उपसाध्यातिरं उपस्त चूकोः। अनुराजनायं–मक्ष्याश्रावं तत्। कि।
सिद्धप्रतीव्राह–स्त्रेयो ऐकोः। इतिः स्त्रेयो ऐकोः वेश्यो नेत्र।
'परं ज्योलितसंपंत्व स्वरुपाभिमानिप्रयते' इति देव: द्वितीयादिप्रसिद्ध।
क्षाद्य उपगम्य प्रक्षाक्रम्यमोक्षदानात्तत्त्वस्येत् भाषः
मद्यस्यात् ॥ १५॥
श्रीरामानुजसूत्रलिखितिभाष्ययुक्त

प्रतेश्वरीमि तदुपे निचोष स्वर्यमात्रि नाचिकेति: प्रजाननृः। अनन्तलोकानतिस्मयोऽप्रतित्तां विद्वि त्वमेनै निहिते
गुहायामु:)। १४।।

एक्षुकोः मूलरागः। प्रते श्रवणीति। प्रांशितते तुम्भे प्रत्येश्वरीमि। ‘व्यवहिताकेभीति’ ति व्यवहितायोऽगः। मम उपदेशाज्ञानीति:। ज्ञानस फले
दर्शविति—स्वर्यमात्रि मिति। अनन्तस्य विषयोः: लोकः। तत्प्राप्तं। ‘तद्विषयोः:
परमं पदं मितुपरस्त कथमाणान्तवा।’ अथो तत्वायैतनावरं प्रतित्तां अपुराणांति
च। क्षति हनि श्रेष्ठ:। तत्ज्ञानस्येदाःसामथिर्य कथं सक्षमति तत्वायैतनां प्रत्याह—
विद्वि:। ज्ञानोपसनातित्वा एवव्यवहित्स्य मोक्षेऽत्कथांकुसंक्षणमेतल्ल्ह हुः
गुहार्यांनिहितं अथे न जानिति। तें जानितति भावः। यद्या ज्ञानेत्त्वयस्य विद्विद्वार्थी—
कल्पसंबतानं अथि प्रजानस्य अनन्तलोकानि प्रतित्तां तमसेत्तुस्कृद्दे तेतुज्ञानाद्वारः
सिद्धं भवति। प्रजानन्तूः। क्षणेऽखलोरिति शतुष्ठित्वः। १४।।

लोकादिमाति तमुवारात्तसें यथा यथा यथा वा। स चापि तत्प्रत्यवद्योऽक्षमाप्य प्रमुक्त: पुनरे—
वाह तु।)। १५।।

अनन्तं श्रुतिविक्षेत् लोकादिमान्यमिति। लोकस्य आदि हैतुः। स्वर्यविनि
द्वारत। तमामेव यवाच। यद्यक्षणा। इत्यक्रियात्त्व:। यतसंशयाय:। येन प्रकारे
चेतव्यः। तत्वसुक्षमचाित्व:।। यावतीरिति पूर्वेऽस्मिस्त्वकार्यः। स चापि ति
स च नाचिकेति:। क्षति श्रुति स्वतः तथेऽवाद्यवित्वात्त्विनिति:।। अदाचयेति।
शिष्यस्य भ्रुणसामाध्यसर्वनिर्भरेऽन सन्तुष्टस्य प्रमुक्त: पुनर्प्रकरः।)। १५।।

तमुवाराति श्रीयमाणो महात्मा वरं तवेहाय ददामि सूक्त:।
तैण्य नाशी भावितायमार्थि:। सुध्युः चर्माभनेकपाः गुहाला। १६।。

तमवाराति:। सन्तुष्य महामन्य सुध्युः। नाचिकेतकांसक्कादित। पुनरःतैण्य
वरं ददामि प्रक्षणामीति। क्षति, तत्वात—तच्छैवादी। मयोष्यमानोअझ्ज्ञेयः
नाभानात्मकत इति पास्यसिद्धो मविताः। तिरिजितां खुज्जङ्ग श्रवणं तथा रामायां
स्वसविवत्यः॥ १६॥

त्रिपानिकेताश्रितविशयपञ्चसंबंधं नितयमः
क्रमक्रमः जन्मप्रमुखः।
ब्रह्मज्ञाने देवमीड़यतन्विद्वाता निवायेवमानः
शान्तिमत्यः छेदीत।॥ १७॥

पुनर्प्रृयां क्षम प्रशोदयः। त्रिपानिकेत। इति। त्रिपानिकेः। 'अर्हं वाक्य ये
पते' इत्यहुसानवानवायुः। त्रिपानिकेः। यज्ञन्ययनादानकः। पाकरशुविद्ध-समयज्ञः।
विभि: त्रिपानिकेतात्माः। संबंधः। परमात्मोपासनेन संवाधिः।
एतक्रि: जन्मप्रमुखः तत्तीतिः।। 'करोति लोकस पुनर्जायते' इत्येन्नाकायति।
एवेस्व यथे मनः। 'तंयणमेव वैम' मिति सुनेन व्यासाधीविवुतः।
लिमिश्यत् संधिमिति नरिन्द्रमहाभूतं परमात्मोपासनामः।
ब्रह्मज्ञानमिति। अर्हं मनः। 'विदेशात्रेष्ठ' मिति
सुलभाये। 'ब्रह्मज्ञः' जीवः।
'ब्रह्मणे जातवात ज्वलचः। ते देवमीड़यतनविद्वाता।
जीवाःमापुरसः ब्रह्माक्षेत्रवाच्यं' इति निन्तः।
देवशाभ्यसंरमाचित्यता जीवपयोक्तायेकायेयात्मकः
परमात्मकअक्षेत्रमेव।
मायाभिमयः। निवायाः।
'ब्रह्मासः स्वातमः साक्षात्काः।
इत्याः। 'तर्क्याक्रमान्तः' पूर्वनमनिन्तिः संसारसूत्रानेशानितितीवः॥ १७॥

त्रिपानिकेतक्षणेततः दिदिहत्वा य एवं विहारः धमुनेत नाचि-
केतः। स मृत्युपासानान्यतेः। प्रणोदः शोकातिगो मोदते
स्वर्गलोकः॥ १८॥

त्रिपानिकेत। 'ब्रह्मज्ञः
देवमीड़यं' मिति मनस्याक्षेत्रम्।
तदालकस्वालस्वरूपः। 'तिरिजिताः संधि' मिति
निर्देशाग्रस्वरूपः। च।
विविधता। मुखपदेशन शाक्तो वा ज्ञाता। य एवं
विविधः पुतःशाश्रयायनसंपणं पवेशं नाचित्तेमः च।
मृत्युपाशानु
रागद्वादिश्वद्रप्तश्च।
पुरुषः। शीरसपातार्थेन।
प्रणोदः। तिरर्कः। जीव-
दशायेव। रागादरिश्वतिस्विन्यः।
शोकातिगो मोदते। स्वर्गलोकः। इति
पूर्वमेव व्यासायः।॥ १८॥
यो चापेता ब्राह्मज्ञातां भूतां चित्तं चिदित्वाः चित्रूते नाचिकेतसम्। स एव भूता ब्राह्मज्ञातां भूतां करोति तथेन पुनः जायेत॥ १९॥

यो चापेतां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः ब्राह्मज्ञातां भूतां चित्तं ब्राह्मज्ञातां भूतां चिदित्वाः

एष तेश्रिच्छिन्तेः स्वर्गं यमदृश्यात्मा हित्तिनेरं वरेण। एतं मथिः तथेऽव प्रवृत्त्यान्ति जनासत्स्यीयं वरं नाचिकेतो ब्रुविनेष।॥ २०॥

एष तेश्रिच्छिन्तेः स्वर्गं। उपदिष्ट दृष्ट। रोषं। यमदृश्यात्मा हित्तिनेरं वरेण। साहोः। किष्ट। एतमभ्रमितः। जनात्स्यैव नास्त। एतमी वहध्वन्ति-त्वरः। तुतीयम्यादी। साहोः। नवेतत्करणैतां स्वर्गश्चैवां मोक्षपरते किं प्रमाणितमचेत। उच्यते। भागवती भाष्यकृतः 'स्वर्गमदिः' मिनि मन्त्रं प्रत्युत्स शर्यशाहदेनात्म परमपुरुषोऽक्षमोऽदभुतेऽभेद्यं। शर्यशाहका अमृतं भजनं हि प्रतिकस्य जनसमरणभवत्रवाति। 'लिपाचिकेतत्तितिभ्रमे किं तिकम्बुछातरति जनमस्थू। हि प्रतिवनादि तुतीयवरस्ते नाचिकेतसां कृषिफलस्नानं नितिम्यातितयत्स्य कृषिकिन्येशुनेत्रेदुरुप्तमोऽदभुतेऽभेद्यं। शर्यशाह्देनात्म परमपुरुषोऽक्षमोऽदभुतेऽभेद्यं। शर्यशाहका अमृतं भजनं हि प्रतिकस्य जनसमरणभवत्रवाति। शर्यशाहका अमृतं भजनं हि प्रतिकस्य जनसमरणभवत्रवाति। शर्यशाहका अमृतं भजनं हि प्रतिकस्य जनसमरणभवत्रवाति।
के मुल्यमय बुक्के? उत्तम मुल्यमय? नाथ "स्वर्गार्प्पणां स्वर्गार्प्पणोत्तरं न
स्वर्ग नापुन श्रेण, स स्वर्गस्य स्वर्गार्प्पणविविद्यीत्तात् हि तत्त्वार्प्पणां स्वर्गार्प्पणां निःस्वर्गार्प्पणां मुक्तवन्तानि श्रवणतानि करते।

'भूतार्प्पणं यथा नीतिसत्तम चतुर्दशा स्वर्गस्य कर्मसिद्धां निःस्वर्गस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।'

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

नायः नायः करते निःस्वर्गकर्मसिद्धां निःस्वर्गकर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

जय जय जय जय जय

श्रीमद्भागुपति नाथ: "स्वर्गार्प्पणां स्वर्गार्प्पणां निःस्वर्गार्प्पणां मुक्तवन्तानि श्रवणतानि करते।"

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

नायः नायः करते निःस्वर्गकर्मसिद्धां निःस्वर्गकर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

श्रीमद्भागुपति नाथ: "स्वर्गार्प्पणां स्वर्गार्प्पणां निःस्वर्गार्प्पणां मुक्तवन्तानि श्रवणतानि करते।"

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

नायः नायः करते निःस्वर्गकर्मसिद्धां निःस्वर्गकर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

श्रीमद्भागुपति नाथ: "स्वर्गार्प्पणां स्वर्गार्प्पणां निःस्वर्गार्प्पणां मुक्तवन्तानि श्रवणतानि करते।"

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

स्वर्गलोकस्य कालीयस्य कर्मसिद्धां निःस्वर्गलोकस्य कर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

नायः नायः करते निःस्वर्गकर्मसिद्धां निःस्वर्गकर्मसिद्धां मुक्तवन्तानि श्रवणतानि करते।

श्रीमद्भागुपति नाथ: "स्वर्गार्प्पणां स्वर्गार्प्पणां निःस्वर्गार्प्पणां मुक्तवन्तानि श्रवणतानि करते।"
श्रीकर्माचार्यस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त [ प्रथम 

श्रीदेवस्याक्षरात्मकत्वं तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

नराच्छन्ति सत्त्वं तत्तत्वं अभ्युमानार्थ अशुका तत्तत्वस्य प्रत्ययं यथस्वत्वादित्वम् तत्तत्वोद्धरणकालम्बै श्रीयुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीदेवस्य तत्तत्वोद्धरणकालम्बै श्रीयुक्त श्रीमान्मानिश्चितमात्रायुक्त

श्रीकर्मानुजसुनिषिद्विचितभाषयुक्ता

प्रथम

तिरिक्त स्वाभावबद्धायोगों न स्वतः, तदा तद्दाहुतो श्रूर्दिस्मृतस्तंब्य स्वतः, अति हि तत्रापि प्रथोः—‘तस्य हिर्णयःकोशः स्वर्गो लोकों ज्योतिषा ब्रुतः’। यो तैत्तिकः भृगोः बेद, तत्स्थीरा अधि यति भ्रान्वित: स्वर्गो लोकमित ऊष्ठास्विमुखः, अपेक्षेत पापानननं व्यों लोके ज्येष्ठ विनिनिमित्तः। असिंधेव प्रकरणे ‘तिष्ठाचिते-ताभवटेतत्त्विधित्वा त्र्युद्धि मिद्यमितु ताचिकेतस्तः।’ सत्तुपापपुष्टात् भगवानो शोको-कातको मोदते स्वर्गोऽको ‘इति मले कर्मशासनसङ्क्षेपःव्यावधिकत्वया श्रुण्माणस्य स्वर्गोऽकोशाब्दस्य सूर्यशासनात्तेतोत्तक्षतिरिक्तेतवैराजपद्वावधिकत्वया परीपुष्पमा प्रवत्तितया। सुभाषविनिमित्तत्वात सत्यच वैराजपदिय सत्यात् नामसूवस्तत्कोडितम् चेत्तः। तात्तेष्ठ भक्तोऽकोऽधिकविनिमित्तविवेयुष्माथस्तत्वात् त्वात्। ननु सूर्योऽको‘अधिकविनिमित्तविवेयुष्माथस्तत्वात् त्वात्।’ स‘श्रूण्यर्वर्गस्मृतिः’ मित्यादितिवहारस्य भाषणपरिवारजनये-नोपेतेहाय। अस्तु वा आसुम्बल्थस्तम्। सुभाषविच वाचकसतत्वात्। किमत वाचक-मिति चेत्—श्रुण्यासङ्गस्तात्। स्वर्गोऽको न भव्यं किर्क्षा नाल्लति प्रथमे प्रथमत्रेन न भव्यं नित्यचनाल्लति ति अपहतत्वस्तवं प्रतिपादये।’ ‘श्रूण्यर्वर्गस्मृतिः’ पात्तमीतद्याये त्युक्त-रीत्या केन पापेन कदा पतिनिहृदिति भोक्तयिं प्रतिपादये। साधपहतपपन्ने एव संम्बति। ‘न तत्तल न जराय विनेते’ त्वेनेन विज्ञातार्थस्तुस्तवः प्रतिपादये।’

उत्ते तीर्थाणमारणासे’ इत्यनेन विज्ञातार्थस्तुस्तवः प्रतिपादये।’

शोकार्त्तिः’ इत्यनेन विषोऽकम्।’ गोदते स्वर्गोऽको’ इत्यनेन ‘स यद्य पित्र-जोकामो भवति सहारस्तविनाय पितरस्तवस्तिर्यं तेन पितुरेक्षेत सपोऽ महीयते’ इति स्तुण्तस्मार्योऽति परस्य सत्यकामस्तवस्तुपापेन प्रतिपादये। तत्सत्यप्रभावब्योज्ञानामान्यात् प्रतियामानात् स्त्रैवेह भाषणायं पौरिनिक्तशोकोऽन्तर्विकम्यक्रमरणानामान्यात्।’ अतः सत्यमेव विषयस्वरस्करणं अनुप्यादितेतत्त्ववाचस्तु त्वान्ति दिव्यमांहितुमानात् इतिकरण-तत्कालायं वैतनिकतमांसाधनायं प्रतिपादये। वैदिक्यम् वर्त्ते-पश्चिम-पौरिनिक्तशोकोऽत्तैतित: अतिवत प्रमुखे। उत्ते च शरायतिभाषयं—
'बैदिकी बैदिकवेन सामान्येनोपतिष्ठते।
लैकिकी लसमानलावाचारोप्यसामान्येनोपकृष्टिता॥' इति

न च यथैन्यूपेन स्मरशेषं ते वायाबिति: ब्रुति दिति विनिहस्तम् ‘परर् ते वायाविति’ ति बनवत्वैदिकवेन सामान्येन विनिहति-बैदिकवेन-सुपर्व दीनिन्ति-नावतस्वेदेव स्वात। नरेश्यपति:।
लैकिके दोषसंयोगा-णि ति नाविनिविशीष्ट्योचितोपास्त्तानिदिति वच्च्चम्। ‘सुपर्व बै
यजुः दुरिष्मात्माधुर्ते नद्यावो नोपस्युर्य।’ इति प्रतिविध ‘यथैक कूडः स्थूलेभुतं एष ते
विचारिति: ब्रुति दिति’ ति अन्तर्तये विनिहतिः विपरीताचारात्मांसां विकारे विषवहन वैदिकविश्वात्मांसांस्वैते अर्थति वाच्चके बैदिकविश्वात्मां उत्तरः।
तत्त्वं यथा वायातयः प्रतिपुरुषायं तात्रो वाच्चके चन्द्रभागाध्वनी-पेदिः ति विनिहतीर्थोदिक एवाध्वके, न हु ‘न केवलो विदाती’ ति निपित्ते ब्राम्हदित्वामेव सुहादिभेः: सेवानिः किंयमान इति निर्देशिते गृहिणी। तथा ‘योगिन्म: प्रतिस्यथेति सारीतेति’ इति यथै स्वार्थस्य वेदान्ते न प्रणिहितानिमुत्तरे। तत्र इति: ‘स्वरो: लोके’ इति मध्ये अथ्यायाभासितादिस्यपहारास्त्वात्माविविभाजन-मुणात्मकानुम, ‘स्वरोका: अनुस्तंबत्वं भजन ||’ इति द्वितीयमाशके अथर्ववाचस्यवादाचौर्यायामेव मोक्षाय प्रयोगात्।
अजीययतान-मन्त्रान || मित्यद अभीशान्द्रायैपु मुक्ततानापैतिकामुक्ततापरस्तावात्। उत्तर
‘तलो मया नात्विकेतिनिहितोतिनिवैति: ततातालिपतन स्वयम्।’ अथाय तत्त्वीयं
पार्व नात्विकेति श्रेष्टोऽहि’ इति परस्येव ब्रजानो नात्विकेतामण्डितकाननेन स्वरय-
शास्त्राय असिद्धदस्तावें संभवात्। ‘नान्यतस्या नात्विकेति बुरीति’ इति विशेषकर्तियाय
तथा प्रतिगतति नात्विकेति: वैभव्यांमातिनानुस्वस्तं। ‘मुख्य का पूर्वोद्वीन श्रेष्टयाद’ तत् समस्तायामयोऽपि: प्रपार्करोऽव एव मुख्य: प्राप्तम्। न वैभव्यांमयोऽपि: सम्भवस्य भूत्वैशुम्यः प्रयोगांबत्र स्मृतः। अतः यथा जन्यानां महत्तमां संबत्र तल ‘मुख्यां
स्वयं सत्त्वं सत्त्वमं’ इति न्याय एव मस्तं हस्ये मीमांसके: स्वरूपविख्याताः
विधाताः परजीवाणां येवस्य साधु कर्म कार्यत्’ एष लोकाशिपारीरोऽकालान्तः
‘जानन्दोजरो: स्मृतः’ इत्यतिस्धाराक्यमातिनानुस्वस्तं प्रकम्पमुत्तःतिकालाकारः
‘माणसलायवाचारायित्यस्य प्रतिविधालितत्वादिस्वद्वनिच्छिन्यायाः।’ भ्रातप्रस्थानोः || २४॥
वे चैते संकीर्णता मनुष्य अत्ित्योऽन्त मार्गसंतीति रैके।
एतिक्यामरुकेष्ठमयाः वरणामेश वरस्तुतीयः॥ २१ ॥

नचिकेता आह—वे चैते इति। 'अत्र चराचरमण हितसष्टिकरणे इत्यं मनुष्य प्ररुवर्त्यं हि भगवत भाव्यक्ति — 'अत्र परमुग्नार्थप्रज्ञाविशेषणमोक्षयात्माविज्ञानाय तदुपायभूतपरमात्मोपासनपरारत्तेत्तज्ञास्यां मध्य: कियते। एवं च 'वे चैते' इति न शरीरविहयोगमालाभिभायम्। अपि तु सहिष्णुस्मृति: विन्यासभक्षक:। यथा ' न प्रेत्य संज्ञाति 'ति। अयथर्थः—मोक्षाधिक्षे भनुप्ये चैते सर्वेश्वरशिवलिन्तु: तत्सर्वप्रविश्वाय बाद्विशिवविन्यासमिति। अतिनामस्वायत्ता चैते विचित्रित्सत्ता: तत्सर्व: प्रविश्वाय ल्यायानुषैौव चिद्वां जानियामिति। तथाहि बहुः विभावगते। केवलिन्द्रविवाहात्म:। स्वरूपांत्यक्षिक्षक: मोक्षमार्गचक्र:। अथेतु विचित्रित्या सत्ता: विवाहात्मामय:। परे पाणाकण्वस्यायनो ज्ञानार्थोपवेदीच्युक्ते देशालयारूपयूँ। कैत्यः भूमियमय:। अपे अर्द्धापात्मां परसमान्रमानः मुक्तिर्मय:। तस्यवेदोपविसमर्गितिमुखीवविभावस्याध्यायमूः तद्रावक्षुणिन्द्रात्म:। त्वापार्थ: सन्नार्थरसात्मः। अपनिवन्ना स्वमान्यतिः स्विन्यस्यावर्कल्याणाय सहस्तितस्य सार्वविभवृत्त: परस्य: ब्रह्मण:। शरीरसत्व गृहके भक्तामुक्ताय अनुस्रात्तितिर्चत्त:। ज्ञानान्देकर्षणस्य व्यवहारकविशेषविज्ञानपर्यमक्षणाय सक्षापरत:। विश्वकल्याण संस्थानस्य परमस्तम्भात्मानं गृहान्वयनाय स्वस्थवर्धिनं दीर्घकाल:। ज्ञानान्दे: देशालयारूपयूँ। कैत्यः भूमियमय:॥ परे पाणाकण्वस्यायनो ज्ञानार्थोपवेदीच्युक्ते देशालयारूपयूँ। कैत्यः भूमियमय:॥

तत्र मोक्षस्वरूपं तत्सङ्ख्यं च लम्बासाद्विशिवामिति नचिकेतसा प्रायो भूमते 'रित्त भविष्यु॥ तथा 'व्यपायामेव चैव' मिति सुरे 'तृतीयेप्रेत ऋषि' मिति सुपु: 'दृश्यान्धे ऋषिक्षेत्र ऋषिक्षेत्र: ऋषिक्षेत्र: ऋषिक्षेत्र: कालोकाल:। प्रतिमिक्षारोपोपोषणाय अध्यात्मितस्य:। निविन्द्यकोपान्नोपायोपासोपायोपासोपायोपासो। स्तुत:। उमयदिर्गंग्य प्रायं चेत्यार्ध्व: 'विनोवानुपासः। अत: मोक्षस्वरूपाः तदनुस्मर्योपायोपाष्टि भविष्यति वर्तनात:। अत: वे चैते इत्यत्तु मुक्तस्वरूपपरस्मय: न देखान्तिमनिक्तकर्मानुनायस्वरूपमितिः। अन्यथा तस्याभ्यास सूचनायमपवाध्यायेन।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्बादित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
आविभूतात्मपवतपतात्मविदुपाणे ज्ञातोऽभयं
भक्तिशुद्धाःस्वामेऽति अस्मा न भर्गऽस्मस्मायः।
त्यादिना मनविद्रोहेन मोक्षसाधनः
मुद्यामिनग्रामस्। अस्वऽ मथुरारिष्टिष्क्तः
धिनवे सम्बादित स्ववेः अवश्य मञ्चकानांतः।
विभिन्नस्रोततरमलोभनपरिक्रमा असम्कालित दृष्ट्यमः।
नचिकेतसोऽरुपमभावः।—हितेषुकथनानांम् परिश्रवकर्मदेशः
मध्ये पत्याळे नोपेदेश्यासमित मल्लासह—देवैरागीति। बहुदिशिदिच देवैरसिन्
मुक्तास्कर्षेन विचिकितस्यम्—संशयाभान्। नहींति। आत्मतत्वं न मुज्ञानसमिति
सुध्मो (एष) धर्मः। सामाज्यो धर्मः एव दुःखः। तत्त्रांत्यें दुःखं इति भावः
अन्यं सर्गमः। सप्तोष:। मामोपरसोतसिरिति। माम। इति निपुष्टे वीपसायं
द्विक्रितम्। उपरोधं मार्गार्यः। एवं सं अतिसुखः। मुख || २२ ||

dेवैरागीपि विचिकित्सितं किल त्वं चुरयो यथ सुविख्यामात्र।
कपल चास्य त्वावर्गलयो न लभ्यः। नान्यो वरस्तुल्य एतत्स्य
कथित॥ २३॥

eवकुको नविचेता बहु—देवैरागिपित विचिकित्सितं किलेति। सप्तोषः।
तत्तोष:। एवं च मूल्यो न मुख्यार्थमिति यदात्मसस्वप्रमणानु वाचः। वकेषि।
त्त्वांकृतः। त्वां च इति || २३ ||

gताधुपः। पुष्पापौलानु वृणीपच वहुन वक्तु इतिहिरण्यमधान्।
भूमर्मौहदान्तनन्त वृणीच खर्च च जीवः श्रावदो याव
दिन्त्यासि || २४ ||

eवं नविचेतसस्यो शुरुः। विषयस्य दुर्धिगमतया मध्ये न वक्त्यातीति निषेधयो
सत्यपि अहणसाध्यें विच्यानसाध्यसर्वत्वे एतांत्रां मुक्तास्कर्षेन नोपेदेश्यासमिति
मल्ला मुज्ञानसध्यासर्वत्वे प्रत्येकमनवथाय—शताधुपः इति। सप्तोषः। भूमर्मौरिति।
ज्ञाने:। श्रीलोकार्यसंपर्कथे तेन्दृकेन राज्यः वृणीधच। अथवाः सूर्यसध्याभिचार
महदान्तनन्त विचित्रसाधाराधारिकल्यकं गृहं वृणीधच। खर्चवेषि। यावन्दव्याणि
जीत्यतिमिच्चसि ताक्तजीवेश्यः। || २४ ||

eतुच्छयं यदिस मन्यसं करं वृणीधच विरंच चिरजीविकाः च।
महामूल्यी नविचेतसस्येकामानं त्वा क्रूमामार्ग कृतोमिः। || २५ ||
eतुच्छयार्थमिति। उक्तेन करेन सदस्यनामचपि करं मन्यसं चेतु तदयि (स?)
वृणीधच। मृतूः हिरण्यश्रादिकं चिरं जीवं चेतुः। पुष्पां मन्यां स्मृति ह्योः।
भोभावशः मर्याद्यात संवेदन्यायां जयन्ति
तेजः अपि सर्व जीवितमण्येव तवेव वाहस्तव
जृत्यगीते II 27 II

एवं प्रकोणानामापि नविदेता: अतुभुताहिद्य भाह-भोभावशः इति। वे अन्तकाँ\nतुम्पन्यताः ये मर्याद्य कामः ते भोभावशः। अधिकां: भयां ते तबोकाः। दिनतःस्वायत्रो न महत्त्वत्यः। संवेदन्यायां यदेतेजः तत्तु श्यापन्ति। अपसः-प्रमुखतिभोगादि संवेदन्यात्मिकां इति भावः। अपि सर्वभिमिति। अश्रुणोपि
जीवितं स्वतः, प्रियतास्वादादिजीवितम्। अतस्तिकर्जीविकानि न वरणाहितः भावः। वाहं: रथाधं:। तिडळिता शोकः। II 27 II

न विचेते हर्षीयो मनुष्यो रस्मायमहे विमानार्पयेचेता।
जीवितायो याद्रीशिष्यसि तं वरस्त मे हर्षीयस्मिष्ट यथ। II 28 II

न विचेते। नहीं विचेते गम्ये कस्वचिप्पि: द्वं द्वरे। ' न जातु कामः का-
अजीर्यतामसृजतानाशुपेत्य जीर्यनमस्त्यः क तदाध्य: प्रजाननः।
अभिध्यायनः वर्णरतिमोदोदनाधिकारिणी जीविते को रमेष॥२८॥

अजीर्यतामसिद्धः। जरामणशुपेत्यानां मुक्तानां स्वरूपं झावा प्रजाननः सिवेकी
जरामणोपथते जन: तदाध्य: जरामणशुपेत्यानां:। भृत्तिविशिष्टिविविध्यका.
स्वावनः, कः कथं भवेदित्यथः। अभिध्यायनिन्ति:। बुद्धः: आदित्यवेदनादिके
रूपविशेषः, रतिमोदोः: ब्रजमोहा दिवभित्ति नान्दिविशेषः, तानं सर्वनः। अभि.
ध्यायनः निम्पुणत्वा निरुपयः। अत्यन्ते ऐहिके जीविते कः प्रीतिमानं स्वाद.
दित्यथः॥ २९॥

यस्मिनं विचिकित्सनम शृष्टेऽयं तत्सांपराये महति ब्रूहि
नलतु। येवं वरो गृहमनुष्ठितो नान्यं तस्साधारितेता
शृणितेः॥ ३०॥

॥ इति प्रथमवधी॥

यस्मिनिति:। महति पारलाेकि: यस्नुः मुक्तानां सन्यौते, तदेवमें ब्रूहि।
योगिनि:। गृह्व अल्मतचन्दनविष्टः योयं वरं तस्साद्यं नन्दितेता न ब्रूहीते।
इति शुरुपेत्यमेव॥ ३०॥

॥ इति प्रथमबधीः यायायः॥
हरि: जों। अन्यक्रेऽयोजन्यरुद्वैव प्रेयः ते उमे नानायथ पुरुषः सिनीतः। तयोदशेऽय आददानस्य साधृृभवति हीयतेवाच।
उ प्रेयो! वृणीते। ॥ १ ॥

एवं शिष्यं परीक्ष्य तस्य समुखाशैवर्थ निधि तत्समपदेशस्योमयतां मन्नान: सुखोऽञ्जङ्ग्विति—अन्यक्रेऽय इति। अतिमिश्रस्तं मोक्षकर्माभ्यात्। प्रयत्नवासः भोगकर्म-प्रणयत्। ते—श्रेयं श्रेयस्ति परस्परविवश्वणयोजने सती पुरुषः सिनीति:—वचनीतः।
पुरुषः स्वक्तमारणादत्त हृद्यथः। तयोऽरिति। ततोम्यं श्रेयं आददानस्य—
मोक्षय अन्त्यमालाय साधृृभवति। यस्तु प्रेयो! वृणीते स पुरुषार्थचः भवति।
उ हृद्यथारणे। ॥ २ ॥

श्रेयश् प्रेयश् मनुष्यमेत्: तौ संपरीक्ष्य विविधिति धीरः।
श्रेयो हि धीरोद्धस्यप्रेयं वृणीते प्रेयो मन्नद्रो योग्यक्रममुक्तीति। ॥ २ ॥

श्रेयश् प्रेयश्वति। श्रेयश्व मन्नद्रः सनुष्णतः—सनुष्णः मातुः। तौ श्रेयः—
प्रेयः पदार्थी समयाधृत्य नीरस्कृति हंस हव प्रकृतक्रस्तिः। पिया समत इति धीरः।
प्रजाशास्त्री, श्रेयोपेक्षिणय अभि—अस्म्यहितं श्रेयं एव वृणीति। मन्नद्रतिः—
योग्यक्रमहेतोः प्रेयो! वृणीति। शारिरस्थोपचयो योगः। क्रम: परिपल्लवः। ॥ २ ॥

स त्वं प्रियानाप्रियश्रुङ्ग कामानूः अभिध्याप्चकितोवायु:-
साधृृः। नैत्त्वृङ्ग वित्तमूर्त्वकासि वस्त्रस्य मज्जलित
बहवो मनुष्यः। ॥ २ ॥

स त्वं प्रियानितिः। तादाःस्तव स्तवो रूपश्रुङ्ग प्रियानूः कामानूः स्वादीनि:-
सत्त्व: शोकार्जुनः। वित्तमूः धनपास्य सुङ्क्ता कुस्किताः मुखासंविभिः पात
तावासाध्यः। पुष्पाचिति। स्पोदकः। ॥ ३ ॥
दूरमेते विपरीते विपुली अविष्कः पा । विद्या-भौस्मिं संक्षिप्तेत् मन्ये न त्या कामः बहुः लोकुपन्त् ॥ ४ ॥

durantah iti । शा अविषेधितः ज्ञाता कामक्षण्मासिकः याच विद्येति ज्ञाता वैरामयः
तत्तच्यासः पर्ययेत् दूरं अत्यं विपुली विपुलीः भिक्कः परस्मार्थिः न ।
विद्याभौस्मिं विधायिनः । विद्याभौस्मीति वादी आहिताम्यादिविचारितस्म्य पर
निषेधः । छान्दसवादः न त्या कामः इति । कामः बहुःतेपि लोः । न लोः

अविद्यायामन्ते वर्तमानः । स्वयं धीरः । पन्थः मन्यः

अविद्यामाणः । परियन्ति मूर्दा । अन्वेनैव नीयमाना

वषादान्यः ॥ ५ ॥

'अविद्या याच विद्येति ज्ञाते ' लुपतहमार्थे अविद्यामार्थे निन्दिते । अविद्यायामार्थे

कामक्षणिद्वारामन्विद्यामार्थे मन्ये रनीमूत हृद तमसि वर्तमानः

स्वयमेव प्रवाहालिनः शाबकुशक्षणोऽभित नर्तमानः । दुन्द्रमाणः । जारोगादि

दुःखालिनः । अविभिनः । परिप्रमाणतः । अन्तः सुधार्यमः । केचितु दुन्द्रमाणः

इति पाठमार्थियम वियवायमार्थियम दुरालिच्चि इत्यादि । चर्चाः वर्तमानः ॥ ५ ॥

न सांपरायः प्रतिभाति बालं प्रमाणात् विचमोहिनु सूर्द । अर्थेन

लोको नास्ति तथा हि तां मातृ पुनः नुवर्तेत पालने मे ॥ ६ ॥

न सांपरायनः । प्रस्थासः प्रति न प्रा न प्रापः

प्रमाणात् नामविभावनसक विचमोहिनु सूर्द । चिक्षाशास्त्रीयतमानिरूपः । अर्थलोको

नाविन्याः । विशेषः चोकोज्योऽि वस्तुप्रको नारीति कथां । अविभावनसतताः

विभिन्यो अविभिन्यः । व्यासेः 'सांपकेव क्लकुरे' ति तुके । 'अर्थो लोको शाखि फर

मातृ' ति पाठनुसारी वर्त्तं त लोकः पाठ्य लोको नारीत्वादि वर्णितः । तत्र

पदे लोकेति श्रेष्ठः पुरुषः । पाशकाव्याधारी । मार्गविशेष सुप्रभाविः ॥ विद्या

परिमहामानावर्यं अखी नातीत्वस्योपपत्तिदृष्टव्या। (स) दुर्विनी गुनःपुण्यस्वर्गपत्यात्
ईति उपर्य संवाच्येत्॥ ६॥

अर्घायापापी बहुर्मियों न लम्यः भृणान्तोंपी बहुवो यं न विच।
आयार्यों विक्ता इश्वरेणस्य वृथा आयार्यों नाता इश्वरानुसिधः॥ १६॥

अर्घायापापीः। यः प्रसिद्धः परमात्मा सः। अनेकः पुरुषः। श्रोतुमपिन् न कुम्भत
इत्यथाः। अर्घायापापीः महालक्षुकत्वमितिभावः। भृणान्तोपापीः।
नामीश्रीश्रृङ्गों सवेवं परमात्मात्म परिपूर्णमिती भावः। आयार्यों बन्धुस्वत्।
अस्य कुदलों विक्ता कुकैत्या। भावाच तुर्वम इत्यथाः। आयार्यों नाता॥
कुशलेणायणानुसिधः नातायाध्याध्याध्याणः॥
‘ मनुष्याणा सहलेखा काक्षावतिति सिद्धये। यत्तामपि सिद्धान्तः कथिमियों वेदि
तर्सवः।’) ्इतुकृतिति भावः॥ ७॥

न नरेणावर्योऽध्येत पौत्र् एकं: सुविद्यो बहुथा चिन्तयमानः।
अनन्योऽपि वितिवध नास्ति अन्यायः खत्तर्यं प्रेमप्रमाणात्॥ ८॥

न नरेणावर्योऽध्येत। अवर्णं अनेकः प्राक्षतेन पाण्डित्यमप्रयोजनेवेत्तान्तव्रणेन,
नरेणे—देहारभमानिना। एष आर्याण विविद्यों न अभिवृत्त। तुर्वः हेतोः। बहुथा
चिन्तयमानः। विद्विभिन्निति रोचः। अनन्योऽपि गतिव्रध्य नास्ति—अनन्येन उच्चया
अन्योऽपि गतिव्रध्य नास्ति अन्येन उच्चयानालानो अन्येन तदेक्तिनारणाः। ग्राम्मालमाकाकारणोत्तो कालिन्यों व्रतयस्ति
च। आत्मान्त्रित्वम् तत्कामालमवर्योऽपि नातात्वम्:। यद्या अत्र संसारे गति: चूः सायान नातात्वम्:।
यद्या अनन्योऽपि स्वयं व्रततिब्रह्मालमवर्योऽपि नातित्वम्:। अनन्योऽपि इति
पाते अवर्णोऽपि सति आत्मान्त्रित्वात्मस्तित्वम्:। नन्तु तेन केवलिन्यद्विजः पौत्रोऽपि
शाक्तिनित्वात्मं वर्यो—अन्यायः खत्तर्ययं प्रेमप्रमाणात्॥ यतो अनन्योऽपि
वानलान अन्तमलान तक्षगोचरः॥ ८॥

नेता तर्कपतिपरमेश्वरोऽपि नारायणवर्योऽपि मयात्मस्तितावतस्ति त्वाद्विन्यो भृणायाध्याध्याणः।
सर्वसा सतितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्तितावतस्ति...
प्रेम! प्रियतम, स्वस्माद्येंचिव गुरुणा उपदिष्टैव मति: मोक्षसाधनज्ञानाय भवति।
का पुनस्सा मनिरित्यत्राह—या तन्त्राभाय इति। या मति त्वमापः—प्राक्तवाणीसि सिषाथितितथा निधितवानिधियः। सत्यपुर्वितसि। सत्या अप्रकस्य चृतिपालसि तथंकोऽऽ। बलोत्तुरुक्षपायाम्। त्वाद्गितिः। त्वाद्रशिश्यः। असांक भूयादित्यः। ॥ ९ ॥

जानाम्यहं श्रवित्विरित्यनित्यं नरहुवैः। पापये हि घुमयं तदुः।
ततो मया नाचिकेन्त्रितोद्विवि: अनित्याधैवः। प्रास्वासनिष्टि नित्यम्। ॥ १० ॥

पुनर् पुजः आहं—जानाम्यहमिति। श्रविष्: निषि:, कुतेररैवधः। एवजातीयं कर्मफलसमानसिद्धायमिति जानामिः। नहातु वैरिति। घुमं तदु आवत्त्त्वं अथवे: अनित्यफलसाधनमुः। अनित्यदच्छसाधीयं कर्मभिकर्यः। ततो मयेति। एवं ज्ञातत्वं मया ब्रह्माद्वित्तसाधनज्ञानोऽनेत्रेऽ अनित्याधिकारिद्वैदैत्यानिचिकोत्तिमिधिति।
तसां तोत्तौनित्यफलसाधनं ज्ञानं प्रास्वासनसीत्यः। अत: ब्रह्मांसेत्रान कसास्यत्वसं न विरोधः। ॥ १० ॥

कामसुन्ताः जगत: त्रिंशाः करोरानसन्यययस्य पारस्य।
स्तौं महदुस्त्राय स्रितिः छृत्या धीरो नाचिकेन्तोलवं—
शास्त्रीः। ॥ ११ ॥

‘त्वाद्वैन भूयासामवितः। प्रेमं न पूर्वम्बतोऽवचिकेत: श्रवणाधिकारी विष्णु—
वृत्ति—कामसुन्तासमिति। करमोः—कर्मणं—त्रिंशां—जगत: कामसुन्ताः—
चतुर्दशकालसन्यययस्यप्रेष्योऽसामिनिष्ठयादिविद्वित्यानकारात्रकाममति च छृत्या। ब्रह्मकर्मस्वतराह—अनन्तयम्मययस्य पारस्वानिधयः।
अ विनाशिताःस्तम्नतास्तिभेव। मन्त्रत्वपापसन्यन्यत्वादिविद्वित्यादाधाराणामु उष्णेनाः स्थिरे च च स्विरे च ब्रह्माणाः मष्ट्वा
लोककार्यं कामाः न प्रहस्तास्तिपादातीतयायम्यायायुष्टीभेः। यद्या मोक्षमुस्मास्तराह—
स्वत्व च सर्वाकमुस्तावस्य ततेव सकत्तिश्वादास्यं करोरानन्तरस्तम्पुत्ताहैःप्रें सबे
पर्याविविधयत्वा बोजनियः। ॥ ११ ॥
तं दुर्दैशि गृहमणुप्राचिनं गुहाहितं गाहरं पुराणम्। अध्यात्म- योगाधिगमेन देवं मत्वा धीरो हर्षेशोक्को जहार्ति॥ १२ ॥

तृतीयो श्रमं प्रतिवक्ता-तं दुर्दैशिमित्रादिना मनलमेव। दुर्दैशि-'थ्राणयापि बहुभिः न लभ्यं' हृदयकल्लेका दृश्यमार्क्युम। गृहुः-प्रतिशोधकर्मानं श्रवणात्मान्ति-हिंतं स्वरूपततुषुवितं गुहाहितं-हृदयूपलवितं माहेरं अन्तोप्यं मभुः पुराणं-अनादि अध्यात्मभोगाधिगमेन। विशेष्यः प्रतिसंहस्त चेतास आलम्न समव-धारणम्-वाजस्यंग। 'यथेकोह्रम्संसी प्राञं; यदा यथवज्ञति ज्ञानानि मनसा सैन्त्यादिना वक्ष्यामणं। तेन योज्यामित्या जीवोम्यात्ज्ञानेत्र तेन हृतुः दृशतं परमभासं मखेवैत्यं। जीवोम्यात्ज्ञानस्य परमभासं ज्ञातुत्वाधिति भव॥ हर्षेशोक्को विषयकाव-लाभभूतकर्मेशोक्को जहार्ति॥ १२ ॥

प्रत्यधून्व श्रंपरिसर्गाद मध्यः प्रत्यधून्व धर्म्मणुप्रसंभाजप्य। स मो- दृश्वत मौदनीय-हि लब्ध्वा विषयवाख्यत्व सांचबेतसं मन्ये॥ १३ ॥

प्रत्यधून्व श्रंपरिसर्गादित। अस्तु अस्ततो श्रुतासं सांपरिसर्गादि-मननादिकं ख्र्वेतेऽयं। धर्म्मच कर्मसाध्यं शरीरादि प्रत्यधून्व पूर्वकपद्यं परिश्चावेयेत्यहं। वर्तं श्वाससूतं अयं सुक्ष्मतत्यं चक्रवाच्यो: अणीयानां बालक्षमिति सन्निधिं परमालमां देशाविदेशेप्राप्य सं: विज्ञानू मौदनीयं प्रतिष्ठित्वषयमपहुँचायादिगुणाद्रकिशिशं स्वस्वरूपं लक्ष्या मौदते भानादी भक्तित्यं। 'ैष सम्प्रसदांिि साब्जवृतजातितात्माय परंश्वायोपरिश्रमसंपसंप्रवेदन सूत्त्तेन रूपेणार्निन्यपकरे, सं स्तवंयिते ज्ञात्र कीड़न्ति सहानां; हि भृत्यं ज्ञातानुनिम्य। एवं प्रशोधकर्मांत्यं निष्केतसं मोक्षाने-हर्वेत्रेशत्सूतिः- विपुतां मनात्यं। निष्केतसं प्रति अस्वरूपं धर्म विश्वलिंगः प्रवेशादविन्यम्य मन्यं इति। 'तस्येत आत्मा विशिष्टि श्रहाम्ये; ति श्रुते। ननु ' ब्रह्मज्ञेषु देवमिविद्यं विद्यते 'ति त्रैयाकार्यायं 'अध्यात्मं योगाधिगम्यं मन्त्रे' स्तवलापि परमभासमक्ती: प्रतिपादताम। ततथं तं दुर्दैशिमित्यं पूर्वस्तास्योंपि जीवचर्या प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूज्यकर्मोऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्। ततथा 'अश्रणात्यापि बहुभिः न लभ्यं' इति पूर्वस्तास्योऽपि परिश्वरस्वरूपं प्रवेशात्।
अन्यत्र भ्राता भक्ति चिन्तनसिद्धि तद्विद्या ॥ १४ ॥

'नामावदे: प्राप्ते हि श्रूव्यं तद् 'अत्न्हुला संपरिवृत्त मर्य: प्रिय्याः धर्ममण्डः

संस्कृतम् श्रीमद्वीरस्त्री रुपम् 'अध्ययोगापिधिमेन देवं मुला
धीरो हर्षोको जहाति ' इति प्रथेन धर्मविविधकृत्य ज्ञानसाधनयता। प्राप्तात्या निर्देशिस्ता प्राप्तस्वस्तिय तु, उक्तास्वस्तिय धर्मविविधकृत्य मल्वेति प्राप्ति प्रत्योपस्वस्तिय स्वरूपम् तु 'धीरो हर्षोको जहाती स्वतं धीरे इति प्रतिज्ञस्य प्राप्तुध स्वरूप्योपस्वस्तिय स्वरूपम् शोधयितु प्रत्येकितः अन्यत्र धर्मानिदिशादिना। ननु भावे 'देवात्मसे'सुपासु

त्या निर्देशिस्ता प्राप्तमुत्त्युद्येवस्तिय 'अच्छयोगापिधिमेने' इति वैदिकत्यत्या निर्देशिस्ता प्राप्तु: प्रत्यागामनम् भीता धीरो हर्षोको जहाती इति निर्देशिस्ता प्राप्तपापास्तिय च 

स्वरूपशोधनम् पुनः प्रच्छ अन्यत्र धर्मानिदिशादिना: कथं तद्विद्यताता 'धीरे' इति निर्देशिस्ता प्राप्तिरुदक्तत्वं इति चेन्कै संबंध: — 'अच्छयोगापिधिमेने' इति

वैदिकत्यत्या निर्देशिस्तामाध्यक्षात्मक्यं प्रज्ञापितविधातिपापास्तियं प्राप्तसूत्रे निर्देशात्मकस्वस्तियद्। अत्लस्पापि प्राप्तिनिर्देशात्मकस्वस्तिय । वस्तुतातः तसौ प्रथानुस्माध्यक्षात् नवात: प्रत्यागामनम् स्वरूपमाय न जाबाते सियते वा निसिद्धिति 'इन्द्रजन्मस्मायमि न विरोप्यते। नभि 'न जाबाते सियते वा चिन्तित्वर्थिति क्षमानिदिशायाः
बडी ने कठोपनिषत

विषयकिभःैनिदितपरिपूर्वकसन्नुसरणारुप प्राप्तुगुप्तोपाध्यायः। 'आत्मेन्द्रियमनोयुक्तं भोक्ते-त्याहुमनीशिष्यः। विज्ञानतारतिर्यवस्तु मनःप्रभुविलयः। सोक्शमः परामावतीतत्तदेघुणः। परमः पदमिति मनमत्तपतिपादस्येव प्राप्तःपुस्मतात्।' तत्थैव 'विशेषणांचे'ति सुवर्णमाये प्रतिपादितवादः। अती एव प्रायथ्यात्मकांकार्यग्रन्थन्दे श्रीमाने 'छायात्तात्त्विविलय अज्ञावचारिणा छायाशब्दन निविदेशो दशः। न तु विषयकिभः निविदेशः। अतः यथोक्त पवारः। अर्थं मनः व्यासायः 'वरणमिति सूत्रे विन्दुः।

'धर्मः। उपयोः धर्माद्यन्तः—प्रसिद्धोपायविविल्क्षण इतवरः। अधर्मः—धर्मेतः। उपेतः। अधर्माद्यन्तः प्रसिद्धाद्यन्तविविल्क्षण फलमितः। असावलितः बुद्धिः।

तत्साथः कृतितः। स एवोपेतः। सहित प्रसिद्धोपेतः (सार्थक) विल्क्षणः। सावधकप्रेष्यामितविद्यविस्मितवादः। फलदशायंअविरुपणाष्टविभियोक्तिः। कृतात्त्वादितः धमाद्वितः। कृतात्त्वादितः धमाद्वितः। भूतात्म भव्याभव्य धमाद्वितः। यविवरः।

इतेकं व्यास्यं कृतात्त्वादितः तत्सिमनस्ये तु कृतात्त्वात्म भूतात्मव्याश्वायन्तात्मधमाद्वितः प्राचायात्म इत्यत्मव्याश्वायान्तात्म इत्यत्मव्यासायान्तात्म। उपदेशः कालजनपरिलिखलतः।

तत्र तथाकालरिलिखितस्वार्थानां च पर्यावरणी यथेवादिना अपरा व्यास्या कृता। तदुच्छंते—द्वारा धमाद्विताण्यायः। यविवरात्म विविधानां आदिति उपासः इतः। पुष्प-पापासाधनविविल्क्षणावदुपासः। कृतात्त्वात्म भूतात्म भव्याभव्य यविवरात्म कालयरिलिखितस्वार्थानां च पर्यावरणी यथेवादिना अपरा व्यास्या कृता।

तदुच्छंते च प्राप्तः। तदन्तर्भं च प्राप्तः। स्वरूपस्माति हि बस्यते।

तत्र यथाच्छ्वद्वै लिन्दरप्रविणः भावः।' हृति।

नवनिलकः पक्षं प्रत्येकपर्यायान्त्रिः। अन्यत्र धर्माद्यन्तः। स्वरूपकिभः प्रकाशायः।

नवनिलकः पक्षं प्रत्येकपर्यायान्त्रिः। अन्यत्र धर्माद्यन्तः।
दैनिक राष्ट्रिय निर्वाचन समाचार: प्राथमिक न्याय एवं अक्सर। नन्तु 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'। तुम्ही 'नायमाला प्रवर्तने आहे'।
उपायस्याप्यन्तः दृश्यतात् च यत्योपदानी तपासिः सर्वाणि च यददनि त।
यदिच्छन्तो ब्रह्मचर्य चरनि तते पदः संज्ञेण अवशीमि।
ओमित्येवत्।
एवं प्रयों सूक्ष्मः न जाते सिम्रत्वः इत्यादिः विस्तरेण प्रतिपिपादिष्युषः।
इतिहासं श्रीकृंदारपूजितसंख्या प्रायम्यमेव प्रकाशयन सद्या तथा प्रतिज्ञानीते- सर्वेऽवदा
इतः। पदते गम्यत तत्त्वं व्यूर्तितया वददान्तः।
इति प्रकाशस्यूपासिः। यस्तं भर्तं सर्वेऽवदा:
साध्यसंस्कृतविद्वस्तीयतः। अनेन-अयसं प्रजातितिविविकाः परिः
गुडामस्वस्मास्वविविकाः तत्त्वः। न जाते सिम्रते तस्मां मिलते
मिलिन्चं ब्रह्मचर्यं परिः
गुडामस्वस्मास्वविविकाः। न संतोषस्तरं योज्याति,
योज्याति।
रघुनाथमुनि तस्मिन् मन्दद्य(?) स्यायः अविनाशिन् तत्त्वं दृश्यितः येन सर्वां मिलिन्चं तत्त्वः।
नियंत्रणसम्बन्धेऽवेव व्यासंपन्नमाणं मृत्युं। इति स्मृतिविविकाः सर्वान्
प्रकाशयनसुविविकाः व्याकरणः च तत्त्वं विदितं प्रगाहमि उपपाणवतः।
सुखमाला विविक्षं दूरस्य चारित्के च 
तत्त्वं तत्त्वं गोऽतुनारेण।
असिः प्रतिपिपादिष्युषः। चेतन्यविद्वानुसारात्। क्रमांकः च क्रमांकः च चे तत्त्वं गोऽतुनारेण।
साध्यं च तत्त्वं गोऽतुनारेण।
स्मृतिः प्रतिपिपादिष्युषः।
साध्यं च तत्त्वं गोऽतुनारेण।
भन्यस्येऽ'र्ति मन्नश्यामि शुद्धालस्यप्रि सक्षार्थेतात्, मेदमसक्षिति प्रत्यगातः
स्तरूप एव 'नेह नाने' ति निषेधस्यापि सक्षार्थेतात्, 'अमेद्यापिनो वायोस्थाससी
पर्मालन: 'इति स्मृतिमसृष्टिमण्डयकय 'बायुधको महुनं प्रविष्ट' इति मन्नश्यामि
शुद्धस्वरूपपरमेऽभवत्, 'सर्विते: पाणिपादमितिति गीतामार्ये भगणा परमसायमा
पसे शुद्धस्वरूपेपि सर्विते पाणिपादादिकःकर्त्तृतसंस्कृती उपविद्यतति, 'एकं
वीं जं बहुव्यः कर.तीति मन्नश्यामि परिशुद्धपरेऽनुपत्तचार्यतः, तत 'न तत सूत्रों
भालि' ति मन्नश्यामि ' न तद्दशयंते सूत्: ' ज्योतिश्चापिति तत्सध्यविदमस: पर
मुच्यते' इति गीतावचनेन परिशुद्धस्वरूपपरस्य युक्तवात्, 'ते स्वच्छरी
रात्रिषुऽ' इति ओपसंसक्षितुकन्तु मन्न शुद्धालस्त्व एव स्वास्यात् कुलाया अनु
परिश्रमः: प्रजापतिविषर्वन्ति प्रायोगमास्वरूपपरस्यप्रितियोगी प्रत्यगात्स्तरस्वरूपस्त
प्रायोगपरस्यप्रकृतिशारण्यं कुर्या—इति शंका मान्युका। सर्वेदक्षिप्तिपायते 'तते पर
सदयोण व्रीशीमै' इति वक्तव्यतेन प्रतिज्ञानाति परमस्वरूपप्रतिदिपनिर्देशेन वेदविद्य
स्वस्तरस्तुऽपि संस्कारात्, शुद्धस्वरूपस्य(प)नर्मणिः परमस्तरस्तुऽपि शुद्ध
स्वरूपिनिर्दिपनिर्देशेन मान्युकाप्रितिज्ञातसंस्कृतमचिति दृष्ट्यम्।
तपासिं सर्वाणि चेति।
तपासि— तप:पद्यामि उपरितिर्नामा इति व्यासेद्वैर्यस्वातं। यदि चेन्नतो श्रद्धा
चर्यं चारित्त। ब्रह्मचर्यं—गुरुकुलस्वस्तीकारहित्यदिक्षणं यद्यचेन्नतो च ज्ञेयति।
तचे पद्मसिद्ध।
सवश्चतैः जेनेति सत्सर्वद: तदावः: शाब्दः। प्रायोगस्वरूपिनित्यारपेः
असिन्नेति अर्थात् प्रणवसांसाया लोकात् 'प्रणवे प्रणाशे' ति भाव्यं च 'सवे
वेदा' 'ह्यादियिदायलंकाम हस्तमितिकार्यत प्रणास्येकर्ष्यते: ' इति श्रुतपकाशिका
कर्तंत्रयं च नानुपपरिवर्तितम दृष्ट्यम्। तस्मान्य तम्मितिदेवदारुकस्तुति: ' औभित्येनदिति
' अति तस्मिनं निर्देशी ब्रह्मणस्विविधानस्मृति: ' इति प्रणवस्य
ब्रह्मचारकारणस्य प्राणवत्य्योगलक्षणस्य: परीविभावतिया उपायोपेदश्चविद्ध
स्वस्तिनिति देश्यम्॥ १५॥
एतद्वेदेयायोऽद्व एतद्वेदेयायोऽर्पम् ॥
एतद्वेदेयायोऽद्व ब्राह्मणो यद्यक्षति तस्य तदा ॥ १६॥
एवं वाचकं प्रणवं ह्यायां मन्नरस्यां स्तौति—एतद्वेदेयायोऽद्व ब्रह्मचारि 'ौभित्येन
नेतृपतिप्रणवं परं (म) पुरुषाधिकारिः ति ब्रह्मायनसाधनम्ययकामनवचारादितत्वे—
कठोपनिषत्

२९

वाक्षरे ब्रह्मासामाध्यनवल्कात् ब्रह्म। एतदेवेत्तार्कं परम्। जयेष्ठे ज्ञायेष्ठे च अश्रुविमयः। एतदेवेत्तार्कमिति। एतदश्रसुपासमानः (उक्ष्म) अनेनोपासनेन इदं फलं मे भूयाविति यत् कामयते तस्य तद्वत्तीयतः॥ १६॥

एतदलब्धनं श्रेष्ठं एतदलब्धनं परम्।
एतदलब्धनं झाला सबलोके महीयते॥ १७॥

एतदलब्धनं श्रेष्ठं—एतदेवीकार्यारूपालब्धम्। श्रेष्ठं—ध्यानादिरिति श्रेष्ठं।
अते एवं एतदलब्धनं परम्—एतदलब्धनं क्यानादि सर्वोक्ष्माशीर्ष्यत:।
उत्तरार्थस् स्पष्टोऽथ॥ १७॥

न जायते ब्रियते वा विपाधिवचारं कुतञ्चित्र वसुव वक्ति।
अजो निपाधिकार्तोत्यं पुराणो न हन्यते हन्यमानेश्वरी।॥ १८॥

प्रथमं तात्त्वाद्विधागसम्प्रवर्धनम्—न जायते ब्रियते वेत्यादिनः मलद्वयन। इदं च प्रातुव व्यासार्थरथं युक्तम्—इदं मलद्वयन तात्त्वकवर्धनम्, 'न हन्यते हन्यमानेश्वरी' इत्येवदिवरणः फलं द्वितीयमस्तं। हस्ता चैदिति मलद्व जीवविषयः एव। लोकस्य परमालमिन हन्तुहस्तव्यायाभिभाष्यः। परमाला हि
प्रवक्षागोचः। कन्यं तस्मिन्ध्याविद्यासिद्धातु:। अहेमं हि नमः अथं मां हन्तुभागच्छतीदिति वन्यवादुकभावाभिभाषानि हि देविनो जीवविषयः एव। ननु
'नास्य जर्तावत्जत्वाती' तत्वं परमालापि हन्तपत्तिणेषां उपभूतते। सख्मु, तद् दहराद्वाराय देहातः: सृष्टि शक्तिविकारसिद्धां उपभूतते। इदं ने लोकसिद्धा
आत्मिनिरूपः न निस्सते। न नि परमालामिन वन्यवादुकभावाभिभाषानि: कस्माप्रस्तुः।
अत: अनुवादनिष्ठानिष्ठानिष्ठानिष्ठानि: 'न जायते इति मलद्वय नेत्नायकार्थः। अतः
मलद्वयमापिन जीवविषयकमेवस्तेरथं। अकारार्थस्य—न जायते ब्रियते वा विपाधितः
—विपाधिवचारोऽविभाविभावार्थः। नायं कुतञ्चित्र—
उत्तरार्थातः। न वसुव वक्ति—पूर्वापिन मन्तुष्यादिर्देशपेन जननमंसाध्यः। न
जायत इत्यल हेतुमाहाम—अज इति। न ब्रियत इत्यल हेतुमाहा—निस्य इति। न
कुतञ्चित्रादित्य हेतुमाहाम—शाख्यात इति। पूर्वः न वसुवावेत्तल हेतुमाहाम—पुराणं इति।
हत्ता चेन्मन्यते हत्तूः हत्तवेदन्मन्यते हत्तूः
उभो तौ न विजानितो नाय्हान्ति न हन्यते।

तदेवो पाद्यति-हत्ता चेदिति। हत्ताचेन्मन्यते हत्तूः-नाहेमें वंश(हनि)-
प्रामीत देहामद्याणा मन्तये चेदित्यः। हत्तशेन्मन्यते हत्तूः-छीळदेहावबः
देहामद्याणा आसमान हनो। हमित मन्तये चेदित्यः। उभो तौ न विजानीतः।
आसम्मस्थितित रोपः। नाय्ह हँति। आमामिति रोपः। न हन्यते—
आसम्मस्थितित रोपः। न च वेदान्तवेदंशेशं त्रिशालामवः च कथं हननायुविन्यसितत
पूर्वसंख्या-विधानित वाच्यम्।

इसी मन्त्री मत्रुत्व विचारादी चिन्तितम्। तत् हि ‘वायुदान्तिरिक्षण
चैत्यमृग्मिति वायुशान्तिरिक्षिप्योन्नितवक्षवाणि। आन्त आन्ताराम्यम्
आकाशात्रुः।’ इन्द्र तन्तुरुपाकाशाणां एकेन्निवानाम स्विनीविजानिसः
चवेक स्वामी बुद्धवाकाव्याणायारण्यालघुः यथार्थाच्य बहुमीत्रृतिकियते, एवं
जीवानां निन्मेख्वाणि। लोकेन जीवानिसः नृथां। ‘प्रजापति: प्रजा अनुजते’
जीवानामां सुचिद्वाणां। एकेन्निवानाम स्विनीविजानिसः
चवेक स्वामी बुद्धवाकाव्यायारण्यालघुः यथार्थाच्य बहुमीत्रृतिकियते, एवं
जीवानां निन्मेख्वाणि। ‘लोकेन जीवानिसः नृथां।’
‘प्रजापति: प्रजा अनुजते’
जीवानामां सुचिद्वाणां। एकेन्निवानाम स्विनीविजानिसः
चवेक स्वामी बुद्धवाकाव्यायारण्यालघुः यथार्थाच्य बहुमीत्रृतिकियते, एवं
जीवानां निन्मेख्वाणि।

आसम्मस्थितित रोपः। नाय्ह हँति। आमामिति रोपः। न हन्यते—
आसम्मस्थितित रोपः। नाय्ह हँति। आमामिति रोपः। न हन्यते—
आसम्मस्थितित रोपः।
इतरविक्षणनियत्योतिरिति इश्य्यम् । वर्णितः सुनारः ।

ननु 'न जायतेष्विषयेत वा' हि श्रुतिभ्रात्विदा जीवोतिति 'वानुरद्वारसङ्कर्णो' नाम जीवो जायते 'हि प्रतिपादयत्: पादरास्त्र कथं प्रामाण्यम्' मिति चेताः-अस्यः श्राक्षार्थ कर्तव्यः निराक्रुत्वाच । तथाहि - वानुरद्वारसङ्कर्णो नाम जीवो जायते 'हि जीवोतिति: प्रतिपादयते । स च जीवे न संवरति । तथा 'साध्यपा- व्याससंस्कारं मनो जायते' हि कर्मेश्वरकरणसम् मनम्: उपवचः श्रुतमाणिः न संवरति । कर्मेश्वरकरणोपरते 'पुत्रमाजायते पाणिः मनस्सेवकमिः प्राणिः चेति मनसं । श्रीतरतिपिपियादश्चकुश्तविहुङ्गादिति 'उद्दत्तसंभवत्: 'न च कर्मः करणम् मिति सूत्रद्वयेन पूर्वसंख्य कथः 'विश्वानादिमाबे वा तद्विषेधः विभिन्नेऽधायति सूचार्यां सिद्धान्तिताम् ।

वायाव पूर्वविश्वास्तः ।

विजानं च तदादि च विजानादि । ननु च 'कष्टो हुःरिति आदिशावन्य नित्यपुड़ील्काक्षिमेततत्रिति चेताः—नायं दुः । अपि तु 'अद्भक्षणो' इत्यादिव्रैः नित्यपुड़ील्काक्षिमेततस्वति आदि 'हि रूपं सिद्धततिः ।

तेन च नित्यपुड़ील्काक्षिमेततां कारणं प्रतिपादयत हि दश्यम् ।

अदि विजानं परस्मित्ययः । 'साध्यपा नाम जीवो जायते हि श्रुतस्य जीववाचार्यसंस्कारं तदावशामिनिपुरानमावेच सति नामप्रमाणायप्रतिपिपियसिद्धतिः । परस्मित्ययः जनन्यान्न नाम स्वेच्छाचार्यं गोर्विमामस्वाते सति ।

नासिन्धेव पाणीरे 'स शान्तदर्शनश्चेति जीवोषयेवावेच प्रतिपिपिता तत्तदावशामिनिपुरानमावेच 'साध्यपा नाम जीवो जायते' इत्यनेन जीववाचार्यसंस्कारं इत्यावशामिनिपुरानमावेच प्रतिपादयत हि न पादरास्त्रात् प्रामाण्यमिति सूत्रयोगः ।

ननु सांस्कृतवाचार्यपार्याविनितिकादिविनितिकारणं पादरास्त्रात्मायायप्रतिपिपिता किं न स्वादिति चेताः — वेदेष्वहानय भारतसंहितां कुवेतेन वादर्षेन—

'इदं शतसहास्रः इदं शतसहास्रः भारतावाल्यानविलसतात् ।

आम्बेस्य मतिसम्याः द्वारे धृतस्मिवद्वृत्तम् ॥

नकथिते यथा द्वारे द्विद्वारं भाषणो यथा ।

आरण्यम् च वेदेस्यं: ओष्ठीयो यथासूत्तम् ॥
हीराधारामुज्मुनिविचित्तमाध्युक्ता

इंद्र महोपनिषदं च नववेदसमनवितम्
सांस्कृत्योगस्ततात्तेन पाश्चरतानुशाब्दितम्
इंद्र श्रेयं इंद्रं ब्रह्म इंद्रं हितमनुमसम्
ऋम्भुस्तासमिरवुँश अथवा भर्षसैत्यथा
भक्तिपति प्रमाणं वै एतदेवनुशासनम्
ब्राह्मणे: क्षतिरैवेतुः: शूद्रेश्व कृतःकृतः
अर्नेनीश्व तेव्रः कृतः पूजनीश्व माधवः
सात्तं विचिंमाध्य गीतसंक्षिप्तेन यः
अमपातवेत्ते धर्मामुनस्तार्युवस्वातः

इत्यादिविशेषः: बहुषु स्त्रेषु पाश्चरतामाध्यं नित्यस्वितवन्ता। शारीरकशास्त्रं
तत्त्वानियं निराक्रियत इत्यसक्तत्वात। नन्देवें—

'प्रवं तत्त्वस्मिन्दं क्षति सांस्कृत्यानां विदितात्मकानां
बद्दतुं यत्तित्मूलत्वम्: कपिलाद्विधारिः
यस्मिन्निवसम: कैथिं देवस्य मनुमभृतः
गुणाध्व विस्मिताह: दोषादिनिध्व केवलः

इति कपिलमन्त्रम् भारके अमादिदोषामभावपितादात्। 'सनेवु च नृपश्रवः जाले-जाले
हस्यते। यथागमं यथानाथं निधा नारायणः प्रसुरिति सांस्कृत्योगभाष्युपतादीनामपि
नारायणनिष्ठक्षपितादात्। 'ततेव माहकर्तिः।' शक्तिन नानीश्व: 'इति तत्त्वाठ-कर्त्ताणामपि
नारायणनिष्ठक्षपितादात्वा प्रतिधानात्। 'सांस्यं योग: पाश्चर्ता वेत्रा
पापुपतं तथा। आस्मापपाणेतेतर्थि न हृत्याणि हृत्याणि हृत्याणि रिति स्वर्गामयां
-प्रामाण्यविनिपितादात्वा 'सनेवु प्रमाणं हि तथा यथैवमाहकसुतम।' भक्ति पाश्चरतद्वान्ते
इतरशास्त्राणामपि प्रामाण्यपितादात्वा तत्वादि सांस्कृतैङ्गगागमानामपि प्रामाण्यं
न निराक्रियत इति चैव—सत्यम। अभवार्धिपिस्वदोषादिहिः शाक्षकर्त्तानां। परमाणायं
नारायण एवेति च स्मानम्। तथापि अबहुस्माद्यथा तद्भवूः इतद्विज्ञानतः
'अणोरणीयान महतो महीयानात्मास्य जन्तोतीनिहितो गुहायम। तमकतु: पश्यति बीतशोको धातुप्रसादानमहिमा-नमात्मन:॥ २०॥

एवं मन्दर्येन प्रयागमक्ष्यं विशोष्य तदामभूतपरमाच्छल्लपमाह—अणोरणीयानिवादिन। अणो:—सन्चितनापेक्षा सूक्ष्माणिततः। अगुणाः: ततोपि सूक्षमः 

महत:— आकाशंदिरपि महत: स्वायत्तस्तुरहित इततः। इत्यत्तीत: न जायते प्रकृते वैति मनन्त्रयानिधिष्ठ। आत्मा—

अन्तःप्रवेशिण्य निर्यते। अंतः पूर्णमन्नाद्वयनिधिष्ठ भयासमाच्छल्लपावत अणोरणीयानित्वत मनसन्दर्भयपायोक्त्यन्तरे येति सिद्धम्। न च अस्त जन्तोतिलस हृदभुगुहावचिन्ता संबन्धसपृष्टेण गुहायमित्वमेवानि सिद्धम्। 

जीवन्यान्तित्यैव कावक्ष्यायानेनभयतान्ये दोषाध्यावत। 'स्मृतः शाखा परिवासौपेय करोति' इततः शाखा स्मृत: परिवासः समूह उपवेष्ट करोतीति 

परिवासनानन्तिवत्तापि मृत्तुत्त इततः उपवेष्ट करोतीत्तेनापि अनन्त्यायाः इतःत:। जीवन्यान्तित्यैव जीवमुहावर्ते-प्रतिपार्द्दने प्रतीत्तिद्वित्त। न तु 'न जायत्' इस्युपश्चात्तिम: जायमावाचित्तजन्तुश्च जीवन्यान्तित्यैव तदुपातित्तिद्वित्त। अव जन्तोतिलस प्रयागार्धिष्ठाविकारित्तहतया एव कर्म- 

व्यतितः तदुपातितः आत्मा प्रायुप्यस्तो जीव पवस्तो। न च कर्मवेदोक्त्याविदिविदिष्ठता सदा अहमित्व भासमाने जीवे 'कलं मदमुद्द देवं मद्यो गातुकर्तितं’ 

कृत्त्वा वेद यत स:। 'इति उत्तरसन्दर्भयपायोक्त्यस्तं कथमवेदितति वाच्यम्। जीवस्य कर्मवेदिविदिष्ठत्ता। सर्वेऽऽक्षरवेदिततिवेव सुक्तमायास्वरुपविद्रविष्टत्ता 

दुर्गानुकालाविदित चेत्। 'प्रणीतु के चेतना जन्मी जन्तुजन्याश्चारितरिकं' इति जनु-
शब्दस्य चेतनपण्यातया प्रकृतजीवकार्यिकसंविद्मवात । अस्येण शब्दस्य च पूर्वसन्त्वरातः परिवहारस्यान्तराभिव्यक्तिकलबंधसंहतः । प्रत्यक्षादेशस्यान्तराभिव्यक्तिकलबंधसंहताय अत्यन्तानुभवस्यनातः । 'एष म असामान्यहैदे अनीयाण वीहैवे यवव्हा सर्वपामा ज्ञानाकात्य नाममानकस्याय । एष म असामान्यहैदे ज्ञायानत्प्रणविध क्षेत्रभन्दो ज्ञायानाद ज्ञायाननाभन्दो ज्ञायाननाभन्दो वाक्यसंक्षेपार्थिवार्थिवे असंभवत । नूतन 'नेत्ररोजुपाते' रूपरूपे सह श्रवण विषयोऽविषय 'निमात्सिद्धान्तविषये वादाचारारण्यसिद्धान्ते नाय विगतिकारणार्थात । 'न जाते ग्रंथिस्य विषयिति दिनी मनस्यापि पररीत्या परमात्मपरमेवानु ।' एव सति 'अनेक्षो धर्मयिति महाभाष्याय प्राप्तद्विस्य संविधानस्य प्राप्तद्विस्य न जायन्' ह्यायादितमल्लस्य प्राप्तजीवस्वरूपस्य, अनीयाणाय निम्निति समन्वयात्मक परमात्मस्यपरिमािथािर्धनियन्त्रकाति नामाचारारण्यस्य इति चेतात । न हुनालितमल्लस्यानुपत्तया विषयेश्चत्तेः गृहस्थ्यायापादान्तिकारणेन तमन्त्रतुल्ययायायानासिद्धान्तयथार्थस्य न शिशुस्त्रविषयायते । नमकतु प्रश्नजीविति । नं - तादात परमात्मानां अकृता:- कामप्रविधेनविशिष्टसनू धातो: हार्मोन परमात्मानां: प्रसादात आर्या त्यानां: महिमांसणां महत्वसंपादनान्तः ह्या सिद्धान्तोष्टुमुखात परमात्मानां यथा प्रश्नात तथा वीतशक्तको अद्यत्त्वयः। धुम्बाधकिकरणे 'जुधेष्ट्रे यदद ध्यायकार्ययमीं' इति मनस्तत्स्त ध्यायकार्य 'अथ यदा स्वचालयां सर्वत्ररूपं प्रीयमाणस्येश्चाइरस्य महिमांतं निमित्तज्ञानिकणमयकपयं प्रश्नात। तदा वीतशक्तको अद्यत्त्वयः भगवद्य भाष्पुण्यता ज्ञायानात्मात तदनुसरणापि परमात्मानां: निमित्तज्ञानिकणमयकपयं महिमांतं यस्य प्रश्नाति वीतशक्तको अद्यत्त्वयः । भगवद्-प्रसादात्माश्रीको अद्यत्त्वयः 'प्रसूदेवकुचुम्बलस्यानुभूत्यापीं ह्यायार्थतन्त्रम्य 'इति मनुष्यति ध्यायकार्ययं 'अकृतात प्रश्नात ध्यायकार्यमहिमायमेव ।' ध्यायकार्ययं प्रश्नात 'अकृतात कमलक्षोपपर्वत्भूमिगत्यतः । ध्यायकार्ययं प्रश्नात 'अकृतात कमलक्षोपपर्वत्भूमिगत्यतः । ध्यायकार्ययं प्रश्नात 'अकृतात कमलक्षोपपर्वत्भूमिगत्यतः ।
कार्यरूप शरीरेन्कणवेय्यवाविष्यत्

महान्तं विश्वमातमानं

मत्वा धीरो न शोचति

नायमातमा प्रवचनेन लम्बो न मेघया न बुहु शुभतेन

येंमैौच प्रुङ्गुते तेन लम्बस्त्रेण प्रत्य आत्मा विश्वते तनः स्वामिः

नावरं दुःखरितात्राशानो नासमाहितः

नायान्तमानसो

वापि प्रज्ञानैन्नमान्मुयात

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परदातस्यव्याहारारोजितः अनुप्यायानिविधित्वः

नावनिविधित्वारोजितः अनुप्यायानिविधित्वः

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परदातस्यव्याहारारोजितः अनुप्यायानिविधित्वः

नावनिविधित्वारोजितः अनुप्यायानिविधित्वः

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परदातस्यव्याहारारोजितः अनुप्यायानिविधित्वः

नावनिविधित्वारोजितः अनुप्यायानिविधित्वः

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परदातस्यव्याहारारोजितः अनुप्यायानिविधित्वः

नावनिविधित्वारोजितः अनुप्यायानिविधित्वः

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता

परदातस्यव्याहारारोजितः अनुप्यायानिविधित्वः

नावनिविधित्वारोजितः अनुप्यायानिविधित्वः

परमाञ्ज्रसिद्धतुभूतोपासनाजातया कृत्तिरुद्धारुद्धिनाशिति

नावारितो दुःखरिता
यस्य ब्रह्म च क्र्ष्यं च उभे भवत ओदनः। मृत्युर्यङ्गोपे
सहचरं क इत्या बेद यत्र सः॥ २५॥

इति हिद्वीया बहति॥

पर्य ब्रह्मचेति। ब्रह्म च क्र्ष्यं च—ब्रह्मवाच्यवण्ड्योपद्वितकृचरारामकर्मिं जगत्।
यस्य ओदनो भवति।—यस्य विनासो भवतात्यत्थः। यस्य मृत्युः
स्वयम्भूवन्ते सति अन्यस्यादहेतुभवति, सः निलितस्यचरारसहिं तथापि यथा
यस्मिन् प्रकारे विद्यते। यस्माति विविधाति: तं प्रकारमित्रत्वमिति की वेदेत्यत्थः॥
नतु ब्रह्मवाच्यकर्ष्यं कृत्वा ब्रह्मवाच्यलय्यम्योऽकथितवति कहिन्नति ओदनशब्दमुखार्थ्यत्वासंभवत्। ओदन-
शय्यन्ते भोग्यतः वा विनास्यः वा श्लेषीयम्। न हि ब्रह्मवाच्यमार्गाचा तन्मात्र
सहिता वा कथितजीवो वा परमात्मा वादित। ननकरादिज्ञिवदायाः वे चामुपातरां-
श्वो लोकांस्तेश्वरे। इति सवेरकेश्वरे परमात्मनि उपासात्व लोकार्थोपेशितवतु
श्वेतवत सर्वसंसार्युपि परमात्मनि ब्रह्मवाच्यसहितमुपातरांपरमात्मतिातिचित्तै।
तद्विपरीतमायांकर्णलवसंभवतु। अन्तः ब्रह्मवाच्यमार्गः चारारामकर्ष्यर्ययः
युक्तः। उत्तरः च सृज्यैत। अति चारारामकर्ष्यात्। इति। नन्वेयमां ओदनशाल्यन विकारदिति विनासर्यलवक्ष्यते।
गोग्यतमां शब्दस्य साधारणमुक्तिवक्तायां असाधारण-
गुणात्व निर्वापेऽ। नद्धि रामायणमायाः इत्यत्र अप्वलश्यते प्रक्षांवंद्रवेद्यात्
स्थितिस्वति। अत एव। "प्रमु अतु दक्ष्ममस्: प्र ब्रह्माण् पंजावर्णवाम् वषयमानवेः
वसिष्ठपुष्पी। उद्ग्रहार्द्वपतम बहुवन्नुनरुपादेन बहुवृटृ वक्ष्यायां गोपालावृक्षाधार्याः
विकेता उद्ग्रहार्द्वगमनवक्षणां शौचतेन वर्णिता॥ तद्विपरीतमायाः ब्रह्मवाच्यविवेरे
शब्दसुदर्शनान्वष्टवतमां प्रसम्भवते। भोग्यतमायात्मकानार्द्वपत्रस्य श्लेषीयाः
श्लेषीयाः। नक्षत्रतंविहितस्य विनासालोकायाः। येन निलितस्यचरारसहिं तथापि
विनासस्य साधारणायाः। तथां गुरुङ्ग्यमायाः ब्रह्मवाच्यविवेरे वश्चतेन वर्णिता॥ नन्वेयमां
उपस्थानशाल्यपेत्त्वा ओदनशाल्यमुक्तिवक्तायाः। ओदनशाल्यमुक्तिवक्तायाः। अगा-
धारायाः। ब्रह्मवाच्यमायाः ब्रह्मवाच्यमायाः। गोपायाः। ब्रह्मवाच्यमायाः। गोपायाः।

ताम्। अत: ब्रह्मकलाकोट यथ: यथ मुद्युराधार: सौरसिनमन्ते प्रतिपादः। भोक्तुः च जातसैवित् स प्रजासिनमन्ते प्रतिपाध्यात्मा। लिंगलोकस्वरूपेऽर्के ब्रह्मकलाकारवाचशुद्धितेन दूष्मनवतु प्रतिशतसबन्धन्यज्ञानवादपञ्चाश्रमान। नाहि यथ स्वया क्षणं च भोमय: यथा यथ मुद्युराधारक इत्युक्ते सूक्तो:। ब्रह्मकलाकर च समजन:। अत:। उपाधेन काह्वाद्वद्वीपेऽज्ञानस्वेपि अत:। अन्यायन्देवतु रुपाधाराणमणु:। बिनवाम स्थायमहामनवेचति। अन्यायन्देवतु रुपाधाराणमणु:। नतद्रु एत: काह्वाद्वद्वीपेऽज्ञानस्वेपि अत:। अन्यायन्देवतु रुपाधाराणमणु। स्वरुपाद्वीप:। विरोपाकारस्तु भुवनान्दार्यायि। एकाकारप्रभव्याति नारायणानेत्रजातस्य वृद्धि:। लाखवेन एकाकारतासार्यार्योदेशो न प्रयासिन:। निर्णयां तत्त्वादित्यल:। प्रकटितेन।॥ ॥

॥ इति। विजयावं वलोकनम्।॥

॥ अथ तुत्त्व वही।॥

हरि: ओ। फ्रां रिणनी सुमुक्तस्य: लोक सहा प्रविष्टे परसे परार्थे। चायतपरि ब्राह्मीदो वलन्ति पश्चायणो ये च लिणाचित्क:।॥ ॥

'क इत्था चंदा यल मः। इति। अर्थ: दुर्जान्तों। अरं तद्यथां। इति। मन्यमानि प्रति। उपायोपुपश्चक्रेषु गुहानुप्रेष्ये। परमानुपद्यायण माति। उपायस्तु शक्ति। इति। हायमानं मन्यमानं दर्शयति। इति। पिववर्त्ताविव्यार्ध:।। सत्यप्रभवाचकारं भाविनिमं फलमयुभवति। सुकृम्य:।। लोको अस्मिनयुक्तो वर्तमानो हुस्यकु धरं प्रविष्टी तलापि परमाधि:। परार्थ। सख्काय:।। उत्तारविष्य:।। ताहि हादि:।। वर्तमानो।। चायतपरावन्दायां जातिः।। हस्तेऽ।। आदिकं। धीर्मिन्द्रयुः।। बायमतमित्रः।।।। उपायोपहंसक्रोहक:।।
श्रीमरामानुजसूत्रिनिर्विचित्रभाष्यपुक्ताः

गुहावतिते तद्योरेऽपि प्रायमण्यतया। प्रायमण्य च तद्विसंबाधनवचनेन सृष्टेन श्रीमरामानुजसूत्रिनिर्विचित्रभाष्यपुक्ताः।

न हि रञ्जन प्रमाणार्थं। रसमैम भवतीति सक्षा न कर्मः।

प्रायमण्य परमाणुः। तत्त्वसिद्धवेषि जीववेषि-परामर्शम्। मृत्युकारतया परमार्शस्वारूपायुपनिवेश्यतीतया। तदनुभवव्याप्ततध्वनिनिपुराणत्। तत्त्वसूक्तिचरितः।

पद्धतिप्रथमोऽसत् विविधाचिते-पद्धतिशुद्धिपरिशुद्धीतः।

करणः। विविधाचिते-उक्तः। एवंॊभूता वश्यविदेशुदतीर्थः।

कंपनोपश्चिमविविधाचिते। अन् अन्तः परमार्शम्। सूक्तिम्। अससः मन्वसस्य जीवपरमित्तथा सृष्टितः।

करणः। विविधाचिते-उक्तः। एवंॊभूतात् वश्यविदेशुदतीर्थः।

कंपनोपश्चिमविविधाचिते। अन्तः परमार्शम्। सूक्तिम्। अससः मन्वसस्य जीवपरमित्तथा सृष्टितः।

करणः। विविधाचिते-उक्तः। एवंॊभूतात् वश्यविदेशुदतीर्थः।

कंपनोपश्चिमविविधाचिते। अन्तः परमार्शम्। सूक्तिम्। अससः मन्वसस्य जीवपरमित्तथा सृष्टितः।

करणः। विविधाचिते-उक्तः। एवंॊभूतात् वश्यविदेशुदतीर्थः।

कंपनोपश्चिमविविधाचिते। अन्तः परमार्शम्। सूक्तिम्। अससः मन्वसस्य जीवपरमित्तथा सृष्टितः।

करणः। विविधाचिते-उक्तः। एवंॊभूतात् वश्यविदेशुदतीर्थः।
स्त्रोतपिनिक्तः

शास्त्राय: ‘गुहां प्रविष्टार्थालमा’ विन्ति मृत्यूक्रृतेव निराकृत्वात्। किर्म्ज जीवे गुहाप्रवेशस्य बुद्धपुष्पाधिकर्त्या स्वत:प्रवेशात्या बुद्ध्या सह जीवस्य ‘गुहां प्रविष्टा’ विन्ति गुहाप्रवेशार्थानं न च चछ। उपाध्यायार्थानुपत्तिः गुहां गुहा मुर्गामिति व्यक्तारसप्रभवेद्धुपाध्यामकेषु मुरूणा इति व्यक्तारसस्तिष्ठानात्। अतं एव परप्रश्नं गुहानुपार्षेन अस्य मनः स्य जीवपरमालपरत्या कृतं गोजनांतरमयस्यवस्तम्। ‘अनेन जीवनालम्बनानुप्रविष्टे’ तितु श्रुतिः उपार्षेन परप्रश्नं जीवाजीवान्यानुप्रविष्टोपि परस्मार्थर्षोषैनुपार्षेशाभवात् जीवपराख्यातिनां गुहा प्रविष्टार्थानि निर्देशानुपयोगे। जीवप्राप्ति भूणासंसाराभिमभेत्यं ब्रह्म संसारतीति व्यक्तारसस्यापि जीवविपणी संसरं इति व्यक्तारससंभवात्। ‘जीवप्राप्ति जीवानानुप्रविष्टे जानित्वा नाविद्या न स्वयंवेद भवनिः कार्यार्थविषयं जीवे: कार्यस्यार्थविषयं’ इति व्यक्तारसस्य प्रति(परि)गुहांति अविद्याया वा अन्तःकरणस्य वा जीवविधिः मिति व्यक्तारसस्य नाविधानं: कारणां: प्रतिविधयोपाल्यसं युज्यते। स्त्रिक्षरस्यप्रतिष्ठानमेव परास्टतुनायनस्यविकृतिमाधिकार्थित्वेव प्रतिविधयोपाल्यसं जीवस्य: वैदिक्यस्य प्रतिविधमाइर्यदुर्योगात्। अनेन विद्याविचित्तम्: अन्तःकरणाविचित्तो वा जीव इति व्यक्तारसस्य विद्याविचित्तम्। तत् च हृदयसत्तायां अविधानं: करणस्यामाविचित्ततथेत्त्वं विधिनां परिवर्तयते। वस्तूनाम्यनुष्ठानं: वस्तुनाम्यनुष्ठानं: करणस्यामाविचित्ततथेत्त्वं विधिनां परिवर्तयते। प्रकृति-मनुस्तरम्: || \} \]

यस्सतुरीजनानामक्षरं ब्रह्म यत्परम्। अभयं तितीर्षतां पारं नाचिकेतसं शकेमहं || 2 ||

यस्सतुरिति। य: सेतु—आचार्यस्य कर्मफलं ददते। ईजनानामिति कान्तं: शब्द:। अभयं ब्रह्म यत्परं—तार्थविषयं परं ब्रह्म। अभयं तितीर्षतां पारं—संसारसागरं तितीर्षतं निर्धनं हृत तीरं। नाचिकेतसं शकेमहं—नाचिकेतां शकेमहं। नाचिकेतां शकेमहं। नाचिकेतां शकेमहं। नाचिकेतां शकेमहं। नाचिकेतां शकेमहं। नाचिकेतां शकेमहं। जान्यानुप्रविष्टं मनवनं तथेत्वं अत्यन्तत्र व्यस्यान्त्वतः। अत: दुर्लज्जस्तवुद्ध्रष्टा न भेदायमिति भावं। || 2 ||
आत्माने रथिनेन विद्ि शरीरं रथमेव तु। बुद्धि வ सारंगः
विद्ि मनः प्रग्रहमेव च || ३ ||

'आत्माने रथिनेन विद्ि' त्यादिना 'सोधवः पारस्मार्थी' त्यन्ते संसारसङ्गरथार्थे
भूतवृत्तिवसवपदशामी परिकर्षुपदिश्यनु, आत्मस्वतंसमुदिश्यति—आत्माने रथिनेन
विद्िति। शरारथिणितां रथिनेन विद्ि। शरीरमेव च रथं विद्ितयथे:। बुद्धि-
शनितायवसायं धीनवताहुःप्रकृतेः। तत्त्वसारशिक्षितमिति भावः। प्रक्रियः—रक्षणा ||

इन्द्रियाणि हयानाहुविपयांतस्तोऽगोचराणि। आत्मेन्द्रियः
मनोयुक्तं भोकेत्याहुर्मनिषिणि: || ४ ||

इन्द्रियाणि हयानाह—संघर्ष:। विपयांतस्तो गोचराय—तेतु इन्द्रियेव
हयत्वेन कपितेषु गोचराय मार्गाय यन्त्राधिविश्चाय विद्ियथे:। रथसारशिक्षित्वः
प्रमहत्तेन अपितान् शरीरंद्रियांमनोबुद्धानामाभाणेर रथित्वेन कपितोदानिश्वासमानो
गमनस्पष्टिकृतकौटिकक्षिति कठरूमेव नामित्वायनम् न्युयमीलत्वेन दृश्यति—
आत्मेन्द्रियेति। आश्वात्सा देशपर:। मनद्वाशा नकारायनजुगर्यायः सृष्टः। पूर्वातः
मनुष्यान् वदेशिणि सारस्करित्वेन निर्मित्रप्रचारा। भोक्ता कर्तिकभोक्तलािनित्यः। न हि
केश्वप्राप्त:। कर्तिकं भोक्तृंवं वाध्यातिचः भावः: || ५ ||

यत्स्वविज्ञानमपवत्त्वायनः भनमय दम || तस्येन्द्रियः
वायसविफणि दुःधः धर्म च मार्थं:। || ६ ||

यत्स्वविज्ञानम पवत्त्वायन भनमय युज्यते भनमय दम || तस्येन्द्रियः
वायस विफणि मद्ध्यं धर्म च मार्थं:। || ७ ||

शास्त्रादि: रथवत्तिश्चरणम् महोजनमह—यत्स्वविज्ञानवन्तयादिना मात्र
ह्ययथ:। लेकि हि भमीनमासार्थिप्रमहत्वः अद्य वर्ज्यक्तृं भवस्य:। पवे तरार्थि
प्रमहत्वेन रुपितयोज्ञाननमस्मार्थायोऽप्रवेचनं कपितानि इन्द्रियाणि
अभि:। नायनेयत्थः। || ५+६ ||

यत्स्वविज्ञानमात्ममथमस्मादसंयवति:। न म मत्यंपदम
मामोति सख्यं भाषिध्यत्तत: || ७ ||
यस्तु विज्ञानवान्भवति समन्सकससदा गुणिः। स तु तत्पद-मामोति यसालेक्यो न जायते॥ ८॥

हस्तवेणैनो पुपिनामस्मिद्यायां करि करिवदन्तिवाचयो: प्रयोजनं दर्शयति मन्तद्धायेन-यस्तविज्ञानवानिर्विद्याविदिन। अमःस्कः—अनिधरिततमः। अत एवाचुकः

सर्वसंविद्यातिचित्रधारणाधितिः। न केवले ज्ञिनमिन्तप्रभावमधृत, प्रस्तुत गहनं संसारकावलामेव प्राप्तितियथः॥ ७+८॥

विज्ञानाधिधियस्य मनः प्रभवचारः। सोच्चन: पारमामोति

तत्त्वस्य: परं पदमु। ॥ ९॥

किं तत्सम्मिकायकं ततः तस्यर्थयुणुसंहरत्—विज्ञानाधिधियिरिति।

समीचीनविज्ञानमन्दकाकी संसाराधिव्यायसंतु परमामध्यवं प्रामोदीत्यः। ॥ ९॥

इन्द्रियेभ्यः परा ध्याय अर्धस्य ध्या परं मनः। मनस्म ध्या परा

बुद्धिविदुर्दर्त्तम महान्यः। ॥ १०॥

महत: परम्यस्तमन्यामात्युः परः। पुरुषां परं किङ्कि-

tसा काया सा परा गति। ॥ ११॥

वक्षीकार्यालय रथास्तिरोतेनु शारीरादिदिशु यानि येघ्यो कर्मकार्यात्यां प्रधानानि

tान्युन्यन्ते—इन्द्रियेभ्यो। परा ध्यादिभन्दयेन। अत्य नमन्द्रायस्यायों भगवता

भाविक्षता आनुमानिकाधिकार्यकानु उक्त।। इत्यह हि तत्य भायस्य—एवं रथास्तिरोते

शारीरादिदिशु यानि येघ्यो वक्षीकार्यात्यां प्रधानानि तान्युन्यन्ते इन्द्रियेभ्यः। परा

इत्यादिन। तत्र हस्तवेणैनो पुपिनेभ्य इन्द्रियेभ्यो गोचरत्तैनो सुभिता विषया

कर्मकार्यात्येः परः। वक्षीनिदेशस्यापि विषयस्वरूपिणिद्यायां दुर्बिक्षितात। तेत्यथोपि

परं प्रभावहल्पिं मनः। मनसि विषयमयहे विषयाधारानात्यास्याधिकिरित्वशास्त्रादानिः

तस्मादपि सारिकल्पिता बुद्धिः परः। अध्यक्षायमावे मनस्मयाधिकिरित्वशास्त्रादानिः

तस्मादपि सारिकल्पिता बुद्धिः परः। अध्यक्षायमावे मनस्मयाधिकिरित्वशास्त्रादानिः

तस्मादपि रथस्थिरति धृत आत्मा कर्द्यावेन प्रधानान्याय। सर्वस्यालेच्छायकवात

आक्षेप महानिति विनोबैतः। तस्मादपि रथस्थिरति शारीरं परस्मात तद्यज्ञत्वा-

जीवक्षण संस्कृत्वायश्च भूष्मिनाम्। तस्मादपि परं सर्वानन्यायभूतोअवतर्थयमि।
श्रीरामानुसुमिनिविविचारभाष्यस्तुता [ तृतीय

अभ्यन्त: पारम्बृत: परस्मुखः। यथोक्तःस्यपर्यङ्गतः सत्संक्लप्यतःपृष्ठाविलासः।
स स्वतंत्रविमोऽन्न उपासनस्यापि निवेदेक:। 'परात तथ्यते' रिति हि जीवीशामः
कर्तवतं परमस्मुखायतमिति कथयते। करीक्षेयःप्रस्तावनित्तुपाराकाराहृतः परमस्प्रयः
स एव। तद्विपुर्वकः 'पुस्थात प्रकर्षितसु कार्यं सा परा गति' रिति। तथा
अन्त्यामिनिर्देशः। 'य आत्मस्य तिष्ठ' जित्यादिभिः। सर्व साक्षात्कृतुः सर्वः नियम-
यतीयुक्तः 'नायोक्तोत्त्तिः दृष्ट' निष्क्रियतं निधित्यते। भगवद्विवायु च
'अधिप्रान्त नथा कर्त्तः करणं च पुष्करिणम्। विविधं च पुष्करिणः। दैवत: जैवशाल
प्रक्षम' मिनः। देवाकाल प्रवेशाचारः एव। 'सर्वस्य चाह दृढः सार्वरिणिः मत:स्वतत-गतिः
ज्ञानीमोऽपत्तिः चे' नि कवचनाः। तन्मयः च कशीकस्त्र तच्छरणानिरूपः। यवाह
'ईस्थरस्वर्भुस्त्रानं देह्नेोषुजनं तिष्ठति। आत्मनं सर्वस्मृतानि यन्त्राक्षणानि
मायाः। तेन वरणा गतेऽ' संयुक्तः। तदेवं 'आत्मानं रथिनं विद्वी' त्यादिना
रूपस्वरूपावनिम्नाः। इत्यथा: इत्यदेवः। परा ध्यानं इत्यत स्वप्नार्द्धाव्यप्रथमभिज्ञानानि
न स्रष्टरूप: श्रीगुरुभिमतिः परिवीतत्त्त्तिः श्च एवः। २०+११।

एप सर्वेपुरूसतु गुज्योक्तमना न प्रकाशसने। दशतेऽत्वेर्या
बुद्धा मृद्धयाः मृद्धयाः मृद्धादिबिं:। १२।

एप सर्वेपुरूसस्याविविधति। सर्वेपुरूसतु आत्मतिः कर्तवानोसि गुणाधिकारीयः
तिरीक्तज्ञात: अन्तिमानाः। करणाणां न यथवक्तृकतात। अत्यथा:—प्रकाष्य-
युक्तथा बाध्यायनाब्यादिकाण्यायः मृद्धयाः—मृद्धाप्रवर्तीक्षणात्वयः मृद्धद्विशेष-
शास्तिक्यत् इत्यय:। १३।

यन्नार्द्धाननी प्राकाशाब्द्धेन नान्त्यान। नान्त्यान
महत्तत्त्तिः नन्यत्त्तयाद्धेनाननं आत्मन:। १३।

बाध्यायनापारङ्गाराविविधत्रग्राह्यतः कर्तवव्यः अर्थान्योगाधिष्ठिनीः नैतिक तिरिक्तज्ञानाकाः
दृष्ट्यति—यन्नार्द्धाननीत्वादिना। इम मतान्यानात्यैः हि(?)
आध्यक्षत: ह्यादिरूपिनानामिनिरुपादानीः कर्तवव्यः। यन्नार्द्धाननी
प्राणसी—वाच। वनस्तिः नर्मच्छु। वाक्पुरुषकाण्य कर्मविरुध्दायः जानेन्द्रियायः च
महत्तत्त्तिः नन्यत्त्तदितत्थ:। बाध्यानादिने धिनायाः: 'सुपूर्व सुपूर्वौ' त्यादिना। तुहूः।
काठोपनिषद्

मनसी हृति सत्सम्प्रभवानवसंस्कृतसो दीर्घः। तथःचेष्टूऽजान आत्मनि—तत् जनः नियत्चेष्टूऽ। जानश्रेयसेवात् पूर्वका बुद्धिरभिमाणोते। जान आत्मनीति व्यक्तियन। आत्मनि वर्तमाने जाने नियत्चेष्टिदिश्यः। जानमातामानि महति नियत्चेष्टूऽ—गुँडळ करिम्मजति महति आत्मनि नियत्चेष्टूऽ। तर्केचे-ग्राहन्त्व आत्मनि—तं कलां परसम्म ब्रह्मण सत्तार्थामणि नियत्चेष्टूऽ। व्यत्येयेन तदिद्य नेवुपकरक्षिणात। एवंभूतेन रथिना वैष्णवः पदं गत्तावयिष्यः। 'हृति भावितम्। विकृत्वका श्रुतपकलिकायाम्—'बाचो मनसि नियमं मनोनिशुषुषुपुरुषिनेवमुङ्खपादवात्मम्।

मनसः बुढळा नियमं व्यक्तिकानुपुरुषिनेवताधातमात्रम्। बुढळार्थेश्युऽ हेयत्वाध्याव-सावधानताः।

तथा: बुढळार्थिनि नियमं नाम स एवोपादेशत्या सावधानताः हेये-तद्यविष्यवादपादनम्। शान्ते स्वत् उर्मिष्कारः प्रतिमते। शान्त आत्मनि महत्त आत्मनो जीवास्थ नियमं नाम स तद्यवित्तापरिवर्त्ते। 'रितिः। आत्मकर्ष्या पुजीक्षेत्रुऽ

पुजीक्षेत्रुऽच्छन्दश्च व्रह्मेऽस्मात्वज्जिविष्यः।'हृति। ननु माहेरे जान आत्मनीति व्यक्तिकारण सत्ताः। आत्मनि वर्तमाने जाने नियत्चेष्टिदिश्यः।

'इति इति इति इति। अव्यक्तवर्त्तकाराद्मनीति विशेषणयः। आत्मन्यर्वतादानाजनान्यप्राभावात्। न च 'तथैवचैव जान इत्येवत्वकृत्ते आत्मस्वरूपाजानान्ततिस्यात्। अतः जान आत्मनी- उत्तमिति करते शक्यम्। तथा सति तथा एव बाहेर: सामानाधिकरणयोजनया दोकारणस्मार्ताः।

नबालामीत्यन् आत्मानित्रिष्कर्षः। न स आत्मनि वर्तमान

इन्द्रियास्थ आत्मनि व्यक्तिविष्णुविभावकर्षणसम्बन्धम्। वर्तमाने इयथ्यः। आत्म- विष्णुज्ञान इन्द्रियास्थः। अनु व्यावर्त्तकत्या न वेयर्थर्ओऽः इति वाच्यम्। तथातिति

'जानमातामानि महति नियत्चेष्टूऽ दिश्यस्य वेयर्थवातात्।' तदर्थस्य अनेत्र निष्ठिते रिति चेतुऽ—उच्चत्यः। अयमात्माषायो भाव्यार्थस्य—तथैवचैव जान आत्मनीति आत्मनीति विष्णुस्मार्ताः। तदात्माविष्णुज्ञानाः। 'आत्माव उपाशयः तदात्मनिति अर्थः हेयः।' हेयेरुपुऽ।

तथैवेश्युऽ हेयत्वाध्यावसायः। बुढळार्थिनेन श्रुतपकलिकायायां

व्यक्तम्। अत्र चालामाताविष्णुकालिके। यवसायर्थस्य ज्ञानाय महत्त्वानि नियमं नाम स एवोपादेशत्या सावधानताः हेये-विष्णुवात्मपादनमिति तलेव

श्रुतपकलिकायायामुक्तस्वायं बावधात्वस्यापि सर्वोज्ज्ञनतः तदुत्तरविष्णुवात्मनकारण इति।॥ ११॥
उचितत मात्रात प्राप्त वराकोशिष्ठ। धुरस्य धारा निषिद्धा
दृष्टया दुर्ग मपस्तिनयो धनिन्ति॥ १४॥

एवं वशीकरणकारसुण्डिक्ष्य अधिकारिपुनःथाममुखीकरोति — उचितत
जाप्रेति। आयकामात्रायुक्ताभवत। अज्ञाननिःश्रीमं कः। वागाः—
अनामात्र आचार्यैंवनमयामात्राय सिद्धेरूपति। यद्वा वृथासिद्धेरूपात् तथा व्रताविविधाः
वा। 'देवतावपमाधयं च यथावदेहस्ये भवानि।' धैर्यवर्णाश्रयां वाराण प्राप्य वेवामात्रतं
निबोधत। नोदसिद्धत्वमिति भाव।। धैर्यस्वे तयः। ज्ञानिनन्दनः ततृते आयकारसुणः
अनामात्र दुर्गमं पायनं वरीयति।। ततृते कृत्य हेतोः। यत्र अयकारसुणः। धैर्य—
आयकारसुणःधारा—अप्रयुक्त, निषिद्धा—तीक्ष्णा, दृष्टया—अनतिधरस्या।
तीक्ष्णा-धाराय सम्भवः। पुंसो यथा विद्यविषयवधानाय आयकारसुणात् भवति। एवंभिस्तमस्वरूपाः
कालरुपविधायं स्वति-प्रमाणवधानापि आयकारसुणात् भवतीति भाव॥ १५॥

अश्रमस्वस्तोर्जमूवनर्थं तथापरं नित्यवातिनयच यत्।
अनाधन्यात्म हतः परं ध्वनि निषायच्यं तं मृत्युमुखं वर्तने॥ १५॥

उपसंहारः—अश्रमस्वस्तोर्जमूवनर्थं। अन नित्यमित्येता। अश्रमस्वस्तोर्जमूवनर्थं
प्रमृष्टिभवस्थावते। अश्रमस्वस्तोर्जमूवनर्थं कालकुर्यम्। अवयाचिन्यवश्यस्मात्
मित्रः।। महत्र इत्यभन्न अत्मिन महात्म निषायच्यं 'दिनिति वृत्तिर्निन्दियं' जाओ
गुप्ते।। ध्वनि—स्यंत्रः।। निषायच्यं—हंसाः। दर्शनमानकार्यामात्रा विषयाकुपये
थायः।। मृत्युमुखस्वरूपाः। भीतष्णार्तमसारात्य्यथः॥ १५॥

नाचिकेतख्यायां मृत्युमोक्तस्थोमातनम्। उज्ज्वल श्रुत्वा
च मेघावत्ति व्रहलोकः महियते॥ १६॥

उपसंहारः—नाचिकेतख्यायेन। नाचिकेतख्यः प्रांत नाचिकेतख्यः। मृत्युमोक्तस्य—
रूपः प्रसक्तापदेव, न स्तत्त्वायुक्ताः। अतिस्वरूपाः। अथर्वेदार्थादेव
प्रवाहुपेत्रि नित्यमित्रायं॥ १६॥
य इत्य परमं गुणं आचार्येन् धवलं सदि। प्रयतःि आद्रकादे वा
तदात्मायाय कल्यते।। तदात्मायाय कल्यत् इति।। १७।।
|| इति कृत्या वर्णे।।
|| इति प्रथमोऽथ्यायः।।

य हि दमिति। धवलं सदि—इश्वरसमाने। १७।।
|| इति कृत्यब्रह्मास्मां समासम्।।
|| इति कदापिनिषदि प्रथमाध्र्यायांमायम्।।

अथ द्वितीयोऽथ्यायः। चतुर्विषी।।

हरि: ओ।। पराशिं स्वानि व्यत्रुक्तम्यूल्लम्यूलसात्यम्यराज्यितिः
नान्तरतमुनि। कथित्रिः प्रत्यगात्मा मेष्यथायत्रु:-
चुहुर्मूत्तयांभिस्भन्। १।।

‘उल्लम्युक्तजानते’ ति प्रत्याांहेनापि आहस्मकुम्भविक्षुवानं पद्यम्। शोचारिः—
पराशी। स्वानिः इन्द्रियाणि। पराशिः—पराशी। पराशी, पराशी, पराशी, पराशी,
न त्वच्छर्कश्यकानि। तत् हेतु बदन्तृ शोचारि—व्यत्रुक्तम्यूल्लम्यूल—स्तत्तम
ईश्वर: इत्यानि स्वानि हिंसितवाद। ‘तुष्टं हिंसियम्’ मिति तथात।। यद्य—धानीयानां
नेकार्यम्तां पराशी। काश्याकानि इन्द्रियाणि स्तुत्तवानितियथः।। तस्यात्माराज्यितिः
नान्तरतमुनि—पराशी। पराशी इति यथा। पराशी इति पद्यति उक्तमानं अत्तरमानं नेताः।। यद्य—पराश्यामानि भृत्या विषायानेव पद्यतितियथाः।।
पराशी। पद्यति पाठे लोकाभिमायमेकवचनम्। इतिशेषां पराशी। नथः
पदार्थ स्मृत: धूम कथित: पुरुषार्येऽपि प्रथगात्मकुम्भवित्वाय—कथित्रिः
इति। प्रथगात्मां स्थवानितियथ: | छाद्यसं परस्मापुरुष। अत एव वर्त्मानां
दक्ष्यात्मत्वं इन्द्रियायामपि: | स्वस्विपुष्प्रवृजेनिद्रो मृदुस्त—
रिषेष:।। २ ॥
परां: क्रमानुसार बालस्ते सुर्योचित विततस्य पाषामकु. अथ धीरा असृष्टि स्वरूप भ्रमास्बेरिव न प्राधीयते || २ ||

परां इति- ध्वाला अल्य्मानां, बालकी काम्मानुसारविलयेमाहंस्तचिनति। ते विस्तीर्णसंसारस्य सम्बन्धं यान्तिक्यम्। यद्व विततस्य सर्वतःप्रतिहताज्ञो शुभोर्मोमं पाशं यान्तिक्यम्। अथ धीरा इति। अथवानेब्रह्मानुसारविलयेमाहंस्तचिनति।

धीरमं प्रयागम् तथा अनुसारसतं विदितः। इह संसारसंस्कारं अभुवेनु फलस्य कारणं न प्राधीयते। प्रत्यृतवस्तं सम्बन्धज्ञानं जानिष्ठत्वमिति भावः।

प्रमाणस्वति ज्ञानागतानं आदित्येऽपि युग्मस्य भावं भावनेत।

येन रूपं सरं गन्धे श्रवणं स्पष्टं मेधानां। एवंनेव विज्ञानाति क्रिमभ पर्वतेयत्। एतद्भवं तन्तुः || ३ ||

येनेति। मेधानां मीढ्यनानिर्भकसुविषयोज्यानं। निर्बोधे येन एवप्यनेव साधनानां जानातिक्यम्। नेन दृश्या ज्ञानां ज्ञानं रिताः। रेवस्य आदित्यशाकागम्यामालामिन्द्रायणं तद्वृतत्वानान्यभावोऽस्मृतियम्। क्रिमभ पर्वतेयतेश्वरुः-किं तद्वृत्तादेशामिति भावः। एतद्भवं तन्तुः-पूर्वं प्राधीयता निर्देशितं नस्म नवं एवत्रः।

एतद्वेग एवननां निर्देशितं यथार्थतय: || ३ ||

भ्रमानं जागरीतान्तिकाः येनानुपस्थित। महानं विक्षु-भ्रमानं मन्त्रा धीरो न ज्ञानिन। || ४ ||

नस्तो भ्रमानं कथं ज्ञानं च मेधानां आदित्यशाखामण्डो वेद प्रमाणस्याऽकोः। महानानिमित्तः कथं नरोजयाय। उस्कृष्टोः || ४ ||

य इदं मध्यं बेदं आत्मं जीवानानीकालं। ईशानं भूत-ममभ्रमस्य न को विद्युपस्तं || एतद्भवं तन्तुः || ५ ||

य इदं मध्यं विद्युपस्तम्। इदं विद्युतमुःविद्युत्त्वमहानांतेषु। इति मध्यं। \(क्रंदं विद्युतम्। \) तितिर्निर्देशं कर्मभ्रमाणां जीवानां। 'युद्धं प्रविषयं' किसुकं रूपायत्वम् तत्सानातिकं कृत्यविनिश्चितविद्युतस्यार्थं यस्य तत्तयुतमस्मि।
न निदेशदित्वर्थः। 'गुप्तिजक्षिप्यसस्ति' त्यत जुगुप्साशब्दः निदार्थिक उक्तः।
'जुगुप्साविचारसमस्तार्थाः' मिति प्रक्षमी। एतत्र्य तदिति पुरुषव्रतः॥ ५॥

यः पूर्वः तपसो जातमनुष्यं पूर्वेऽमायतः। गुहां प्रविष्ट
तिथन्तः यो भूतेविज्ञान्यजायत॥ एतद् तत्॥ ६॥

यः पूर्वः तपसो जातमिति।

"अपि एव ससर्जनं तस्मात् वीर्येनमायतः।
तद्यथमभवेऽत्मो सहस्रांगसामपमम्॥
तसम्वन् जों स्वयं त्र्यो सर्वेऽलोकोनभागः॥"

इनि स्मृतुस्तिरीत्या अवधः: अपादलेश्य: व्युहित्सुदः: पूर्वः यः: अजायत, तं, तपसः-
सहस्रांगालेव चूँकः पूर्वः जातं। यो दळवाना प्रथमं पुरस्तादिशाणाचिको रूढ़ो महर्षिः।
हिरण्यगर्भः प्रक्षत जायमान 'मिति श्रुतुस्तिरीत्या प्रथमं जातं गुहां प्रविष्टि
तिथन्तः-हदयगुहां प्रविष्टि वर्तमानं, भूतेमि—सुतोः: देवेऽदित्वन्-करणादिसिद्धेऽति
चित्वं अंग सकलजगाण्या स्वादिति कटाश्चेणौत्तेष्यथः॥ एतद् तत्—उक्तोऽधिकं॥

या प्राणेन संभवत्वदिनेवतात्तमी। गुहां प्रविष्टि
तिथन्ती। या भूतेविज्ञान्यजायत॥ एतद् तत्॥ ७॥

या प्राणेनेति। अतं च वन्तः। 'गुहां प्रविष्टि।विति सृपे भागत भायव-<br>क्षत्वा व्यास्यातः। इत्यं (तत्) हि भायवक्षता। कर्मकलान्यतीति अदिति: जीव
उद्भवे। प्राणेन संभवति—प्राणेन सह वर्तति। देवतापी—इन्द्रियाधीनमोगः।
गुहां प्रविष्टि तिथन्ती—हदयगुहाेकःहर्वत्तिनी। भूतेविज्ञान्यजायत—प्रथि-
व्यादिभिभुः: सहिता देवादिसुव्यान्वित्वाविविधायते इति भाषितम्। एतद् तत्—
तत् तदात्माकमित्वः। अतैव प्रकरणे। 'ब्रह्मजगां देवमिहृदयं विदितेऽत्मे देव-
मित्वस्य परमात्माकमिति व्यास्यात्तिनां, क्षेत्रं च चापा मां विद्वे।तत्तुप्स्फुट्नां
गीताणं चं च भागत भायवक्षतां अपूर्वकसिद्धेऽते
वाच्चालास्य विशेष्यो इवपूर्वकसिद्धेऽते वाच्चालास्य विशेष्यो अवगृहस्वल्यमी विशेष्यो निरूपतात
तत्तदात्माकमित्वायु पुरुषं हीति द्रष्ट्वन्त्॥ ७॥
श्रीक्षेत्रामृतानुसारदिशितस्थितात्मायुक्ता

अरण्योनिहितो जातवेदा गर्भं इव सुभूतो गर्भिणीभिः।
दिबेदिव इद्यो जागरूक्तिः विश्वविख्याति नुभेयं। एतदेव तत्त। ॥ ८॥

अरण्योनिहितो जातवेदा हृदि। अरण्योः अधरोचारण्योः स्वतेः॥भिः॥
गर्भिणीभिः पानभोजनादिना सुभूतो गर्भं इव निहितं हृदि पृथेवान्यक्ष्यः। दिबेदिवहि—
अहन्यन्ति जागरूक्ति—जागरणार्थि। अष्टमौः विष्णुदी—
हृदी। द्राणाशुचिः। इत्यस्मात् क्षणमात्रां। अमिः अभनेताः अरण्योनिहितं हृदि योजना।
एतेऽत्त—एतैत्त अभिमृत्यु तत्त—पूर्वांक्रयाभास्मक्तिः। ॥ ८॥

यत्यत्वे दुःख्यां अस्ते यत्व च गच्छति। तं देवास्सवेः
पितासदुः नायेति क्षण। एतेऽत्त—तत्त। ॥ ९॥

यत्यथे दुःख्यां अस्ते यत्व सुखमाति। तं देवास्सवेः
अर्पिता—देवास्सवेः तस्नामाति निर्विक्रियः। तदुः नायेति
क्षण—हृदी। तत् सर्वसंगं ग्रहां कोणिः नातिकमते॥। ॥
धातुवद्यां—
भिः। दुरुपयस्थादिदिः। एतेऽत्त—उक्तोऽर्थः। ॥ २॥

यदेवें तदसुभ यदश्रुत तदनिन्ह। मृत्युपल्ल्व मृत्युमाति।
य हुं नानेव पयस्यति। ॥ १०॥

न्तु परमालयः। वांसंक्तवं न संभवन्ति। अहंमित्वहनात्र वेधगर्भधक्षुपानमाति। बलसाः। स च चाहिं वामामाति देशान्तर्ववृतवत्यसुस्त्वचीतं। तस्य वर्गदेशाः—
काल्यतिस्विपदार्थाः। दुःखभयां जातवेदा विख्यातिः। एतदेव तदसुभ यदसुभ तदोऽ
निन्ह—यदेव परमालयं इत्य अतोऽक्रेष्ट्र अहिमामित्वस्त्रोऽमातियत्वमाति। अंतः अमोऽ
तस्य लोकाल्योऽतिनामांसा आयुज्ञ्यमात्रेऽत्थोऽऽग्न्यमात्रेः। तत्स्थ आमेदो नाल्योऽर्थः।
अयमिष्यत्र:। अगुस्तमपोऽऽिः। श्रीमानमानदेशः। फृष्टिः। अंतां मनुरवं सुर्यस्यस्य कर्तव्यायायमहात्मवान्। न
हेतुविष्यत। अनुज्ञानत्वानि ज्ञानानि विश्वासः। पञ्चदेशाः। तदान्तः मध्यमानकितमवर्तं तस्य देवान्तर्ववृत्यस्थातः। न
द्वीपः। अनुज्ञानस्मात्त्वानि सवर्द्धितविपदार्थाः। विपदिस्मांवाहिवाभावाविवानिः। अस्ते
मुहोऽऽिः ॥ ११॥
मृत्युमामोति य इह नानेच पश्यति—इह परमात्मनी भेदविव य: पश्यति स
tु संसारतत्त्वां प्रामोतित्यथः: || १० ||

मनसैवेदामाश्वय नेह नानात्वेण किंवन। मृत्योस्स मृत्युः
गच्छति य इह नानेच पश्यति || ११ ||

नव्वां कर्णाखं परमात्मतत्वेण कुनौ रम्यत इत्यताह—मनसैवेदामाश्वय-
मिनि। हे आसस्यं विगुणमनोपायमित्यथः:। उक्तमेव च हैरवनायब्यस्यति
—नेह नानात्तीयादि। स्वेवति: || १२ ||

अज्ञुप्रमात्र: पुर्णो मध्य आत्मनी तिरीःति। ईशानो
भृतमव्यवध्य न ततो विजुपुस्ते। एवं त्व तत् || १२ ||

अज्ञुप्रमात्र इति। ईशानो भृतमव्यवध्य—कात्त्ववाच्विंमिनिसिलेन्तचैत-नेथः।
पुर्ण:। मध्य आत्मनी—उपासकशरीरसधे, अज्ञुप्रमादरमणसजासे।
न ततो विजुपुस्ते—ततः भृतमव्यवकृतसदे वासस्त्रादिक्रियादेहहङ्गतांपि दोषानु
भाग्यता पश्यतत्त्वः:। 'ननु प्राणाधिपिः संसर्गति स्वरूपंभिरकहुप्रमात्राती रविवलुघुः।'
'अज्ञुप्रमात्र पुर्ण: निष्ठकः कोचो बलात्।' इत्यदिहुनिमुष्टिनुपुलिं अज्ञुप्रमात्रेण प्रतित-
पाद्यस्य जीवप्रायवशित्सनमेवननियतांकेन न स्तंत । न च न तस्य भृतमव्यवध-
न्नादव्रतीन वाचम्य। प्रथमस्थितव्यवस्थानुरोधिण चर्मस्वभृतमव्यवध्यानलस्य आणेकिन-
क्तया योजयते शक्तिवचारिति चैता। 'शब्दार्थेन प्रभुतिः।' इत्यथिकृतेण एवेव
पूर्वेष्यक्रुतवा। 'हद्रयावचदादिनकर्मनाहुकुर्परिप्रणेति सरसिनां
'अज्ञुप्रमात्र: पुर्णो अङ्क च समाधित:।' इति तत्तीर्थाये 'अज्ञुप्रमात्र: पुर्णो नाममा
सदा जनां न दुर्यो निजविश्व:।' इति ष्ठाध्यात्मं कारुकुर्परिप्रणेति
वर्णां अस्मकेतिमृत्मव्यवक्तस्य अनन्यथा सिद्धान्त्विज्ञानान्धकारिवृत्ते:। मनः: परस्मात्-
परं एवः' ति स्मिर्यान्त्वितवा। चच्च तैहिदुप्रचे—अज्ञुप्रमादम न्यानिज्ञित्वेश।
अथाये 'अज्ञुप्रमात्र: पुर्णो मध्य आत्मनी तिरीः।' ति पुर्वेष्यक्रुतवा न्यानिज्ञात्वेश
ईश्वरो भृतमव्यवक्तस्य परस्मादमावो सिरियत—इति। तत्समाध्यस्य। तत्ताहि सति
परमात्मनाहुकुर्परिप्रणेतांबोधनादकार्यकर्त:।' हृदेपक्ष्यामु मनुष्याधिकार्यः' दिति
स्वल्पस्त्रात्तिरिमात्रात। ननु नासिन्ननते जीवानुवादने प्रसिद्धेऽवो विचीते,
श्रीरामानुजभक्षणिरंगितभाष्यत्रुक्ते

आरामाला जीवस्य अकुस्त्वमात्रम् प्रभुभीमादिति तत्स्वयंभारिः। जीवस्याकुलमात्रमावनान्य प्रभृत्तिमद् सूत्रमति चेत्—तथाश्रयणां श्रुप्तत्वात्। न नूः ईशाश्रस्य ईशान्। इति निघणुपालनं ईशानशव्यं देवताविवरोषेऽरुत्त्राः। शवद्वादित्वम्। इति सूत्रेः ईशानों। बृत्तमायस्ये। इति शवद्वादित्व। न च भूमिभक्षणस्य सर्वभेदोऽस्तुतं कर्मद्वित्यस्य जीवोपपत्तनं। इति भाप्यूक्तिः। व्याकुलाण्डे। न्यायाश्रस्यं शवद्वादि शवद्वादित्व। 'नाति कह्याजानीयः। बन्धुविश्वास्यं शवद्वादि विवक्षाश्चलनं। इति व्याख्यातत्त्वं ईशानशव्यं श्रुतिवाध्यं ||

उत्कोष्ठ:|| १२ ||

अकुस्त्वमात्र: पुरुषो ज्योतिरिवृषभम्। ईशानो भूतभवंस: स वनाय स उ अ: || एतदेः तत् || १३ ||

अकुस्त्वमात्र: पुरुषो ज्योतिरिवृषभम्। इति ग्रहणेनानश्चन्द्र शक्षमान। इत्यर्थं: अ: स वनाय स उ अ:।—अद्वतमदार्यत्नां ऋणनपदार्थं वावर्तियन्तरां। तदाधिकरणं चेत॥ १३ ||

व्योदकस द्वरं चुंरं पवेनेत्रु विधाति। एवं धार्मिकवस्य ज्ञानानुसारिवधाति || १४ ||

व्योदकासमिति। पवेनेत्रु द्वायं प्रत्यत्तथावं पार्थं नानाभिन्नतथा पतिवा पतितवा धाति। एवं वर्तमानपदार्थवात्तेऽस्तु वानान्त्यं भिन्नत्वं विबाहितत्वं संसारं कृत्रियः पवेनेत्रु विधाति || १४ ||
यथोदकसं शुद्धे शुद्धसिंहं तादां सेव क्षमत । एवं शुद्धे-
विज्ञानं आत्मा क्षमत गौतमम || १५ ||

|| इति चतुर्थवटी समासाः ||

सत्याकालकालजानस्य फलमाहः—यथोदकमिट || यथा शुद्धसं शुद्धसं
योजितं ततः शरीराय भवनि । गौतमस्त्र आत्मा क्षमता परमात्मानि विशुद्धसन। विशुद्धेन परमार्थम समानो
भवतीत्वः । गौतमसिंहं चार्यमेवं श्रुतमेव सहवें संवाहित्वत || १५ ||

|| इति कलः केलिनियान् चतुर्थकालमाणः ||

|| अथ पञ्चमावः ||

हरि स्वयम् । पुरुषकादुर्गारमण्यायकवेतमः । अनुषवाय न
शोकतिविशुद्धविशुद्धतः । एतेऽतु ततु । १ ॥

पुरुषमिति । जननादिविकिर्मेऽहितस्य अजसुदृक्षेऽविकिर्मेऽहितमः पुरुषकादुर्गारः
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । पुरुषवामिन्य: यथा पुरुष
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । अविवेचनस्य
देह आत्मशाक्ति भवती भावः । अनुषवाय न शोकतिविशुद्ध
शरीराभ्यं पूर्वं भवति । अप्राणिविवेचनस्य
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । अप्राणिविवेचनस्य
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । अप्राणिविवेचनस्य
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । एतेऽतु ततु । पञ्चमावतः शरीराभ्यं पूर्वं भवति
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति । एतेऽतु ततु ॥ पञ्चमावतः शरीराभ्यं पूर्वं भवति
ब्रह्माविवेचनं शरीराभ्यं पूर्वं भवति ॥ १ ॥

हस्ताशुचिविद्येषुस्पन्दरिक्षमण्योती वेदिश्वन्तिविधिहरितसमाः
नुलोकरस्तस्नुन्नोमसदञ्जो गोजा सात्या ब्रह्मिा ज्ञातः
वाहन ॥ २ ॥
पुनर्प्रयस्त सचिवालयमेव दृश्यत—हृस्तशुचिषिदित। हंसः सूर्यः शुची श्रीमानी सीद्धि वर्तत हृदि गुरुचित—तेजस्विति यवन। वासयतिति भदुः यायुः अन्तरिक्षसत् अन्तरिक्षनामो भायुः। होता वेदांधि—वेदांधिश्चमान क्वलज्विनिवेशवार्तिन्याः। अतिरिक्तविरोणसतः—हृदरोण—गृहरा, गृहगतोदार्थिन्याः। नृपति—नृपवाक्तवत्या वर्तमानं, वरसति—वरेरु देवेशु च तथा वर्तमानं, क्रते सयोंकें सीद्धतिति क्रतंतत। व्योभसति—व्योभि परस्परं वर्तमानं च प्रस्भूतस्मृतं। अन्वयः—जलमय, गोमयः—भुजाय, कुलस्ता—यज्ञोपवर्तः कर्मफलमुनाध्य गणितं हि वातुः। यद्यो चिरकालस्वार्थिन्या ब्रजस्वातिरंतरणाः इत्यथेः। अद्रिज्ञा—प्रवेण्या, एतत्संव वृहन्त क्रतूः—अपरिच्छेदस्तविभष्यांगणस्तम्भितः। ॥ २ ॥

ऊँचः प्राणमुद्रकत्यपानं प्रत्यगस्यति। मध्ये वामनानं मार्शनें विष्णुं देवय उपासनं। ॥ ३ ॥

ऊँचः प्राणाृणी। संसैंं हद्यृमयः परमात्मा प्राणवायुमुद्रकमुद्रशक्तिन। अन्नावहुपानोऽन्नावहुपानोऽन्नावहु। मध्ये हद्यृपुण्डिरिकः असौं वामननम्। वननायें, मनमनाये। अति हद्यृपुण्डिरिकधिष्ठतमन्त्या हम्मरामामि इत्यथे। ॥ विश्रे देवयः—सत्यस्वद्यं संग्रामेषि। ॥ ३ ॥

अस्य विसंसमनस्य शपालस्य दृष्टि।
देवाहिदिवेदेष्यमनास्य विद्वत परिशिद्धं। एतादेः तत्। ॥ ४ ॥

एवं परमात्मानसुपारिभाष्यं 'तथ्य तात् चं त्य यथा विवेचायेष्य' हृदि श्रुत्युक्तंग्रात्या शरीरत्नं वाणिजयः। न क्रियके मातों परिशिद्धत्यात्तथाय—अस्य विसंसमनस्यत। अस्य उपायस्य दृष्टि। शरीरस्य शरीरस्य विश्वेति तदशरीरस्य विश्वेति यवात्। एवं भूम्य वा, विसंसमनस्य—धिर्मितामेधायुस्य वा देवाहिदिवेदेष्यमनास्य—क्रतं अस्य विभिन्न क्रतव्यं क्रिय नान्नविश्वेत। इति भव।
एतादेः तत्—पूर्वकं। ॥ ४ ॥

न प्राणानं नापानेन मल्यं जीवायत क्रमं।
हरें तु नीस्मिन्ति श्रमिष्टेतायुपाधिनेन। ॥ ५ ॥
तस्य सर्वप्राणिप्राणहेतुलखर्यं महिमानभान—न—प्राणेति। केतेतरेण
जीवनीत्यलखां—पालितेतातुपालितं। यद्धिनं प्राणायामोपरि जीवनं तद-धीमेव भर्तिं जीवाविष्टिर भावः। स्थायैः ॥ ६ ॥

हन्त त इदं प्रवक्त्यामि गुहं ब्रह्म सनातनम्।
यथा च मरणं प्राय्यं आत्मा भवति गौतमं॥ ६॥

हन्त त इङ्गिति। गुहं—अतिरिक्तं सनातनं ब्रह्म ते पुनः प्रवक्त्यामि।
हन्तेति भवनम् आत्म्यं। हे गौतम आत्मा मरणं मोक्षं प्राय्यं यथा यत्कार-विकारं। भवति तथा पुनः सुयथे सागारानुपहलम् उपदेशयोग्याम् तु स्यं
कथामील्यं। ॥ ६॥

योनिमये प्रस्थवने शरीरस्य देहिनः।
स्थायमनोऽपत्तिः यथार्थं निर्भवति॥ ७॥

अधिकारिविरोपिनिर्भरेण ॥ "हन्त त" ह्यनेन सूचितमथं विच्छेदति—
योनिमयेन। अन्यं परमात्मत्वचारणायमिव तः। विद्वत्सः। शरीरपरिमहाय
व्रताणार्थर्णीनं प्रकर्ते। अन्यं स्थायिवभावमुग्धच्छेदति। स्वाधुतिवाधुमादिरञ्जोऽपि-
प्रसाराधिकरणं रमणीयचरणं। " 'ते न विषाकरणं सम्बन्धार्थं ते " इवादि-
श्रुयनुरोधार्धादिर भावः। ॥ ७॥

य एषु सुयथु जागरिति कामकामं पुरुषो निर्भिमागः।
नदेत युक्तं तद्रख तदेवास्थुतज्ञैः॥
सारस्नु लोकः। भितासः तदु नात्येति क्रमं।
एतदेः तत्॥ ८॥

एवं श्यं प्राचर्यायमाभिमुक्त्यं भ्रमणमुनसारं—य एषु सुयथु जागरिति।
सर्वं गुणथु जीवेषु कामकामं शमुनतमौदयं। सद्भुवं सद्भुव्येनेत्यं। न
तु "सर्वं कामानु कहृतं। पार्थस्वे। प्रक्तं। पुलादयं। कामाशदेतन
निर्देश्यते। अनं चार्य। सच्चार्याप्रक्रियामुनत्प्रकाशिकश्रयो। स्यं। सद्भुवं
स्युचर्यानुरोधेन निर्मिमागः पुरुषो योक्ति। तदेव युक्तं प्रकाशं तदेवान्याधितः।
अभियंतेऽको सुचने प्रविठो रूपं रूपं प्रतिपदो वभूवः
एकतथा सर्वभूतान्तरात्मा स्वरूपं प्रतिपदो वहिष्ठः
एकतथा सर्वभूतान्तरात्मा स्वरूपं प्रतिपदो वहिष्ठः

उदाहरणान्तरमह—वायुप्रेयति। पूर्ववेत्

यथात् संवल्लोकम् चचुने लिप्यन्ति चाँदुपौर्वांशदोऽपि:
एकतथा सर्वभूतान्तरात्मा न लिप्यन्ते लोकूऽक्ष्ण वाहः

आभिशोधनोऽपि जानवरावन दोषः परमाणुऽनि न भवन्यं भर्त्रमृत्युस्तत्वान्तरमह—

एको वर्ती सर्वभूतान्तरात्मा एकं चीरं वहुः यः करोति।
एकोनशीति। एकः सामायिकतः। वचः ह्यासोस्यास्तीति वची।

'जगद्धरे वर्तत' इत्यकरित्य वशार्तिमयपक्र इति वास्ते। एकं बींजं 'तमःपरें
देव एकीभौती' नि श्रुतुकरित्य स्वेच्छ एकीभौतविभागात तमोध्यक्षां बींजं
महादिविविशिष्यत्वादृणा या करोऽति तं य आत्मानि तिष्ठनित्यकरित्या
स्वान्त्याणिमिनं इष्यति तेजाभिव मुक्तिरित्वः॥ १२॥

नित्यो नित्यानां चेतनेरतनानामेको भृहान्य यो विद्यानि
कामानु। तमात्मस्य येदु प्रमणालि धीरास्तेषो शान्ति:
शाष्टाति नेत्रेणाम॥ १३॥

नित्यो नित्यानामानि। नित्यधेतनएक पर सन बहुः नित्यानां चेतनानामेको
नामपेश्वितार्थां अनापासेन प्रणयङ्गि। शिंद्य स्पष्टम॥ १३॥

तद्विदिति मन्यन्ते निरदेशं परमेः सुखम्। कथनु तहिदा-
नीया किमुः भानि विभान्ति वा॥ १४॥

पुण्यकथिताय भाद्भत्तुमनिदिति। तत्व-अलौकिकं परमानामगमनकनी-
रूपं भ्रम एतदिति। करतादस्तकस अपरों भवाहः। निश्चयायोगा मन्यन्ते।
भवाहसम्पाततानां शानुवर्तीययः। कथं रूपादिर्द्वैं भ्रम महाभागस्वर्शमासों हें
विजानीयाम॥। कथृं किं दसिमतथा भाताते। ततापि निप्पां प्रकाशते। उत तेजेन्द्र-
सच्चव्यात विमां प्रकाशते इति प्रभृ॥ १४॥

न तव खृयेऽभानि न चन्द्रनालां नेमा विपुदस्ते भान्ति
क्लोकरमाणिः।। तेनेव भान्तमसुभानि सवं तस्य भासा
सर्वभिमिनद्विभाति॥ १५॥

॥ इति पञ्चमवची॥
‘योतिदीर्घा‘ 'दिति सूत्रे 'सर्वत्रज्ञां छायकं सर्वत्रज्ञां कारणभूतमुद्याहं
च अक्षुप्रभावप्रसं योतिदीर्घवत्' इनि भार्येत विषुः। 
इति 'च भाष्येत् 'न तत्र सूर्ये व्याकरण-पूर्वार्थमथाग—
सर्वत्रज्ञां छायकमिति। उच्चरावर्तिस्वयुपार्थ-
माहः—सर्वत्रज्ञां कारणभूतमिति। अनुभागेन प्रक्षयत्। 
तेन कार्यकारणभावः: सिद्धः। पौर्णिमायो इति कार्यकारणभावः 
इति भाष्यः। चनुभपार्थमथाग—
अनुभागमिति। ‘स्थवरिदिच्यो भासुपुष्वय भार्यी’ व्याकरण-पुस्तकहरूमें प्रमाण—
मिति व्याकरणमिति। तद्यदिदिदिसम्प्रसारसम्बन्धे तेजोनरणामभिधिमित्रां प्रथमा-
धिथिः। तेजोनरणां तथा दण्डाद्वारा युक्तानां: तेजसः 
सवस्यचेन्द्र स्वकार्यकरण-सामाजिकवित्तानुभागकर्तं चनुभपार्थमथाग इत्यपर्यथनेव इत्यः। 
अप्रहाराध्यमयतिनिरतितक्षत्वमात्रयस्य अनुभागः चनुभपार्थमथागः
इति यससंह्रुप्तेत् तदुपयुक्तम्। तथाहि सनि भान्मिनि कर्मिण्यादात्तमन्ययस्य इतिविवेदिपि कर्मिण्यादात्तमांग्यां अनुभागिन्य शान्तिम्यांग्यानां। 
न हि देवदत्त-गमगत्यादविस्मितिकारणनानकायाघरे निषिद्धि यज्ञदत्ते, 
गच्छन्ते देवदत्तेऽयज्ञदत्तांनु-गच्छन्ति प्रयोगोऽहित:। 
नन्ति विक्रये तद्नमयोऽनुहितति प्रयोगः दश्यचर 
इति चेत-न। अयसः पुष्करं दश्यचरावें निषंधकक्यं तथापिपाद्यथिफा तात्त्व-
प्रयोगाद्य समधिग्रहणाभियानात्। नन्ति तद्यदिदिदिसम्प्रसारसम्बन्धे तेजोनरणामभिधिमित्रां 
मूलतमिति भविष्यमानांग्यां न उपयुक्ते, तद्यदिदिदिसम्प्रसारसम्बन्धे मुक्तां
तेजोनरणामकांतकर्त्यां मन्त्रां सत्यांसवस्यमधिमांष्ट्राः इत्यादिन्ति 
चेतुच्छयेत्। व्यवस्थक्षेत्रमेंतु। वधानान्तो नत्साधारणप्रसारसंबंधे कर्मिण्यां चेत-त
वधानामेवान्व्यन्दानां तत्साधारणसष्टेष्टानां। यद्यां कार्यसंबंधी परिसंचयामानो 
इत्यां कुक्रिक्षिज्वितवति भानि वृद्धिः परिसंचयामानो सूर्यादित्तजोनरं न भानि। 
अन्नमेव व्रज अनिवार्यगङ्गाजालीति पूर्वार्थिः। 
‘तद्यदिदिदिसम्प्रस्रारसम्बन्धे तेजोनरणामभिधिमिति’ इति व्याकरणचन्द्रप्रयस्मेवार्थाः। 
इतिविवेदिपि इतिविवेदिपि इतिविवेदिपि इतिविवेदिपि इतिविवेदिपि इतिविवेदिपि।
धीयत इत्यत्राह—तमेव भानभानन्दार्थं। इत्यर्थं च परिद्वयमाणे भास्तररूपः न
स्वाभाविकं, अपितं परमात्मार्थं तद्विदेवं तेजः। गीतं च भजनं यद्रातियहतं
तेजो वयज्जातस्यते। द्विवन्दसि यवचारी तलेजो विद्धि मामको। मिति।
विवृत्तं च तद्विद्वागतत्वा भास्त्ररूपः। 'अविनय: यज्ञं जन्यो भास्तरप्रज्ञामाषायामिलार्थं
यत्रः। तम्रार्थं तेजः। तेन्तथा भक्तिथर्थं मथथा तेष्यो दृष्टा विद्धि' इति। अतः
अभ्यक्तो यज्ञो न्यातान्त्यन्यायमेतस्य भास्तररूपः तार्थिनां न भान्तिनी व्यवहर्षाणी
युक्तमृत्य इति भावः।। १५।।

इति कठोपणियादि पञ्चमवद्वीभान्तम्।।

अथ पञ्चवती।।

हरिः ओ।। उध्वेष्मृलो अवाकशावः एपोष्ट्यथ: सनातनः।।
तेजः शुक्रं तद्रुक्यं तद्वामृतमुच्यते।।

नमस्त्रो लोकां थिथि: सर्वं तदु नायेति केतनः।
एतदेः तादू।। १।।

उध्वेष्मृलो अनाक्रायः एपोष्ट्यथ: सनातनः—अथर्थं च मनवाक्षणं:
'उध्वेष्मृलो अनाक्रावर्थ: गीतं भानभानन्दार्थं भान्तिता भास्त्ररूपं व्यास्तात।।
इति हि नव्र भान्तम्। 'यं संसारामध्यायमवृण्यं लमभद्धायाभ्यमथाध्य सङ्घ:।
शुद्धं:। उध्वेष्मृलो अवाकशावः एपोष्ट्यथ: सनातनः, 'उध्वेष्मृलो अवाकशावः एपोष्ट्यथ: सनातनः।
सत्येऽकापिर निविष्ठाट्यस्यक्षाधिक्रमं तस्योऽध्य—
नुस्तम्। पृथ्वीनिभासिकसकल्यानवृत्रुणग्राह्मिकोपास्तपज्ञावतान्त्या अधीश्वानी
क्षास्तिमि। तद्विष्णुमेव श्रव्यते दृष्ट्यति—तेजः शुक्रार्थिति। पृणमेव
व्यास्तातोऽयं मनः।। २।।

यदिर्दं क्षिप जगात्सङ्ग प्राणार्थ निर्मातमस्तम्। महाभारं
धमस्मुपायं य एतदृश्यास्तास्ते मनस्ति।। २।।
य हदेन किचु जगतिस्वरुप भाषा एज्यति निस्सुतम् महद्द्रयं बजाहुद्यतः—
अति य मनस्तः। किल्ला 'कप्तना' दिति दुःश्रोता भाष्यता व्याख्यातः। ततांय थि प्रकटस्य 'हर्षस्य जगत: अस्तिस्यहुद्यतः पुनः प्राणशाह्यविदितिष्ठिता थितानां सर्द्धस्य तत्र निस्सुतानां तस्सात्तांजातमहाभ्यविनिमित्तेन कप्तनं नूहते। तेषांतः
नातिनिश्चिती दिति किल्ला विष्णुवति महतः भविष्यकालोभारस्य हर्षस्य जगतिः हुः स्यथः। “भवादस्याभिरतिः” त्वमेवनैतिः। महद्द्रयं बजाहुद्यतमिति पञ्चम्येऽपि यथामूले। निस्तिमिति। बिरुत्तं चैत्य श्रुत्वकाशिकायम् “भाषाः इति समस्ततपदसामाययातुः स्थितानामित्यथाहः। देहः निस्सुतानिमित्येऽपि पञ्चस्यस्यवादानामहः। तस्ती इति। यथान् कप्तनमिति। एव जम्मु इति हि यथाति। प्रत्यायम्यात् श्वस्त्वकायेऽपि पञ्चर्ति। कप्तनम्। उदात्तत्वादिव परमस्यस्यस्याते भाषने हर्षस्य जगत: कप्तन इत्यं अस्तिः। अति महद्द्रयं बजाहुद्यतिः चतार्थि विदानि पञ्चम्येऽपि जम्मुद्रकथयात्मानाति। ज्ञानां पञ्चम्येऽपि महद्द्रयान्यपदाघ्रावत्स्य भाषाचि। उत्तरं तु द्वादशं तदाभुतमाणाशंकितम्यात: परमस्यमिति दशस्यत। केवलं विमेयस्याभिरति भयम् भाषाकमित्यथ:। महा-
भाषाकाष्ठात्वतः स्वस्याशिस्यतः प्राणाशंकितम्यात:। कप्तनम्। एतत्तिथ्यस्य पञ्चस्यम्यायर्य्य: इत्याय अनुमयस्य कर्मयाति। य एतत्तिथ्यस्यायर्य्य: एज्यति —
थोषे।।। ‘अत्यथ भाषा’ इत्याविषयस्यायत। प्राण शब्दस्य परमात्मासरस्ये न
विवाद इति दशस्यः॥ २॥

भवादस्याभिरतिः भवायाति यथ:॥।भवादभूद्रः
बालुष मृत्युर्बावति यथम:॥ ३॥

भवादस्याभिरतिः। वाक्यस्य अधिवेष्टित�। थ्रावणानं बालुषायमारुः।। शिबंग
स्थान:॥ २॥

इदेशसोद्धेढः प्राकः श्रीरस्य विश्वसः।। तत्स्स्मेवः
लोकेषु श्रीरत्नाय इत्यते॥ ४॥

इदेशसोद्धेढः।। श्रीरस्य विश्वसः। क्रियानानां बलावायामी लोकेषु ज्ञानेत अभ्यस्युः।। श्रीकल्पं श्रीकल्पमेव विश्वसः।। तस्मात्:—भवायाः द्वारा—
महाबोधि: सुन्दरमानवर्गोऽसुज्ञ महाबोधित्वरीमन्त्रिक्ष्मण्डन्त्वये भक्तित्वये:।
तस्मात् स्वरूपायायामेव आलंकारः यत्तेतत् भावः।। ॥ ४ ॥

यथादेशे तथात्मनि यथा स्वमेव तथा पितृलोके। यथासु परिव दुःखे तथा गन्धर्वलोके चायातपयोपयित्रं ब्रह्मलोके।।५॥

आयानो दुर्वैऽकमेवाह—यथेष्टत। यथा देवो चानिर्कार्या अभावात् न सष्टः प्रतिभासः तथा इह लोकं आत्मनीत्ये:। यद्यव—यथा आदेशो—दृष्टं प्रतीय-मानं कला साधारणकस्तुत वस्युगमादिनिद्वितीयाः सत्यादिक्ष्ठयां नोखस्तेते, तत्तथार्थस्वित्वाविलयं प्रतीतित्विर्यस्त।। लोकान्तरे तथेत्याह—यथा स्वमेव तथा पितृलोके। यथा स्मर्दर्शनस्य जागवारं वन सम्कृतम् संस्कृतं विद्विष्ठितं युनसु-सन्नायमोन्यतामामः तथा पितृलोकेषु इत्यः। यथासु परिव दुःखे तथा गन्धर्वलोके। यथा जलासहस्तक्तुम् नेतानवः गद्यकाशः। तदात् परिदृश्यं इत्यः न बस्ततः। परस्तो उद्वेग इत्यः। गन्धर्वलोकेषु प्रयत्नस्त: प्रतीतिमालमित्यः। चायात-तपयोपयित्रं ब्रह्मलोके—यथा चायातपयोंप्रयस्य। गुणालंकारित्वद्विव्याप्तिनोपलब्धः।

एवं ब्रह्मलोके पि न सम्पुत्रपल्लेः। अतो दुर्विगमामामत्तचवित्ति भावः। यद्य—ब्रह्मलोके यथापि चायातपयोंप्रयमोपमधुनालाभानमस्तरस्योपरिबोधीयुच्योपलब्ध—संभवति, तथापि नात्मायान्यामामत्तच सुन्दमित्ति भावः।। ॥ ६ ॥

इत्यत्त्त्वाणां प्रथमभवमृद्ययाम्योऽ च यथृ। प्रथमगुप्त-माननां मत्ता धीरो न शोचति।। ॥ ६ ॥

इत्यत्त्वाणािमिति। प्रथमभवमृद्ययाम्यानां मानामनां इत्यत्त्वाणािमिति।

उदयालम्योऽ च यथृ—यद्वित्ववं यावित्येः।

यो उपयाविनासो यथा परस्परवेद्वायुलक्ष्यपुनः सुप्रामाण्डक तान्। सर्बं ततः इत्यत्त्वाणाि-गतान्तरा धीरो न शोचतीतिः। परस्परवेद्वायुलक्ष्यविनासः ज्ञानीकारे निवर्ते आलमि न सन्तीति झाला न शोचतीतिः।। ॥ ६ ॥

.इत्त्वाणािमिति: परं मनो मनस्सवस्चत्वमेव। सत्त्वाद्यकोऽ

महानाम्य महात्मयाच्युतमम्।। ॥ ७ ॥
अय्यक्तातु परः पुलो व्याकोडिन एव च। यदृ
श्लात्या मुख्यं जन्तुरामृतलं च गच्चिति॥ ८॥

dेह्यविशिष्टमायथावधास्यांत्यांतःसमाधिः। भगवच्छरणागतिरेतरोपाय इति पूर्वांक
शरणामेव प्रतिदायति—इन्द्रियेषु परमित्यादिना मन्त्रदृश्यये। इन्द्रियेषु
इत्येवर्त्तान्यायप्रक्षणाः। ‘इन्द्रियेषु: परा शरण अर्थे यथा पर मन ’ इत्यने-
नामाक्ययोः। तत्त्वचन्द्रो बुद्धिः। ‘मनसस्तु परा बुद्धि’ रिति पूर्वांकः।
अतिकृतोऽलक्ष्याः—लक्ष्यामयः। परस्ते च वर्तिकार्थ्यताया विविक्तितम। परस्ते च वर्तिकार्थय
शरणागतितेव। शिरं िम्मयः॥ ७॥ ८॥

न सन्द्ये तिथित्तु रूपमसस्य न चकुष्यान पत्थरिति क्षणेनम।
हृदा मनीषा मनामारिवृत् यो एव। (नेवि) इदुर्मृतात्स्ते भविनी।॥ ९॥

न सन्द्ये नित्यमात। अस्य लिपि स्मृतं विहरो वा व्याकुलदेह सन्दर्शनीयसे विषये अभिमुखन्ते न तिलकार्थयः। अथवा हृदय नीरारकार्थिक छातीयतः। अतएव न चकुष्यान परस्ते रिति क्षणेनममेति। सप्तोरथः। हृदा मनीषेत्यादि—
अय्यमांशस्तत्तत्तसिद्धांकितकरण व्यासायः। ‘हृदय भीतोषते। मनीषेति
प्रायः। ‘न सन्द्ये तिथित्तु रूपमस्य न चकुष्यान पत्थरिति क्षणेन ’ मिति पूर्वार्थे-
मेकस्य सदृश्यां भिन्नाः। ‘भक्ति च धृत्या च समाहिताभं ज्ञानवर्षे परिपर्याणाः ’ ति
महाभारते उक्तम्। अभिन्दतः: मात्रे हृदय रिति। धृत्या समाहिताभं सचा
पुलोस्मृतिम परस्ते। साक्षार्कोस्ति भास्मांति—योः। ‘भक्ति च शाक्यमुनि
इत्ययनकाप्यतेः वेदाध्यायीः प्रतिभापदितम्। य एव निविरिति। सप्तोरथः॥ ९॥

यदा पश्चात्तिथ्याने ज्ञानानि मनसा मह।
बुद्धिश्च न विविधेन ताताहू: परमागतिम्॥ १०॥

यदा पश्चाति। ज्ञाने अनेनेनि कृन्त्या ज्ञानानि—इन्द्रियाणीन्तः।
“सश्वते”रितिविधिकरणे व्यासालिभा व्यासालालात्। अथवायाचायेषु मन एव
बुद्धिश्च देनेच्च। अत एव तत् भाप्यम्। ‘अध्यवसायमार्गिन्ताभिन्नविशेष एव
बुद्धिसार्वकार्थिकस्मयोऽपि’ हि। अभिन्द्यस्तरयां बिध्या शौकार्य
गच्चां पश्चा गच्छिति तैयं स्मृतम्॥ १०॥
तां योगमिति मन्यन्ते स्पर्शिरामिनदिर्यावाचाराणाम।
अपमचलद्व भवति योगो हि प्रभवाप्ययो। ॥ ११ ॥

tān yogamītī
tān—purvamalaniṁdīghaṁ bādhāmyktaścaryārasyāṁ parmaṁ gati
yoga īṇita manayate. utkā c vyanātāṁ: “parmaṁ gatiyoyog ēṣṭasya” īṇita.
apamacalada bhavati indriyāṇaṁ nirvāṇaṁ evo abhīhitītaṁ bhavati.
chātābhāṁ kṣīṁyakṣīṁkriya—yogō hī prabhavāpyāvaiti.
yogasva pratiśkṛta-
pāyudhaśākṣitaṁ avadhanapakṣenaṁiti bhav: ।
yadaś ādīprabhavānityogyakṣeruṣyapuṣṭaṁ-
śākhānāthaśākṣitaṁ tathā apamacalaya abhitvyamāṇati bhav: । ॥ ११ ॥

नैव वाचचा न मनसा प्राप्तु जयो न चक्षुणा।
अत्तीतत मुक्तोन्ययः कथं तदुपलम्यते ॥ १२ ॥

nāve vacchāti. sūryāḥ: prāṇaḥ: “satt gatiāprapitavāchati. indriyaṁ
samayā । “satt ēṃ lekha yeṣu charanā prāṇa yugaśāya nīhitāsattasatt” īṇita
smānaṁ eṃ prāṇēkasatiāṣraṇāt । “yada pāṭhāvāpitamāṃ śanātāṁ manasaḥ sath ।
śrīdāraḥ n visheṣāt” īṇita yogadhyāmyāminindriyāṇaṁ parigṛhiṇītāḥ samayēti prate
ucchate । “hṛṣṭadāruṣṭu śītādāraḥ nāma” — sārīrī śīte ādānādībhūtakaśyāṁ-
pṛyogimāṁśastāyaṁ indriyāṇēv । ātma nāma । “dārāme pūruṣe prāṇā:
ātmaṁ kārādā:” īṇita āsmāraśedān manośabdhiyate, “indriyaṁ draśāmay č”
“ēkādā maraḥ” īṇita śrutiśūntiṁ indriyasaṃkhyānaṁīcchita । 
vyāntasāmāsādā
dṛkāryaśāraśāmāsādā: ādikāravāśāyāśādāḥ manoḥāraśādā” īṇita śītam ।
āpratvahāyāyaśādāḥ ātattīti । ātattīti । bhayā: 
śākṣataśāyētvam: ।
tākāyopśeṣamāphalatādīti bhav: ॥ १२ ॥

ātattītenābhévopśeṣamāphalatādīti bhav: ।

ātattītenābhévopśeṣamāphalatādīti bhav: ॥ १२ ॥

ātattītenābhétyāti । tathā bhavāyādīti tathābhav: ānā: kaṇā: ।
ten pramāśā
ātattītenābhévopśeṣamāphalatā: । 

Abhāvaḥ: udābhāvā yuddhaśākṣaśāmakāśām: abhyāsābhētyā—

श्रीकंप्तरामानुजस्वानितिचित्रायणा युक्ता

रूपस्य ज्ञातव: सुका ब्राह्मणाः इतिवदयं निर्देशः। तत्त्वभावः प्रसीदिति मनः प्रसंगं ब्रमणं। निरुद्दं भवतीयः॥ १२॥

यदा सर्वं प्रभुच्यते कामा येदस्य हृदि शिराः।
अथ मत्योग्मृतो भवत्यथ ब्रह्म समस्तेन॥ १४॥

यदास सर्वं प्रभुच्यतं हृदि। कामाः—दुर्विष्णवस्वयमनोरथः। हृदयः।
यदा शान्ता ब्रह्मतः। तद्वन्नमेवायुक्तसकः। अमृतो भवति—विशिष्ट्याः
श्रीरूपे स्वयंतरतिमोहो भवतीयः। अत्र ब्रह्म समस्तेन—अनेकप्राप्तेनदेवायैः। ब्रह्मानुमर्गीयः॥
"समाना चास्तुयकामदृश्यामत्वं चास्तुगौडः" तत्र भाष्यम—
"अनुप्यात्य शरीरिन्द्रयांशिकातन्त्रस्यसत्यः। अपेक्षाः उपरपूर्वार्थां भैरविनाश
स्वप्ने प्राप्ते न्यूनते यदा सर्वथा प्रभुच्यतं इत्यादिकाः। श्रुते श्यतः।। अत्र ब्रह्म समस्तेन हृदि च उपासनेवः। यो ब्रह्मानुस्माता तत्त्रिधियथाभिप्रायः।" हृदि॥२॥

यदा सर्वं प्रभिद्धने हृदलस्य (स्वेच्छ) अन्वः।
अथ मत्योग्मृतो भवत्येवदन्तुशासनमू॥ १५॥

उत्तरमेवार्थांश्यातपेयम्। गलावनेच्युवसिदहरिन—यदा सर्वं
प्रभिद्धन हृदि। अन्वः: अनुभवनिन्दा रावणविद्ययो वरित्र प्रभुच्यतं हृद्यः।
एतानवदन्तुशासनम्—अनुप्यातां उपासमस्य कर्त्तव्यं एताद्यमेकादेव।
ब्रह्मानुमर्गस्य दीर्घस्य दीर्घमार्गांशिकां गायितमिदीक्षा। न साख्यम् कृत्यसं। किंतु उपासन
प्रातमयथा हर्था भवति:॥ १६॥

शान्ती चेतु च हृदलस्य नाथ्यानां मूर्धान्मभिनिस्तुतिक।
त्योष्मायामस्मृततांभेति विचारहुद्द्याय उत्क्रमणं भवतिः॥ १६॥

‘विशृंखला मितुच्यत’ हृदि पूर्वसुरका द्वितिया प्रसङ्गविद्वाहः—शान्तिं चेतुं
तेन। हृदलस्य प्राचाराय: शान्तिं चेतुं सन्ति। तास्य बह्यस्य एकास्य सुषुष्णका
मुखानां मूर्धान्मभिनिसंति। तत्या नाडव उद्वे ब्रह्मोऽक्षरं गच्छन्व देशविशेष
विशिष्ट्याः प्राचारायांत्रिकस्य अवश्यांस्य अमृतार्थार्थोऽस्मिन्। अन्यायांनि
ताहः विज्ञातपर्यं नानाविशेषार्थार्थस्यां अवश्यायांत्रिकस्य। विचारं चेतुं ते:।
अन्योकणे उपस्थित इति न्यासार्यार्यामृतम्। इति च वाक्यं भगवता बादरायनेन उक्तकान्तिपादे चिन्तितम्। तथा हि—मूर्तिणया शताविषयं नाद्या विदुषो गमनं, अन्याभिरभविषु इति नियमो नोपष्टते। नादीनां मुख्यकालं अतिमृस्त्रकालं दुर्विवेचत्यां पुरुषेणोपादानमशक्तत्वान्। ‘तथोऽध्यमायमस्मित्वमेति विद्युद्धया उक्तमणे भवती। तादृशाद्विकल्पनातत्तत्त्वत् युक्तिमेवं अपूर्ववस्ते—‘तद्रोक्षप्रजलं तत्तत्त्वतित्त्वति विद्यासामविद्यायचेतायुतगुणस्रूतियंगां वाहारानुगृहीततताथिपिक्यां’ इति मूँणण सिद्धान्तितम्। तत्त्व जायमयं। तदोक्।—तत्त्व जीवस्य स्थानं हर्ववं अमर्जनं अप्रेज्जलं प्रकाशानं यस्य तदविद्यमानम्। तत्र अमर्जलने प्रकाशित्वादा भवति। ‘तत्त्व हृदयस्यां प्रचोदिते तेन प्रचोदाते। तेनेत्य आत्मा निपकामिति चसुदे वा मूर्तो वा अन्येऽयो वा शरीरेऽवेऽ’ इति श्रुते। एताविष्णुविविषाचारणम्। विद्‌वासुतु शताविषयं मूर्तिणयेव नाद्या उक्तकालं। न चास्ता नाद्या विदुषो दुर्विवेचवम्। विद्धान हि परमप्रार्थनेनादृश्यार्थिप्रियितविद्यासामवविश्वतया। विदाहोव्यास्तत्त्वम्। Sससमोस्वर्यार्थिप्रियायुतगुणस्रूतियं गां व्रजन्यन हर्ववं परमप्रार्थण्यानुगृहीतो भवति। तत्त्वं नादीं विज्ञाताति तत्वा विदुषो गतिरुपदं इति। प्रकृतयुस्मायम्॥ १६॥

अंकुषामः पुष्यनोतरतम् सदा जनानं हर्ववे संभविष।

तं स्वाभीराग्राप्रसोइ्युजजादिवेदीकां धौषणं।

तं विद्धाक्रुकः

भूषात्।

तं विद्धाक्रमप्रमुतातिति।

॥ १७॥

अंकुषामः इति।

स्पष्ट्यः।

तं स्वाभीराग्रादिति।

यथा देवदतः

स्वाभीरार्थिप्रियायुतगुणस्रूतियं इत्युक्ते स्वाभद्वः।

समसत्वाधूपावदेवतस्मानविविष्यमई।

वेव-परस्यर्थिप्रिितविविष्यमई।

स्वाभद्वः।

तत्त्वार्थमः।

तं जनानामातारामानं तत्त्वीर्मुतातु जनानामातारामानं प्रस्तुतेः—विविष्य जानीयम्।

‘जवं यथा

पालयोग्यमी।’

मिति श्रुत्तुक्रिया।

धाराक्षणिनियतपुष्यनोतराविविष्यमई।

धौषणं।

स्वाभीरार्थिप्रियायुतगुणस्रूतियं

धौषणं।

जनाणोपेनेनेति पूर्वेऽनयं।

तं विद्धाक्रममृतम्।

तं विद्धाक्रुकः

मृतातिति।

उक्तोऽरः।

द्विवेचसुपदेशसमस्तार्थम्॥ १७॥
भ्रुत्युषोत्तमः निषिद्धकः तथा लघुवा विधाये तां गोगचिधि च क्रत्वं। ब्रह्म प्राणो विज्ञानयुक्तमुक्तरन्योऽस्य यो विद्यायायमे।।१८।।

आत्माविकारे भूषणसंहरितं—भ्रुत्युषोत्तमानि। निषिद्धकः भ्रुत्युषोत्तमः आत्माविकारे, यद्य पेख्यायिना उत्तरगचिधि च लघुवा—प्राण कं ज्ञोत्तिर्म कम्य स्वेतुरुपेणानिपुस्वत। इति श्रुतकरीत्वा ब्रह्म प्राणं, भान्तिरगृहस्तद्विषो स्वेतुरुपेणानिपुस्वत।। अन्योपायं यो विद्यायायमेव—अध्यामविचारं यो अन्योपायं वेदति सोपि एतमेव निषिद्धकः इस्व भक्तियत्वं।।१८।।

महावातु। यह नौं सुनकु। यह वीरीं करवाहे। तेजखि नाववीतमस्तु मा विचिनापावें।। ओं शान्तिशान्तिः शान्तिः। हरि: ओं।।१९।।

इति कठोपलेख्यं षडविशेषी।

इति द्वितीयप्रायस्माहः।

इति कठवही सामायः।

शिवघार्यां: श्राक्रोणिनियमातिल्गुणकंडोपवासमारथं शान्तिरुच्छन।

स्य नाववतु्—स: विद्यायःकारितं: पर्यमत्रः। हस्तवर्तः प्रसिद्धो। नौ: शिवघार्

यां अवतु्—स्वगचिधकारणेन रक्तन। महानौ सुनकु—विद्यायचयाः।

आवं सदेव पर्य्याप्यन। यद्य विचेष्ममन्त्येयेन आवं सहितकाव यथा म्या तथा

परिपायल्लर्य:। महावीरुं क्रमाः—सातंसंवकविधायदानेन विद्यायासाधनाय

निष्ठायावहे। नियमाभावे विद्या निर्विद्या: भक्तित्व भावः। तेजस्वी नाववीत

मस्तु्—नौ: आये। यद्रीते तन तेजस्वी अनु: वीर्यवतं: भक्तित्व:।

मा विचिनापावें।। यथाधामो: विद्वते यथाधामो: वृष्णोऽः। तथाथायतः: श्रीति

विद्वेष वार्षिक्षक्षत:। इति स्मृतकरीत्वा अधर्मां यथान्यायनामितीं। वेष

आयोर्भलुइपदित्वः।। शान्तिशान्तिशान्तिः। विचेरं सवेदोपशान्त्वर्मः।।
इत्यादि चौपानिश्च भगवान सर्वभूताणि समन्बयादाये तिमिकरणीश्चितम्। तत्त । यथा अर्थं क श्लोकं चोऽभे भवत् ओऽदः। सूक्तिर्योपसेच्यं क इत्या वेदः यल सः। इति वाक्यं ब्रह्मसूक्तियोपदेशनलकङ्कितार्थादन भोज्यत्वस्य वा भोम्यत्वस्य वा प्रवतिते तत्ततिसंबन्धि यस्मिति परंतस्तुतमच्छलनिःश्चित्रेऽभोक्तः जीवं एव स्वातः। परस्मायो भोक्त्रव्यासंभवयुद्धति पूर्वायं कृत्यः, 'अति चाराचरमहतात् नकरणचाच, गुहां प्रविष्टवासः हि तद्यथानात्, विरोधणांचत्ति च तुपर्वस्तुतैः सिद्धात्। इति। तेषां चाचर्यः। 'उभे भवत् ओऽदः।' इति ओऽदनप्रतिस्वभित्ति तत्त्वमानः अति परस्मायेः। ब्रह्मसूक्तिस्वदृष्टिनिसर्वचारसंहृतस्वयाय मेक्षे प्रतिपादनात्। अति ब्रह्मसूक्तिस्वदृष्टिनिसर्वचारसंहृतस्वयाय मेक्षे प्रतिपादनात्। अति ब्रह्मसूक्तिस्वदृष्टिनिसर्वचारसंहृतस्वयाय मेक्षे प्रतिपादनात्। अति ब्रह्मसूक्तिस्वदृष्टिनिसर्वचारसंहृतस्वयाय मेक्षे प्रतिपादनात्। इति।

तथा 'अहुक्तमालः पुलसो मध्यम आत्मनि तिष्ठति। इशानो भूतविवेच्यं न ततो विजुपुस्तनः' इति मेक्षे अहुक्तमालात्त्वो निद्द्वीपायामो जीवं एव; अहुक्तमालक्षमस स्वभावं जीवमेक्षे 'प्राणाधिकसंचारते स्वर्गमिभिः स्वर्गात् रूपः।' अहुक्तमालः
पुरुषं निष्ठ्रकः ययो वतुन। एवि श्रृंगम्यूर्तिभिनविरिटिवनिविष्टिति पूर्णसं कुला—शद्वदेव
प्रमिद्। 'हद्धेष्यक्या तु मनुष्यप्रथिगिकारवान', 'कम्भलान', 'जोकिरियनात' इति
चतुष्पिन्ते: सिद्धान्तं: कृतं। तेषां चायम्यं:। अकुहुप्रमितं: परसाल्म, शद्वदेव
'इश्वरो भुतमिल्युम'हितं इश्वरविवाच्यकोशान्तवरदेव। नन्ते कथं तद्धि: परसाल्म-
नोकुशामानस्मित्वतां—'हद्धेष्यक्या तु मनुष्यप्रथिगिकारवान'। हितं हद्धे: परसाल्मो
वर्तमानवान तद्धेष्यक्या अकुहुप्रमितातोष्ट्यान। न च गजस्तराणिनामुक्तिवशयां
हद्धेष्यक्या प्रमिताभावान तद्धेष्यक्या प्रमितातोष्ट्यान। परसाल्म: कर्मकुशामातापमितं
वाच्यम। उपासनाविधिकारकर्तव्यं मनुष्यप्रथिगिकारवान तेषां चाहिसुभावान तद्धेष्यातीत्वते
अकुहुप्रमिताविभाजनकर्तव्याकृत्स्त्रमिपन्यानुकुलप्रत्तितत्वम: नानुपरिति:।
'कम्भलान';। 'ययो तद्धि: इव गजस्तराणिनामुक्तिवशयां चाहिसुभावान तद्धेष्यक्या
प्रमितातोष्ट्यान। महद्धे: बजस्तराणिनामुक्तिवशयानुकुलप्रत्तितत्रानुपरिति:। परसाल्मो
प्रमितातोष्ट्यान। नन्ते कथं तद्धि: परसाल्मो वर्तमानवान तद्धेष्यक्या अकुहुप्रमितातोष्ट्यान।
'भीसागरान्न: पक्त। इवहितं श्रृंगम्यूर्तिभिनविरिटिवनिविष्टिति अकुहुप्रमितं: परसाल्म।
'जोकिरियनात'।। न तन सृष्टो मानि न चाहिसुभावान तद्धेष्यक्याति अकुहुप्रमिताति
सकल्लेख्दाकुश्योत्प्रणितसंबंधमध्यनिःकालात् तद्धेष्यानीमसंबंधमध्यग्राहकाति
अकुहुप्रमितं: परसाल्मेष्यं।।

तथा—'इन्द्रायनम्: परा धातुः अर्यभूतचक्र परं मन।। मनस्मन्त परा बुद्धिः
बुधदेवान्त: महान्मय:।। महन्त: परमयाचक्षुपुरुष: पर।। पुरुषां परं किंचित्
सा काष्ठा म परा कान।। इव वाकः परं सायम्ययिन्यप्रभावीनानां परिवर्तितिरुक्ति
कृपाधिपतिपशाच वायुभावनमतः श्रृंगम्यूर्तिभिनविरिटिवनिविष्टिति श्रृंगम्यूर्तिभिनविरिटिवनिविष्टिति
'आनुमानिकःप्रकाशक्षणिनाति प्रकाशक्षणिनाति सूक्ष्मकेन तु तद्धेष्यक्या
नन्ते कथं तद्धेष्यक्या'। तद्धेष्यक्या नन्ते कथं तद्धेष्यक्या नन्ते कथं तद्धेष्यक्या
वदनीति चेतु प्राप्तो हि प्रकरणात्।। तथापि कायम्यं:।। अनुमानिककायस्यान्तवरदेव
सस्त्रभिः: यस्तराणिनातं: कृतं।। तेषां चायम्यं:।। अनुमानिकनायकशालारिमित्वम्।।
उपासनायिनीकरिकारणात्।। आलमानं रथिनेन विलिङ्ग शरीरं रथस्थानें चेति
वाकः कायस्यात्मारात्मेनुसमस्ते आदि। आदि। आदि। आदि। आदि।
इन्द्रयादिवकी करणमकारस्येन 'बन्धुद्रामृध्मस्य प्रांजः' इत्यादिदर्शिनान्, तदनुसारे वायुक्तशान्देन शरीरानेत्र गृहते। ननु कथमव्यक्तशान्देने व्यक्तय स्वार्यशाब्धानम्। तत्रात्-'सूक्षमः नु तदह्वाचारः'। भूतसूक्ष्मविव्याख्यतं द्वारस्वार्यशाब्धानपं शरीरं भवति। तत्रथः कारणवाचनिः अव्यक्तशान्देन स्वूक्ष शरीरेश्वोपचारारुत्यत्त इत्यथः। तदनुक्षान्दस्य स्वृत्त परारीद्वस्तु, कुतः स्वूक्षारी वक्षणास्युस्बन्धतये त्यतः—तदह्वाचारः। स्वूक्षारीस्रूविन्यासात्त्व, तन्िवव बशीकाशीख्य विप्रतिपादस्यापेक्षेत्रात्, अव्यक्तशान्देन कारणवाचनिः स्वूक्षारीरस्त्रक्षणा उविनिति भावः। ननु यदि भूतसूक्ष्मविव्याख्यतमस्युपायते, कापिलतन्त्रसिद्धवादानि कः प्रदेशः इत्यताः—'तदह्वाचाराद्वैयतः।' अस्माते अव्यक्त यस्मात भवाभावात्ियता तदविनितित्वेन प्रयोजनव्यवस्था। साभ्यस्माते तदनुस्युपायातः तत्स्य निष्योजनामिति भावः। 'ज्येष्ठवाचनाचाः।' यदि तन्तस्यद्वाहस्यविवध्विश्वेष्टे, तदात्म ज्येष्ठवाचनात्। व्यक्तावक्तवञ्जनानमवोऽकारो वद्भितात्तलानेिकोः सर्वेऽऽ ज्येष्ठास्युपायेण। नमान्यः ज्येष्ठमुच्चते। अतो न तन्तस्यस्यस्य महतः। वदनिनी चेत् चाराः हि वक्रर्यताः। 'अव्यक्तस्यकरमृध्मस्य तथास्यस्य विनायमभक्ति यत्। अनाध्यानं महत्। परं भूवेत्व विनायमं तं मुदुत्साक्षाद्वैयते।' इत्यवक्तुः ज्येष्ठावमन्नांसेवः विनायमभक्तती चेत्। 'सोस्वः। परमप्रणाती तदनवः।' परमः पद्मिति वायुस्य परमायत्। प्रकरणात् स एव अव्यक्तस्यकराविनायमभक्ति तद्यत ज्येष्ठन्य नितिद्वैयते, न तन्तस्यद्वाहकम्। 'नयाःसेवः चैवव्यवहासः प्रभृतिः। अस्मातः हि उपायोथोपेतुः। नयाःसेवः ज्येष्ठोवत्यिः।' 'अन्यत धर्मावदन्त्राध्यामिदि प्रभृतिः दस्यते। नाव्यकादि।' 'महद्रोधः।' यथा 'बुद्धाराम महाद्रोधः।' इत्यावक्तावमन्नांसेवः प्रभृतिः। अत इत्युपख्यासानापि परमर्थहरेतिः लिबिनितिकर्मणिर्भिः।।

श्लोकः यः। कठोत्त्येष्ट विस्तरितेङां सूखासुमश्नं भाष्यस्युप्यथः।।
ब्राह्माण्डकविनवदेशवाति रामायणस्य सूखासुमश्नं मदुकिम्य।।
॥ इति कठोपनिषदि वाक्यः।॥
॥ इति श्री रग्नरामाण्डकविनवदेशवाति कठोपनिषद्यापि समासम्॥
श्री:- कठोपनिषद्राप्यितपणी

प्रथमविही

भिष्य महाकृष्ण सादरसंस्थितवक्ष्मस्मयोऽभ्यात कालेभविष्याय यावमाणोऽस्मिन् सह अर्थात्।। ततुपस्पर्शयां अन्यां तमस्य अस्मात्स्मक्यं यहां।। तस्करानुजयेर्या संवहीनभयां हृता। उससमर्थ भगवतं श्रीनीवासोऽभ्याती।।

१. खस्यं ततोख्यं ज्ञेने। २०-२७८-१।

२. "स एकस्युः पुरुष एकान्ते परिवर्तवक्ष्यवस्त्रिप्रमाणः। क्यक्षिपितो उपचारे। यद्योऽभ्यात। बहुः स्वाध्यायोऽभ्यात। वा एकि प्रथमः। सन्तु सुमुख्यां स्वरंग्यविशिष्टवड़लोचनः।। मन्भवमाणोऽभ्यात। च बहुः मन्भवत्व चतुर्या एक्ष्माः।। नाथसमः। बदविधमिणः। विविधयत्वं प्रयोगमाणोऽभ्यात।। मन्ये प्रवेशमाणोऽभ्यात।। कोयचिदाशुरुक्कल्लोऽभ्यात।। [भ्रम]।।

"तथापि ततः पिन्तुवतेऽपि मूणा माधविकतं मन्ये परिवर्तवक्ष्यविशिष्टं पितातं शोकाविषेधं किं मयोक्षितमिति। (अनुस्पर्शमिति)।। इत्यन्यशः।।

६. तथायोऽपि। यथेष्ठनुजयते। तदाद् यथा चंति। पूवः यथा भास्यं तदादेयसः।। परेऽस्मस्तं भविन्ति। ततः स्थायतं प्रमोगस्त्रिप्रमाणः।। क्यक्षिपितो च। भविन्ति। च। स्थायतं च। स्थायित्वं।। पूवः सवर्द्धितयतः। इदानित्तात् अर्थं निर्देशते।। न द्वेषः पुनर्विद्विषितयते। तस्मात्।।

७. "प्रोपायात् यथामाला। माधवि। च। उवाच कहोः।। इति।।

८. "अनन्तां भावस्त्रिप्रमाणं श्यायो निर्देशवाच्यं निर्देशवाच्यं प्रदृश्यं।। इत्यन्यशः।।

९. "यथापि महादुश्रुद्धं सवं सम्म यस्तः तथापि। तद्भविन्तयत्वं प्रमाणस्त्रिप्रमाणानां यथावत्।। दार्शनिक राशिः।। प्रति तथापि। तदादेयसः।। यथार्थात्।। इत्यन्यशः।। तस्मात्।। तस्मात्।। अस्वादः।। भावयात्रां।। परम्यस्त्रिप्रमाणं तथापि।। इत्यथ।। तस्मात्।। इति।। तस्मात्।। इति।।

१०. "प्रतीतः तद्भवस्त्रिप्रमाणः।। स एवां पुरोजा ममाणा इति।। प्रमाणस्त्रिप्रमाणः।।
11. एतत्वाद्विधेन ‘लो अशिषानु’ इति सृजनाते भावमिलते अति। तदौ छन्न्यः सामर्थ्यमयः। बपाशिष्ठे द्वादशाक्षराणि भविभि। लिङ्गस्य एकदशाभिषेकः भावमयः।

12. तत्र मया उज्ञानम् अर्घन तदुल्लब्धच चावत्। "खर्कर्पि हिंदुं खर्गसाधन-महः प्रजानम् बिहाराकाण्डः प्रबोधिम्। तत्तत्त्वोपेति च बल्बपुश्किसमाधानानि कलन्। अर्थी स्तैत्वैत्यन्तरोपकारति खर्गलोककहःप्रसाधनः। अथो अर्थी प्रतिष्ठानं जगत्। विकारः। प्रतीतमेव भयो। यथे निषेच्यां गुहायां बुद्धां दुःखो निष्ठिप्रियः।"।

13. "लोकादिन लोकनामादि प्रथमदश्रीठिलादिनम्।"।

14. असस तु इति तोप्येवतुं प्रसुकम्यः। आदर्शस्त्वनानां कलनकार्यं कथा सृववम्-हस्तमालविकोलं दातुं च पुनरेति ‘तस्मातीत तृप्यमाणेऽप्रह्यम् महत्तम’ इतुषुप्ते। सृववम्। अथण बायुस्त्रवत्षा र्वादितमिदं च पदम्। य गता। चाँदाद्वैद्वित इति भावुकासो मर्त्यां—प्रसरण्विवृत्ति। इति यथे दृष्टेविद्यते। भविष्णु तथा कालिको रघुजनासमर्पितम् यवन्ति तत् सत्तमी श्रवणीयो रघुजनासमर्पितम् व्यवहारक्रमं इति भविष्णु।

"यथा श्रुतम् अनुस्वरूपं गति कर्मसंहा गुड्रा। अन्यदिर्घे कर्मिकाकांसकांकेल्लादात्। स्वीकारिष्येऽद।। इत्यादिन्तरसम्प्रदशायः।। परत्व अन्तरकारणयो। नैः एवं एवं विनमरी।

15. "भृगुस्य इह विकोलतस्य विकलिता। परिपत्रादिपि दृष्टान्तस्य विकलिता। गतिन्तरस्य विकलिता। कालिको रघुमन्तितः प्रसुकम्यः। अन्यायादिन्तरसम्प्रदशायः।। इति कर्मिकाकार्यं समाप्तं गुरुक्षेत्रम्।। विविधोऽधिकरणे। अयमः न सप्त इति इति यथास्यधिकार्यः। स्वाधिकारिने। कर्मिकादि शास्त्राद्विमृत्यावर्जयः।। नु गतित्वादिनिितस्य।।

16. "चिन्ते। ‘अन्यदप्रय अत्ममिलिते’ इत्यस्य। ‘अत्ममिलिते। किन्तु।।

17. "चिन्ते। ‘भृगुस्य इह विकलिताः।। एवं।। भृगुस्य इह विकोलिताः।।

18. "भृगुस्य इह विकोलिताः।। एवं।। भृगुस्य इह विकोलिताः।।

19. "भृगुस्य इह विकोलिताः।। एवं।। भृगुस्य इह विकोलिताः।।

20. "भृगुस्य इह विकोलिताः।। एवं।। भृगुस्य इह विकोलिताः।।
हिंदीतथापकी

१. प्रेम उत्तम प्रेमोपित च।

२. नाभित निष्क्रियपरमेय प्रेम-प्रेमाधाविकित। भूत पृथ्वी बृहत्तोपपरत् तयोऽसः

३. 'धुशायंमणिनंक्षत्रं ग्रहणं' इति पूर्वमधिकर्तिवेव यमेन द्वारा रामाति निवधि
केता न प्रियक्षामाय। तत्र इदम्यादिनो मध्यम: 'नैता मुखसंबंधीयमायमः' इति। इलयः
युक्तम्।

५. चन्द्रमृतं तामिन वर्तात योम। आकाशमणि पृष्ठपरं मन्नत्मानं इत्यादाहस योज्यम्।
तास्त्यगम्यः बांग मन्नत्मानं इत्यादि सिरहितम्। इम गतीः।

६. 'सम्मिःयः इति नस्यमरयः परलोकः। तथस्मिःयः साधनसंधिनं: शास्त्रियः: सामयः: सामयः: 
' 'त्यागमयः: 'सम्मिःयः सम्मिःयः परा परस्त्र: तेहानुस्वर वाते इत्यने 
गमयं इति नमेयमरयः। तत्मारयः: साधनसंधिनं सामयः: ' 'इति। 

'तुम्बारोऽविभागः: इत्यादातिरं 'तत्स्तां लोकः: परवर लोकोऽनस्तिवयः हियांविश्वाय- 
वाक्यदैविकचात् पलबत्।

उत्तपदस् होनजानका न दर्शिना। 'पर उप इत्यावल्पावे विस्मितश्रापायो नोकः:स्मायुः उत आफः च मानी पुन:पुनरंतरायस्मिनमिहायम् अद्यति इति भावः। पातादान्ते वा। नंत्यम्: मानस्यमिहे नर्ते गुरुव्रत्माण्यास्मिन तवं पाह: कुमारा दश्यते। 'अर्थ लोको नाशिक न पर इति'हाते भस्वो- 
दृश्यमय: मन्त्रमय नक्षत्रयक्तता त्रनीयतं कुत्ता 'अनामुच च सुरव नाशिकयः।' इत्यावल्पस्नायमात् तु हृतां 
हृतां। सबन लोको नामोमयः अति सुवं नाशिक विवेकायः, न पर इति मानी पुनःपुनर्वाय- 
मापात्रसे 'इत्यावल्पायस्त्य: अमुगु च सुरव नाशिक विवेकायः इति यात् दितं विषादमुस्थ 
योगस्थितं शास्त्रम्, तत्स्य नंदेवमित्रवयाहाः: भावंति को विवेकेन्द्रयाय: अभावाय: 
विवेको वारा वाक्योक्तिविषयः: 'अर्थ लोको नाशिक न पर 'हृत्तीन्द्राय:नगुरुहित इति नदीमारणेत्वा भावनिश्चिवायसम्यायायः——
“अयोध्या लोकः स्त्रयाणासननिमोऽपि। न परः परलोकः इति मानि इति मनःशीलः। तदनुसारः चः तु भुज्यव्रतः व्यायामः परः। आचार्यस्तु नव-शाश्वसनाः च चार्यस्य नालोकस्य इति। देहान्तरोप भोग्यिता शेरः।”

इति। अत्र परिमाणसंस्तो यः कालः तत्कालः व्याख्यातः इति चातुर्विषयः। तत परस्परायाः अयोध्या लोकः नालोकः इति अयोध्या लोकः इति नालोकः इति। निर्जनसत्ताः तु निर्जनसत्ताः इति। ज्ञातिरित्वात्मकः आसा नालोकायाः यथे। नालोकः इति। एव भोग्यिता शेरः।

6. “न तत् नालोकः अनरूपः प्राप्तः। अवरूपः निरुपः कृतदूर्विशयः। उक्तः सम्मुद्रः तथा यद्य न व्यस्तः। न यथा अवरूपः कृतदूर्विशयः। यस्मात् वहत्स्यान्तः भवति यथामात्रः इति। चतुर्विषयः अनन्यः अनन्यः इति। चतुर्विषयः अनन्यः अनन्यः इति। यथा अनन्यः अनन्यः इति।

7. न तत् नालोकः अनरूपः प्राप्तः। अवरूपः निरुपः कृतदूर्विशयः। उक्तः सम्मुद्रः तथा यद्य न व्यस्तः। न यथा अवरूपः कृतदूर्विशयः। यस्मात् वहत्स्यान्तः भवति यथामात्रः इति। चतुर्विषयः अनन्यः अनन्यः इति। चतुर्विषयः अनन्यः अनन्यः इति। यथा अनन्यः अनन्यः इति।
विचित्रति, तत्र नभिकेत्यता हितया बिधा परिधिति, समस्थिरः—भविष्यनां प्रियं एव असांकेरखति न तु विद्यामयग्रृहित्वानमप्रति, सतमा—पररत्रबिवधे सम्रोचि आयेयं ता शिष्यो शारिरिकाचू किति, अर्थे—असम्पूर्णाची जिन्याचे प्रश्न विशेष कथो तद्विकाणं उत्तराभिमिति। नमस्ते—एवंविषो द्विन निव्यन नभिकेत्यता जाते किति, दुपारी—केवलः करणं परमप्राप्यार्थाशुद्धिकोटिप्रवीणविशिष्टिकाश्रयो पूर्णपदेशी नविकेतानिर्मीति; अन्यंसमामतिः—नविकेतया पररत्ने विशेषार्थान्या उत्तरास्तिकः बुध्दि विद्या वैविधिका; पुरुष: किति ज्ञातिज्ञान भाष्यकारः।

"स्तोमं हरिद्रम। महते अणिमानथर्यायनेक्याणसंहतम। स्तोमं न तन्महः निरितिरियतात्। होमहत।" दत्ते स्तोमसहिन्द्रेषुकार्शयं तवलावन्त्यः ब्याध्यवातम।

12. ‘वेधं प्रेत विषविषाणश मनुष्यः’ दत्ते पुः नविकेतया: नुस्तां प्रेते मरणान्तः मनुष्ययुक्ति क्रिमालयतिक उच्चेण: अथ कालवनुसारिति साप्तक द्रुमः। तपाभिः न तावधेऽ तथां जिज्ञासितम। ‘अधीपायन, कृपाभिमोहनानि तिरी जीति को रमेः।’ ‘इत्युपायार्थेषु महति’ हृदाद्विद्ध यो दत्ते हस्ति जयस्य हि धृतो मुखृतेषु जन्म मुखस्य च दत्ते प्रियाख्यामयानीनामप्रांविशिष्ट्यो केननिर्देशन श्लेषसं भाष्यम्। यदा भृगुमधुरं मरणं भवति यत:परं दुनिर्देशसंहच्छो नास्ति तापो मरणे श्लेषि तत: परं मनुष्यः कथं भवति प्रभावः। एवं भृगुमधुरं पुः भवति। एवं प्रायः मोक्षे द्वृत्ते तस्सत्थनमादमपुर्वः। यथा नविकेतयो विपषयवैराग्यतिरिर्यं द्वृत्ति जिज्ञासिति मोक्षक्रुः अस्ति तथां कथव विवेक इति ज्ञाने। ‘स्तोमं महेंद्रान्तः द्वृत्तं हुला धीरो नविकेतान्यस्तकः।’ दत्ते मोक्षे प्रायः कथु नविकेतयां पुरुषावृत्तिन प्रसुः तथाश्रम। एवं नविकेतय:पशुसायम अवसिरितां, तद् दशार्क उपन कथु तं दुर्देश्य किति तपाभिः परार्थात अत्र विपश्यनाः, प्रभृतिश्रात्या यदूः कथवं तद्विनां मने उष्णमिति अन्नश्चत्रमृं हरियाणां अपार्थेषु नुस्ताःप्रश्चस्य द्वृत्तं वित्स्वयमेव नयेन ब्रह्माण्नमविरिति शार्यं इति वेददिक्याम्। तद्व प्रायः हारे ज्ञात्वने प्रेते मनुष्योपास्यन् न वेति साधेशय “अस्ति, संथ हरियाणेन नितिहरियाणेश" तिर परिवर्तिते। ‘अथायमधुसूधनगम्यः चेव मनाः’ इति स्तावान्य सर्वावध्येषु भगवनुभवान तादाध्रोपद्यो इति ज्ञातिः। उपास्यानु-ह्यस्तात् प्राप्तेः उपास्यानमविधानिष्ठः यतदुभव्यापिय मुक्तस्य मस्य इति विद्यापि व्याख्याम। ‘एत्माय’ इति नविकेतान्यदेव स्पष्टिक्यते।

13. एत्म। यतु उदवम। उदमं प्रह्याम। उपदापम, प्रक्षारस्म: प्रतिशत ईववा निर्मित: बिपरीताः। तद्वतु दुःप्रकाशयति।

नविकेतयां है नविकेतय: लोक प्रत्याशय:।

14. तद्विषित प्रत्यावत: प्रतिशतनिक्षे कर्तमिति श्राव। हि पुनर्ह द्वाराय सति। सती प्रवध: प्रभावः समस्तं निर्मान्यनमधुसूधनोपास्यसतिः। कथविति
भें उक्ताणुपदेशक वस्तुत: सबविज्ञान का सत्य है जो नहीं है। प्रकाश और राजस्व के अनुसार सत्य है। प्रकाश सत्य है और राजस्व उसका प्रतिनिधित्व है।

सत्य है जो नहीं है।

प्रकाश सत्य है।

उक्ताणुपदेशक वस्तुत: सबविज्ञान का सत्य है।
15. भगवद्गुरुकृतिः—उपसेनसरसीति। उत्तममनोदेशं उपसेनं। तेनेक हरिरेव-मन्वनयित्रं ज्ञाते समयसनीयं धमति। परमात्मोपेशेऽपभविष्यं हृदृश्ये। उपाश्योपेशं हृदृश्ये सलक्षेत्रे। चं कैयम्।

अस्य वस्त्रे वोः प्राणायणे प्रतिपादते हि स्फुटेनेत्र। नन्द्राणां स्नातिराय स्वच्छ।

चतुर्थकाली

पृष्ठात्थरिवार्दीपनामभवायम् द्वितीयपाप्यम् प्रशति।

तत्र "अगोरीयायमहतो महोदयानम्" हि धर्मसत्तां सवैतमं भस्यं चतुर्थ-वस्त्रे च प्राणायणं प्रकटस्यां

तत्र परमात्मविज्ञानेऽपि अभिधरितावेधं, परमात्मेऽपि सवैतं हेयसं, तस्य मंत्र-मन्त्रनियन्त्रणं, मनोनियनो-नृत्तं, शारिरिकोनियन्त्रणं, सवैतानियन्त्रणं, साम्भायंत: मनोजीवनियन्त्रणं, अनुभवियन्त्रणं, कार्तिकेयमिनियन्त्रणं, मनोस्मृतिकर्मिणियन्त्रणं, मनोद्वाराध्यायं, एवं वद्यवस्थनं मनोमालिकाः। शरीरस्य स्थिस्सापिनी निर्दश्यं, निलक्षं, सेव-श्रान्तिनामनां तद्विषणां निशिरेः। व्यस्याच, वधेण। मनपद्धु: प्रक्षणां। तत्तां प्रतिपादणे।

12. चित्रु इत्यार्थार्थार्थार्था नेवैत। इत्यत्तांति धृतवाति श्रावनेत्र। अत इत्याश- स्वद्यः क्रमस्य भूत्तिक्रमस्य। भूतिति नाधरणामाक्रमनिमोत्तसं कार्यः। प्रतिपक्षः: सवैताकाल अवस्था। अवकाशं न देश इत्यभाष्यं। कन्तुतमु इत्याशाति हेतुतृषितिरवियागं केंद्रवीणियोषपि नृत्तं अभिनीताशायं धृतिरित्या। अंशसेवाः। जीवः एकात्मा वेदें सुर्याः।। परस्परस्य- साध्कार इति नार्त्तेवृद्धिः। " जीवाः वा नात्मको वा " ह्याः। हि संशयाशयं संधारिः। तत्र नवीन्तरकाराः साध्काराः ।। भूतित्वा: धृतिः। कथं न भविष्यं। सर्वमिति भूतित्वा स्वद्यः परमात्माकाराः साध्यमां सं भव्यं: जिर्म-राजाभिः भविष्यं। कृत्वेव भूतिरिति दु: नियमो निर्यक्षेश्वर।। निर्देशशास्त्राकाराः भूतित्वाः।

कल्यायानि। भगवं हि धृतिः भूतकालस्यायुवलक्षणिनिः भवः।

पार्श्वविशेष

पुरश्चास्त्रो यथा पुराविषयं कथाति। जीवनसमाप्तं शरीरसन्तरं बायम्बिनिः भवः।

2. पुराणस्य साध्यं ततः ततः प्रतिपादित। "देव मला ' तमसमु: पदति।' हितुको-मण्डापायांगेते पुरवेत्ता। प्रतिवर्णादित्मापं साध्यं संस्कृतं पुष्पप्रायाः संस्कृतं हि। शारिरस्य-तत्तत्विकः: ज्ञातच-मो भूतित्वे पुरवेत्ता। कथच उक्तमु। तत्साधनारसाः परं भूतित्वे हि विष्णुप्रतिविक्षमिः विभाष्यम्।
३. नियमनमिश्रणात अतिरिक्त दोहाकृत प्रकृती: अधिमिते मन्त्र:। सत्य-प्रकृती: सौंजायि। दिशे पेट उपासन इत्याच यथार्थ नितःपतिरातिरितिहास्योऽद्वृत्तः दयां देवार्थसे, तथापि उपासन्ये नोःनाथबिपक्षजिते दत्त च मुद्दामणागमयविकारात् साधारणेन सत्यप्रकृती यति व्याख्याने कृतमिति बोधम्। ‘ देसामश्रीविनोऽसमकृते। देशा चतुर्दशायदतीशीलोऽ’ इति औषंदोतातायमयुक्तिरिह अनुप्रस्थयः।

४. एवं परमात्मानुसारीने-देने। पूर्वेन प्राणीन्त्वस्तोत्रात्मकोपालयः। तदु- गुणात्विव्यक्तिमिह किंतु इति ध्यानतम। इत्यः तु पूर्वेन प्राणात्मकोपालयः अतिरिक्तकथा पवलोकां मिलते तथा अन्यायात्मकोपालयः शक्यम्। वहीं जीवात्मा व्याप्ति जाते। धरीरभिः: अथ शरीरे वात्यकोन्तलाभस्य करते। विशेषतः: जया प्रकृतिलग्नाति मन्त्रतः। तेनात् अवस्था नियोजनाति। ध्यातिः: बिप्रयोजनान् बिप्रयोजनाति ध्यातिः। बिस्मृति: प्रतिश्चिप्ते देवदृश्यते जीवात्मा अत्र तेजः तत्कालः न तदन्तर्भागार्थात् व्यग्यर्थाः न यत्र अवस्थितः। न किमपीलः। भूतत्वः अङ्गार्थार्थेश्वरं ततो उत्कस्थष्टि जीवा मन्त्र न क्षणम् सम्बलोक्तः। भाषा:। पुराणव्याधिरिहीं तपूमुद्रोऽविवेचन द्वी देशािवः। एवं शरीरे प्रति जीवात्मा सम्प्राप्ति-सिद्धांशम्। जीवात्मा श्री परमात्मा आत्मविद्याय कर्मश्रीमणात: अति ध्वस्तध्वस्ततः।

५. तय्...सहायताहि। उँचे प्राणिलक्ष्य अन्तःदलं व्याख्यात्या च चित्त- सिद्ध तार्किक संस्कारहि भाषा:।

६. अखार्य इति। विलक्षणाधिकारिगमनविभागाविभागविश्रविर्मित्:।

७. हन्त त ह्यंने मुत्तिमशोधते। परमात्मानुसारहितविस्मृतसाधनिका मिलयाः।

८. प्रकृतिमंत्रां! विलक्षणाधिकारिं बो धिता उत्साहमण्डलबंधः। प्रकृतिमुनसुर- तीति। पूर्वेन्ते विकारं रामायण देश पुनः परिग्रहितायः।

इतरं प्रति जीवात्माः जीवायामास्त्यं जीवाहृतुन्तुव स्वातंत्र्यं। न वाच्यं 'लवण मन्त्रे चिन्हयते इति मिलते भाष्यं एव। जीवात्मात्र इत्यद्रुमित्रस्माराधारान्तरात्मायं। तदविश्वेत्तैः माहात्म्यं कथां हन्त त ह्यं उप्योगी मन्त्रसिद्धिः। हन्तिः पर्यात्तितिचिन्हितिः। इत्यं हर्षसम्पूर्वेत व्यवस्थितः। " कुंपोऽसनातनीद्रा योगस्वारम्। मर्यादा: प्राप्ति आत्मा यमां अवस्थित महायुक्तीः। मर्यादा आत्मा यमां अवस्थित महायुक्तीः। तत: एव तदे तत्त्व: माहात्म्यात्मायामास्त्यं जीवात्माः बिंदुति भाषा:। एवं जीवात्मानुसारत्वस्य विश्वात्माः तत्त्वस्य अथ जीवात्मायामास्त्यं स्वात्मायान्तरात्मायां! अथ य एव बिंदुति।

९. पुरूषायुपिनिः। देशद्वर्पाश्रयने श्रीतम सम्पन्नानि यथा:।

१०. उदाहरणात्मिति। अभिद्वित्वान् तत: दुसर्गमानं मा शक्ति। सूर्ययं एव तः संगमा श्रीतम मन्त्रात्मिति वधत: प्रेमसम्युक्तिः। भाषा:।
11. あらたかしのえでよたり。おはしめのさあたるさをはつたとほしつし。てつ。あたるさをじけあはださんでるしやしろり。やさしいめじろはたなやささをたすこてりし。まえ。

12-13. へんりもてなさげむへりし。つまみさをわすれたにてたたちものれびし。むしろし。もふもふとししんかしられまてたんむし。さくしやくらわくにねん。なんなみ。

14. えきよし。しやし。ありや。へ BADJSELKESのいれべしやもにすのでし。さのめ。たうたさんをたすれなたし。たてらむた。

15. えきよし。おはしめのさあたるさをはつたとほしつし。てつ。あたるさをじけあはださんでるしやしろり。やさしいめじろはたなやささをたすこてりし。まえ。

パラメータ：

1. たてらむた。めじろし。りうたむし。ほしやしりげん。たすんあたるさをはつたとほしつし。てつ。

2. えきよし。ありや。へ BADJSELKESのいれべしやもにすのでし。たてらむた。

3. おはしめのさあたるさをじけあはださんでるしやしろり。やさしいめじろはたなやささをたすこてりし。まえ。

4. たてらむた。めじろし。りうたむし。ほしやしりげん。たすんあたるさをじけあはださんでるしやしろり。やさしいめじろはたなやささをたすこてりし。まえ。
आयमाण्यतीत। मनेज बोधुमित। शाकानेन: परमात्मवीदो विशेषित:। सोळपी निद्ध्यासनकपयुक्तसामिश्रित:।

५. आसमो बुधाद्विकारित। 'क कत्या वेद गय श: ' हावादिता तत्त्व दुशैंंधल पूर्वसुधम।।

६. आसमत न सन्तीति शाताती। योगी वसज्य।। तत्त्व वाच्यमाणमाश्च।। तत्त्व उपदिस्यत इति भाव:।

७-८. शेषात्मकत:। वालन्तीयसन प्रत्यक्षस्वमिति। बुधाद्विकारित। शाकानेन मन्त्रभेदयं

९. मानित किष्टेइति। पूर्वां ग्रहारात्तेऽविश्रामद्वादनस्य उत्तरायण मध्यस्तु विभीति इति भाव।

१०. योगस्वप्नमाहिष विभीतिः।

११. अमरस्तथा भमित्यमिति। श्रमाभ्यर्जनमाश्च इति विभीतिः। इति भावः।

१२-१४. गम्बोराव्यस्थां मनसौ प्रशुपार्थिव अस्त्यत प्रतियापातं तपस्यत्वमात्र वोगशाप्तिमकम उप्योगम्।।

१५. उपमेयार्यतिः। कामा। प्रमुच्यमात्र इति गोयचं उपकारे:। स एव कामान मन्त्रोव्यात्।।

१६. द्वितीयाः परसुभुधिमिति। पूर्व। 'अथ मन्त्रार्धश्च' भाषात्तम गद्यमायते।।

१७. यथा उपमे 'तं दौर्यो गुद्दमुभिभि' इति तत्त्वभिरुक्तसायताः।। इति।

१८. आयमाण्यते। अथवायुस्माः ब्रह्मवैद्यकम जागरणसंहर। इति भावः।।

तत्व विश्वासार्यति। प्रमाणमाश्च विशिष्यतार्थार्थसन्निदेशः।। योगशेषार्यति। द्वितीयायायायस्।
पाठान्तरण.

कोशसंकल्पविवरणम् — अंबेकंतेश्वरप्राचीनकोशाग्रामः लिखितप्रासादमः — क. पूना-
अनन्ताद्रमुद्रितः ख.

प. पं.
4 १७ प्रारंभकः ख.
25 २७ प्रायः सुभाषीमः ख.
6 २ लम्बतिरिमः ख.
14 पुनर्भाषा ख.
21 ददानि ख.
1 अधिक विचारः ख.
8 त्रिमः अधिमः ख.
11 मन्त्रालयः ख.
9 प्रमुखितमः ख.
18 किलेन उत्क्रः ख.
17 अन्ये विचारः ख.
15 युद्धे ख.
12 तन्त्राद्-बन्धिततिमोदानां- बनायः ख.
10 नरसोंदांतः ख.
20 द्वारोत्सवः ख.
17 नालोत्सवः ख.
8 अधिमथा ख.
25 यशोदया याहे इद्य स्थान खः
कोशः 'इलाशनाध्यायः' हर्षितः
तत् 'इलाशनाध्यायः' इलिम्यां उत-
यन्त्र इति कि स्वादिष्टोत्सवः
25 विलिक्षण उपयः ख.
26 अयानीद्वाराध्यायः प्रश्न-
कदायकारीबिलिक्षणाबिधिरूपः ख.
17 न भीष-कर्त्तः ख.
18 तन्त्रेति खाद्यालः ख.
21 ९ द्वारे मुल्लार्यां ख.
28 २६ प्रतिपादः दुर्भवः ख.
26 दुर्बिहारानातः ख.
24 ८ तहलणे न स्वाभावः ख.
35 १० प्रवचनाविधदेन प्रवचनावधः
मनन कीते। उपर्यु 'न
संसाधना न वहुना धृते' इति
बस्यमाणायामध्यवधामोहिनः
प्रवचनाविधदेन प्रवचनावधः
मननस्थे गहितः मुचितलालः ख.
33 ६ समाधारणायार्यः एव ख.
19 ९ सुभाषीमः ख.
31 ११ मन्त्रालयः ख.
39 २५ यशोदया ख.
41 २ पुनर्खालाणः ख.
48 १ यथा, हसुमा ख.
35 ४ पूर्णकास्ययः दिव्यदायरथः ख.
12 नामकामितः ख.
6 ६ भावितमोविधत पुष्पत्युः
नामनेयः ख.
58 १४ वस्मातिसिस्तरः सब्रेत वगुः ख.
20 २० वस्मातिसिस्तरः ख.
8 ८ जीवः खोः-स्वाभावः ख.
1 १ तत् हैतत् हृदस्यधः ख.
8 द्वैतः ख.
3 निम्नाणां
5 ५ नवद्वयानस्य ख.
कटोपिन्यक्ष्यायोद्यत्रभमानानां आकर्षणी

अंभुक्षमात्रत: पुरुषोति तै. प. 36-43 ४९

अंभुक्षमात्र पुरुषस्मार्को महाभारत भ. ०-२ ४९

अंभुक्षमात्र: पुरुषोत्तरत्त्त्व भ. १-२ ४९

अंभुक्षमात्रो रामायण भ. ५-७-८ ४९

अत एव आण: भ. स्व. १-१-२ ४९

अर्तरवर्मणानां महाभारत भ. स्व. २-२ ४९

अर्बज्ञानं तथा गी. १८ २० ४२

अवेर जीवनप्लास्मा ा. ५-३ २६

अर एव सस्त्रेः मनु. १-८ ४६

अपेक्षा पाप्यां जेन. ४-९ ४६

अरम्भनस्तिना नाभिमाद्यन्ते ४

अरम्भनस्तिना नाभिमाद्यन्ते बिपु. २-१ ४२ ४८

अर्ब्ध यो: पवते तै. कङ्ग. १ ३ ४०

अर्धाल्लिनिः गी. २-१ २७

अष्टाङ्गहेमस्य इत्यहु गी. ५-२ २६

अस्ताप्रमश्यते महाभारत भा. मो. ३४३-४५ ४२

अव तथा सन्तुमानं ण. ३-२-२ २६

अव तथा सन्तुमानं ण. ३-२-२ १६

अव तथा समानं ण. ३-८ ७५

अविस्तर् वार्ण्य भ. ३०-६ ७४

अविस्तर् वार्ण्य भ. ३-२ २६

अविस्तर् वार्ण्य भ. ३-२ २६

अविस्तर् वार्ण्य भ. ३-२ २६

अविस्तर् वार्ण्य भ. ३-२ २६

अविस्तर् वार्ण्य भ. ३-२ २६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६

अविलोक्ते इत्युक्त मायामें कल: ३-४-८ ४६
HARIH OM

KATHOPANISAD

I. 1.

Uṣan ha vai Vājaśravasah sarvavedasam dadau tasya ha Naciketā nāma putra āsa

Once, the son of Vājaśravas, desiring (some fruit) gave away all his possessions. He had a son named Naciketas.

COMMENTARY:

1. Let my añjali go to the Beauty of Añjanāḍri,¹ of the colour of common flax (atasi)-flower-bunch, with His chest adorned by Śrī.

2. Bowing to Vyāsa, Rāmānuja and other teachers, I shall write this comment, according to my intelligence, on the Kathopanisad, for the delight of the learned.

uṣan: Desirous. The word comes from the root vasa meaning desire with the suffix sūr, which gets sampraśārana (Pāṇini I. i. 45) as enjoined in the sūtra beginning with grahījya (Pāṇini. VI. i. 16).

ha vai: These two are particles, (used to) indicate things that have transpired. 'The fruit' is to be supplied.

vājaśravasah: son of Vājaśravas. Vājaśravas is one who has attained fame through gifts of food (vāja).² His son is Vājaśravasah. Or it may be a name, merely, Vājaśravas.

The meaning is that the sage indeed performing the sacrifice called Viśvajit (conqueror of the world)³ in which every

1. Beauty of Añjanāḍri is Śrī Veṅkatēśvara.
3. The Viśvajit-sacrifice was performed by Mahābali when Vāmana came and asked for three places of ground symbolically the earth, Heaven and Self, thus completing the sacrifice fully, Vāmana is stated to be the subject dealt with by this Upanisad. cf. Viṣṇusahasranāma: viśvam (1).
possession is to be offered as fees for performance (dakṣinā) (to ṛtviks), gave away in that sacrifice all his possessions. By the word ‘usān’ is indicated that the sacrifice, being one that is performed for getting some fruit, the fees, must necessarily be in every way correct (and proper).

āsa: babhūra: there was. Here (bhū) has not replaced the root ‘as’ as in ‘svasthayc tūrksīyam’ (for the well-being, the Garuḍa), since lit (Perfect tense) is a sārvadhatuka (Pāṇini III 4. 113) as enjoined in Chandasya ubhayathā.

I. 2.

tam ha kumāram santam dakṣināsu niyamānāsu śraddhāviveśa somanyata.

While the fees were being distributed, Śraddha overtook him, who was still young. He reflected thus:

COMMENTARY:

tam: Him, Naciketas
kumāram santam: who was still young

dakṣināsu niyamānāsu: at the time of distribution of fees, namely, cows to the ṛtviks (the officiating priests)

śraddhā: devotional mentality due to his wishing well for his father (pitur-hita-kāma-prayuktā)

āviveśa: overtook.

Even though the thing which helps in procuring consent (to officiate as priests) is called fee(s) (dakṣinā), and the consent is (given) only once in a sacrifice, since (the word fees) gains its significance on account of that consent, therefore the word fees (dakṣinā) has to be only a singular number; wherefore (ata eva) it is stated by Jaimini (Mimāmsā-sūtra X. iii. 56) “O-milch cows in the passage cow is the fee of it" (tasya dhenūr iti gavām), that in the passage ‘the milch cow is its fee’ read in

1. cf. Krishna Prem "boy as he was."

2. Krishna Prem translates it as Faith, but it is not “blind faith” "accompanied by hidden doubt." It is true faith or “fair faith,” which is a form of Knowledge
the context of the one-day sacrifice called bhū, all the fees, the cows (112), the horse, & etc., belonging to the original sacrifice (prābrah advertisement) are to be substituted by it (dhenu), this word fee here signifies some wealth (bhṛti). And it is used with reference to action as in "In this action this is the wage". It is also used with reference to the agent (karta) as in "In this action, this is the wage to this person (agent)." Since therefore the fees are many on account of the officiating priests being many, the plural 'fees' (dakṣina-su) is proper. Therefore, it is said in the adhikaraṇa in Chapter X beginning with the sūtra "If the gift is to the brahman (priest) the fee (to the Rk priest) will be less by it, with the modification the fee will be the same" that, if the passage occurring in the sacrifice called Ṛtapeya "The fee is the Soma-vessel made of Udumbara (fig-wood)," it must be given to the Brahman-priest, who is friendly and of the same gotra," is to be one single sentence (which it is not), then, the Brahman-priest's share alone is to be substituted, since the word 'dakṣina' could signify it with its primary significance without any resort to the secondary significance (laksanā) in respect of the portion.

Now therefore it can be seen that even though the fee in reference to this (Viśvajit) sacrifice be one, there may be differences in the fees in reference to the ṛtviṣk, and as such, there is no impropriety in the (use of the) plural 'fees.'

I. i. 3.

pitotakā jagdha-tṛṇā dugdha-dohā nirindriyāh |
anandā nāma te lokās tān sa gacchati tā dadat ā

He who gives these (cows) by which the water has been drunk, the grass has been eaten, the milk has been given (and) which have become barren, goes to those worlds that are well-known as delightless.

COMMENTARY:

The manner of this devotional mentality (on the part of Naciketa) is thus shown:

pitodakāḥ: Those (cows) by which (last) water has been drunk.

jagdhatrṇāḥ: Those by which (last) grass has been eaten

dugdhaṭohāḥ: Those from which (last) milk has been drawn

nirindriyāḥ: Incapable of future progeny, worn out. In other words, ‘useless.’ He who gives (the cows) of this nature to the officiating priests deeming them as daksinā (fees) (goes to delightless worlds).

anānā: delightless. Are there not worlds known from scriptures which are delightless?

tan: to those (worlds)

sah: He, the sacrificer, goes to. Thus he (Naciketas) reflected: this is the meaning.

I. i. 4.

sa hovāca pitaram tata kasmāi mām dasyasīti dvīyam
tritīyam. Tam hovāca Mṛtyave tvā dadāmīti.

He spoke to his father: "Father, to whom will you give me," for the second (time), for the third (time). To him spoke (the father) thus: "To Death I shall give you"

COMMENTARY:

sahovāca pitaram: The most faithful Naciketas who thought that the fees that are being given are defective (bad) and who wished to make the sacrificial performance of his father good, even through giving himself away (as fees), approached his father and said:

tata: O Father!

kasmāi: to which Rtvik by way of sacrificial fee
mām: me

dasyasi: will you give.

[sah:] He (Naciketas) not having been paid any attention to by his father though addressed by him thus,

1. The idea is that these cows had drunk water for the last time, eaten grass for the last time etc. and which therefore are dying, are absolutely useless as gifts, for gifts must be of good cows and not of worthless ones.
dvitiyam: for the second time, (and)
tritiyam api: for the third time also spoke to him "To whom will you give me?"
The father, pressed very much, became angry and told his son that he would give him away to Death.

I. i. 5.

bahūnām emi prathamo bahūnām emi madhyamaḥ
kim svid yamasya kartavyam yan mayādyā kariṣyati

I go ahead of many, I go in the midst of many. What is that Death has to do, which he would have done by me?

COMMENTARY:

Though thus spoken to (Naciketas) without fear or sorrow told his father thus: Of all those who go to the abode of Death I shall be either in the forefront or in the middle but never at the end. The intention is "I am not at all worried about going to the abode of Death." (If it be asked) what is it that (you are worried) about? he replies:

kimśvīd: What purpose has Death got which He is going to have done by me? Is there any advantage with one so tender as me? to Death of fulfilled desires, where the gift of me to Him will be of some use, as (the gift of me) to Rtviks (will be). Therefore it is about this alone that I am worried. This is the intention.

I. i. 6.

anuṣāsya yathā pūrve ṣratiṣāsya tathā pāre
sasyam īva māryaḥ pacyate sasyam īva jāyate punah

Reflect on how the ancestors (were); ponder how the others (present ones are). Man ripens like corn; he is again born.

COMMENTARY:

(Naciketas) looking at the father of remorseful heart who thought on hearing these words of such a son, who was free

1. Krishna Prem: "What is the task that Yama, Lord of Death, will accomplish on me today?"
from any fear or anger, "I said, I give you to Death 'out of anger' but I do not wish to give away such a son to Death," said:

pūrve: grandfather and others, as they were without any false speech; so also,
apare: the good men that are now even after them: in the same manner must you behave. This is the meaning.
sasyam iva: like corn
martyah: the man becomes like corn worn out in a short while and, becoming worn out, dies, and like corn is he born again. In this mortal world which is transitory, what is the use of uttering falsehood. Keeping to truth send me to Death. This is the meaning.

I. i. 7.

vaisvānaraḥ praviṣaty atithir brāhmaṇo grhān
	tasyaitam śāntim kṛvant[ḥ] ara Vaivasvatodakam

The fire, the brahman-guest, enters the house. To him (they) this appeasement make. O son of the Sun! take water unto him, Naciketas.

COMMENTARY:

That son (Naciketas), having been thus sent away, stayed at the gates of Death who was away, eating nothing for three nights. Then an old man at the gates (of Death's abode) told Death (Yama), who returned after having been away, thus:

Verily the God of Fire himself in the form of Brāhmaŋ-guest enters the house. To that fire good men perform this appeasement of the form of water for feet-cleansing and offering of seat, so that they may not be burnt by their disrespect to him. Therefore, O Vaivasvata! bring to Naciketas water for feet-cleansing.

hara means ahara: bring. This is the meaning.

I. i. 8.

ālāpratikṣe saṅgatam sunṛtān ca
	iṣṭiṣṭe pūtrapāsum ca sarvān
	etad vṛntikte puruṣasya uḷpamedhaḥ
	ṣasyaṇāmaṇaṁ vasati brāhmaṇo gṛhaḥ
Hope and expectations, contact (with good men), the true and kind words, sacrificial good deeds, beneficence, the sons and cattle of the unintelligent person at whose house a brähman dwells starving, this (sin) destroys.¹

**COMMENTARY:**

And they showed that failing to do it (honouring the guest) results in sinfulness (*pratyāyā*).

*yasya alpamedhasah puṣrasya grhe*: In the house of which unintelligent person

*anāśnan*: starving

*Brāhmaṇaḥ*: guest

*vasati*: dwells

*tasya*: of him

*aśāpratikṣe*: desire and will; or else, *aśā* means desire for the unaccomplished, and *pratiṣṭā*, desire to get things which are existing.

*samgatam*: contact with the good

*sūnṭām*: speech that is true and pleasant

*iṣṭāpūrte*: *iṣṭa* means sacrifice and others and *pūrta* means construction of tanks etc.

*pūrṇaṃ paśūṁ ca*: sons and cattle

*etad*: the sin of the form of starving

*vṛnkte*: deprives, destroys is the meaning: from *vṛjī* *varjane*: to deprive. (VIII conjugation *śnam*) or else this is a form from the root *vṛja* *varjane* (II conjugation) which omits the conjugalational sign *śah*.)

I. i. 9.

*tisra rātrir yadavātsir grhe me*

'naśnan brahman natithir namasyah |

*namas te'stu brahman svasti me*

* 'satu tasmāt prati trin varān vṛnśvā ||*

¹ This translation is in accordance with the commentary. But the text seems to be capable of another interpretation also.—“Hope and expectations etc. etc., (all) this of the unintelligent person at whose house a Brähman remains starving, the (starving brähman) destroys.”
O Brahman! since you, the respectful guest, have stayed without food in my house for three nights, let my salutation be to you, O Brahman! Let there be well-being to me. In return, therefore, choose three boons.

**Commentary:**

Thus addressed by the elders, Death said to Naciketas:

*me grhe*: in my house, O Brahman fit to be revered, thou, the guest, have spent three nights without food. This is the meaning

*namas te*: the meaning is clear

tasmā...*: therefore, for this reason

*me*: to me

*svaśt*: well-being, so that I may be well

*tṛīn varāṇ. prat*: three boons in return

*vṛṇiṣṭva*: choose.

Even though you are desireless, you should choose three boons corresponding to the three nights of fasting to favour me. This is the meaning

**I. i 10.**

*sāntasamkalpaḥ sumana yatha syad
tīmantyai Gautamō mābhī mṛtyo
tretrāṣrṣṭam maḥbhivādī pralitah
etat trayūnām prathamam varam vṛṇe*

O Death! (please make:) Gautama (my father) free from all anxieties, well-disposed, free from anger towards me; (and) well pleased let him speak to me, sent back by you. This is the first of the three boons I elect.

**Commentary.**

Thus being requested, Naciketas said:

*Mṛtyo*: O Death!

*sāntasamkalpaḥ*: free from anxiety of the form “having reached Death, what will my son do?”

*sumanāḥ*: with his mind settled in peace

*mābhī*: towards me.
Gautamaḥ: Gautama, my father
vitamanyuḥ: freed from anger (roṣa)
yathā syāt: (make him) so as to be thus.

And
tvat prasṛṣṭam: sent back (home) by you
mābhi: towards me
pratītah: pleased as before
vadet: would speak.

Or else
abhī vadēt: will bestow (on me) blessings, since the abhi-vādana is used to signify the giving of blessings in Śmṛti-texts such as abhvadatta, nābhīvādayate
elad...: the meaning is clear.

I. i. 11.
yathā purastād bhavitā pratītah
Auddālakir Āruṇir mat prasṛṣṭah ||
sukham rātriḥ sayaṭā vitamanyus
tvām dadṛśivān ‘mṛtyumukhāt pramuktam //

Son of Uddālaka of Aruṇa-family, influenced by me will be well-disposed (towards you) as before. On seeing you released from the mouth of Death, free from anger, he will happily sleep in the nights.

COMMENTARY:

Asked thus Death replied: he will become as before well-disposed towards you. Auddālaki is to be taken as Uddālaka; Āruṇi means son of Aruṇa. Or else he is a descendent of the two families, or else the son of Uddālaka and of the family of Aruṇa.  

mat prasṛṣṭah: influenced by me or as favoured by me, the meaning is ‘due to my blessing.’
sukham: Having become free from anger in respect of you, he will sleep happily in the future nights. Lut (1st Future) signifies that he will get (thereafter) good sleep.

2. Dvāmysāyaṇa means the son of a lady who was given in marriage to an individual on the condition that her issue is to be deemed to be the son of the giver (of her). (Anandagiri’s Commentary).
dadṛśivān: (darśivān): Having seen (you) is the meaning. This is a form ending with the suffix kvasu. The suffix kvasu is preceded by iḥ according to the Vārtika (Pāṇini VII. 2.69 Vārtika). This, where there is no reduplication, is a Vedic grammatical exception to the rule (Pāṇini. VI. 18).

matprasṛṣṭam: if the reading is in the accusative (i.e. matprasṛṣṭam in the place of matprasṛṣṭah) then the construction is ‘you who are sent back by me’.

I. i. 12.

Swargē loke na bhayām kincanāsti
na tatra tvam na jarayā bibheti
ubhe tītvā aśanāyāpi pāse
 śokāti go modate Svargaloke

There is no fear whatever in the Svarga-world (heaven). You are not (present) there. One is not afraid of old age. Getting over the two, thirst and hunger, transcending sorrow, one delights in the Svarga-world.

COMMENTARY:

Naciketas now asks for the second boon in two mantras (beginning with Svargē loke ...). Here the world Svarga means the realm of liberation. How it is so, will be explained later.

Mṛtyo: O Death. There you are not the Lord. One in old age does not fear (death). One does not fear old age. ‘The man that exists there’ is to be supplied there (in the verse)

ubhe:...aśanāyā: Hunger. Here also Svarga means the world of liberation.

I. i. 13.

sa tvam Agnim Svargyam adhyesi Mṛtyo
prabrūhi tam śraddadhānāya mahyam
Svargalokā amṛtatvam bhajanta
etad dvitiyena yṛṇe vareṇa
You of such nature, O Death, knowest the Agni leading to Svarga. Teach it to me who have much faith. Those who exist in Svarga-world attain immortality. This is the second boon I choose.

**Commentary:**

*sa tvam:* You whose omniscience is well-known in Purāṇa, You know the fire which is helpful in the attainment of Svarga.

*yat (ya)* is the suffix signifying *prayojana* (utility) according to the passage "*yat* comes as suffix after *Svarga* and others." (*Gaṇapātha Pāṇini V. i. 111*). It will be clear later on that the utility of Agni of the form of fire-altar in attaining *Svarga* is through meditation.

*śraddudhānīya:* to one who has ardent desire for liberation. What is that which you will get attaining the Svarga-world? The reply is:

*Svargalokāḥ (amṛtatvam):* those whose world is Svarga; this means those who have attained the supreme world, since the immortality which is called liberation (*mokṣa*) which is of the form of the manifestation (or revealment) of (ones) own nature comes only after the attainment of the Brahman in that particular place (here called Svarga), as in the passage "Having attained the Supreme Light one stands revealed with one's own nature."

*etad...*This is clear.

I. i. 14.

*pra te bravīmi tad u me nibodha
Svargyam agnim Naciketaḥ praśānan
anantalokāptim atho pratiṣṭhām
viddhi tvam enan nihitam guhāyām*  

I shall explain to you fully: know that of me, O Naciketas! Knowing that fire which leads to Svarga (one gets) the attainment of the world of the infinite (Viṣṇu) and permanence. Know thou this (fire) placed in the cave.
Thus spoken to, Death speaks:

pra te bravi mi: I shall tell you who have requested. The use of the particle pra separated from the root is in accordance with Pāṇini Sūtra: 'They can be used separately from roots' (I. iv. 82).

me: From me: from my teaching do you know This is the meaning. The goal of knowledge is now made known.

anantalokāptim: the attainment of the world of the Infinite Viṣṇu, because of the subsequent passage (I. iii. 9) "That is Viṣṇu's Supreme Abode.'

at ho: After the attainment of that

pratisthām: Non-return also. 'One gets' is to be supplied. Thinking that Naciketas may have a doubt as to how that knowledge could have such a power (Death) says:

viddhi: Know... This nature of knowledge that is the cause of liberation due to its being a subsidiary to the meditation on Brahman placed in the cave, others do not know. (Therefore) do you know it, is the idea.

Or else, the relation of cause and effect is determined when it is said "Knowing Agni do thou get attainment of the world of the Infinite and Permanence" since the root vid meaning 'to know,' could mean 'to get.' The suffix (katr) in prajāna is in accordance with Pāṇini (III. 2.126) "The suffixes katr and sānac come after the root whose meaning signifies or is the cause of another action."

I. i. 15.

lokādim agrim tam uva ca tasmai
yā istakā yāvatir vā yathā vā
sa cāpi tat pratyavadad yathoktam
arthasya Mrtyuḥ punaravahatustah

To him, Death taught that fire, the means of (attaining) the world (Svarga). (He also taught him)

I. Prat: tushitam, satisfied.
which and how many are the bricks and how (they are to be arranged). He (Naciketas) too repeated it as it was taught. Then pleased with (his) ability Death spoke again.

**Commentary.**

Then the Veda speaks.

_lokasya ādim:_ means to the world; the meaning is the same as _svargya_ (leading to Svarga).

_tam Agnim uvāca:_ taught that fire. The meaning is that he taught him all this, the bricks, of what nature, of what number and the manner in which they have to be piled. The assimilation in_yavatīr (yāvati as: yāvatyaḥ must be the proper form) is due to the exception in Vedic grammar.

_sa caṇī:_ He too: and Naciketas too

_tat:_ all that he heard exactly repeated, this is the meaning.

_arthasya ca..:_ Death pleased on seeing the ability to grasp (the instruction given) of his disciple spoke again.

I. i. 16.

_tam abhratī priyamāṇo mahātmā_

_varam tavehādya dadāmi bhūyāḥ |

_tavaiva namnā bhavitāyaṃ agniḥ_

_sriṃkām cemām anekarūpāṃ grhāṇā _

The Mahātman (Death) being pleased told him. Now I give you here one more boon. This Fire verily shall be known by your name. Also take this resonant necklace of many hues.

**Commentary.**

High-minded Death well-pleased told Naciketas thus. "I shall grant you a fourth boon." What it is he explains:

_tavaiva:_ This fire I have been teaching you will be known by the name of Nāciketa.

_vīcitrāṃ sripāṃ:_ many-coloured resonant necklace of precious stones. This do you accept is the meaning."

1. Krishna Prem gives a very interesting occult interpretation of this Garland of many forms in his work.
I. 17.

trināciketas tribhīr etya sandhim
trikarmakṛt tarati janma-mṛtyu
brahmajāñam devam idyam viditvā
nicaḥyemām bāntim atyantam eti

One learning these three anuvākas dealing with Nāciketa and performing these actions, attaining contact (with brahmopūsana) with the three, (by means of it) crosses over birth and death. Knowing and realising the soul born-of-Brahman and conscient as the worthy Lord, one attains thorough peace for ever.

COMMENTARY.

Again He (Death) refers to Karma:

trināciketaḥ: One learning the three anuvākas (Tait. Brāh. III. xi. 7, 8 & 9) beginning with "āyam vāva yaḥ pavaṭe" This verily which blows (is the Fire-Naciketas).

trikarmakṛt: One that does the actions of sacrificing and learning and giving, or else one who performs the pāka-yajña (seven domestic sacrifices), havir-yajña (corn-sacrifices) and soma-yajña (soma-sacrifices)

tribhīr: with the fires thrice performed (constructed),
sandhim: contact with meditation on the Supreme Self
etya: attaining

janma-mṛtyu tarati: Crosses over birth and death, This is the meaning. Since this has to have the same sense as the passage karoti tad yena punar na jāyate occurring in the next mantra(d), and since this mantra has been interpreted in this manner by Vyāsārya (author of Śruta-Prabhābikā)1 under the Vedānta Sūtra: I. iv. 6 "trayañāṃ eva caivaṃ—and of three only there is this mention and question."

Thereafter he speaks of the meditation upon the Supreme Self which is the principal (āgni) mentioned in the first half of this verse tribhīr etya sandhim.

1. Commentary on the Śrī Bhāgavatī of Śrī Vāmanāja.
This mantra has been explained in the Bhāṣya under the Sūtra (I. ii. 12) "Because of the specification" as follows:—Brahmajñāna is soul, since he is born of Brahman and is conscious, knowing Him as the worthy Divine. The meaning is "Knowing the soul who meditates as that which has Brahman as its self."

deva: What is meant by the Bhāṣya is this: "The significance of the word deva goes up to one who has the Supreme Self as one's self, since the word deva signifies the Supreme Self and since identity cannot be between the soul and the Supreme.

nicāyya: Realizing one's own self as one whose self is Brahman.

imam: this is mentioned in the earlier part of this mantra as trikarmakṛt tarati.

śāntim: means the abolition of the miseries of the form of samsāra (the cycle of births and deaths).

I. i. 18.

trīnāciketas trayam etad viditvā
yā evam vidvāṁ cinute Nāciketam
sa mṛtyupāśaṁ purataḥ praṇodya
ḥokātigo modate Svargaloke

He who, having mastered the performance of the three sections dealing with the Nāciketa (fire) and knowing in this manner, performs the piling of the Nāciketa-altar after knowing the three, that person, even prior to casting away the fetters of death, transcending sorrow, enjoys in the celestial world.

COMMENTARY.

trīnāciketa: has already been explained.

1. Kṛishna Prem discusses the views of Śaṅkara and Madhva and inclines to the view that Madhva's view is more revealing, as Krama mukti is true of the occult development.

2. Śrī Śaṅkara considers this to be Father, Mother and Guru: Prem identifies them as Ātma-Buddhi-Manas.
trayam etad: The nature of Brahman and the nature of the soul having the former as its self mentioned in the mantra brahmajñān devam īdyam: (I. i. 17) and the nature of the fire (altar) mentioned in the passage 'Tri. śiśr elya sanādhim' (ibid.)

vidītā: having known through the instruction of gurus or from sacrifices

evam vidvān: The knower who with this knowledge of these three, constructs the Nāciketa-fire-altar

śaḥ: That person (casting away) the Death's fetters of the form of attachment and hatred etc.,

purataḥ: even prior to leaving the body

pratipradya: Casting away. The meaning is being free from the attachment and hatred even while living

kokātigah: transcending sorrow; this has been already commented upon.

I. i. 18b.

This mantra is not in other texts, and is special to Rāmañju's Bhāṣya or the Upaniṣads.

yovā pylum brahmajñānātmabhihitam citim vidītā cinute Nāciketam

sa eva bhūtvā brahmajñānātmabhihitah karoti tad yena punar na jāyate

Whoever knowing this piling up which is the self-born of Brahman and sentient constructs Nāciketa (fire-altar), that very person becoming the born of Brahman and sentient, does that by which (he) is not born again.

yāḥ: Whoever, knowing this piling up, knowing this to be of the form of his self, constructs the fire-altar-Nāciketa with Brahman as his Self,

sa eva: that same person,

brahmajñānātmabhihitah bhūtvā: Having the knowledge of his own self with Brahman as his Self, performs that meditation of God which is the means of non-rebirth.
Therefore the intention is that what was mentioned in the previous mantra "tribhir etya saṃdham trikarmakṛt tarati janamamṛtyu: One learning these three anuvākas dealing with Nāciketa and performing three actions attaining contact (with Brahmopāsana) the three by means of it crosses over birth and death," as the means of liberation through the meditation upon the Lord, is the piling up of the fire-altar preceded by the knowledge of his own self having God as his soul and not anything else.

This mantra is not seen in some texts and was not commented upon by some. Since, however, this is commented upon by such most reliable (authorities) as Vyāsārya (author of the Śrutiaprakāśika) and others, the doubt as to its being an interpolation is not proper.

1. i. 19.

esa te'gnir Naciketaḥ svargyaḥ
yam utrṇithā dvitiyena varena,
etam agnim tavaiva pravakṣyanti janāsah
tritiyam varam Naciketo vrṇiṣva

This is the fire, O Naciketas! that leads to heaven which you chose as your second boon. People will call this fire as yours alone. O Naciketas! choose a third boon.

esa: This etc. : 'has been taught' has to be supplied.
yum: which, the meaning is clear. And besides people will call this Agni by your name alone.

tritiyam varam: third boon: the meaning is clear.

If it be asked as to what authority there is for taking the word svarga frequently used in this context, to mean liberation (or the abode of the liberated), we

1. Madhva considers this to be the highest abode of Brahman and it is after attaining this which is, as it were, immortal or eternal, one goes to Mukti, Liberation. The second book thus refers to the created world on Brahman whereas the third refers to the highest Bliss. cf. Sri Krishna Pramāda p. 32 ff.
state thus: There is no room for any doubt (in this matter since the Bhāṣyakāra (Rāmānuja) himself has explicitly and impliedly explained with reference to the mantra containing the words svargyam and agnim (Katha. I. i. 13) as follows: “It is the (abode of) liberation which is the highest end, that is meant by the word svargya here, because the text “Those that live in svarga attain immortality” (Katha. I. i. 13) states that one who is there has neither birth nor death; because the reply is “One learning the three anuvākas dealing with Nāciketa and performing three actions, attaining contact with the three, by means of it crosses over death and birth” (Katha. I. i. 17), and because it cannot be that Nāciketa whose face is turned away from perishable ends can ask for the means for attaining a svarga that is transitory, as he scorns at the transitory ends when asking for the third boon; and because the liberation of the form of the unbounded bliss can be meant by the ‘svarga’ signifying the supreme Happiness

(Pūrvaṇa) Objection: If it be asked: The word ‘svarga’ is repeated four times in the two mantras concerning the second boon (Katha. I. 1.12 and 13). If it means (the abode of) liberation, is it true through primary significance or through secondary significance? The first (alternative) is not acceptable, because the svarga which is well-known in the Vedic and worldly usage means the opposite of liberation (apavarga) in such passages as “Through the two paths of svarga and apavarga...”; “One of the two, svarga and apavarga...”; “Neither the svarga nor the non-birth”... and “It may be svarga, since it is common to all (to be desired)” P.M. S. IV. 3.15), and, because, according to the (Paurāṇic) passage “the distance of fourteen lakhs (of miles) between the Sun and the Pole Star is spoken of by those who have studied the arrangement of the worlds as the svarga,” the word ‘svarga’ can signify that particular space that lies between the Sun and the Pole Star and to that alone the usages of the Vedic and worldly usages have reference; and that is

1. Śrī Bhāgav: I. iv. 6.
not the abode of liberation. Nor is the second alternative that is (that it means that) through secondary significance acceptable, because the primary significance has nothing to contradict it. If there can be anything to contradict it, what is it? (i) is it the mention of the absence of old age, death, the attainment of immortality etc., stated in the text of the question (प्राण्वाक्य) or (ii) is it the crossing over old age etc., contained in the reply or (iii) is it the transitory ‘svarga’ that cannot be asked by Naciketas who is indifferent to all worldly desires?

Not the first (alternative), because the word ‘svarga’ which precedes (the word अमृता) in the sentence which cannot be explained otherwise and signifies the principal (विशेष्य) of the sentence, cannot be interpreted according to the word ‘अमृता’ (immortal) which is well-known in Vedic and worldly usages as signifying relative immortality and which stands at the concluding part of the passage; because in the Purāṇic contexts explaining the nature of the svarga, it is seen that those that dwell in the world of svarga are free from old age, death, hunger, thirst, sorrow etc.; because there is the Smṛti (passage) “Immortality is spoken of as existence till deluge (प्राणय)”; because in this Upaṇiṣad itself the word ‘immortal’ is used in respect of Death in the passage “Having approached those that do not grow old and that are immortal” (K.U. I. i. 28); and because the statement (passage) that “they whose world is svarga attain immortality” can be explained as stated in (the passages) “These in the world of Brahman at the time of final departure.” (Tait. Nār.) and “Those that live in the world of svarga can attain immortality through meditation upon Brahman” (Mund. U. III. ii. 6).

Not the second (alternative), because the mantra, Trīṇāci- keta’... ...(K. U. I. i. 17) may be taken to mean that the fire (Nāciketa) that leads to svarga (Heaven) performed thrice is the means to the Brahman-Knowledge that helps the crossing over birth and death, and thus it need not be in contradiction.
with the primary meaning of the word ‘svarga.’ For the same reason, the passage (K. U. I. i. 18d) which has the same meaning as the passage already stated, does not contradict the primary sense of the word svarga.

Nor the third alternative, according to which it is stated that it is impossible for Nāciketas who is indifferent to any other goal, to ask for the transitory svarga. Yama (Death), the beneficent, replying to the question regarding the fire that leads to svarga, introduced the topic on the nature of liberation, though not asked for (by Nāciketas) in the passages ‘The attainment of the world of the Infinite (K.U. I. i. 14c) and ‘One, learning the three anuvākas dealing with Nāciketa and performing the three actions, attaining contact with the three, by means of it crosses over birth and death’ (K.U. I. i. 17ab), which created in Nāciketas the desire to get freed (liberated). Thus he was made stronger by Yama’s reluctance to teach (as in the passage) anyam varam Nāciketo cṛṇīva’ ‘O Nāciketas! ask for a different boon’ (K.U. I. i. 21c). How can his (Nāciketas’s) scorn at the transitory ends made at that stage contradict his earlier prayer for svarga? Besides, it is seen in the passages stobhava martyasya yad Antakaitat sarvendriyaṃ jarayanti tejah ‘ api sarvam jīvitam alpam eva taraiva vāhās tara nṛtyagite (K.U. I. i. 26) ‘O Death! (all those enjoyable things) of man will be non-existent to-morrow. These will wear out whatever power these sense-organs have. All the life is but brief. Let the conveyances, dance and music remain only for thee’ and others, that the human enjoyment alone is scorned at, and svarga is not spoken of derisively. If the word ‘svarga’ refers to liberation (abode of liberation) it cannot be the result of fire (of Nāciketas), it being the result of knowledge alone. The word ‘svarga’ repeatedly used at the beginning, the middle and the end will get a strained meaning.

Or let there be contradiction in the reply. Still the word ‘svarga’ that is found in the question-passage that precedes (the reply), is strong enough according to the principle of
Upakramādhi-karaṇa (PMS. III. 3.1-7). Nor can it be said that “for the sake of many” the few found in the beginning are to be rejected according to the principle enunciated in the Śūtra “Those of the larger number must have their common subsidaries.” (PMS. XII ii. 2);

because in the Śūtra (PMS. XII ii. 23) it is said that “that alone which is first” is stronger than those at the end, though they are larger in number. Therefore there is no reason at all for over-riding the primary sense of the word svarga.

Siddhānta: The reply (to the above objection) is as follows: The word svarga signifies liberation (abode of liberation) only through its primary significance. The Mīmāṁsakas have stated in the Svargakāmādhi-karaṇa (PMS. VI. i. 1) that the word svarga, according to the principle Nāgṛthita-v śeṣānta-nyāya (that the cognition does not grasp the principal without grasping the attributes), signifies only delight (priti) and not the substance that grants delight (priti-viśiṣṭa-dravya).

Further they raise the issue that though it is true that the word svarga signifies delight according to the principle above-mentioned it is yet to be established that it signifies that delight which is enjoyable in another body at another place. It cannot be said that the supplementary passage “That in which there is no heat etc.,” leads to the conclusion that the word svarga used in the injunction texts, signifies the particular kind of delight, because here there is no room for the principle “That which is doubtful is to be determined with the help of the rest of the passage” (PMS. I. iv. 2); since there is no doubt here as to the significance which has been already determined as having reference to delight in general (pritimātra) to which issue they (themselves) reply as follows:

“No doubt it is true the word svarga has its significance determined according to common usage itself. If, however, the word svarga is taken to mean the limited delight known to us, then the sacrifices such as Jyotisṭoma will have to be means to that (limited) delight. Consequently, the
injunction regarding Jyotistoma and other sacrifices will become impotent on account of there being no intelligent person to perform these sacrifices which are full of hindrances and requiring much money, men and labour, when there are easier worldly means to achieve it, requiring comparatively little money, men and labour. When accordingly the significance of the word svarga is determined only as having reference to the unlimited delight which is mentioned in the supplementary passage the meaning is the same even in places where there is no such supplementary passage as in the case of the words “Wheat, pig, etc.” There is no need to accept any other significance regarding the worldly limited delight, since secondary significance alone is sufficient.

Nor can it be stated that the word svarga may have its significance only in respect of delight in general, while yet in the Veda it may mean the unlimited delight; because the part of the meaning (limitless) is not known otherwise, and therefore the power of signifying has to include that part also necessarily, and this will lead to accepting the word as having two meanings viz. (i) in the worldly usage and (ii) in the Vedic usage. When, however, the significance is in respect of the limitless delight known through the Vedic usage, then the worldly limited delight is indicated through secondary significance on account of its also having the common nature of being delight.

Since thus the Mimāmsakas have established that the word svarga means the unlimited delight alone, it is not reasonable to question the equation of svarga with liberation (abode of liberation). Just as the word ‘Pārtha’ is (not) frequently used in respect of other sons of Kunti as in respect of Arjuna and yet signifies others also through its primary significance, so also, though the word svarga is not frequently used to denote anything other than the delight obtainable in the world lying between the Sun and the Pole Star, yet it does not lose its primary signifying power to signify that thing (i.e. abode of liberation).
The words *barhis*, *ājya* and others, though they are not used by Āryas in respect of unpurified grass, ghee and others, yet they retain their primary significance in respect of them, because their non-usage by some (persons) cannot establish the absence of their signifying power. Therefore it is established in the *Barhīrājyādhihikaraṇa* (PMS. I. 4.10) that the words *barhis* etc., have their signifying power in respect of the genus, *ṭṛatva*, grassness. This is stated in the *Vārtika*:\(^1\)

"In respect of a word which is seen at some places at least determined in its genus-sense, there is no reason to postulate any other condition (*nimitta*), that word not losing that condition (i.e., genus-sense)."

Therefore the word *svarga* is verily a common general term denoting liberation also.

**Pūrvapakṣa** (Objection): If it be asked: though the words *barhis*, *ājya* and others are not used by Aryas so as to indicate unpurified grass, ghee and others, still they may have their signifying power in respect of the unpurified things also, since there is such a use by non-Āryas. But in the case of *svarga*, its signifying power is to be accepted so as to exclude anything other than that delight that is obtainable in the world lying between the Sun and the Pole star, since the word is never used to signify anything other than that. Otherwise the conclusion arrived at in the *Prodgātrahikaraṇa* (PMS. III. v. 23-26) is that the word Udgātr nominally means the particular ṛtvik who is the head of the four ṛtviks officiating as Sāman-singers, since it is never used in respect of any other of the group. But that particular ṛtvik being only one, the plural in the mantra “Let the Ṯott’s cup come forward, also the Brahman’s cup, the Udgātr’s cup, the Yajamāna’s cup, and the sadasya’s cup” is inconsistent. Therefore we have to assume for it a secondary significance based upon the nominal significance, so

1. Kumārila’s *Tantrā-Ṭārtika* (p. 343 Poona ed.)

2. *Sāt. Brāh. IV. 21.29* & *Āpastamba Sū. S. XII. 23.13* cf. The text of this sloka has the variant *gamika* instead of the word *kāyama* in the *Ṭārtika* text.
as to make the word to mean the three in the group excluding Subrahmanya, or including Him, all the four of the group. Further in the Aṅgadikaraṇa, (PMS. III. iii. 15-16) it is stated that the number twelve relating to Upaśad-sacrifices enjoined in the sentence "Twelve for the Ahina" which occurs in the context of Jyotiṣṭoma, is however to be taken away to a particular group of sacrifices to be performed for many days (ahargaṇa-vibhēga) because the word ahina is to be etymologically explained as having been formed according to Vārtika under Pāṇini IV. 2.43, with Kha-suffix after the base ahaṇ and is to be taken as meaning through nominal significance (rūpā) some particular group of sacrifices performed during a number of days, since it is not at all used in respect of Sattra sacrifices, and therefore it cannot refer to Jyotiṣṭoma, it not being an ahina (group of sacrifices performed in a number of days).

Further though the word 'dhāyiya' is formed according to Pāṇini (III. i. 129) and used to mean the ṛks called samidhāṇi (Ṛks used at the time of kindling the sacrificial fire), yet it does not mean the Samidhāṇi Ṛks in general, nor does it mean according to etymological explanation, namely, that which is used (dhiyamāna) in all the Ṛks that are used (in any rite), for it (the word) is not used in respect of the Ṛks that are utilized for praise with sāman and praise without sāman (sūtra and ṛstra) as it is not used in respect of samidhāṇi Ṛks in general. But it means some particular Ṛks such as "Those with the terms 'Prithu', 'Pāja' which are specially mentioned in Vedic passages" "The Ṛks with Prithu and Pāja are the dhāyiya ones". This is found in the Adhikaraṇa having the sūtra (PMS V. iii. 3). All this will get contradicted if the word svarga could have its primary significance (in respect of liberation or abode of liberation) as stated by you (the siddhāntin). There would be no need to accept the words Udgāty etc., as having nominal significance in respect of a particular Ṛtvik and others.

I. Gangesaṇaṭha Ṛka's translation.
Reply (Siddhānta):—

True. If the word 'svarga' was never used in respect of anything other than the ordinary svarga (that is the place between the Sun and the Pole star), then it would be necessary to accept a nominal significance for it, so restricted as not to apply to it (liberation). But it is used to denote that (liberation) also. For it is found to be used in the following passages in the spiritual scriptures (adhyātma śāstreṣu such as the Taittiriya Āraṇyaka I. 27.3. Brhadāraṇyaka and Talavakāra Upaniṣads:—

1. In that city there is a world-sheath of golden colour surrounded by light. Whoever knows that city of Brahman surrounded by nectar (bliss), to him the Supreme Self and Brahman grant long life, fame and progeny.

2. "By it the wise, the knowers of Brahman, go up hence to the heavenly world, released!" (Brh. U., 4.4 8)

3. "He verily who knows it, thus striking off evil becomes established in the most excellent, endless heavenly world ..." (Kena U., IV 9.)

The nominal significance (of the word 'svarga') postulated by the Paurāṇikas must be disregarded even like that of the word 'avyakta' postulated by the Sāṁkhya-s, since in the very context (of the Katha Up.) in the mantra (I. i. 18) the word 'svarga loka' which signifies the resultant of the combined jñāna and karma is explained even by others as meaning the 'abode called Vairāja,' which is distinct from the world lying between the Sun and the Pole star.

Now, it may be said "The principle of signification (i. e. being a world that is above the world of the Sun) being the same with regard to the place of Vairāja, it is not a secondary meaning. (It is a primary one)." (To this we reply), the world of Brahman (abode of liberation) being the one that is above is not other than the primary sense. The usage such as "By the two paths of svarga and apavarga (liberation)", can be

justified on the principle of Brāhmaṇa-parivṛṣṇa (i.e. the general term gets restricted on account of the particular).

Or else let it be a secondary meaning since there is something to (contradict) its primary sense. What is it that contradicts it? Listen attentively. In the first of the question-mantras "svarga lokesa bhayam Kiñcana-sti: there is no fear whatsoever in the world of svarga ", there is mentioned the complete riddance of sin by the words ‘There is no fear whatsoever’. The absence of such fear of the form ‘when through what sin would I fall’ indicated by the passage “There is no comfort even to one who is in svarga it being transitory and having the fear of fall always,” is meant here. Indeed it will happen to one that is altogether free from sin.
By the passages "There you are not" (K.U. I. i. 12b) and "One does not fear old age" are indicated freedom from old age and freedom from death. By the passage “Having crossed over both hunger and thirst” (K.U. I. i. 12 c) are mentioned absence of hunger and absence of thirst. And so freedom from sorrow is mentioned by the word "okitigah" getting beyond sorrow (K.U. I. i. 12d)); by the words “One enjoys in the world of Svarga” (K.U. I. i. 12) are mentioned the nature of being one whose desires get always realized and whose volition is always true (satya). This is (also) mentioned in the scriptural passage “If he becomes desirous of the world of the fathers, verily through his volition there come his fathers (samuṭhigant) (He) attaining that world of fathers gets glorified” (Ch. U. VIII. 2. 1.) Since therefore the manifestation of the eight Brahman-qualities (freedom from sin etc.) taught in the scriptures is found here, it is not proper to hold (that the word svarga means) attainment of relative absence of death and birth available in the ‘Svarga’-world of the Purāṇas.

For the same reason, in the Vidhyamādikāraṇa (of the seventh Chapter of Jaimini’s Pūrva Mimamsā Sūtras, it is stated that vihritis (sacrifices that take subsidiaries from prakṛti- sacrifices which have their own established subsidiaries), such

1. It is very similar to the Ga-balivardha nyāya.
as saūrya (sacrifice enjoined in the passage: sauryaḥ caruh nirvāyāt brahmavarcasakāmāḥ (PMS. VII. iv. I), which have no subsidiaries enjoined in their contexts, which therefore, need subsidies and only those (subsidiaries) that are Vedic and belong to Darsāṇamāsa-sacrifices on account of there being the similarity of enjoinment by the three Vedas, the purpose of which is to enjoin actions to be done with the help of sacrificial fires (vaitanika). This is stated in the Šāstra Dīpika (of Pārthasārathi Miśra) thus: “The group of Vedic subsidiaries presents itself through similarity of being Vedic (to the vikrtis) but the group of non-Vedic (laukiki) sacrifices being dissimilar cannot present itself”.

It cannot be said: “Now for the recitation of formula (mantra) “Eṣa te Vāyo iti brūyāt: This is thine, O Vāyu!” which is enjoined by the passage” If one touches one sacrificial post, one should utter (the mantra) “This is thine O Vāyu!”, the cause must be ‘the touch of the post’, that is made according to Vedic injunction, on account of the similarity of being Vedic. Now one cannot accept this view as this will refute the adhikaraṇa of the ninth chapter beginning with the sūtra “(It is) in connection with ordinary (touch) since it is connected with sin (doṣa).…” (IX 3. 9.),

(Reply): The recital enjoined as stated above in the passage “If one touches the sacrificial post he should say ‘This is thine O, Vāyu!’, is preceded by the prohibition ‘Verily the sacrificial post puts on itself what went wrong during the sacrifice. Therefore the sacrificial post must not be touched.’ Therefore the recitation enjoined must have reference to ordinary touch which is prohibited and requires expiation.” Though thus there is no possibility of having anything to do with things that are Vedic, it is only reasonable to accept reference to things that are Vedic where there is nothing going against it.

For this very reason, it is concluded abvapratigrakṣy- adhikaraṇa that the sacrifice (iṣṭi) enjoined in the passage (Yajurveda Sam. Kṛṣṇa II. iii. 12) “As many horses as he accepts (as gifts), so many (oblations cooked on four pans)
(offerings) to Varuṇa should he offer" is on account of only the gift of horse during the performance of Vedic sacrifices and not in respect of gift of horses to friends out of love etc. which is forbidden by the passage "One should not present animals with manes – mā kesariṇo dadāti", and so requires expiation. Similarly it has been said by others in the sūtra "The rules as to dying by day and so on in order not to return are given by Smṛtis for Yogins only. And those two viz. Yoga and Śāmkhya are mere Smṛti, not of scriptured character"; that there is no recognition in Vedānta of what is enjoined in the Smṛtis. Now therefore in the mantra beginning with "Śvárge loke" it is only proper to take it to mean only the eight qualities of Brahman, voidness of sin etc., which are established by the mystic literature (adhyātma kāstra) Further, (i) since in the second question the attainment of immortality is mentioned thus "śvargalokā amṛttatvam bhajante: those living in the world of śvarga attain immortality," (ii) since the word amṛttatva—"immortality" is used in the Upaniṣadic (adhyātma) literature, the word 'immortal' in the passage (K.U. I. i. 28) "Having gone to those who never grow old and are immortal," means only the freed (souls); and therefore could not mean 'relatively immortal' (beings) (iii) since later on in the passages "Therefore the Fire (altar) Nāciketa was pilled by me. I have attained the eternal by means of the transitory things' (K.U. I. ii. 10); and "Let us be capable of meditating upon the fire that to which Nāciketa (altar) leads, which is the fearless shore for those who want to cross (the ocean of samsāra)" (K.U. I. iii. 2); and only the Brahman is said to be attained by means of the Nāciketa Fire—altar, the word 'śvarga' cannot mean the ordinary śvarga'.

1. PMS. III iv. 28 and 29. This is the translation that one can make but according to PMS III. iv. 81 the word 'pratighniydā' in the passage means 'would give' rather than 'accept'. The oblations are to be offered by him who gives and not by him that receives or accepts. The above is the translation of MM Ganganatha Jha.

2. The Vedānta Sūtra IV. ii. 21 Saṅkara Bhāṣya.
Moreover it is not consistent on the part of Naciketas who is described as one who has turned away from everything other than Brahman— 'Naciketas would not choose anything but that'" (K.U. I. i 29)—to ask for this 'svarga' that is transitory. Further it is firmly established by the Mīmāṃsakas in the Sūtra "Mukhyam va pūrvacodana lokavat; on the other hand, the first, by reason of the first command as in ordinary life" (PMS XII ii. 25) that what is mentioned first is strong only where there is mutual contradiction between things that are equal in number, since the enjoiment (prayogavacana or prayoga-vidhi) does not permit non-performance of greater number of subsidiaries when it is possible to abandon only a smaller number of subsidiaries. Where therefore things that are mentioned at the end are of greater number the principle that is taught in the Sūtra "Bhūyasam syāt svadharmatvam" alone is to be accepted. And it is said in the Vedānta Sūtra (I. i. 34) regarding the characteristics of the Soul, (jīva linga), mentioned in the text, that it is to be renounced on account of there being many more qualities pertaining to the Supreme Self which are mentioned in the text (of the Pratardana Vidyā) at the end. "He verily makes one do the right act"; "This is the Over-Lord of the world"; "This is the protector of the world"; "The bliss, the Unaging, the Immortal". Enough now of this lengthy exposition.

I. i. 20.

yeyam prete vicikitsā manusye
'sṭityeke nūyam aslīti caike,
etad vidyām anuśīṣṭas tvayāham
varāṇāṃ esa varaś triyāh

The doubt which exists in respect of the man—some hold he is and others he is not—I wish to know this taught by you. This is the third of the boons.

COMMENTARY

Let me take up the subject. Naciketas says "Ye-
yam prete..." What follows is stated by Bhagavān Rāmānuja
touching this mantra in the adhikaraṇa beginning with "The eater because of the mention of the mobile and the immobile" (Śrī Bhāṣya I. ii. 9). He writes, "It is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self—which knowledge has the form of meditation on the highest Self—and by means thereof knowledge of the true nature of final Release which consists in obtaining the highest Brahman. The passage, therefore, is not merely concerned with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever, the same problem, in fact, with which another scriptural passage also is concerned, viz "when he has departed there is no more knowledge" (Brh. Up. II. 4. 12). The full purport of Nāciketas's question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature "of the state of Release." Philosophers, indeed, hold many widely differing opinions as to what constitutes Release. Some hold that the Self is constituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define Release as the passing away of Nescience (avidyā). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (kaivalya). Others, again, who acknowledge a highest Self free from all imperfection,

1. The entire passage is quoted from Śrī Bhāṣya I. ii. 12. It is here extracted from Thibaut's translation of the Śrī Bhāṣya (pp. 270 - 271)

2. Thibaut has wrongly translated the Brh. Up. quotation, for it should be translated visiṣṭādvaśītaically as "There is no more confusion of the individual soul with its body"
maintain that through connexion with limiting adjuncts that Self enters on the condition of an individual soul; Release then means the pure existence of the highest self, consequent on the passing away of the limiting adjunct. Those, however, who understand the Vedānta, teach as follows: There is a highest Brahman which is the sole cause of the entire universe, which is antagonistic to all evil, whose essential nature is infinite knowledge and blessedness, which comprises within itself numberless auspicious qualities of supreme excellence, which is different in nature from all other beings, and which constitutes the inner Self of all. Of this Brahman, the individual souls—whose nature is unlimited knowledge, and whose only attribute is the intuition of the supreme Self—are modes in so far, namely as they constitute its body. The true nature of these souls is, however, obscured by Nescience, i.e. the influence of the beginningless chain of works; and by Release then we have to understand that intuition of the highest Self, which is the natural state of the individual souls, and which follows on the destruction of Nescience. When Naciketas desires Yama graciously to teach him the true nature of Release and the means to attain it, Yama at first tests him by dwelling on the difficulty of comprehending Release, and by tempting him with various worldly enjoyments”.

It is also stated under the Sūtra “And of three only there is this mention and question” (Ś. B. I. iv. 6) thus: “As his third boon he, in the form of a question referring to final release, actually enquires about three things, viz. the nature of the end to be reached, i.e. Release; the nature of him who wishes to reach that end; and the nature of the means to reach it, i.e. of meditation assisted by certain works.”

And also in the Śrutaprabhāśiṣṭika, it is stated thus: “The question of the nature of liberation is expressly stated as contained in the question-passage “Yeyam...” (K. U. I. i. 20).

The question relating to meditation and others is implicit in it from the manner of the answer given. If liberation is the
attainment of a qualitiless state, the means to it would be the
cognition of the sentence-meaning (vākyārtha). If the
attainable is that possessing two characteristics (ubhayalingaka)
the means would be the meditation of it as such. Therefore
knowledge of the nature of liberation requires the knowledge
of what is related to it."

Therefore the mantra "Yeyam ārete..." has reference
only to the question pertaining to the nature of the freed but
not merely to the nature of the individual soul, who is the
agent and enjoyer required for the performance of actions,
which have results enjoyable in the other world, and (who is)
distinct from its body. Otherwise it must be noted that the
test of allureings, offers of provisions, manifold enjoyments and
the showing that the object of his (Naciketas's) quest is
extremely difficult to attain, will be foiled. Verily, what
Naciketas means here is as follows: Having heard from good
souls that the individual soul on departing from its last body,
becomes as one manifest with eight qualities of freedom from
sin, & etc., "I questioned (Yama) about the Fire leading to
liberation by the two questions beginning with 'There is no
fear at all in the world of Svarga'. But now owing to
contradictory statements of the disputants there arises the
doubt in respect of it. Some maintain there is that soul of
the form of one that is free from sin which is described in the
mantra "Svarga loke...". But there are others who assert
"He is not". Taught by you I would know this." This is
the interpretation with which the passage in the reply
"having heard of this nature of this Self and well studied it
the knower enjoys abandoning his body which is the result of
his actions, attaining this subtlest (anumātra), and attaining
his own nature with the eight characteristics of freedom
from sin and etc." (K.U. I. ii. 13), is in full accord. The
meaning therefore is the same as is given below.

But some say that it is seen "In the Vedānta Sūtra
(III. ii. 4): It (the nature of the individual soul) is hidden on
account of the Will of the Supreme. Bondage and its reverse
are truly due to It", that the concealment subordinately
mentioned in the past participle (*tirohi'ām*—hidden) in the *Sūtra* is seen to be subsequently referred to in the next *Sūtra* (III. ii. 5) “Or it is through conjunction with its body”, by the pronoun in the masculine gender. In the *Vāmana’s Sūtra* (*‘āvyālaṅkāra* V. i. 11) “Reference by a pronoun to what is hidden in *samāsa* (compound) (is permissible)”, the reference to that which is subordinately mentioned in words formed with *Kṛt* and *Taddhita* and other *vṛttis* is accepted. Therefore let there be reference by the word ’I am this’ in the passage “*Nāyam asti...*” (*K.U.* I. i. 20) to *prāyana*, liberation, subordinately indicated in the past participle ‘*pīda*’ in the mantra *Yeyam prete...*” etc. It cannot be said that the raising of such a doubt as to whether there is liberation or not in respect of one who is liberated is self-contradictory, even as the doubt as to whether there is or is not eating in the man who has eaten, because we can accept that there is liberation in general but we can reasonably raise a doubt in respect of the particular nature of liberation; and so the word ‘this’ can refer to that particular nature. Now if it be asked where is the word ‘*prāyana*’ seen as signifying liberation, as it signifies only departure from one’s body. In the *Śrūta-prakāśika*, the word *prāyana* is interpreted as signifying departure from the final (or last karmic) body, accepting the word as signifying departure from its body (in general). (We reply) Be it so. However let the doubt be only in respect of the departure from one’s final body, since the word ‘this’ could refer to it. If further it be said that it having been well determined already there can be no doubt about it. (We reply) True. But it would be reasonable to raise the doubt as to whether departure from its final body happens just before the manifestation of the nature of Brahman (in him) (or after).

I. i. 21.

*devair atrāpi vicikitsitam pūrā*  
naḥ suvijñeyam ānureṣa dharmah |  
anyen varam Naciketo vṛṇiṣva  
mā mōparotsir ati mā śrjainam ||
In respect of this, even by Gods doubts were entertained before. Verily this is not easily comprehensible. This truth (dharma) is subtle. O Naciketas, ask for a different boon. Press me not. Please press me not. Leave me please.

**COMMENTARY:**

Having been thus asked (to explain) the nature of the freed (mukta), Death (Mṛtyu), deeming that one is not capable of reaching it since the thing to be taught was very difficult (to understand) but is likely to fall down in the middle (of the stream), speaks thus "Devair atrāpi..."

*devair api*: Even by those Gods who know much
*atra asmin*: in respect of the soul that is freed,
*vicikitsitam*: doubts were entertained, namely,
*nahi*: the truth about the soul is not easily comprehensible.
*anuressa dharmanah*: (because it is) a very subtle truth (dharma). Dharma (truth) in general itself is difficult to comprehend. This is particularly very much so. This is the intention.

*anyam varam*: different boon. The meaning is clear.
*mā moharotsir*: mā mā means prohibition. Duplication signifies viṣṇa, emphasis. Do not press further.

*Enam ati srja*: This, leave me.

I. i. 22.

*devair atrāpi vicikitsitam kila*

tvañ ca mṛtyo yan na suvijñeyam āttha
vaktā cāsya tvādṛganyo na labhyo
nānyo varas tulya etasya kaścit.

Did not even the Gods entertain doubts about this, as Thou sayest? (Death, that which thou sayest is not easily comprehensible, none else like Thee to teach could be got. No other boon whatever is equal to this.
Spoken to thus Naciketas says:

devair atrāpi : the meaning is clear.

tvān ca : even you O Death who have spoken of the nature of the soul as not easily comprehensible

tvādrk : Like you, such as you. The rest is clear.

I. i. 23.

śatāyuṣaḥ putrapatrān vṛṇiṣva
bahiṅ paśūn hasthiranyam aśvān |
bhūmer mahadāyatanam vṛṇiṣva
svayān ca jiva śarado yāvad icchasi || 23 ||

Choose sons and grandsons that live a hundred years; a great number of cattle, elephants, gold, and horses. Choose big empire on the earth. You yourself live as many years as you wish.

COMMENTARY:

Thus spoken to by Naciketas, Death (Mṛtyu), having made it certain that he (Naciketas) will not be leaving it in the middle on account of the subject being difficult and thinking that in spite of his having (the power or) ability to understand, the truth of the freed soul such as this is not fit to be imparted to one whose mind is bent on worldly pleasures, spoke seductively so that the desire to be liberated (on the part of Naciketas) may get confirmed and steady.

śatāyuṣaḥ : the meaning is clear
bhūmeḥ : of the earth
āyatanam : wide area or kingdom
vṛṇiṣva : choose.

or bhūmeḥ : on the earth
mahad āyatanam : abode with beautiful halls and stairs
vṛṇiṣva : choose.

svayam ca... : for yourself: as many years as you wish to live is the meaning.
I. i. 24.

etattulyam yadi manyase varam
vṛṇisva vittam cirajivikān ca
mahābhūmāu Naciketas tvam edhi
kāmānām tvā kāmabhājan karomi || 24 ||

If you think of any boon on a par with this, choose wealth and long life. O Naciketas! Be you on the wide earth. I shall make you the object of desire of all desirable ones.

COMMENTARY:

etattulyam: If you think even of any other boon similar to the one mentioned, ask for that also. Enormous gold, precious stones and the like and long life; this is the meaning.

edhi: Become; ‘a king’ has to be supplied. (This is the form of) Second Person singular of the Imperative (loṭ) of the root as: to be.

kāmānām: Objects that are desired, that is, divine maids etc.

kāmabhājam: kāma means desire; kāmabhāk means one who comes into contact with desire as its object. The meaning is “I shall make you one who will be the object of desire on the part of those such as divine maids who are themselves objects of desire.”

I. i. 25:

ye ye kāmā durlabhā martyaloke
sarvān kāmāṁschandataḥ prārthayaśvā
imā rāmāḥ sarathāḥ saturyā
na hidrśa lambhanyā manusyaśaiḥ
ābhir matprattābhiḥ paricārayaya

Naciketo maraṇam mānu prākṣiḥ || 25 ||

Whatever desirable things there are rare in the mortal world, ask for all those desirable things freely; these maids with chariots and with musical instruments. Verily, things like these could hardly be
attained by men. With these given by me get your-
self served. O Naciketas! do not put any question
regarding after-death.

Commentary:

 Chandatah: As you please is the meaning.
 Imā rāmāh: Damseis with chariots and musical instru-
ments given by me are difficult to get by men. This is the
meaning.

Abhiḥ: with these servant-women gifted by me get service
done, such as shampooing the feet, etc.

Maranam anu: After-death. In other words, the nature of
the freed soul. It may be seen that there is no harm if the
word 'death' though signifying departure from one's body in
general, signifies the particular one (departure) according to the
context.

I. i. 26.

śvobhāvā martyasya yad Amkaitat
sarvendriyānām jaryantī tejah ||
api sarvam jivitam ālpaṃ eva
tavāva vāhās tavā nyāyaśīte || 26 ||

O Death! (all those enjoyable things) of man will
be non-existent tomorrow. These will wear out
whatever power the sense-organs have. All life is
but brief. Let the conveyances, dance and music be
only for Thee.

Commentary:

Though thus allured Naciketas with unswerving heart
speaks:

śvobhā vā: O Death! expatiated by thee these enjoyable
things of men are such that they will become non-existent
tomorrow. They will not last for two days. This is the
meaning. Whatever power all the sense organs have, they
will destroy. The enjoyment of celestial maids etc. will bring
about weakness of all the senses. This is what is meant here,
api sarvam: even the life of Brahman is very brief, not to speak of the (tenure of) life of those like ourselves. The intention is that even the longest life is not fit to be courted.

vāhān: chariots etc.

Let be; this is to be supplied.

I. i. 27.

na vittena tarpaṇīyo manusyo
lapsyāmahe vittam adrāksma cet tvā
jivisyāmo yāvad iśisyasi tvam
varas tu me varaṇiyah sa eva || 27 ||

Man is not to be satisfied with wealth. We shall have wealth if we saw Thee. We shall live so long as Thou art lord. But the boon to be chosen by me is that alone.

COMMENTARY:

na vittena: Truly no satisfaction is seen in any on account of wealth amassed since there is the axiom “Never has desire been quenched through enjoying the desired objects”. This is meant. Besides,

lapsyāmahe vittam: If we have seen you we shall get wealth. What is meant is if there is seeing of you what difficulty is there in getting wealth? Then, if it be said that long life may be sought, he (Naciketas) replies,

jivisyāmo...During which time you sit (preside) as the Lord on the seat of Yama. (The Parasnipadi) iśisyasi is according to Vedic exception (vyatyaya). All that period our life will last. Verily there is nobody who transgressing your command will bring about termination of our life. What is meant is that life will be the same whether a boon is got or not (to this effect). Therefore the boon mentioned already in the mantra ‘yeyam prete...’ is the only one to be sought.

I. i. 28.

ajīryatām amṛtānām upeṣya
jīryan martyah kva tadāsthah pra jānan
abhidhyāyan varṇaratipramodān
anatidirghe jīvita ko rametā || 28 ||
Having become aware (of the nature) of those that never age and are immortal, how can a man that ages have consciously any desire for that (which is transient enjoyment)? Who realising the splendour and ecstacies (of the immortal) will have delight in life that is none too long?

**Commentary:**

*aṣṭāyām*: knowing the nature of the freed who have neither old age nor death

*pājāna*: discriminating

*jīrṇaṁ mārtiḥ*: afflicted with old age and death; this being

*tadāsthaḥ*: Desirous of the objects such as divine damsels, which get afflicted with old age and death and others

*kva*: How can be? is the meaning

*abhidyāyaṁ varṇa*....: The splendours of the form of those of the solar orb

*ratipramodān*: Different sorts of ecstacies caused by the enjoyment of Brahman; all these

*abhidyāyaṁ*: intelligently understanding

*anatidārghe*: atyaṅga: too brief

*aṅghike jivite*: with (or in) this worldly life (which is too brief) who can be pleased? is the meaning.

I. i. 29:

\[\text{yasminnidadam vicikitsanti Mrtyo} \]
\[\text{yat sāṁparāye mahati brūhi nas tat } \]
\[\text{yo'yo'yaṁ varo guḍham anupraviśto} \]
\[\text{nānyam tasmān Nāciketā vṛṇite } \]

O Death! Tell me that regarding which (they) have doubts thus and which exists in the great After-death. Nāciketas will not elect anything other than the boon which concer us the most esoteric.
COMMENTARY:

yasmin: About which: concerning which the great and other-worldly nature of the freed souls, (they) have doubts that alone teach me

yo'yam: Other than the boon which relates to the esoteric truth of the truth, Naciketas did not elect (to have) (na vrñite). This is the word of the scripture (as it is neither the word of Yama nor of Naciketas).

This concludes the First Valli of the First Adhyāya
of the Kathopaniṣad

II VALLI.
I. i. 1.

anyacchreyo'nyad utaiou preyas
te ubhe nānārthe puruṣam sinitah |
tayah sreyā ādānasya sādhu bhavati
hiyate'rthād ya u preyo vrñite. ||

(What is) good is different and verily (what is) pleasant is different; these two with different ends bind man. He who takes up the good among them does the right. But he who elects the pleasant verily falls away from the supreme end.

COMMENTARY:

Having thus tested the disciple (Naciketas) and ascertained his firmness in the desire for liberation, Yama, deeming him fit for instruction, praises the desire for liberation:

anyat sreyah: The way of liberation that is praiseworthy is different, the way of enjoyment that is pleasant is quite different

1. Sri Krishna Prem translates 'Śreyas' as 'better.'
II. 2. \textbf{KATHOPANISAD} 41

tē. The Good and the Pleasant
nānārthe: having ends distinct from each other
purusām: the man
sinitaḥ: bind. Make the man subject (vaṣyatām) to themselves

tayōḥ: Among these two
kreyāḥ: the good, liberation
ādādānasya: to him who strives after
sādhu bhavati: well-being happens.
yu upreyo vrñite: But he who chooses the pleasant
u: eva: alone, indicates emphasis (avadhāraṇa)
arthāt hiyate: falls down from the supreme end (purus-ārthāt).

I. ii. 2.

kreyāṣ ca preyāṣ ca manusyaṁ etāḥ
tau samparītya vivinakti dhiraḥ ||
śreyo hi dhīro 'bhi preyaso vrñite
preyo mando yogakṣemād vrñite || 2 ||

The good and the pleasant approach man. These the courageous (brave)\textsuperscript{1} one contemplating discriminates. Verily the brave prefers the good to the pleasant. The dull-witted chooses the pleasant for the sake of worldly welfare.

\textbf{Commentary:}

kreyāṣ ca preyāṣ ca: the good and the pleasant
manusyaṁ etāḥ: approach the man
tau: these two things, the good and the pleasant
samparītya: discriminating, critically considering
vivinākṣṭi: divides (separates), as the swan (separates) milk and water
dhiraḥ: Brave,—one that is pleased with his intellect, one who is intelligent

\textsuperscript{1} It can also be the "wiseman" as the commentary indicates that aspect also.
préyasah abhi : preferable to the pleasant
breyah hi : the good alone
vrñite : chooses.
mandaḥ : one of dull-wit
yogakṣemāt : for the sake of worldly welfare (literally: earning welfare). Yoga means the increase of the body and kṣema, its protection.)
préyah : the pleasant
vrñite : chooses.

I. ii. 3.

sa tvam priyān priyarūpāṁśca kāmān
abhiridhyāyan Naciketo'yaśrākṣih
naitām srñkām vittamayim avāpto
yasyām mṛjanti bahavo manusyāḥ : 3

You O Naciketas! who are such a one deeply considering, left the delightful enjoyments of delightful forms. You did not accept this path of riches in which many men are lost.

COMMENTARY:

sa tvam : You of such nature
priyān : pleasant in themselves and (delightful) in respect of their form
kāmān ; the desirable, women and others is the meaning
abhiridhyāyan : understanding as having the faults of being followed by pain and mixed with pain,
atyasrākṣih : left, is the meaning
etam ; this
vittamayim : of riches
srñkām : low path trodden by foolish men
na avāptaḥ : have not taken up
yasyām etc. : in which many men are lost : the meaning is clear.

1. cf. Ananda K. Coomaraswami: Notes on Kathopanisad, New Indian Antiquary Vol. I, p. 85 holds yoga and kṣema are "two very different habits."
"It is between Yoga and Kṣema that the sluggard makes his choice." cf. T. S. V. 2. 12: yoγe 'ynāsām Prajāṇāṁ manah—Therefore it means Yogāc ca Kṣemāc ca. But see Gita's usage "Yogakṣema"
I. ii. 4.

dūram ete viparite viṣūci
avidyā yā ca vidyeti jñātā
vidyābhīṣpinam Naciketasam manye
na tvā kāmā bahavo lolupanta. II 4

These two are far apart and mutually contradictory: that which is known as ignorance and that which is knowledge. I think (you), O Naciketas, as one that seeks knowledge. Many enjoyments did not allure you.

COMMENTARY:

Avidyā: That which is known as non-knowledge having the form of actions leading to enjoyment.

yā ca vidyeti jñātā: and that which is known as knowledge having the form of the awareness of truth.

ete: Two.

dūram: altogether.

viṣūci: (are) having opposite directions. viparite: contradictory to each other.

vidyābhīṣpinam: Him that seeks knowledge. In case the reading is vidyābhīṣitam (the meaning is) one by whom knowledge is desired. The Past participle becomes the second member of the compound word, since it is included in Ahītāgni gaṇa (Pāṇini, II, ii. 37), or else it is a case of Vedic exception (vyāyāya).

kāmāḥ: enjoyments.

bahavaḥ: though many.

tvā: you.

na lolupanta: Did not detract from the path of the Good (śreyāḥ). You are not subject to temptation: this is the meaning. lolupanta: is an Imperfect from the root lup with the suffix yan according to Pāṇini (III. i. 23). But the omission of ya is a case of Vedic exception. Or else this is the Vedic form of Atmanepadi derived from the root with the
suffix *yaḥ* omitted; also the absence of *at* (is to be explained in the same way).

I. ii 5.

\begin{verbatim}
avidyāyāṁ antare vartamānāḥ
   svayam dhīrāḥ pāṇḍitammanyamānāḥ,
dandramyamānāḥ pāriyanti mūḍhā
derhenaiva niyamānā yat thāndhāḥ. || 5 ||
\end{verbatim}

Being amidst ignorance, considering themselves as intelligent and learned, fools wander afflicted (with pains, such as old age, illness etc.) even as the blind led by the blind.

**COMMENTARY:**

Of the two paths referred to (in the previous mantra) "Avidyā yā ca vidyeti......" he (Death) denounces the path of desireful actions:

avidyāyām: Non-knowledge of the form of desireful actions

antare: in the midst of
vartamānāḥ: existing as in the dense darkness
svayam (eva): by themselves
dhīrāḥ pāṇḍitammanyamānāḥ: considering themselves as intelligent and proficient (learned) in the scriptures
dandramyamānāḥ: suffering from pains caused by old age diseases and others
mūḍhāḥ: fools
pāriyanti: wander. The rest is clear. But some give the meaning taking the reading "dandrayamānāḥ" (instead of "dandramyamānāḥ") as "those whose minds are melted by the fire of lust for objects."

I. ii. 6.

\begin{verbatim}
na sāṃparāyāḥ pratibhāti bālam
   pramādyantam vittamohena mūḍham |
ayam loko nāsti pāra iti māni
   punah punar vasam āpadyate me || 6 ||
\end{verbatim}
The seeking for the other world never happens to the immature, the inattentive and the deluded by desire for wealth. One who thinks that this world is and no other, again and again comes under my subjection.

**Commentary:**

śāmparāyāḥ: seeking the means to the other world
bālam: to one who is incapable of discrimination
pramādyantam: with inattentive mind
vittamohena mūḍham: one whose mental activities are subject to desire for objects
na pratibhāti: does not occur

ayam eva loko 'sti: there is this world alone; no other world exists. One who thinks thus becomes subject to extreme torture done by me. This is the meaning. That there is neither this world nor the other world is the meaning given under the *Vedānta Sūtra* III 1.13. "In respect of others, there are ascent and descent after experiencing at the command of Death (samyamanam) because it is seen (in the scripture) that they go there" by Vyāsārya¹ who adopts the reading "ayam loko nāsti para uto māṇi." In that case ‘to him’ (tasya) is to be supplied. So also the particle ‘and’ (ca).

māṇi: means the arrogaut (durmāṇi). The explanation for the statement that this world does not exist for him, is to be gleaned from the fact of his excommunication from society by the orthodox (śiṣṭa). The word durmāṇi goes with the passage punah punar vaśam āpadyate me—again and again comes under my subjection.²

1. This reading is not found in the text of *Śrutasprakāśikā*. Referring to the passage quoted in the Sri. B “ayam loko nāsti para iti māṇi,” the author of the Sruta P. gives the intended meaning in these words “atra amutra ca sukham nāsti ityarthah.”

2. Raṅgarāmānuja thinks that to have this meaning the text must read ayam loko nāsti para uto māṇi. So he says that the author of the *Srutasprakāśikā* followed this reading. It must be noted here that in all the editions of the *Sribhāṣya* and the Sr. P. the reading of the mantra text is ayam loko nāsti na para iti māṇi. The negative particle na before para is undoubtedly a scribal error.
I. ii. 7.

śravanāyāpi bahubhīr yo na labhyah
śṛṇvanto'pi bahavo yan na vidyuh
āścaryo vaktā kuśalo'sya labdhā-
-ścaryo jñātā kuśalānuśīśṭāh. ॥ 7 ॥

Who is not attainable by men even for hearing, whom many though hearing about cannot know, of whom rare is an able expounder and rare is one that attains Him, and rare is one that knows Him, guided by well-trained (men).

COMMENTARY:

yaḥ: the well-known supreme Self
bahubhiḥ: by many men
śravanāyāpi: for even being heard
na labhyah: could not be attained; this is the meaning.
The intention is that even the gain in hearing of about Him is itself the fruit of great and good deeds
śṛṇvanto'pi: Though hearing etc. The intention is, surely it is not easy for all those that hear to attain clear knowledge of Him.
āścaryo vaktā: an able expounder and an able attainer of Him are rare. This is the meaning.
āścaryo jñātā: A knower of Him) also taught by a proficient teacher (Guru) is rare since it is stated (in the Gitā VII. 3) “Among thousands of men a certain one strives after realization: among those that have made attempts and realized, a certain one knows Me as I am.” This is the intention.

I. ii. 8.

na nareṇāvarena prokta esa
suvijñeyo bahudhā cintyamānah
ananyāprokte gatir atra nāsty-
anīyān hyatarkyam aṣṭupramānāt ॥ 8 ॥

This (supreme self) is not knowable easily when taught by a man of inferior order (since it is) con-
sidered in different ways¹ (by disputants). There is no access to it when it is not taught by another, since it is more subtle than any thing of the subtle measure and is beyond reason.

Commentary:

avareṇā: by any of not superior order; by an ordinary person, by one the result of whose study of Vedānta is only scholarship

nareṇa: by one who deems his body to be himself
esaḥ: the (Supreme) ātman (self)
suvijñeyo na: is not easily knowable

What is the reason?

bahudhā cintyamānaḥ: considered in different ways;

vādibhiḥ: by disputants, is to be supplied

ananyaprokte: ananyena: by one who is not other than (who is one with) the soul that is taught, that is, whose sole subject of knowledge is the Supreme alone (ekānta)—who has the perception of his soul as Brahman.

prokte: when the soul is taught

gatiḥ: what understanding there will be that understanding will not be there when it is taught by a person of inferior understanding. This is the meaning. Or else,

atra: here in the cycle of samsāra

gatiḥ: wheeling about nāsti: there is not; this is the meaning. Or else

ananyaprokte: when it is not taught by another but known by oneself. atra gatir nāsti: there is no understanding.

When the reading is ananyaprokte: taught by another, the meaning is that when it is taught by an inferior person there is no understanding of the (nature of the) Self. If it be said that by whomsoever it is taught it is possible (to know) for one well-versed in reasoning (ūhāpohaśālinah), the answer is, anīyan etc., because the soul is more subtle than the subtle, therefore its nature is beyond reasoning.

¹: Sūtbhāṣya L.II.9.
I. ii. 9.

naiṣā tarkena matir āpaneyā
dhītanyenaiva sujñānāya preṣṭha|
yām tvam āpaḥ satyadhṛtir bataśi
tvādṛṣṭ na bhūyān Nāciketāḥ preṣṭā

This knowledge cannot be obtained through reasoning. Only when it is taught by another, O my dearest! it is capable of being well known. The same knowledge you have attained to! You are one of firm resolution. O Naciketas! I pray that enquirers of us may be like you.

COMMENTARY:

The same is said again.

*eṣā matiḥ*: This knowledge relating to the Self

tarkena prāpaniṣyā na*: Is not attainable through reasoning. Therefore it is not possible to know it by himself, even by one who is well-versed in reasoning; this is the meaning.

*preṣṭha*: Dearest. Only the knowledge imparted by a Guru different from one's own self brings about that knowledge that leads to liberation. What is that knowledge? This is said in the words *yām tvam āpaḥ*. What knowledge you have got; that is you have decided as one that is to be acquired. This is the meaning.

*satyadhṛtīḥ asi*: You are one whose resolution is firm

*bata*: indicates sympathy.

tvādṛṣṭ: Let there be disciples like you.

I. ii. 10.

jānāmy aham bavadhir ity anityam
na hy adhruvaṁ ṛṣāpyate hi adhruvaṁ tat |
tato mayā Nāciketāḥ cito'gnir
anityair dravaṁ ṛṣātvaṁ asmi nityam

I know wealth is transitory. Verily that eternal is not attained through things that are transitory. The
fire (altar) Nāciketa was constructed by me with transitory things. I have therefore attained the eternal.

COMMENTARY:

And again (Death) pleased says:

śevadhiḥ: treasure. The lordship such as that of Kubera and others, i.e., which are similar to (what I have shown), which are results of actions, are transitory. This I know.

dhruvam tat: the truth of the Self that is eternal

adhuvaiḥ: By actions that are means of (getting) transitory ends, or that are performed with transitory things. This is the meaning.

tataḥ: therefore

mayā: by me who know this

Nāciketaḥ agniḥ: The fire-altar Nāciketaḥ

anittyaiḥ dravyaiḥ: with transitory things

citaḥ: was constructed with a view to acquire knowledge leading to the attainment of Brahman

Therefore

nityam: the knowledge which leads to the imperishable goal

prāptavān asmi: I have attained; this is the meaning.

For this reason there is no contradiction with the fact that the attainment of Brahman is brought about by knowledge (jñāna) alone.

I. ii. 11.

kāmasyāṃptim jagataḥ pratiṣṭhām
kratār ānityam abhayasya pāram
stomam mahad urugayam pratiṣṭhām
dṛṣṭvā dhṛtyā dhiro Nāciketo'iṣyasṛkṣiḥ || 11 ||

Having perceived the attainment of desires by the world which is the result of action and the far shore of fearlessness, endless, full of great qualities, famous and eternal, O Nāciketas! you, the intelligent, rejected the desirables with firmness.
COMMENTARY:

Death describes Naciketas' fitness for hearing (for being taught), which was mentioned in the previous mantra I. ii. 9d).

kratoḥ : of karma, action (sacrifice)
pratiṣṭhām : the result
jagataḥ kāmasyāptim : the attainment by the world of its desires of the form of objects such as women, existing in all the worlds upto the abode of the fourfaced Brahman
dṛṣṭvā : having perceived (this)
Now he speaks of the nature of Liberation (mokṣa).
ānantyam = avināśitvam : nou-destructibility
abhayasya pāram = atyantarirbhayatvam : absolute freedom from fear

stomam mahat : The group of great qualities such as freedom from sin, unfailing desires & etc.,
urugāyam = urukśirtim : Fame and stability

Perceiving all these also as belonging to liberation, you have rejected the worldly desirables due to your keen discrimination. This is the meaning. Or else all these (adjectives) may be construed as belonging to the Supreme Self. Seeing the attainment of all desires in the nature of the Supreme Self itself which is of the form of liberation (mokṣa) and that It is the support of all the worlds and that It is itself of the form of infinite results of sacrifice (you have rejected the worldly desirables).

I. ii. 12.

ṭam durdarśam gūḍham anupraviṣṭam
guhāhitam gahvareśtham ṣūrāṇam |
adhyātmayogādhigamena devam
matvā dhiro harṣābokau jahāti || 12 ||


2. Cf. Ananda K. Coomaraswami : stomā mahādyurugāyam—'The exceedingly praised far-going (stride or step) of Viṣṇu.'
The brave (soul) knowing, through the realisation attained by meditation upon the Self, the God difficult of being perceived, hidden, entering (and) residing in the cave (heart), indwelling, (and) beginningless, abandons both pleasure and sorrow.

**Commentary:**

(Death) answers the third question with the following two mantras:—

*durdārakaṁ*: incapable of being perceived as stated in "Who is not attainable by men even for hearing... (I. ii. 7a.)"

*gūḍham*: hidden by non-knowledge which is of the form of action that obscures

*anupraviśṭam*: that has entered into all beings

*guhāhitam*: residing in the cave of the heart

*pūrāṇam*: beginningless (ancient)

*adhyātmayogādhiṣṭamena*: by means of *adhyātmayoga*, that is, concentration of the mind, having withdrawn it from objects, on one's self which is to be described (hereafter) in passages "An intelligent person should put his speech into his mind" (I. iii. 13) and "When these five sense-organs along with the mind are still" (I. iii. 10) By means of that means, by means of the knowledge of the individual self.

*devam*: the Supreme Self. *matvā*: knowing; this is the intention. What is meant is that that knowledge of the individual soul is the means to the knowledge of the Supreme Self.

*harsaśokau*: both pleasure and grief incident upon the attainment and non-attainment of the desires of objects of sense

I. ii. 13.

*etachchruvā samparigṛhyā martyah*

*pravṛtya dharmyam aṣuṇaṃ etam āḍhya|

*sa modate modaniyam hi labdhvā*

*vivṛtam sadma Naciketasam manye. | 13|

Having thus heard this, the man, pondering over, abandoning the body and others resulting from action, and attaining the subtle self, enjoys achieving the enjoyable.¹ I think the abode has been open to Naciketas.

**Commentary:**

**etat:** the truth of the Self  
**śrutāḥ** having heard  
**sāmparigrhyaḥ:** having pondered over. This is the meaning.

**dharmanam:** the result of action, body etc,  
**pravṛṣṭyaḥ:** having separated; abandoning is the meaning  
**etam:** this, one that is one's self  
**ānum:** subtle, beyond the reach of the eyes etc. on account of subtlety; the Supreme Self mentioned as "subtler and beyond reasoning" (I. ii. 8d).

**āpya:** having attained in a particular place  
**sah:** he, the knower  
**modaniyam:** enjoyable, viz. one's own nature with the eight qualities such as freedom from sin etc.  
**labdhvā:** having got  
**modate:** enjoys; becomes delighted, is the meaning.

Here (in this context) is to be remembered the meaning of the scriptural passage "The individual soul, departing from this (its) body and attaining the Supreme Light gets its own nature manifested. (Ch. U. VIII. 3. 4) There he moves about eating and playing and enjoying." (Ch. U. VIII. 12. 3).

Having thus replied to the question, Death praises Naciketas as one fit for liberation:

**vivṛtam sadmaḥ:** I think the abode of the form of Brahman is open, fit for entry of Naciketas,¹ is the meaning, since there is the scriptural passage: "This soul of his enters the Brahman abode" (Mu. U. III. 2. 4.)

¹ Ananda K. Coomaraswami: *ibid.* "I consider Naciketas an opened house" Prof. Rawson. "An open house I think is Naciketas". Prem: "For Naciketas, I think, the Dwelling is open."
If it be asked: In order to be in accord with (the passage) "Knowing and realising the soul born of Brahman" (I. i. 17c.), let the individual soul with the supreme Self as its Self be meant in the passage "adhyātmayogādhigamena matvā—realisation attained by meditation upon his Self" (I. ii. 12), and consequently, let the previous portion "Him that is unperceivable" (ibid) also refer to the individual soul. And further let the previous context "Who is not attainable by me even for hearing, whom many though hearing could not know..." (I. ii. 7) also refer to the nature of the purified individual soul. Thus it will follow that this will be in accordance with the Gītā passage:

"Some one sees this which is wonderful:
Some other speaks of this which is wonderful:
Yet some other hears of this which is wonderful:

And even after hearing nobody knows this." (B. G. II. 29) which applies to the purified soul alone.

(We reply) Not so. Though in the mantra Brahmajajñē... (I. i. 17c.) on account of this characteristic (śīna) of the individual soul of the form of having birth from Brahman which is mentioned at the beginning, we take the word 'deva' mentioned at the end as meaning one whose self is the Lord (God), there is no reason for taking the word 'deva' in the mantra "Tam durdārśam" (I. ii. 12) as meaning one whose soul is God, since there is no mention of such a characteristic of the individual soul here. Holding this very view, Śrī Rāmānuja has stated under the Sūtra "Guhām pravisthau—the two that have entered the Cave" (I. ii, 11). "The entry into the 'Cave' (of the heart) by the Supreme Self is seen (mentioned in the Scripture) "tam durdārśam ............." (K. U. I. ii. 12). In the same manner this mantra has been explained as referring to the Supreme Self by Vyāsārya. But the Supreme Self is indicated by the word gahvaresṭham as one whose body is the nature of the purified soul difficult to be known here mentioned as gahvarta. But the difference is as follows: In the mantra "Brahma, jasṁam..." (I. i. 17c.) the nature of the purified individual soul
with the Supreme Self as its soul is meant, whereas in the mantra "Tām dūrdarśām..." (I. ii. 12) the nature of the Supreme Self with the individual as its body is referred to. Thus there is no lack of identity in meaning.

I. ii. 14.

Now (Naciketas) asks, in order to get clear knowledge, for instruction regarding the Nature of that (Self) which has to be attained, mentioned as that which is distinct from the result of sacrificial works (dharma) in the passages: adhyātma yādīṣvī dhīro harṣāsokau jakāti (I. ii. 12cd.); etacchṛutvā samparighṛya mātyāh pravrhyā dharmyam anum etam āpya sa modate modaniyam hi labāhvā... (I. ii. 13abc); na hy adhruvaiḥ pṛāpyate hi dhruvam tat (I. ii. 10b.); and the nature of the means (to the attainment of that) indicated in the same places by the word 'mātvā' (pondering over) as distinct from dharma (sacrificial works) and the attainer indicated as 'courageous' (dhīraḥ) in the passage 'dhīro harṣāsokau jakāti' (I. ii. 12d.) (thus) :

anyatra dharmād anyatṛādharmād anyatṛāsmāt kṛtākṛtāt 
anyatra bhūtācca bhavyācca yat tat pāṣyasi tad vada. || 14 ||

Tell me that which verily thou seest that which is other than the right (dharmā) other than the non-right (adharma) other than this which is done and is not done and other than the past as well as the future.

COMMENTARY:

anyatra dharmād etc.

If it be asked: When it is said in the Śrī Bhāṣya (I. iv 6) that "(Naciketas) asked again (of Yama) for getting clear knowledge of the nature of the Godhead to be attained and mentioned as the object of meditation in (the passage) 'devam mātvā' " (I. ii. 12) and of the individual soul the attainer, mentioned as one who is to be known in (the passage) 'adhyātmayogādhigamena...(I. ii. 12), and of the meditation on Brahman mentioned in "mātvā dhīro harṣāsokau jakāti" (I. ii. 12), how could it be said in contradiction to it that, attainer is
indicated by the word ‘dhiraḥ’, we reply, not say this. That which is mentioned as that which is to be known (meditated upon) in the passage ‘matvā’ (I. ii. 12c) and which is signified by the word ātman (self), is only that of the purified nature taught in the Prajāpati-Vidyā which is the object of meditation and which is to be attained. Therefore it (passage) also is one which instructs that which is to be attained. Since it is in reality non-different from the attainer, the Bhāṣya words (aforesaid) “prāptuḥ pratyagatmanasca” are not in contradiction. Therefore the subsequent Bhāṣya passage “na jāyate mriyate vā vipāscit : to begin with (he) teaches the nature of the individual soul who is the attainer in the mantra “the intelligent is neither born nor dies” (I. ii. 18) too is not in contradiction (with this). Verily it cannot be that the nature of the purified (soul) mentioned as the intelligent (vipāscit) which is taught in the mantra “The knower is neither born nor dies” (K. U. I. ii. 18), is of the form of the attainer, since that which is taught in the passages “The learned call as the enjoyer the soul together with its body, senses, and mind” “But the man who has intelligence for charioteer and mind as bridle attains the final end of the path, that Supreme abode of Viṣṇu” (I. ii. 4 and 9) is one who is of the nature of the attainer. And so it is explained in the Śrī Bhāṣya under the Sūtra “Because again of the qualification” (I. ii. 12.)

For the same reason in the Guha (Cave) passage (I. iii. 1) which refers to the identity of the place of residence of both attainable and attainer, it is seen that reference is made (to the individual soul) as chāyā which means the non-intelligent, but not as vipāscit (intelligent). The meaning therefore is the same as said above. This mantra has been explained by Vyāsārya under the Sūtra (I. iv. 6) “Of the three”.

dharmāḥ : uḍāyaḥ : the means

dharmād anyatra : different from the well-known means is the meaning

1. Prajāpati Vidyā is in the last part of Chāndogya Upan. VIII. describing the instruction of Prajāpati to Indra and Virocana.
adharmaḥ: other than dharma, means that which is to be attained

adharmaḥ anyatra: the result which is different from the well-known results

asmāt: by this term is intended the practiser who is kept in mind. The same (person) is the attainer. He indeed it different from the well-known practiser-attainer (viz. he who performs yagūna and attains svarga etc.,) since he is detached from any other ends when practising (yoga), and since at the attainment of the Ultimats End he is of the nature that manifests eight qualities (such as freedom from sin etc.);

kṛtyakṛtyat: done and not done; qualifies means (dharma) and others. The meaning is “which is different from means and others which are done and not done and which is different from dharma and others, past and future.”

Having thus commented upon (this passage) in one way” (Vyāsārya) gives another explanation beginning with “Or else in consideration of the fact that in that case one ‘different from’ (in the 3rd line) becomes superfluous in as much as the three ‘different froms’ viz. (1) different from means done and not-done, and past and future; (2) different from results of the same kind and (3) different from this practiser of the same qualification, are sufficient. Now it will be stated: Or else “that which is different from dharma and adharma” is the question regarding the meditation (upāsanā), since the meditation is different from the means of the form of merit and demerit (puṇyatāpa). By the passage “That which is different from that which is done and not-done” and from the past and future, what is enquired is the attainable (end), that is not conditioned by time (kālaparicchitta). The question of the attainer also is implicit in it, since the conscious attainer also is eternal and included in the attainable. It will be said (in the Śrī Bhāṣya) that the nature of the attainer is also included in it. What is meant is that the words ‘which’ and ‘that’ refer to the triad (the means, attainer and attainable).

If it be said that even according to this view the acceptance of the statement as referring to the two propositions is strained,
because it appears that as the double usage of the word 'anyatra' appearing at the beginning is co-ordinate (sāmanādhi-karanya), even so the subsequent double usage of the same is co-ordinate. If there the particle 'and' (ca) was used twice and which is different from dharma and adharma and which is different from the three times (past, present and future), then, the natural co-ordination of the word 'different from' used four times subsequently could be ignored. Since therefore there is no reason for rejecting the co-ordination that appears to be in accordance with the method of expression (of this twice-used word anyatra at the beginning—prakrama riti anusāri), let the portion 'different from dharma and different from adharma' be one referring to Brahman, the attainable. If it be asked (by any objector of the objector) since the question of the particular means of attainment is to be included here, on account of there being a reply in respect of the means of attainment in the mantra "This self is attainable neither by thinking nor by meditation nor by good deal of hearing (I. ii. 23), the co-ordination of the word 'anyatra' used four times (sabdayugadvayasya) must be rejected, in spite of the absence of the particle 'and' (ca); (we reply) No. Because in the reply to only teaching in respect of a particular quality of the attainable, that is, the attainability only through such knowledge as has become of the form of 'Love' (priti-rūpāpanna), is seen in the passage "This self is not to be attained through thinking." (I. ii. 23), and a reply referring chiefly to the means is not seen. (Otherwise) since such a reply as "Nor one whose mind is not quiet could attain this through knowledge" (I. ii. 24). "But who is without knowledge, absent-minded and always impure does not attain that abode" (I. iii. 7) is seen, why should not the question 'anyatra dharma anyatra, refer to the opposite of the commonly known means.

If it be said that the saying that the means to the attainable is only the knowledge that has become of the nature of love, results in saying that the means must become of the nature of love, (we reply) so let it be. But this would not
lead to the acceptance that the question and the answer have reference chiefly to the means.

Nor can one accept either the question ‘Which is Devadatta’s house?’, or the answer to it ‘That is Devadatta’s house which has a garden full of many Campaka trees, and with conch, discus and lotus inscribed on the sides of the doorway’, as chiefly referring to the garden or the sides of the doorway.

Now therefore that part of the passage “anyatra dharmād anyatradharmād” must be (taken as) one referring only to Brahman, different from the result of dharma and adharma, with a view to make the four-times-used word ‘anyatra’, co-ordinate.

Siddhānta: We reply: It is not seen that the statement “Do inform me of him whom you see to be other than Devadatta” said after the statement that this (man) is not born of Devadatta but of Yajñadatta, is a question that refers through secondary significance to one other than Devadatta’s son just as it is a question referring to Yajñadatta who is other than Devadatta. Even so (it is) proper to say that the question dharmād anyatra etc. which follows the instruction that (it is) not the result of action, refers to the means of the form of knowledge, that is different from dharma but not that the question refers through secondary significance of dharma, to Brahman which is different from the result of dharma. So also it is determined by co-ordination in the passage ‘adharmād anyatra’ that it refers to the means only. But in respect of the following twice-used word ‘anyatra’ which signifies that which is different from that which is conditioned by the threefold time it is reasonable to accept that it refers to the attainable alone, rejecting co-ordination because it is impossible that it refers to a means that is not conditioned by the threefold time. When it is said that ‘Who (is) the black-tall red-short’ there, is co-ordination between black and tall because of lack of contradiction. Likewise there is co-ordination.

1. Lit, ‘Step’: Ananda K. Coomaraswami says that “A correlation of the three forms” with the “Three strides” of Vāśu is maintained throughout our text and must always be borne in mind.”
between red and short because of lack of mutual contradiction. But co-ordination is not seen between all the four (i.e., black, tall, red, short), in spite of the absence of the particle 'and' (ca). But the words form questions relating to two persons (one who is black and tall and the other who is red and short). Similarly here too since the particle 'and' (ca) is not used twice, no co-ordination is to be accepted. Or let there be co-ordination as you say. Even then, since according to the second interpretation of the question and reply the means also, like the attainer, is included in the question pertaining to the attainable, the question and reply pertaining to the means and attainer referred to in the Śūtra (I. iv. 6) "the reply and questions are in reference to three things alone" are appropriate and thus there is nothing wrong. Also therefore it is apparent that what is explained in the reply is only the attainable which is mentioned as 'pada' in the passage "That abode I shall teach you briefly" (I ii. 15d).

This long discourse is enough. Let us now proceed with the commentary.

I. ii. 15.

Thus asked (by Nāciketaś), Death with a view to teach it in detail beginning with "Neither is (one) born nor dies" now to intensify the attention of the hearer introduces the brief exposition revealing the greatness of the Attainable thus:

`sarve vedā yat pada āmananti
tapāṃsi sarvāni ca yad vādanti
yadīcchanto brahmačaryam caranti
tat te pada samgrahena bravimi || Oṁtyetat || 15 ||

Which abode all the Vedas speak of, which abode all the Āraṇyakas and Upaniṣads mention; desiring which (they) observe brahmačarya (celibacy), that abode I shall briefly teach. This is Oṁ.

COMMENTARY.

`sarve vedā...` The word 'pada' (abode) signifies the nature of the attainable as according to etymological derivation
‘padyate’ means ‘is attained’ (gamyate). “Which nature all the Vedas directly or indirectly (paramparayā) deal with, this is the meaning.

By this the following doubts or hypotheses are replied: Let this upaniṣad like the Prajāpati–Vidyā (Ch. U. VIII.) refer to the nature of the purified individual soul because (i) it is accepted by all that “Na jāyate mṛiyate vā vipāscit” and “Hantā cennanyate hantum” both the mantras (I- ii. 18 and 19) refer to the nature of the purified individual soul, (ii) because the (two) mantras (I, ii. 20) “anoraniyān mahato mahiyān...” well apply to the individual soul described in it as so subtle as to be capable of entering into all (things) and as omnipresent, by the Smṛti passages “Know that Unperishing by which all this is pervaded” (Gitā II. 17) and “Actionless, unnameable, merely pervading, Unequalled” (?), (iii) because in accordance with the Gitā passage “It is unknowable because subtle it is far and near” (XIII. 15), the passage here “Sitting wanders afar and lying goes all round” (K. U. I. ii. 21), is also compatible with it, (iv) because the mantra (I. ii. 25) “To whom the Brahman and Kṣatriya both become food...” is capable of referring to it in consonance with the (Upabrahmaṇa) explanatory passage “The devourer and begetter” (Gitā XIII. 16), (v) because the mantra (I. iii. 9) “He attains the end of the way that Supreme Abode of Viṣṇu” also can have reference to the nature of the purified soul as stated in the Smṛti passages “The second is the transcendent abode of Him whose name is Viṣṇu, meditated upon by Yogins”; “You alone are the Lord, the cause of creation, destruction and existence, and which is the most Supreme Abode (and) nothing else.” (vi) because according to the Smṛti (Gitā VIII. 21) “Unmanifest, Imperishable”, the mantra “That is the Ultimate Means, that is the Ultimate End” (K. U. I. iii. 11), also can refer to the purified soul, (vii) because according to the Smṛti (Gitā XIII. 27) “The Supreme Lord residing equally in all beings”, the Mantra “He Hidden in all beings” (I. iii. 12) can refer reasonably to the nature of the purified soul, (viii)
because according to the Gitā (XIII. 27), the mantra "The Lord of the past and future" (K. U. II. i. 5) signifies a meaning that can go with the nature of the purified soul since the individual soul alone is indicated as the subject-matter in the context in the mantra (II. i. 1) "The senses are extraverted..." through despising outward things, (ix) because even the negative statement 'There is nothing distinct in it here' can be reconciled with the same nature of the individual soul where there is a chance of making distinction, (x) because also the mantra "Just as the wind, the one has pervaded the world" (II. ii. 10) which recalls the Smṛti text "The differences of the wind which blows uniformly caused by (its passing through) the different holes of the flute is named ṣadja etc., the same is the case with the difference of the Supreme Self (when it enters the things"") can refer possibly to the nature of the purified soul; (xi) because there is nothing incongruous in the mantra "Who makes manifold the One seed". (Śv. U. V. 12) having reference to the purified soul since in the Gitā Bhāṣya under the passage It has its feet and hands everywhere" (Gitā XIII. 13) it has been explained (by Śrī Rāmānuja) that the purified soul that has attained Supreme Equality with Brahman (parama sāmya) is the agent of the actions done by hands and feet etc., everywhere, (xii) because the mantra "There the Sun does not shine" (K. U. II. ii 15) is compatible with the nature of the purified soul on the strength of passages of the Gitā "The Sun does not illuminate" (XV. 6), and "That light of lights is mentioned as being beyond darkness" (XIII. 17); (xiii) because the mantra at the end (K. U. II. iii. 17) "One should discriminate Him from one's own body ' naturally can refer to the purified soul, and (xiv) because while the whole of this Upaniṣad could like the Prajāpati-passages (Ch. U. VIII.) be taken as referring to the purified soul alone, it is quite unnecessary to take the trouble of explaining it as referring to two attainables, namely,

Viṣṇu Purāṇa: Veṇṇandhradhibhedena bhedaḥ ṣadjādi samjñataḥ
abhedavyāpino vaśīštathā' sau paramātmanoḥ.

Variant reading in Śūdra Diśka (Nirmaya Sagar ed. p. 125: tasya mahātmanoḥ; Anandaśrama ed. gives the reading Paramesvaroḥ)
the individual soul and the Supreme Self (these above doubts are replied). It may be seen that the statement "That abode I shall teach you briefly" is to the effect that what is dealt with in all the Vedas is going to be taught, and the nature of the purified soul cannot be that which is dealt with in the portions of the Vedas that deal with the nature of the Supreme Self, though the nature of the Supreme Self which is the Inner Ruler (antaryāmin) of the purified soul can be dealt with in the portions that deal with the nature of purified soul.

tapānsi: This is explained by Vyāsārya as meaning later portions of the Veda which are chiefly concerned with penances

yad iṣchantasya: desiring which

brahmacaryam: continence of the form of stay at the Teacher's residence, abstinence from sexual life, etc.

caranti: observe

sangrahena: briefly

It may be noted that since this mantra which is chiefly a statement in respect of the teaching of the attainable, means by implication a praise of Praṇava (Om), there is no incongruity when the Bhāṣya says 'after praising Praṇava', and (when) the Śrutapraṅkīna says "after praising as that which indicates the Brahman spoken of in the first three lines (of the mantra) beginning with 'All the Vedas'" is the meaning.

What is that (word) which indicates that briefly? The reply is Om ityāstā: Om that is. According to (the Gītā) "The mention of Brahman is traditionally spoken of as of three forms. Om Tat Sat'. Praṇava is the word that indicates Brahman. It may be noted that since the parts of Praṇava, akāra and mahāra indicate the Supreme Self and individual soul respectively, there is instruction also with regard to the means and the attainer.
I. ii. 16.

Now he (Yama) praises Prāṇava with the following two mantras:—

etadāhyavāksaram Brahma etadāhyavāksaram param
etadāvāksaram jñātvā yo yadicchati tasya tat || 16 ||

This very syllable indeed is Brahman; This very syllable is indeed supreme; whoever, knowing this syllable indeed, whatever wants gets it.

Commentary:

This very syllable is Brahman on account of its being the means of attainment of Brahman, since in accordance with the text "One should meditate on the Transcendent Person with this very name syllable Om" (Pr. U. V. 5), this is the object of meditation which leads to realisation of Brahman.

etadāvāksaram param: The best among those (words) fit to be muttered and fit to be meditated upon

etadāvāksaram jñātvā: He who practises this syllable through this practice whatever he desires (of the form) "Let this fruit be attained by me" he realises. This is the meaning.

I. ii. 17:

etadālambanam īresṭham etadālambanam param
etadālambanam jñātvā brahma-loke mahiye || 17 ||

This is the best support; this is the highest support; knowing this support, one is glorified in the Brahman-world.

Commentary:

This support means, of the form of OM is the best, better than meditation etc. is to be supplied.

For this reason Etadālambanam param: Meditation and others having this as their object are the best. This is the meaning. The meaning of the second half is clear.
I. ii. 18:

na jāyate mriyate vā vipācoa
nāyam kutascinna ādbhūva kācit
ajo nityaḥ sāsvaṭo'yaṃ purāṇo
na hanyate hanyamāne śāriye

The knower is neither born nor dies: he comes from out of nothing nor was he ever born. This birthless, endless, everlasting ancient is not destroyed when the body is destroyed.

COMMENTARY:

To begin with He (Death) teaches the nature of the individual soul with two mantras. In connection with this the following has been said by Vyāsārya; These two mantras deal with one subject matter. Since the second (mantra) is only an explanation of “is not destroyed when the body is destroyed”, the following mantra (verse, 19) also refers only to individual soul, because in respect of the Supreme Self the world has no idea of his being the killer or the killed. Surely the Supreme Self transcends perception. How could there be any idea or being killed etc., in respect of Him? The idea of egoism such as the killer and killed as expressed in statements “I kill this”, “This seeks to kill me” in embodied souls, is only with reference to the individual soul.

If it be asked; the negation relating to killing is quite reasonable in respect of the supreme Self as there is the negation in “It does not get old through its body getting old”, (We reply) True. The negation of change which was suggested by daharākāśa (subtle ether) dwelling in the body is reasonable. But here the common false notion is referred to and rejected. Surely there is no false notion on the part of any one of his being killed or the killer in respect of the Supreme Self. Therefore there is no place for either assertion or negation (of killer or killed). Also the mantra “Neither is one born nor dies” has the same meaning as that. Therefore
both the mantras refer to the individual soul. Now to the literal meaning:—

**vipāscit:** Being fit to be omniscient. This (being) who is even now free from birth and death. This is the meaning.

**Nāyam kutāscit:** having no cause (*utpādaka*)

**na babhūva kaścit:** even in old times having no birth in the forms of man etc.,

He gives the reason for the statement "Neither is born nor dies"

**ajaḥ:** having no birth. He then gives the reason for his non-death

**nitya:** having no end. He next gives the reason for his coming out of Nothing as *bāvata:* eternal. Then he gives the reason for his never having been born as *Purāṇa:* ancient. If it be asked: How could it (the individual soul) be deathless, since its death should necessarily follow on the destruction of its body, due to its dwelling in the body, He (Death) replies:

**na hanyate:** is not destroyed when his body is destroyed The meaning is clear.

I. ii. 19.

The same is explained further.

**hantā cenmanyate hantum hataścennanyate hatam ubhau tasya na vijānito nāyam hanti na hanyate.**

If the killer thinks that I shall kill him, and if the killed thinks that he is killed, both these do not know (the nature of the soul). (He) does not kill nor (is the other) killed.

**COMMENTARY:**

**hantā ost:** The meaning is if one taking the body for the soul thinks ‘I shall kill this’

**hataścennanyate hatam:** the meaning is if one whose body and limbs are cut off, deeming his body as soul, thinks within himself "I am mortally injured"
ubhayau taux na vijn~mitah: Both of them do not know. "The nature of the soul" is to be supplied.

na~yam hanti: He does not kill. 'The soul' is to be supplied.

na hanyate: Is not killed. 'The nature of the soul' is to be supplied.

It could not be said "How could there be any suggestion and negation of killing etc., in respect of the purified soul taught in the Vedanta, since it may be seen that he himself is the possessor of the body (ksetra), and they (suggestion and negation) could be on account of this very fact (of embodiedness)."

A discussion is carried on in the Vedanta Sutras (II. iii. 1.) touching these two mantras. The objector's view is that "inspite of the scriptural text "The wind, and other (antariksa)-these are immortal" (Brh U. II. 3. 3.), which teaches the (immortality of) wind and atmosphere, because there is the scriptural passage, "The ether comes from out of the soul (and) the wind from out of the ether" (Tait. Up. II. 1.) indicating the origination of them, their origination is accepted, and because it must be accepted that all things are modifications of Brhman so as to explain (the passage) "from the knowledge of the One the knowledge of all occurs" (taught in the scripture). So also, in spite of there being texts describing individual souls as eternal, as there are texts "He created the individual souls on earth with water" (Tai. U. II) "The Lord of creatures (Praj~pati) created the creatures," which teach that individual souls are created, one has to accept creation even in respect of the individual souls, with a view to explain "the arising of knowledge of all from the knowledge of One."

Against this (objection) it has been established in the Vedanta Sutra (II. iii. 10) "The soul is not created because of the Scripture (statement), and because of its endlessness, on account of scripture (statement)"), that the soul does not originate, since the texts "The knower is neither born nor dies" (K. U. I, ii. 18). "The knower and the ignorant are
birthless." (Śvet. Up. I. i.) negate origination. And therefore from the scriptures themselves its eternity is known. Nor should one doubt that therefore there will result contradiction to the passage (already quoted) from the texts which teach origination and make the assertion that 'all is known when that One is known'; because though its nature is eternal yet it undergoes changes of state of the form of contraction and expansion of knowledge. And thus the text teaching its origination and the statement regarding all knowledge can well be in accord with each other and because the text negating its origination can be reconciled (with it) it as referring to its not having origination of the form of its very nature (substance) undergoing any change.

The difference is this much. There is undoubtedly change of the form of getting into different states in respect of all the three (categories), conscient, inconscient and the Ruler—but then the inconscient have origination of the form of substantial modification, while there is no such origination for the conscients. Their origination, however, is of the form of changes such as expansion and contraction in their characteristic of consciousness. For the Ruler, however, though there is change of state as the Ruler of such (modified) conscents and inconscient, the above mentioned two-fold changes (that happen in respect of inconscient and conscents) do not happen. Therefore the Supreme Self is described as the Eternal in a different sense (than what applies to the individual soul) as mentioned in the passage "Eternal of the eternals" (K. U. II. ii, 13). The meaning of the Sūtra has been explained."

If it be as asked whether the origination of the individual soul negatived by the text "He is neither born nor dies" is taught in the Pāñcarātra (passage) "From Vāsudeva the individual soul called Saṅkarṣaṇa is born", (we reply) it cannot be in respect of the jiva ((individual soul).

Similarly origination of the mind, which is an organ, from the individual soul, that is the agent, which is taught in
the passage "From Śaṅkaraśaṇa is born the mind called Pradyumna", cannot happen, because the origination of an organ from the individual soul is contrary to the text which teaches that the mind originates from Brahman: "From this is born breath, mind and all organs" (Muṇḍa U. ii. 3). This is the objector's view which is brought forward by the two Vedānta Sūtras: "Because of the impossibility of origination" and "Nor the organ from the Agent" (II. ii. 39 and 40), and the Siddhānta view is given by the two Śūras "Or (it) being knowledge and destroyer (vijñānam ca tat ādi ca) it cannot be refuted" (II. ii. 41) and "Also because of refutation (of jiva-origination)" (II. ii. 42. "Or" means the setting aside of the Pūrvapakṣa view. Vijñāṇādi means in the Śūtra 'that which is knowledge and the Eater (destroyer).

If it be asked since the word ādi ca being a form according to Lingānuṣṭana sūtra "kyanto ghuḥ," is always masculine, how could this explanation be given? We reply this is not a ghuḥ, but a form derived from the root āda: to eat, with suffix meaning the necessary (ātavākṣa). Accordingly it can be seen that here is described (Brahman's) causality and its nature as destroyer of the world.

ādivijñānam: eater-intelligence means the Supreme Self.

The word 'jiva' mentioned in the passage "The individual soul called Śaṅkarāśaṇa is born" means the Supreme Soul who presides over it. When this is so there can be no refutation of the authority of the Śāstra (Pāncarātra).

The notion of birth as applied to God (Supreme Self) means the wearing of a body out of His own free will. Since in the same Pāncarātra the origination of the jiva is refuted (as in the passage) "He verily is beginningless and endless," there can be no statement contradictory to it. The passage "The individual soul called Śaṅkarāśaṇa is born" mentions only the wearing of the individual soul by Śaṅkarāśaṇa its

1. Kyanto ghuḥ the forms derived from Ghu: da or dha (to give or to bear or to nourish) adding with suffix ki (Pāṇini S., III, 3ii, 93) is masculine.
presiding deity, out of His Free Will, as the body. Consequently there is no lack of authoritativeness to Pāṇcarātra. This is the meaning of the two Śūtras.

If it be asked, like the Sāmkhya and Pāṣupata and other adhikaraṇas should not this adhikaraṇa also be taken as refuting the authority of the Pāṇcarātra, we reply that it is not compatible with facts. It is incredible that Bādarāyaṇa who has written the Mahābhārata for expounding the Vedas and who has established in it at many places the authority of the Pāṇcarātra, should refute the authority of the Pāṇcarātra in the Brahma Śūtras. (The statements in the Mahābhārata are) (i) "This has been extracted like ghee from curd from the extensive Epic Mahābhārata of a hundred thousand (verses) using His mind as a churning-rod." (ii) "Just as butter (is) extracted from curd, Brāhmaṇa from bipeds, the Āraṇyaka from the Vedas, and chyle from plants (this Śāstra had been extracted)" (iii) "This is the great Upaniṣad equal to the four Vedas with views similar to Sāmkhya and Yoga, and is called Pāṇcarātra", (iv) "This is beneficial, this is Brahman, this is good without a superior" (v) "Associated with Rā, Vajus and Śāman, as well as Atharvāṅgirasa, this very teaching will become the authority indeed." This alone is the instruction (vi) By Brāhmaṇas, Kṣatriyas, Vaisyas and Śūdras, wearing signis, is (Mādhava) to be adored, worshipped and served; who is sung by Samkarṣaṇa in accordance with Šāttvata injunction (Pāṇcatātra). (vii) From this, Svayambhuva Manu is going to promulgate the Dharmas.

If it be asked, (i) since similarly in the passages such as "This is the complete truth of the learned Sāmkhyas, which has been taught by chief ascetics such as Kapila and other accomplished souls, where O best of men there appear no false ideas, where there are very many excellences, with absolute absence of faults", the absence of all faults such as wrong notion is mentioned in the Mahābhārata with regard to the School of Kapila, and (ii) since it is declared
that Nārāyaṇa is the ultimate Object of Sāmkhya, Yoga Pāśupata and others in passages such as: "O Best among Kings, in all these sciences the Ultimate Object is the Lord Nārāyaṇa according to Scripture and Reasoning;" and (iii) since it is stated in (the passage) "The intelligent authors of the śāstras speak of Him alone" that the authors of these schools (śāstras) also deal with Nārāyaṇa; and (iv) since it is stated in (the passage) "The Sāmkhya Yoga, Pāṇcarātra, the Vedas. Pāśupata, these authorities on the Self should not be destroyed (with the help of reasons.)" that all these are authorities on the self, and (v) since according to the example of Pāṇcarātra, other schools also are said to be authorities as (in the passage) "all are authorities as this excellent śāstra is", in that pāda (V. S. II. ii.) the authority of such scriptures (āgama) such as Sāmkhya, and Pāśupata is not refuted; (we reply) the absence of illusion and deception and others and the having of Nārāyaṇa as the Ultimate Object on the part of the authors of (these) śāstras are common. Against those who however owing to insufficient study not knowing the heart of the propounders of these śāstras, and taking as true only their surface-features, come forward (with objections), the author of the Sūtras granting that the schools of Sāmkhya and others refer only to those surface-features made the refutation. But the Pāṇcarātra school even superficially appears to teach the Supreme Truth, the means and the goal, and since there appears nothing in contradiction with Vedas such as difference between material and efficient causes, it is wholly authoritative, and there is no room for doubting the contrary, in respect of any portion of it. This can be seen." This is what Vyāsārya has said (in the Śrutaprákāśika). Let us now proceed.

I. ii. 20.

Thus having clearly expounded the nature of the individual by the preceding two mantras, (now Death) teaches the nature of the Supreme Self who is the self of that (individual soul) (thus):
anor aniyän' mahato mahiyän
ātmasya jantor nihito guhāyām
 tam akratuḥ pāsyati vitaśoko

Dhātuḥ āprasādān mahimānām ātmanah. || 20 ||

Subtler than the subtle, vaster than the vast, the
Soul of this creature is put in the Cave (of the heart);
Him the greatness of the individual soul the action-
less sees, bereft of sorrow, through the grace of the
Sustainer.

COMMENTARY:

anoraṇiyan: More subtle than the conscient (soul) which
is subtle when compared to all the unconscient things
Subtler than that. That is, He is capable of 'entering into it,
mahato mahiyān: Greater than the ether etc., that is,
there is nothing not pervaded by it

asya jantoḥ: Of the individual soul spoken of by the
earlier two mantras (defining jiva) as 'Neither born nor dies'

ātmā: One that enters and controls—this is the meaning.

It is clear therefore that he who is dealt with in this
mantra “Subtler than the subtle” is different from the
nature of the individual soul, mentioned in the two previous mantras.
It should not be presumed that ‘asya jantoḥ’ “of this
creature” need not be construed with “self”, since it qualifies
‘guhā’ meaning the cave of the heart, which requires a
possessor (sambhāsa(i) sāpekṣene), because there is no harm in
construing the words ‘asya jantoḥ” along with something other
than the word ‘ātma’. though it is construed with that also,
according to the maxim of ‘crow’s eye’ (kākāśī-nyāya), for
in the passage “Cutting the branch at the bottom, he makes
the ṛpaśa (a small stick used in the sacrifice)” (P.M.S.
IV. ii. 8). The word mūlataḥ ‘at the bottom taken as going
with ‘makes an ṛpaśa’ while it is taken also as going with

1. cf. ChāU. VI. 6, 6; VI. 12. 2; Muṇḍ, U. II. 2. 2.
'cutting, cutting the branch at the bottom, one makes upāvesa from the bottom'. Besides even though the passage means that It (Brahman) resides in the heart-cave of the jiva (individual soul), there results the difference. Indeed there is no use in teaching that the jiva (the individual soul) is himself residing in his heart-cave.

If it be asked that the selfmentioned above as one that is placed in the jiva's cave may be the jiva himself, because 'asya jantoḥ' is to be accepted only as referring to its body which is made known by perception and other (sources of knowledge), due to the fact that individual soul who has been described as 'Neither born nor dies' cannot be spoken of as a creature (jantu)' which means the created. It cannot be held that the subsequent contexts "Who other than myself is fit to know that God who is free from both pleasure and sorrow" (I. ii. 21b) and "How He is, this who can know" (I. ii. 25b), which describe the difficulty of knowing, cannot be compatible with the individual soul who always is known as 'I' and as one who possesses agency and enjoyment etc... because, though he is known by all the world as one who possesses agency etc., he could be such as to be difficult to be known as one who is of the nature of Brahman that is to be attained by the Freed, (we reply) No. Because the word 'jantu being a synonym for sentient (cetana) according to the Lexicon (of Amara Simha)--'prāṇi tu cetano jaṇmi jantu-janya sarirāṇah'--can signify the individual soul, and the pronominal 'asya' can be taken to refer to the individual soul, spoken of in the previous context and so should not be taken to mean the body known through perception and other (sources of knowledge). And since as stated in the (passages) "This Self is in my inner heart, smaller than corn, barley or mustard or millet or their kernels, this self (is) in my inner heart greater than the earth, greater than the sky, greater than Heaven, greater than these worlds" (Ch. U. III. 14. 3), the extreme subtlety and vastness, are qualities of the Supreme Self, there can be no doubt that what is described in this mantra "Subtler than the subtle..." is the Supreme Self.
If it be asked since in the Śrt Bhāṣya under the Sūtra "Not the individual soul because of incompatibility" (I. i. 17), the state of being intelligent mentioned in the mantra "With Brahman the intelligent" (Tait. U) is said to be the unique characteristic of Brahman, the mantra the "intelligent is neither born nor dies" may be construed as referring to the Supreme Self. Whilst it is so, there is no resort to the difficulty in explaining the question and answer "Different from dharma" (I. ii. 14) as referring to two attainables, and the mantra "neither born nor dies" as referring to the nature of the attainable individual soul and the present context "subtler than the subtle" as dealing with the Supreme Self; we reply No. Because it is necessary, to reject the primary meaning (mukhyārtha) of the word 'Intelligent', as otherwise the negativation of 'killing' etc., would be irrelevant, therefore the mantras the "intelligent neither is born nor dies..." and "If the killer thinks to kill..." on the one hand and the mantra in this context namely 'subtler than the subtle...' on the other hand, cannot refer to the same topic.

The rest will be clarified later on.

tam: such a Supreme Self

akratuḥ: Actionless, remaining without performing any Kānyā action, action done for getting any result.

dhātuḥ: of the Supreme Self who supports

prasādāt: due to the Grace

ātmanah mahimānam: One that brings about greatness to the soul; that is the self who is the cause of manifesting the qualities such as omniscience etc., of the individual soul - that is the Supreme Self.

yatā paśyati: When one sees

vitaśoka: bereft of sorrow. Then one becomes bereft of sorrow.

In the Dyūbhāvādyadhikaraṇa (Śrī Bhāṣya I, iii. 1) introducing the portion of the mantra "When one sees the Lord
distinct and pleased" (Śvet. U. iv. 7), the Bhāṣyaṭhāra (Śrī Rāmaṇujā) makes the following comment: "When this (self) sees the Lord of all, as distinct from himself and pleased and also (sees) the Lord's greatness of the form of control over all existence, then he becomes bereft of sorrow". Following that the meaning here may also be "He who sees also the Supreme Self's greatness of the form of control over all existence, becomes bereft of sorrow."

Or else the construction may be: (he) becomes bereft of sorrow due to the Grace of the Supporter, since it may be seen there is the Smṛti—passage of. "Acyuta (He who falls not nor permits others falling) is pleased with him, when He is pleased there is banishment of sorrow."

When the reading (of the Upaniṣad text) is as follows: akratum paśyati dhātuḥ prasādāt mahīmānam iṣam: akratum means void of superiority and inferiority due to action dhātuḥ: of the Lord.

Death shows that the truth of the Supreme Self on account of Its being fully transcendent is difficult of being grasped by one who is lacking the Grace of the Lord which is described (in the previous mantra) as the Grace of the Supporter:

āśino dūram vrajatī kāyāno yāti sarvataḥ
kastam madāmadam devam madanyo jñātum arhati. || 21 ||

Sitting he goes afar, lying down he moves everywhere. Who except me can know Him the God free from pleasure and unpleasure.

**Commentary:**

āśino dūram...: Sitting...What is meant here is that functions such as sitting and going afar which ordinarily to be appear contradictory elsewhere, can be present in Him through the individual souls whose Self He is.¹

¹ cf. Isa. U. 4 and 5.
kas tam: Who. Him who remains between (i.e. free from) the pairs of opposite qualities such as pleasure and unpleasure, who can know except a person like me who is favoured with the Grace of the Supreme Self. This is the meaning.

I. ii. 22.

aśariram śarīresvāna vāsthesvāvāsthitam
mahāntam vibhum ātmānam matvā dhiro na ṣocati. 22

Contemplating upon the Self, bodiless but always established in transitory bodies, possessing vast powers, the brave (intelligent) one does not grieve.

COMMENTARY:

aśariram: Without a body brought about by actions,
anavasthesu: transitory
avāvasthitam: being eternally established

mahāntam vibhum: possessing vast powers. Meditating upon the Self (as described above) the intelligent (man) does not grieve.

I. ii. 23.

Death shows the means of attaining that (Supreme) Self:

nayamātmā pravacanena labhyo
namedhayā na bahunā srutena
yam evaiṣa vrṇute tena labhyas
tasyaiṣa ātmā vrṇute tanūṁ svām. 23

This Self is attainable neither by thinking nor by meditation nor by good deal of hearing. Whom He chooses by that very person is He attainable. To him this Self reveals His form.¹

COMMENTARY:

pravacanena...: Since here it is only reasonable to render the word pravacana as manana, thinking, and since there is no likelihood of pravacana which means teaching being considered as the cause (of attainment) and since this is explained

¹ Ch. U. VI. 12.2: Mund. U. 11 2.2.
by Vyāsārya (author of the Śrutaprakāśikā) in this manner alone, pravacana means thinking.

eṣaḥ : The Supreme Self

yam : which practiser

vṛṇute : chooses

tenā labhyāḥ : By the person sought by Him, is attainable

The state of being sought after by Him (the Lord), can only be in respect of a person who is His Beloved. To be His Beloved can happen only to one who loves Him (alone). Therefore the Love of God on the part of the practiser creates love of him on the part of God and thus it becomes the cause of the attainment of Him. This is the meaning.

tasya eṣaḥ : To him, to that practiser, the Supreme Self
tanum : svarūpam, His nature (form)

vivṛun te : reveals. The meaning is (He) gives Himself.
The same is the meaning when the reading is vṛṇute.

I. ii 24.

Now Death teaches certain functions (dharms) as subsidiaries to meditation that leads to the attainment of the Supreme Self:

nāvirato duścaritān nāśanto nāsamāhitāḥ
nāsāntamānaso vāpi prajñānenainam āpnyāt. 24

No one who has not abstained from bad deeds, attains This through knowledge, nor he who is not free (from desire, anger and others) nor one who is not self recollected, nor one who has not controlled his mind.

COMMENTARY:

duścaritāt avirataḥ : One who has not withdrawn from seducing other's wives and stealing other's properties

1. Tanum Svām : Svarūpam : cf. R.V. V. 724. Some writers like Ānand K. Coomaraswami and Dr. S. K. Maitra write “It hardly appears that any doctrine of “Grace” is necessarily involved.” But it appears to the writer here that it is inescapable.
II. 25. KATHOPANISAD

asāntaḥ: one whose passions of desire and anger have not subsided,
asamāhitāḥ: one whose mind is not attentive due to distractions by manifold activities
aṣṭantamānasah: one whose mind is not restrained
enaṁ: The Supreme Self
prajñāṇena; through knowledge
nāpnuvā̄t: will not attain. This is the meaning.

It is quite proper to enjoin abstention from evil deeds, and others as the subsidiaries of the meditation, though all these are puruṣārtha (i.e. there are already injunctions prescribing abstention from all these things, the transgression of which will result in sinfulness); just as there is prohibition (negative injunction) “One should not speak falsehood” which, though a puruṣārtha, is again prescribed in the context of the Darśapūrṇamāsa-sacrifices as a subsidiary to them.

Now therefore if one, transgressing this negative injunction, which is a puruṣārtha (that which when transgressed result in sinfulness to that person), wants to perform correctly the meditation on the Supreme Self, then to that one, the meditation will not bear fruit, since this subsidiary is not acted upon. This is the meaning.

I. ii. 25.

yasya brahma ca kṣatram ca ubhe bhāvata odanah
mṛtyur yasyopasecanam ka itthā vedā yatra saḥ. II 25 II

To Whom the brāhmaṇa and kṣatriya both become food, to Whom Death is curry-spice, this, (Person) who knows as to how He is?

COMMENTARY:

brahma ca kṣatramca: means the whole world of the form of moveables and immovables through secondary significance, the primary meaning being the two castes brāhmaṇa and kṣatriya.

yasya odano bhavati: means by whom it is destroyable
yasya mṛtyur upāsecanam: for whom Death is: helper in
eating of others while he (Death) himself is eaten

sakti: He, the Suprems Self, that destroys all the movables
and the immovables,

kāḥ...yatā: in which manner He is, that is how He is,
that manner who knows

ittham: (so as to be able to express it) it is this. This
is the meaning

If it be asked what is there to necessitate taking the words
'brahma' and 'kṣatriya' to mean the entire world consisting
of the moving and unmoving we shall explain:—

When it is said that brāhmaṇa and kṣatriya are food, it is
necessary that the word 'odana' (food) should through its
secondary significance mean enjoyableness or destructibility,
since the castes, brāhmaṇa and kṣatriya, cannot be literally
food to any body. There is not indeed any individual self or
Supreme Self who is the eater of only the brāhmaṇas and
kṣatriyas or destroyer of them alone.

If it be objected that this can be an injunction prescribing
the destruction of brāhmaṇas and kṣatriyas for the sake of
meditation, though He is the destroyer of all, just as in the
passage "He is Lord of all these worlds which are beyond
Heaven" Antarāditya vidyā" (Ch. Up. II.) only overlordship
in respect of a particular world is being taught for the sake of
meditation though the Supreme Self is the Lord of all the
worlds. Not so, because, like that, this is not a context of
meditation. Therefore it is proper that the mention of the
brāhmaṇa and kṣatriya should refer by secondary meaning
to the moving and the unmoving. This is said by the author
of the Vedānta Sūtras, "The eater, because of the mention
of moving and unmoving" (I. ii. 9).

If it be asked, even so, how is it that the word 'Food' is
taken to signify secondarily destructibility, (since) even the attribu-
tion of secondary significance to a word must be based upon
a particular quality and not on a general one? Indeed in the
sentence “This pupil is fire” by the word ‘fire’ the substance-ness is not denoted unlike the golden colour and other qualities (which are recalled to mind). For this reason in the Adhvaryu’s command (praisa) (P M.S. III. 6) “Let the Hot’s cup come forward, also the Brahman’s cup, the Udgāti’s cup, the Yajamāna’s cup”, where the word ‘udgātriṇām’, because of the plural, is to be taken as referring to many, it is so accepted (in the Pūrva Mīmāṁsā) through the secondary, significance as referring only the group (of four) of Udgāti priests, and not as referring to the common characteristic of ṛtviks who are sixteen. Similarly, here also, though1 Brahma and Kṣatra cannot be what are primarily signified by ‘food’, yet it is only reasonable to take them through secondary significance as things edible or enjoyable and not as destructible, which is a remote meaning, and which will make the sentence refer to the Supreme Self, the destroyer of the mobile and immobile creatures.

We reply,* even if the quality of destructibility is a general one (sādharaṇākārah), even then, it is only reasonable to accept it as being referred to through secondary significance, since it accords with the remainder of the passage “For whom Death is curry-spice”.

If it be asked, since the word ‘food’ precedes ‘curry-spice’, according to the primary significance of that word (odana), the particular characteristic of being enjoyable alone must be accepted as indicated by it through secondary significance and the latter term ‘curry-spice’ may be taken as meaning “that which does not obstruct”. Therefore “He who enjoys brāhmaṇas and kṣatriyas and to whom Death is no obstructor (in this enjoyment)” is that which is dealt with in this mantra. And the enjoiner can only be the individual soul; therefore let it be the subject-matter of this mantra.

1. All editions other than the Poona ed. omit the two lines at this point, without which the whole thing reads as a puzzle.

2. yadyaḍi is only found in the Poona ed. other editions have omitted it.

3. It should be asādharaṇa in the text but in all the editions it is found as sādharaṇa which is obviously a mistake. cf. earlier sentence.
The reply is: (If so) there will result the total rejection of the relation that is indicated between Death who is spoken of metaphorically as ‘curry-spice’ and brähmaṇa and kṣatriya, who are metaphorically spoken of as ‘food’, as between curd and rice. If it be said that (it means) ‘to Whom brähmaṇas and kṣatriyas are enjoyable and to Whom Death is no obstructor’ then indeed no relationship between Death on the one hand and the brähmaṇas and kṣatriyas on the other hand, could be discerned. Therefore though the word ‘curry-spice’ is relatively a subsequent term in relation to the word ‘food’ (in this passage), it must be taken to mean only the particular thing with helps eating other things whilst it is also eaten up (along with them) rejecting the general meaning (of being not an obstructor). Consequently, according to the word ‘curry-spice’, occurring later in the same sentence the word ‘food’ also should signify in a secondary sense destructibility alone. It is decided in the Attradhikaraṇa (I. ii. 2) that it is only correct to accept a sense that is indicated by another word occurring in the same sentence in preference to what is particularly indicated by the consideration of the word in question alone, because there is economy of intellectual activity (buddhilāghavam) and because it harmonizes the other parts of the passage (in question). Enough of this discussion that sprouts like teuder leaves on a branch (alam palla vitena).

*This concludes the Second Valli of the First Adhyāya of the Kathopanisad.*
Knowers of Brahman who have five-fires, and who have studied the three anuvākas (beginning with *ayam vā va yah pāvate*) speak of shade and sunshine, which drink Rta and which have entered the cave in the most supreme excellent place in the world of good deeds.

**COMMENTARY:**

If the Brahman is difficult of knowing as was stated in the last mantra (I. ii. 25. d.) "Who knows this as it is?", one cannot understand where and how He is and so we cannot meditate on Him. To Nāciketas who thought thus, (Death) shows by two mantras that since the meditator and the meditated upon have entered the same cave (of the heart) and so the Supreme Self can be easily meditated upon, we can therefore meditate on Him.

*rta* *pibantu*: *rta*: the inevitable result of action which is spoken of as truth (*sātya*), *pibantu*: enjoying

*sukṛtasya loke*: existing in this very world which is attainable through good deeds

*parame*: in the most supreme ether

*parīrdhe*: means the ultimate number; fit for it is *parāh-yam*. That means the excellent, existing in such a heart-ether (*hṛdayākṣā)*

*chāyātapa*: indicate through secondary significance the ignorant and the intelligent. The idea in mentioning the individual soul as ignorant is this. There may be a doubt

---

1. cf. RV. X. 177. 1-2:
that if the meditator and the meditated upon dwell in the same cave and they are (as indeed they are) attainer and attainable, the attainable cannot be said to be existing in the body which is metaphorically spoken of as a chariot helping attainment of That (attainable Brahman), as the thing that is approached with the help of the chariot cannot indeed be in the chariot itself. This doubt need not be. Though the attainable Supreme Self is there (within the body-chariot), since on account of being enshrined in the ignorance of the form of action, due to the will of the Supreme Self, as stated in the Vedānta Sūtra (III. ii. 4) "Hidden on account of the Will of the Transcendent", the attainment of the form of the experience of Him is lacking. Therefore there is no incongruity in saying that the individual soul and the Supreme Self, attainer and the attainable, dwell in the same cave, which is within the body, denoted by the metaphor 'chariot'.

pañcāgnayāḥ : Those whose mind is purified through service (worship) of the five fires

trināciketāḥ : This has been already explained.

brahmavido vadanti : Such knowers of Brahman speak of, is the meaning. Since merely those who have worshipped (served) the five fires and mastered the three Naciketa-anuvākas, have no ability to describe such a transcendent Self, these (pañcāgni and trināciketa) are qualifications going with the knowers of Brahman.

That this mantra refers to the two, the individual soul and transcendent Self, is said in the Vedānta Sūtra "Those two that have entered the cave are souls" (I. ii. 11). If it be asked '(i) since there cannot happen the state of being an enjoyer of action mentioned in this mantra, that is, drinking R̄ta, by the Supreme Self who is free from (any) enjoyment of results of actions, (ii) since existence in a world attainable through good deeds and delimitation by a cave, are impossible for the

1. A. K. Coomaraswami holds that these 'two' refers to Mitra and Varuṇa "Mitra is the day, Varuṇa the night" (P. B. XXV 19-10), apāra and Para Brahman, the immanent and Transcendent selves, God and Godhead.
transcendent Brahman which is omnipresent, (iii) since the
descriptions (in this mantra) as shade and sunshine (châyā
t and âtapat) that is non-luminous and luminous, are not consis-
tent if referred to the individual soul and the Supreme Self;
(iv) since if the reference is to the intellect (buddhi) and jiva
(the individual soul), all these (different views) will harmonize,
and (v) since indeed the use of the word pibantu with
reference to the organs of enjoyment of fruits of actions can
be explained by taking it as an agent through secondary
significance, it is only proper to hold that this mantra refers
to buddhi (intellect) and the jiva (individual soul):

We reply:—There is no room for the doubt raised by you
since in the sûtra (I. ii. 11) “Both entered the cave,” the
same question has been raised and answered in the following
manner: “When there is (dual) number mentioned and one of
them determined and the second requires determination it is
only reasonable to decide it as belonging to the same genus
(jâti) (as the former), since there is parsimony of thought,
when the genus already known is adopted and the particular
alone is to be determined. If, on the other hand, it is said to be
a thing of a different genus there is heaviness (gauravam) of
thought, due to requiring two ideas, one of the genus and the
other of the particular. Even in common usage in the state-
ments such as “The second to cow is to be sought”, it is
seen to be similar. Consequently the second to the individual
soul who is definitely known through its characteristic of
drinking Rta, is to be determined to be the Supreme Self
alone who belongs to the same genus as the individual soul,
being conscient.

Since (i) the Supreme Self being the causal agent can be
spoken of as one of the two who drink, since (ii) the inner
organ (buddhi) is neither an independent agent nor a causal
one, the word ‘pibantu’ (the two who drink) can in no way
include it; since (iii) it is possible that the omnipresent
Brahman does exist even in the world that is attained
through good deeds, since (iv) the entering into the Cave also
happened to (the Brahman) who in this very context is
mentioned as having entered into the Cave "Guhāhitam
gahvareštham" K. U. (I. ii. 12b), and since (v) the word
"chāyātapa" can indicate the a-little-knower and the All-
knower, this mantra refers only to the individual soul and the
Supreme Self.

Further the doubt that "because according to Paṅgi-
rahasya Brāhmaṇa (beginning with) the passage" 'Of these
two the one eats the sweet Pippa (Mund. U. III. i.) refers
to the sattva, the mantra Dvā' suparnā: the two birds
(Mund. U. III. 1) refers to the intellect and soul (and) because
in the adhikaraṇa containing the Sūtra (V. S. III. iii. 34)
"This much for the sake of meditation", this mantra is said
to bear the same meaning as the mantra "The two birds",
this mantra has also to refer to the intellect and soul, is
cleared by the author of the Vedānta Sūtras himself by the
Sūtra (I. ii 11) "The two that have entered the Cave are
souls". Besides the entering into the Cave on the part of the
individual souls, is stated to be due to the instrumentality or
conditioning by intellect. Its co-mention as entering the Cave
with the intellect which itself has entered into the Cave is not
valid. Though in respect of gold that has become heavier due
to its being taken along with its base (upasthambhaka),
the statement "gold is heavier" is reasonable, yet such
statements as "The gold and the base are heavier", are not
made. For this reason according to the opponent's view the
explanation given to this mantra in consonance with the
Sūtra (Guhām praviṣṭhau . ) (I. 2 11) is not reasonable For,
though according to the scriptural passage ' With the form of
jīva (soul) entering into" (Ch. U. VI. 3. 2', the Supreme Self
enters with the form of the soul (jīva), yet, it does not enter
(in His own nature), as Supreme Self. The mention of the
Supreme Self and individual soul as the two that have entered
the Cave cannot be correct. Indeed though one can say that
Brahman is a samsārin (i.e. one who is caught up in the chain
of births and deaths), meaning by that that the Brahman is
caught up in samsāra in his form as jīva, still one cannot say
that the two, individual soul and Brahman, undergo *samsāra*. With regard to the two views accepted in accordance with the scriptural statements (i) "(It) makes through its manifestation (*abhāsa*) the particular soul and the God" and itself becomes Māyā and avidyā (*Nyāsīnha pūrvatapāniya Up. 9) and (ii) "Conditioned by the effect is this jīva, conditioned by the cause is God", that either avidyā or the inner organ (*antahkarana*) is adjunct (*upādhi*) of the jīva, it is not correct (to hold) that avidyā and the *antahkarana* (inner organ) are the reflexion-containing reflexive adjuncts (*pratibimba-upādhiṅa*). Because it is not correct to hold that the individual soul is either the reflexion in avidyā or in the inner organ, since the consciousness (*caitya*) which is non-perceptual (*acaksu*-ā) cannot be reflected. And reflection means that which is grasped by one through the rays of light in the eyes deflected on account of obstruction by a transparent substance. Therefore only two views remain; that the jīva (individual soul) is that which is delimited by avidyā or by *antahkarana*.¹

Neither the scripture which describes the unconditioned Supreme Self as entering the Cave nor the *Antaryāmi Brāhmaṇa* is in accord with regard to these (two views) since (the soul) in the heart cave is (indeed) delimited by avidyā or *antahkarana* (inner organ). Enough of this discussion. To proceed with the Commentary.

I. iii. 2.

*yāḥ setur ijānānāṁ aksaram brahma yat param*  
*abhayaṁ titīrṣatāṁ pāram Nucikelam śakemahi*  

¹ A. K. Coomaraswami writes: *Sukṛtasya loka means 'righteous world,...,.The Empyrean Brahma-world is more truly 'non-made' (*akṛta* uncreated) than well-made (*Sukṛta*), unless we understand by 'well made' 'Self made' (*Svākṛta*) in accordance with *Tait. Up. II. 7*. He contends that Sankara’s interpretation and incidentally Rangaramanuja’s as *Karma phala* are impossible in this context with the *paramaśarārdha..."* The Parama Vyoman: cf. RV. X. 129, 7 cf. RV. VII. 164, 10 and Praśna Up. I. 11.
Which is the bridge of sacrificers, which changeless is the supreme Brahman, the fearless shore for those who intend crossing (the samsāric ocean) which is to be attained by Nāciketas (fire), that let us be able to meditate upon.

**Commentary:**

*yah setuḥ:* which is our bridge, that is the supporter that is the granter of fruits of sacrifice (*karma*)

*iñānānām:* Of those that have performed sacrifices; (this is) a form with the suffix *kānac* (*Pañini* III. 2. 106)

*aṅkṣaram* *Brahma yat pāram:* changeless supreme Brahman

*abhayam titirśatām pāram:* to those who intend to cross the samsāric ocean the shore, firm and fearless.

*Nāciketam śakemahi:* The meaning is that we are able to meditate upon that which is attainable through Nāciketa—fire. *śakemahi:* this is a case of first conjugation, *sāp,* according to Vedic exceptional rules (*vyatīyaya*).

This part of the Mantra has been explained by the Śri Bhāṣyakāra (Śri Rāmānuja) in this very manner.

Therefore one need not be afraid that it is difficult to meditate upon.

I. iii. 3.

The following (mantra) beginning with “Know the Self as the occupant of the chariot” teaches the nature of the attainer, with a view to instruct the requirements for the attainment of the supreme abode of Viṣṇu, which is the farther end (terminus) of the road of samsāra.

*ātmānam rathināṃ viddhi kārirām ratham eva tu |
  buddhim tu sārathim viddhi manāḥ pragraham eva ca | 3*

1. cf. Ch. U. VII 4, 4 *Ya ātmā sa setuḥ* ; Br. U. IV, 4, 22 ; Mun. U. II, 2, 5 ; RV. X. 6 & 16.
Know the self as the occupant of the chariot, the body as the chariot itself, know the intellect (buddhi) to be the charioteer and the mind (manas) as the reins.

**Commentary:**

ātmānam rathinam: Him who presides over the body know as the occupant of the chariot

śariram ....... : Know this body itself is the chariot

buddhin: Since the activities of the body are dependent upon or due to determination called buddhi (intellect), the nature of being a charioteer (is attributed) to it. This is the idea.

pragrahaḥ: rein (or bridle, rasānā)

I. iii. 4.

indriyāṇi hayān āhur viṣayāṁs t.ṣu gocarāṇ |
ātmendriyamanoyuktam bhoktety āhur maniśīnah || 4 |

(The intelligent) speak of the senses as the horses, their objects as their fields: (and they) speak of the soul along with its body, senses and the mind, as the enjoyer (bhoktā).

**Commentary:**

indriyāṇi hayān āhuh: the intelligent speak of the senses as the horses; the meaning is clear.

viṣayān teṣu gocarāṇ: teṣu: in respect of the senses which are expressed by the metaphor of horses. gocarāṇ: as the paths (roads): know the sense-objects of the sound etc. to be these. This is the meaning.

Now (Death) shows as a quite well-known fact that in the absence of its body, senses, mind and intellect which are metaphorically referred to as chariot, charioteer, horses and reins, there is no agency on the part of the inactive self who is

metaphorically spoken of as the rider in the chariot in respect of actions, both mundane and scriptural, of the form of movement.

ātmendriya... : The word (ātman) refers to the body. The word manas refers through secondary significance also to the intellect, which is its effect, since in the previous mantra buddhi is mentioned as the charioteer.

bhoktā : One who is the agent as well as enjoyer (of experiences). The idea is that the pure self has neither agency nor enjoyment.

I. iii. 5 and 6.

Now He (Death) speaks of the purpose of the metaphor of chariot etc. in respect of the body etc. in the following two mantras.

yas tv avijñānvān bhavaty ayuktena manasa sadaḥ
tasyendriyāny avasyāni duṣṭāsvā iva sārathēḥ
dسيد: 5

yas tu vijñānavān bhavati yuktena manasa sadaḥ
tasyendriyāni vasyāni sadaśvā iva sārathēḥ. 6

For him, who always remains ignorant with his mind unconcentrated, his senses become uncontrollable just as wild horses for the charioteer; but for him who becomes intelligent always with his mind concentrated, his senses become controllable, just as trained horses for the charioteer, (are controllable).

COMMENTARY:

In this world indeed to one who has got a good charioteer and reins, the horses become obedient. In the same manner only when the intellect and mind, metaphorically spoken of as charioteer and bridle are good (trained and disciplined), the senses, metaphorically spoken of as horses, become obedient and not otherwise.

I. iii. 7 and 8.

With the following two mantras (Death) reveals the effects of subjugating or non-subjugating the senses mentioned as horses.

\[
yas tu avijnāvān bhavaty
amanaskāḥ sadaśucīḥ
na sa tat padam āpnoti
sa samsāram ca dhipacchati \| 7 \|
\]

\[
yas tu vijnānāvān bhavati
samanaskāḥ sada kucīḥ
sa tu tat padam āpnoti
yasmād bhūyo na jāyate \| 8 \|
\]

He who remains ignorant, always absent-minded and impure, he does not attain that abode but gets more entangled in samsāra. But he who becomes intelligent and vigilant (in mind) and pure attains that abode, as he is not born again.

**Commentary:**

amanaskāḥ : he whose mind is unsubjugated etc.
asucīḥ : impure for the same reason because of his constant inclination towards thinking evil. This is the meaning.
samsāram ca adhipacchati : the meaning is that not only is there the failure to attain the desired abode but on the contrary it leads to the same dense jungle of samsāra.

I. iii. 9.

He (Death) concludes answering the question (viz. Which is that abode?)

\[
vijnānasārathir yas tu
manahpragravān naraḥ
so'dhvanah pāram āpnoti
tad viṣṇoḥ paramam padam \| 9 \|
\]

But that man who has his intellect as charioteer and mind as bridle, he attains the supreme abode of Viṣṇu, which is the goal of the path.
COMMENTARY:

*vijñāna...* : The meaning is that he who has a trained intellect and mind attains the nature of the Supreme Self which is the end, of the path of *samsāra*.

Now those among body and others, metaphorically spoken of as chariot and others for the sake of controlling, as to which are relatively more important than others in respect of controlling, are being mentioned in the following two mantras.

1. iii. 10 and 11.

*indriyebhih parā hy arthā*  
*arthabhihā ca param manah*  
*manasaś tu parā buddhir*  
*buddher ātmā mahān paraḥ*  
*mahatah param avyaktam*  
*avyaktāt puruṣāḥ paraḥ*  
*puraśan na param kincit*  
*sā kāśṭhā sā para gatiḥ*  

The objects are more important than the organs, and more important indeed than the objects is the mind (*manas*), and more important than the mind is the *buddhi* (intellect), and more important than the *buddhi* is the Great soul.

More important than the Great (soul) is the unmanifest (body), more important than the unmanifest is the *puruṣā* (person). More important than the *puruṣā* there is nothing. It is the ultimate (means for the means). It is the final goal.

COMMENTARY:

The meaning of these two mantras has been stated by Bhagavān Rāmānuja in his *Bhāṣya* under the *Anumānikādhi-karaṇa* (I. iv. 1). The text of the *Śrī Bhāṣya* is as follows:—

"It thereupon proceeds to declare which of the different things enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely, as

1. Thibaut’s translation of the passage is given here. Thibaut has stated here ‘being’, it should be ‘things’.
they are that which require to be controlled - more important than the senses are the objects, and so on. More important than the senses - compared to the horses, - are the objects - compared to roads - because even a man who generally controls his senses finds it difficult to master them in presence of their objects; more important than the objects is the mind - compared to the reins because when the mind inclines towards the objects even the non-proximity to the latter does not make much difference; more important than the mind (manas) is the intellect (buddhi) compared to the charioteer - because in the absence of decision (which is the characteristic quality of buddhi) the mind also has little power; more important than the intellect again is the (individual) self, for that self is the agent whom the intellect serves. And as all this is subject to the wishes of the self, the text characterises it as the Great (self). Superior to the self again is the body, compared to the chariot, for all activity whereby the individual self strives to bring about what is of advantage to itself depends on the body. And more important finally than the body is the highest Person, the inner Ruler and Self of all, the term and goal of the journey of the individual soul, for the activities of all the beings enumerated depend on the wishes of that highest Self. As the universal inner Ruler of that self brings about the meditation of the Devotee also; for the Sūtra (II. iii. 41) expressly declares that the activity of the individual soul depends on the Supreme Person. He alone is the Ultimate means for accomplishing the meditation upon that which is to be made amenable (vasikarya) and that which is to be attained ultimately; hence the text says "More important than the Person there is nothing - It is the Ultimate means. It is the final goal".

1. Wherever, in Thibaut's translation, 'Higher' occurs 'More important' has been substituted as Rangarāmānuja renders param as more important.

2. This sentence has been modified in this translation, as Thibaut's is incorrect.

3. Our translation of the Kātha. text is substituted in the place of Thibaut's.
Analogously scripture, in the Antaryāmi Brāhmaṇa, at first declares that the highest Self within witnesses and rules everything, and thereupon negatives the existence of and further ruling principle. There is no other seer but He &c. Similarly in the Bhagavad Gītā: "The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i.e. the highest Person)" (XVIII. 14)

The Divinity meant here is the Highest Person (puruṣa) alone: because of the Gītā-statement "I dwell within the heart of all; memory, perception, apoha (absence of consciousness)"... (XV. 15); and making Him amenable means complete surrender to Him, as stated in "The Lord dwells in the heart of all creatures, as if mounted on a machine (body), causing them to turn round and round by His Māyā. Surrender unto Him alone with all your being, Arjuna..." (Bh. G. XVIII. 61-2).

I. iii. 12.

esa sarvaḥ su bhūteṣu gūḍho'tmā na prākāśate

This person residing in all beings as their Self does not shine being hidden (by His Māyā), but He is perceived by those subtle seeing seers with their intellects one-pointed and subtle.

COMMENTARY:

gūḍhaḥ: hidden; because of being hidden by the māyā of triple qualities.

na prākāśate: does not shine; (as he is) to those who have not controlled both their inner and outer sense-organs.

agryayā: being one-pointed, that is having no outer or inner activities.

sūkṣmadarśibhiḥ: by those experienced in perceiving intuitively.

dṛṣyate: is seen; this is the meaning.

1. Bh. G. translation is ours. And the sentence is modified by us.
2. Bh. G. translation is ours. And the sentence is modified by us.
3. Bh. G. trans. is modified to suit Śrī Rāmānuja’s meaning.
I. iii. 13.

yacched vāh manasi prājñas tad yacchej jñānāna atmani

jñānam atmani mahati niyacchet tad yacchech chāntā atmani || 13 ||

The intelligent (man) must integrate his speech with mind, integrate the mind with the intellect in the soul, integrate the intellect with the soul that is great, (and) integrate the soul with the quiet self.

**COMMENTARY:**

Now He (Death) shows the manner of making one's inner and outer organs actionless, and manner of knowing the nature of the individual soul mentioned in the mantra (K. U. I. ii. 12) "through attaining the Yoga of one's inner self".

**yacched:** In respect of this mantra Śri Rāmānuja has stated as follows: "The following describes the manner of controlling the senses, metaphorically described as horses and others yacched vānmanasi: (One) must integrate one's speech with one's mind, that is, place one's organs of speech etc., and the organs of sense in the mind. The objective case after the noun vāk is omitted according to the (Pānинian) rule supām sutuk. (VII. i. 39). The locative case in manasi is lengthened according to Vedic exception. tad yacched jñāna atmani: tat: that mind one should integrate with the intellect. Jñāna: here indicates intellect mentioned before. jñāne atmani: these are two locatives which are not coordinate (vyadhikarana). The meaning is: with the intellect that is in the soul. Jñānam atmani mahati niyacchet: (one) should integrate (one's) intellect with the soul that is great and agent. Tad yacchet sānta atmani: That agent one should integrate with the Supreme Self, the indwelling Ruler of all. The neuter 'tat' is according to Vedic exception. That abode belonging to Viṣṇu is to be attained by such an occupant of the chariot (the body). This is the meaning."

This (above passage in the Śri Bhāṣya) has been explained by the author of the Śrūtapakāśika (as follows).

"Integration of speech with mind means making (speech)
indifferent towards activities that are contrary to the mind. Integration of mind with intellect means making mind act in accord with the decisions of the intellect. Intellect is of the form of decision that the objects are renounceable (heya). The integration of that intellect with the soul means impelling the intellect towards the soul with a view to perceive it as something that has to be sought after. Quiescent means the state of being always opposed to the six waves of desire. Integration of the soul that is great (mahat) with the quiescent self means the consciousness of its being subservient to that (Supreme) Self”.

Since the word ātman is masculine, the word must be used as such, but it is used (as the Bhāṣya says) in the neuter according to Vedic exception.

If it be asked that the statement in the Bhāṣya— that the two locatives jñāne ātmani are not co-ordinate, (and that) the meaning is that (one) should integrate (the mind) with the intellect which is in the soul— is not correct, since the qualification ‘which is in the soul’ serves no purpose, there being no knowledge which is not in the soul. It cannot be stated that in case this much is said that one should integrate that with the intellect (that is, if in the mantra the word ‘ātmani’ is omitted), there is a possibility of mistaking; this jñāna for the nature of the soul (ātma-svarūpa or dharmi-bhūta-jñāna); therefore it is said (in the mantra) jñāna ātmani, intellect which is in the soul, because it (delusion) will get stronger by taking them i.e. jñāne ātmani as co-ordinate words. Verily the word ātman cannot exclude the acceptance mistakenly of jñāna to be the soul. Nor can it be said that the meaning of the Bhāṣya “which is in the soul” is that which is in the soul in the relation of cognition and cognized (viṣaya-viṣayi-bhāva-sambandha), that is jñāna ātmani means jñāne that has the soul as its object; since thus it serves the purpose of distinguishing this from the substantive consciousness there is no fault of purposelessness; because then the mantra-passage “jñānam ātmani mahaṭi niyacchey” becomes superfluous, this meaning is already implicit. We reply: This
is what Rāmānuja means. In the statement "saḥ yassved jñāne ātmani" the locative 'ātmani' has the meaning of the cognized (viṣaya). And that knowledge of the soul i.e., with a soul as its object is of the form 'the soul is that which is to be sought after'. All others are to be renounced. And this means that this knowledge which is of the form of decision that the objects are to be renounced, is clear from the Śruti-prakāśikā. The integration of the soul which is great, of such knowledge that is of the form of decision to seek after the soul and renounce all else that are other than that, means to direct the consciousness to turn towards the purpose of seeing the soul alone, which is the object to be sought after. This is also clear from the Śruti-prakāśikā. Since thus both the passages have their respective purposes, there is no room for doubting that they are superfluous as maintained by you (the objector).

I. iii. 14.

uttiṣṭhata jāgrata pṛāpya varān nibodhata
ksurasya dhārā niśīlā duratyāyā
durgam pathas tat kavayo vadanti 14

Rise up! Be awake! Approach superiors (and) learn! The knife edge is sharp and difficult to walk on. The learned speak of this path as difficult to attain.

COMMENTARY:

Having thus instructed the manner of attracting (Him), He (Death) now calls the attention of the well-equipped persons (adhikāri puruṣāh):—

uttiṣṭhata: Rise Up: become inclined towards the knowledge of the Self
jāgrata: Be awake: bring about destruction of the sleep of ignorance
varān pṛāpya: approaching great teachers
nibodhata: learn the truth of the Self. Or else
varān pṛāpya: obtaining boons from the Godhead who has been well-meditated upon, or from those that know the
booms, such as those mentioned in the passage “You will correctly understand the real nature of God”

nibodhata: learn the nature of the Self that is to be known. The intention is that one should not be indifferent (to the knowledge of the Self)

kavyaḥ: knowers

tat: the truth of the Self

durgam paṭah: as the difficult path

vadanti: speak of. For what reason? for the reason the truth of the Self is

kṣurasya ahāra: edge of a particular weapon

niṣitaḥ: sharp

duratyayāḥ: difficult to walk upon.

What is meant here is that just as he who walks on a knife-edge has to lose his life if there is least inattention (on his part), even so at the time of knowing the nature of the Self if there is committed the blunder of inattention there happens loss of one’s self.

I. iii. 15.

aśābdam asparṣam arūpam avayayam
tatharasan nityam agandhavac ca yat
anādyanantam mahataḥ param dhruvam
nicāya tam mṛtyumukhāḥ pramucyate 15

Having perceived that (Self) which is eternally soundless, touchless, colourless, imperishable and tasteless, odourless, and beginningless and endless, and higher than the great (soul), fixed, one gets released from the mouth of death.

Commentary:

Now He (Death) concludes here (with this mantra). The word ‘eternally’ goes with every one of the adjectives, viz. soundless, etc. For the same reason of being soundless etc. It is imperishable like time (kālāvat). It means having no diminution of parts
mahataḥ: the soul. With the word mahataḥ reference is made to the individual mentioned in the previous mantra (KU. I. iii. 13.) ātmani mahati niyacchet.

adhruvam: Fixed (immutable)

nicāyya: Having perceived, i.e. having contacted (God) through the meditation of the form similar to perception

mṛtyumukhāḥ: from the mouth of Death, means from the terrible samsāra.

I. iii. 16.

Nāciketaṁ upākhyānam Mṛtyuproktam sanātanam |
uktva śrutvā ca medhāvi brahma-loke mahiyate 16

Having spoken or heard this eternal story (vidyā) of Nāciketas told by Death, the intelligent is glorified in the world of Brahma.

COMMENTARY:

To conclude: Nāciketaṁ: This vidyā (upākhyānam) received by Nāciketas

Mṛtyuproktam: taught by Death, that is, Death is only the teacher and not the author (of this vidyā). Therefore sanātanam: eternal. The meaning is being of non-human origin, it is eternal because of uninterrupted transmission (of this instruction)

I. iii. 17.

ya idam paramam guhyam śrāvayed brahmasaṁsadi
prayataḥ śrāddhakūle vā tad ānantaṁya kalpate

tad ānantaṁya kalpate 17

If one who purified makes this extreme esoteric heard in an assembly of Brāhmaṇas or at the time of Śrāddha (then) that is capable of granting infinite fruits.

COMMENTARY:

brahmasaṁsadhī: in the assembly of Brāhmaṇas.

This concludes the Third Valli of the First Adhyāya of the Kathopanisad.
SECOND SECTION:
IV VALLI.

II. i. 1.

parāṇci khāni vyāṭṛṇat svayambhūs
tasmāt parāṇ paśyati näntarātman
daścid dhiraḥ pratyagātmānam aikśad
avāttacaksur amṛtatvam icchan

The Self-born (independent lord) condemned the senses (to) extraversion: therefore they see (outward objects) and not the inner self: some intelligent man with his eyes turned inward seeking immortality sees the inward self.

COMMENTARY:

(Yama) seeing those that are indifferent to the nature of the Self in spite of the inspiring instruction 'Rise up and be awake...(I. iii 14.) expresses (his) grief (thus):

khāni: senses

parāṇci: means parāṇ añcanti: which are extraverted, that is, those which reveal outer objects but not the self.

Then he gives the reason (for their extravertness):

svayambhūḥ: Self-born: independent Lord

vyāṭṛṇat: tortured (condemned): from root tr: to torture (himsa). Or else the meaning is (the Lord) has created the sense-organs which reveal objects, since roots have more than one meaning.

tasmāt: therefore

parāṇ: is the same as parācah (objective plural). The meaning is they see or grasp the outward objects and not the inner self. Or else "Parāṇ: becoming extraverted (they) see the objects alone" is the meaning.

If the reading is parāṇ paśyati: the singular refers to the world (in general).

Death says that though the nature (svābhāva) of the world is like this, there is some extraordinary person who inclines towards the inner self like one who is swimming upstream in a river.
kālōt dhīrāḥ etc: The meaning is someone sees the self that is inward (pratyāñcam atmānam). The Parasmaipada is Vedic usage. The same is the reason for the use of the Imperfect tense instead of the Present tense.

vākyus: eye; refers to or stands for all the sense-organs. This (āyrttacakṣus etc.) means one seeking after liberation with all his sense-organs withdrawn from their respective objects.

II. i 2.

parācaḥ kāmān anuyanti hālās
te mṛtyor yanti viṣitasya pāśam
atha dhīrām amṛtatvam viditvā
dhruvam adhruveśv iha na prārthayante ॥ ॥

The immature follow the outward objects of desire. They get into the noose of the omnipotent Death. But the intelligent knowing the immortality, the everlasting, seek not (for anything) among the transitory (objects) here.

COMMENTARY:

bālāḥ: those of small intelligence
parācaḥ kāmān: outward objects of desire alone
anuyanti: know

te mṛtyor...: They get bound in the wide samsāra; or else the meaning is that they fall into the noose of mine (Death) whose authority is unquestioned everywhere

atha: the word 'atha' (then) means taking up a different aspect of the present topic

dhīrāḥ: the intelligent
dhruvam amṛtatvam viditvā: knowing the everlasting immortality in the inner self alone

iha: here in this world of samsāra

1. anuyanti is rendered as avagacchanti by RR. But in no edition do we have the reading avagacchanti: follow, which is better than the commentator's reading.
adhruvesu: among the transitory (objects)
na prārthayante: hanker after nothing. What is meant is one who has known the truth of the inner self has to abandon everything else. It must be noted here that since the I-ness (aham'ra) of all the individuals has reference to the Supreme Self and consequently the Supreme Self is denoted primarily by 'I' (aham) He (the Supreme Self) has the (quality of) Selfness (pratyaktva)

II. i. 3.

yena rūpam rasam gandham sabdān sparśānīs ca maithunān |
etenaiva vijānāti kim atra pariṣīsyate | etad vai tat || 3 ||

With regard to this by which alone one perceives colours tastes, smells sounds and touch on account of contact between two what remains there? This verily is That.

COMMENTARY:

maithunān: the particular pleasures brought about by union

yena etenaiva vijānāti: the meaning is by which this means alone one knows completely (i.e. without remainder). The idea is that the sense organs which reveal colour and others are able to do their functions only when permitted by Him as in (the passage) “Him, the light of lights, the Gods adore” (Br. Up. IV iv. 16.)

kim atra pariṣīsyate: The idea is what is there that is not revealed by Him

etad vai tat: This is That. The supreme abode which was already mentioned as that which is the attainable is This alone, that is, the nature of the Supreme Self which is described in this mantra.

II. i. 4.

svaṃn’ām jāgaritāntam ca ubhaṃ yenānupāsyati |
mahāntam vibhum ātmānam matvā dhiro na socati || 4 ||
By which (one) perceives both the worlds of dream and waking consciousness, meditating on the Self, (Him), great and infinite, the intelligent (one) does not grieve.

**Commentary:**

svapnāntam: (the state of dream): the meaning is by which the Supreme Self having the form of the senses, mind and others, men (lokāḥ) perceive all the dream and waking worlds. Him has to be supplied before ‘mahāntam’—the great. This has been already explained (under K.U. I. ii. 22.

II. i. 5.

ya idam madhvadam veda ātmānam jivamantikāt
iśānam bhūtabhavyasya na tato vijugupsate
etad vai tat  || 5  ||

Him who knows this (individual soul) the eater of honey (results of actions) and the lord of the past and future near (it), one should not despise.¹ This is that;

**Commentary:**

idam: this, the neuter usage is Vedic exception. (It has to be taken as imam: this²

madhvadam: the eater of the results of actions mentioned in the passage rtaṃ pibantau (K.U. I. iii. 1. a)

jivam ātmānam: the individual soul as jīva

an iketāt iśānam bhūtabhavyasya: and the Lord of all conscient and inconscient at all the three times, that resides near him (the jīva) as said in the passage “guhāṃ praviṣṭau” (I. iii. 1. b)

yo veda: who knows

1. cf Isāvasyopanisād 6 d. which is repeated here. Veṅkaṇṭha has rendered it thus: tato na vijugupsate: brahmātmakatvenānudrṣṭeṣu sarveṣu svātmavibhūtīnyāt kutaścid api na vijugupsate kvacid api uindām na karotiī aryāḥ.

2. Reading given in Katha. text: Aurobindo (trans) is imam.
na tato vijugupsate: him even though a doer of bad actions one should not despise. The word jugupsā is stated to mean despise under the Sūtra (Pāñjini III, i. 50.) "which enjoins the employment of the suffix 'san' after the three roots guṇ, tiṣṭ and kiṭ". The Ablative case tataḥ is in accordance with the Vārtika under II, iii. 88.

etad vai tat: the meaning is as explained before.

II. i. 6.

yah pūrvam tapaso jātam abhyah pūrvam ajāyata
ghām praviṣya tiṣṭhantam yo bhūtebhir vyāpāyata

etad vai tat

Who was born first from waters, that Brahman first born out of will (tapas) residing after entering into cave (of the heart) with the elements, Him who sees. This is indeed That.

COMMENTARY:

yah: who

abhyah: from waters; as stated in Manu "First He created waters alone. In them he cast his seed. That became the golden egg brilliant like the Sun. Brahmā the grandfather of all the worlds himself, was born from It". This abhyah is in the Ablative case (apādāna: Pāñjini I, iv. 24.)

pūrvam: before individual creation (or particular creation, vyāṣṭi)

yah ajāyata: who was born

tam: Him

tapasah pūrvam jātam: first born out of sheer will alone as stated in the scriptural text (Tait. Nārā. 19.) "That divinity greater than all the worlds, Rudra, the chaser out of the diseases of saṁsāra, the unlimited omniscient (mahārsi) saw Brahmā, the first among the Gods, while being born before the creation of anything else."

ghām praviṣya tiṣṭhantam: having entered the cave of the heart and established (himself) there
bhūtebiḥ: with the elements, that is, having body, sense-organs and inner organs etc.—such a Brahman, the fourfaced
vyapābyata: He saw with the benediction "This must be the creator of the world".
etad vai tat: This indeed is That: (this) has already been explained.

IV. 7.

yā prāṇena sambhavaty Aditir devatāmayi
guhām praviṣṭa tiṣṭhanti yā bhūtebhir vyajāyata
etad vai tat 7

Which Aditi (eater) remains with breath possessing many sense-organs (devatāmayi) remaining in the cave after entering into it: (and) which (Aditi) is born with elements. This indeed is that.

COMMENTARY:

This mantra has been commented upon by Śrī Rāmānuja under the Vedānta Sūtra (1. ii. 11.) "The two have entered the Cave". To quote the Bhaṣya: "Aditi means jīva (the etymology being) he who eats (atti) the fruits of actions. Prāṇena sambhavati: remains with the breath; devatāmayi: having enjoyments dependent upon the sense-organs. Guhām praviṣṭa tiṣṭhanti: residing in the hole in the lotus of the heart; bhūtebhiḥ vyajāyata: having contact with elements earth etc., is born with the manifold form of gods and others."
etad vai tat: This indeed is that, that is, tat: That. This means that this is one which has That as its self. It may be noted that since in this very context in the passage (KU. 1. i. 17.) "the word devam was explained as meaning that which has the Supreme Self as its self, since in the Gīta passage elucidating this scriptural passage (XIII. 2.) kṣetrajña etc.: know me also as the knower of the body" the word mām has been explained by Śrī Rāmānuja himself to mean madātma-kam: that which has me as its self, and since just as the word indicating the inseparable quality is capable of denoting the substance, even so the word indicating a substance having
inseparable attributes also is well known as capable of denoting (signifying) its quality, therefore the explanation of the word 'tat' (that) as meaning that which has that as its self is appropriate.

II. i. 8.

\[\text{aranyor nihito jātavedā garbha iva subḥto garbhiniḥbhīḥ |} \\
\text{dive diva idyo jāgṛvadbhīr havismadbhīr manuṣyehbhīr} \\
\text{agnih | etad vai tat} \]

Fire, called Jātavedas, is placed in the two aranīs adorable day by day by devoted men with oblations, kept carefully like fetus in the womb by pregnant women. This indeed is That.

**COMMENTARY:**

\text{aranyoh} : Fire that is in the two aranīs  \\
\text{garbha iva...} : Like the fetus carefully kept (protected) by pregnant woman, with food and drink. This goes with the preceding nihita; is placed.  \\
\text{dive dive} : day by day  \\
\text{jāgṛvadbhīḥ} : by the wakeful that is not inattentive  \\
\text{havismadbhīḥ} : such as offer oblations like ghee etc.  \\
\text{idyah} : fit to be praised by such Rtviks  \\
\text{agnih} : Fire, one who takes (praisers) to the forefront. This is to be construed as going with (placed in the aranīs).  \\
\text{etad vai} : This nature of Agni indeed  \\
\text{tat} : is that which has Brahman mentioned before as its Self.

II. i. 9.

\[\text{yatāś codeti sūryo'stāṁ yatra ca gacchati} \\
\text{tam devāḥ sarve arpitās tad u nātyeti kaścana} \]

\[\text{etad vai tat} \]

From which rises the Sun and where he sets; in Him all the gods are set. That nobody can transgress. This indeed is That.
II. 10.

**Commentary:**

*yataḥ...*: From which Brahman the Sun rises and in which he merges

*tad devaḥ...*: The meaning is that all the gods are established in that Self.

*tad u nāyetya kāścāva: tat*: That Brahman, the Self of all, nobody transgresses, since it is like (one's own) shadow that cannot be jumped over. This is the idea.

U; *eva*: emphasise the point.

*etad vai tat*: this has been already explained.

II. i. 10.

*yad evaḥ tad amutra yad amutra tad anv iha mṛtyoh sa mṛtyum āpnoti ya iha nāneva pāsyati 10*

This same indeed which is here is yonder. The same that is yonder is here. From death to death goes he who sees here as if there is any difference.

**Commentary:**

If it be doubted that since it is not possible for the Supreme Self to be the Self of all for the Self is that which is experienced as possessing ‘I-ness’ that is ‘I’, and that self is experienced as absent from other places (in such statements as “I am here alone”), how can such a self be the self of all things at all places and at all times? The reply is as follows:

*yad eva*: which truth of the Supreme Self

*iha*: here in this world is experienced as ‘I’ and therefore is the Self

*tad eva*: that very same

*amutra*: is the self of all those that exist in the other worlds. Consequently there is no difference in self. **This is the meaning. To elucidate further: the question here can be considered in two ways: (i) whether the experience that I am here alone which has been stated as opposed to the Supreme Self being the self of all things at all places and times, is that of those who know the truth of the Supreme Self or (ii) that of**
those who do not (know): Not the first (view), since there cannot be such an experience on their part as 'I am here alone'. On the other hand, their experience is of that Being as in all things as stated in the passage "I was the Manú and the Sun". Nor the second view, for the experience of the non-knowers of the truth being limited to them, the individual souls alone, their experiences having reference to their being absent at other places cannot contradict the Supreme Self being the self of all things, He being not grasped by them.

mṛtyoh...: iha: In this supreme Self
nāneva: as if there is difference
yah pāhyati: who sees
sah: He
mṛtyum āpyoti: goes from samsāra to samsāra. This is the meaning.

II. i. 11.

manasaivedam āptavyam neha nānāsti kimcana |
mṛtyoh sa mṛtyum gacchati ya iha nāneva pāhyati || 11 ||

This is to be attained by the mind alone. There is no difference whatever here. From death to death he goes who sees here as if there is difference.

COMMENTARY:

If it be asked how is this truth of the Supreme Self that is the self of all, attainable by us, He (Death) replies:

idam: The nature of the Self

manasaiva: graspable by the purified mind alone. This is the meaning. The same thing already mentioned he repeats for the sake of emphasis. ya iha etc.: the meaning is clear.

II. i. 12.

angugnānātraḥ puruso madhyā ātmani tīghati |
ibāna bhūtabhūtyasya na tatāt vijugupate | caḥ vai tat || 12 ||
The Person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body. He therefore does not despise. This indeed is That.

**Commentary:**

īsāno bhūtabhavyasya: the Lord of all the conscient and the inconscient existing at the three times

madhya ātmanī: in the middle portion of the meditator's body

ānguṣṭhamātraṁ tisṭhati: resides having the size of the thumb.

na tato vijugupsate; tataḥ: Therefore, for the same reason that He is the Lord of the past and the future, due to extreme kindness benevolence (vātsalya) na vijugupsate: He takes all the defects that pertain to the body as enjoyable things.

**Objection (1)** If it be asked whether (it is not) the individual soul alone that is described in this mantra because he is described as having the size of the thumb in the Śruti texts such as "lord of the Breath, wanders about (bound) by his actions;" "having the size of the thumb and with brilliant form similar to the Sun" (Śvet, Uṇḍ, V. 7, 8) and Smṛti texts (such as) "Death pulled out forcibly the man of the size of the thumb" (MhB. Vana 281, 16); it cannot be said that the Lordship over all the past and the future cannot go with him (the individual soul), since in accordance with the characteristic first mentioned the said lordship mentioned at the end can be explained (to be) relatively (so); we reply Not (so) Because in the Adhikaraṇa beginning with the Sūtra (Vedānta) "Śabdād eva pramitāḥ—On account of the word (Īsāna) itself, the measured" (I. 3. 24), raising the same objection (puṣvapāksa) it has been established that since the measure 'thumb' due to delimitation by the heart can happen to the Supreme Self also, and since such a measure, is mentioned also in connection with the Supreme Self in the Taittiriya passage: 'The person is of the size of the thumb and resting on the thumb.
(heart) (of that size)” (Tait. Nārāyanīya 53) and in the Śvetāṣṭaropanisad “The person of the size of the thumb, the inner self, is always residing in the hearts of the people” (II. 13), and since the unlimited lordship over the past and the future is the unique characteristic of Brahman alone, this mantra refers only to the Supreme Self.

Objection (2) But what some here say is “The measure of the thumb is the characteristic of the individual soul alone; however, the first half of this mantra simply restates the (nature of the) individual soul, and the third quarter informs that he is himself the Supreme Self.” This is not correct, since in that case the next Sūtra (I. iii. 25) “In relation (to the human heart since he resides) in the heart, this is so since human beings are qualified (for the meditation)” the purpose of which is to show that the measure of the thumb can apply to the Supreme, will become incongruous.

Objection (3) If it be asked “One may doubt that in this mantra there is no mention of jīva being the Brahman, since there is no reason to postulate the measure of the thumb to the individual soul who is known as having the measure of “the point of the awl (ārāgra), to clear which doubt this Sūtra has come into existence to prove its thumb-size”, we reply that this explanation is a strained one.

Objection (4) If it be asked “Since on account of the lexicographical passage” “Īśvaraś sarva īsānāḥ...” the word īsāna is established as signifying a particular god, and since the author of the Šrutaprakāśikā, who has commented upon the Śrī Bhāṣya passage under the same sūtra Sabdād eva pramitaḥ “On account of the word īśāno bhūtabhavyasya: verily the Lordship over all the past and the future cannot belong to the individual who is subject to karma” as follows “Since by the word (sabda) itself (in the Sūtra I. iii. 24) īsāna is referred to, the conclusion arrived at here is not due to any characteristic (liṅga), but due to the word applying to the Lord Himself. This is the significance of the particle ‘eva’ (itself),” accepts the word īsāna as Śrutī (one of the six
pramāṇas of Jaimini such as śruti, linga etc.,) the same sūtra (i.e. word Īśāna) excludes Nārāyaṇa and the individual soul, and so this mantra has reference to Rudra alone. (We reply) Not so. When a word that has both yoga and Rūdhī (etymological-nominal) significance, has a word which qualifies that which is indicated by the Yoga-significance of the former (yoga-rūdhī-word), the nominal significance is not entertained, as seen in the examples such as the passage

padmāni yasyāgrasaroruḥāni
prabhodhayaty ārdhvamukair mayukhaṁ

[The Lotus growing in the lakes on the top of which (Himalayas) (the Sun) makes blossom forth with his rays that shoot upwards] (Kumārasambhava). Here in this passage it is seen that on account of the use of the word ‘agra’ (top) which qualifies the saras (lake) indicated by the first member of the compound saroruha, the nominal significance of the word saroruha is rejected. Otherwise the word padmāni need not be used. Therefore the word Īśāna is not a Śruti (of Jaimini). Only on account of lack of naturalness (in the interpretation) the author of the Śrutaprakāśikā himself has resorted to an alternative way of explanation beginning with “Or else”, in accordance with the natural trend of the Śrī Bhāṣya. This discussion is enough. To proceed.

etad vai tat: This indeed is That; this has been already explained,

II. i. 13.

āṅgusṭhamātrah puṟuroṣo jyotirivādhūmakah
īsāno bhūtabhayasya sa evādyā sa u śvah | etad vai tat 13 |

The person of the size of the thumb like the light without smoke, the lord of the past and the future, He (is) alone today and He himself tomorrow. This indeed is that.

COMMENTARY:

jyotīḥ...: Light. The meaning is He is shining like fire with dry fuel.
sa eva: He himself. the group of things of today and the group of things of tomorrow, the group of things that exist in the three times, all these have I/im as Self. This is the meaning.

etad vai tat: This indeed is That. (the meaning) as before.

II. i. 14.

yathodakam durge vṛṣṭam pārvaṭeṣu vidhāvati |
evam dharmān prthak pāśyantis ān evaṇuvidhāvati || 14 ||

As the water rained on the top of the mountain flows on all sides of the hills, even so one who sees dharmas differently runs after them alone.

COMMENTARY:

Just as the rain water showered on the top of the mountain flows on the adjacent hillocks falling down in cascades, being scattered, so also, one who perceives the states of being (dharmān) of the inner ruler of gods and of men, which belong to the Supreme Self, as those that pertain to different substrata, falls into the abyss of saṁsāra after the manner of the fall of mountain-streams. This is the meaning.

II. i. 15.

yathodakam buddhe suddham āśiṣtām tādrg eva bhavati |
evam muner vijānata ātmā bhavati Gautama || 15 ||

Just as pure water poured into pure water remains the same, even so becomes the soul of the intelligent meditators, O Gautama!

COMMENTARY:

He (Death) speaks of the result of knowing all as having One Self.

yathodakam...: Just as pure water mixed with pure water remains like that alone, that is in no way different, even so

vijānataḥ muneḥ: Of the intelligent one that practises meditation
ātmā: the soul becoming pure on account of the knowledge of the Supreme Self
bhavati: becomes similar to the Pure Supreme Self. This is the meaning.

Gautama! O Gautama! He (Death) addresses him (Naciketas) as O Gautama, out of gladness, indicating the greatness of the Attainable.

This concludes the First Valli of the Second Adhyāya of the Kathopanisad.

FIFTH VALLI.

II. ii. 1.

पुरम एकादशद्वारम अजस्यावक्रतसाह ।
ानुष्ठाय ना जोकति विमुक्तसः का विमुच्यते ॥

eknadasastraṃ ajasyāvakracetasah
anusthāyā na socati vimuktas ca vimucyate etad vai tat ॥ ॥

There is the City with eleven gates of the un-devious-minded, unborn: One discriminating this does not grieve (He) being free gets freed. This indeed is That.

COMMENTARY:

पुरम: There is the city called the body with eleven gates for going out, which are of the form of eleven organs.

अजस्या: of the soul that suffers no change of the kinds of birth etc.

avakracetasaḥ: having his mind uncrooked, that is, straight-minded, that is, capable of discrimination.

Just as the city is distinct from its owner, so also the body becomes distinctly known from its self. The idea is that for the undiscriminating person the body itself is the soul. (That is he suffers from dehātmabhrama)

ānusthāyā: knowing distinctly

na socati; does not grieve. The meaning is he is free from grief, desire etc. which are related to the body
vimuktas ca vimucyate: Being free one gets freed. Getting free from sorrows, desires, hatreds etc., which are of the body and others (ādhyātmakādi), while living according to the maxim enunciated in the Vedānta Sūtra. “Then exhausting the others (merit and demerit) through experience one attains union” (IV, i, ), at the end or lapse of prarabdha karma, attaining the river Viraja, through the path of the Arcis etc., one becomes freed from all contact with matter (prakṛti). This is the meaning.

etat vai tat: This indeed is That. The nature of the freed described in the mantra is one that has the Supreme Self as its Self. This is the meaning.

Once again He (Death) emphasizes the Selfness of Brahman of all.

II. ii, 2.

ḥamsah śucisad vasur antarikṣasad ākāśa
vediṣad atithir duronṣad

ṛṣad varasad rtasad vyomasad
abhā gojā ṛtaṣa adriṣa ṛtam brhat

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the dweller in man, and dweller in those above them, resident in the world of truth, dweller in the celestial sky, there water-born, earth-born, sacrifice-born, mountain-born,—these are the great Truth.

COMMENTARY:

ḥamsah: The Sun

1. karma that has begun to bear fruit is prarabdha karma.

2. This is a most used Mantra belonging as it does to all Vedas and śāhkas: Cross references to this Mantra are given according to the VEDIC CONCORDANCE: Bloomfield. R.V. IV. 10. 5; Vaj. Sam. X. 24; XII. 14; Tait. Sam.: I. 8. 15 2; IV. 2. 1. 5; Mait. S. II. 6. 12; II. 71. 14; III. 2. 1. III. 16. 1; IV 4. 6; IV. 57. 3; Kath. S. 15. 8; 16. 8. Ait B. 4. 12. 5; Sat. B. 5. 4. 32; 6. 7. 3. 11; Tait. Ar. 10. 10. 2; 10. 50. 1; Mah. Nār. Up, 9. 3 17. 8, etc.

This Mantra is known by the following names Durokanārk, Ḥamsavati, and Angirasapavitra:
śucoṣat: suchan; in the Summer, sidati: There is. In other words, the brilliant.

Vasuḥ: The wind: vasayati: makes one live
antarikṣasat: antarikṣe sidati: That which is in the atmosphere
hotā vedijat: The Hotṛ-priest or the Fire who is in the altar.
ātithir durōnasat: the guest that has come to the house,
ṅṛṣat: One that resides in men as their self
varasat: One that resides similarly in those above men, that is the Gods,
ṛatasat: One that resides in the World of Truth (Satyaloka of Brahman).

vyomasat: Vyoma means the celestial sky. The individual soul that is there also
abjāḥ: water-born
gojāḥ: earth-born
ṛtajāḥ: sacrifice-born, i.e., the Svarga and other worlds brought into being by actions. Or else, born of the air which is mentioned here as ṛta on account of its long-lastingness.
adrijāḥ: mountain-born

All these, i.e. ṛtam Bṛhat, that is, are of the nature of the Brahman which is unlimited Truth. This is the meaning.

II. ii. 3.

urdhvaṃ prāṇam unnayaty apānam pratyagasyati āryaṃ madhye vāmanam āśinam viśve devaḥ upāsate ॥ 3 ॥

(Brahman) uplifts the prāṇa and presses down the apāna. The Viśvedevas meditate upon (that) Dwarf sitting in the middle.

COMMENTARY:

The Supreme Self resting in the heart of all lifts the prāṇa-breath upwards and throws the apāna-breath downwards.

madhye āśinam: sitting in the middle of the heart-lotus
vāmanam: The adorable and worshippable. Or else the meaning is one who has the small size on account of limitation by the heart-lotus.

tam: Him

Viśve devāḥ: All those of the harmonious nature (sattva-guṇa)

upāsate: Meditate upon. This is the meaning.

II. ii. 4.

asya visramśamānasya sarirasthasya dehināḥ
dehād vimucyaṃānasya kim atra pariśisyate, etad vai tat \[4\]

For this embodied (meditator) whether he is in a good body or enfeebled body or is departing from it, what remains here? This indeed is That.

COMMENTARY.

(Death) says that for the meditator who thus meditates upon the Supreme Self there is only that much delay as the fall of the body as stated in the Scriptural text “For him there is only so much delay as the departure from the body” (Ch. U.), VI. 14.2), and that there is nothing more to be done.

asya dehināḥ: For the meditator

sarirasthasya: whether he is established in the body that is strong, that is, strong-bodied, whether he is in this state

visramśamānasya: or else when he is enfeebled (in body) or dehād vimucyaṃānasya: or whether he is departing from the body

kim atra pariśisyate: What is there that remains? The idea is he has done his duty (kṛtakṛtya), there is nothing more to be done (by him)

etad vai tat: This indeed is That; (this has been) explained previously. (that is, the individual soul described here has the Supreme Self as its self).

II. ii. 5.

na prāṇena nāpāṇena martyor jivati kācāna
itareṇa tu jivantī yasminn etāv upāśritau \[5\]
No man whosoever lives by prāṇa or by apāna: but all live by something other on which these two depend.

**COMMENTARY:**

(Death) here speaks of His greatness in being the cause of the breathing of all creatures;

na prāṇena...

Who is that another by whom they live? The reply is

yasmin etau upāśritau: On whom these two depend, that on which the very functionings (jīvanam) of prāṇa and apāna depend on that very same depend the lives of all else. This is the idea. The rest of the mantra is clear.

**II. ii. 6.**

(Death) says I shall again teach you the Brahman, the most secret and eternal.

hanta ta idam pravakṣyāmi guhyam brahma sanātanan

yathā ca maraṇam prāpya utmā bhavati Gautama  6  6

O Gautama! Surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure.

**COMMENTARY:**

hanta: exclamation indicating wonder.

_O Gautama utmā etc.:_ The soul after departure, that is after liberation

yathā bhavati: of what nature it becomes
tathā: of that nature

punar api: Once again, to you seeking liberation uninfluenced by desires and others (and therefore) fit for the instruction, I shall teach, this is the meaning

**II. ii. 7.**

(Death) explains now as to what is meant by 'hanta te' in the previous mantra which has reference to a particular fit person:
Some souls enter wombs for getting bodies, (and) others take up the form of the unmoving, in accordance with karma and in accordance with knowledge.

**Commentary:**

*anye*: those unlike you who are indifferent towards learning, the truth about the Supreme Self

*kariratvāya*: in order to take up bodies

*yonim*: womb of brahmaṇas etc.

*prapadyante*: enter

*anye*: others

*sthānum*: the state of being unmoving (trees etc.)

*anusaimanti*: attain:

*yathākarma yathāsrutam*: in accordance with the actions and sacrifices and meditations performed by each, since there are the passages "Those of good conduct" (*Ch. Up. V. 10. 7") "Him follow knowledge and action" (*Bṛh. Up. IV. iv. 2*).

This is the idea.

II. ii. 8.

He (Death) now takes up the question on hand after calling the attention of the disciple (Naciketas) by creating interest (in it):

*ya esa supīteṣu jāgarti*

*kāmam kāmam puruṣo nirmimāṇah*

*tad eva śukram tad brahma*

*tad evāmṛtam ucycate*

*tasmin lokāḥ śrilāḥ sarve*

*tadu nātycti kāścana etad vai tat*

That person who is awake whilst others are asleep creating through his willing and willing, that very same (being) effulgent is that Brahman. That same alone is spoken of as immortal. Therein rest all the worlds. That indeed none oversteps. This indeed is That.
suṣṭeṣu: Whilst the individual souls are asleep

kāmam kāmam: This is a form with the suffix ṇamul. It
means willing and willing (again and again or successively,
but this word does not mean desired objects such as sons etc.)
mentioned in the sarvān kāmān (K.U. 11, 23. etc) This meaning
is clearly (seen) in the Śrī Bhāṣya and the Śrutāprakāśika
under the adhikaraṇa “Sandhya” (III. iii. 1)

tad eva: That very same which is the person creating
according to His personal desire willing and willing,

śukram: effulgent, revealing (objects)

tad eva: That itself, that is, not dependent upon anything
else

tad eva āmrtaṃ: that itself is the Immortal

He is spoken of as Immortal. The rest (of the mantra)
is clear. It may be noted that though those that are eternally free (nityamuktāḥ) are also immortal, yet because they are
not independently so (that is, their immortality is dependent
upon the Divine Grace as it is), the emphasis tad eva
āmrtaṃ that alone is immortal is not incorrect. This
enables the rejection of the view that the freed souls and the
Divine Lord are identical, because of the exclusion of any
other immortal, since the word āmrtaṃ here means only the
Unconditioned Immortal Person.

II. ii. 9.

(Death) once again teaches that the One Self is the ‘I’ of
all beings with a view to emphasise that fact, since it is
difficult to comprehend.

Agnir yathaiko bhuvanam praviṣṭo
rūpaṃ rūpaṃ pratiṛūpo babhūva

ekas tathā sarvabhiḥāntarātmā
rūpaṃ rūpaṃ pratiṛūpo bahiṣ ca

Just as the one fire having entered the world has
become such whose form is present in every form,
even so the one inner self of all beings has its presence in every form and outside.

**Commentary:**

*Agnih*: Just as the one element fire on account of its presence in everything due to triplication, having entered the world with its cosmos

*rūpam rūpam*: in every form, that is, in all material things. Duplication means *viśa* (pervasion in all that belong to that class or genus)

*pratirūpa*: one with its form engraved in each. It may be noted that since on account of the element fire being mixed with all the material forms it is one with its form present every where, he is *pratirūpa* (in every form).

Similarly being One alone, the Supreme Self is such that His form as *antaryāmin* is present in every form.

*bahiś ca*: He pervades them outside too. This is the meaning.

II. ii. 10.

Death gives another instance:

>Vāyur yathaih bhuvanam parviṣṭo
   rūpam rūpam pratirūpo babhūva
   ekastathā sarvabhūtāntarātmā
   rūpam rūpam pratirūpo bahiś ca 10

Just as the one air having entered the world has become such whose form is present in every form, even so, the one inner self of all beings has its presence in every form and outside.

**Commentary:**

The meaning is same as that of the previous mantra.

II. ii. 11.

*He* (Death) then teaches by means of an example that though there is no difference between the Supreme Self and the individual soul as soul, still the defects (of the individual souls) do not touch Him.
Sūryo yathā sarvalokasya caṅsura
na liṣyate ākṣuṣāir bāhyadosaṁ
ekas tathā sarvabhūtanarātmā
na liṣyate lokaduḥkhena bāhyāṁ ॥ 11 ॥

Just as the sun is the eye of all the world but is not smeared by the eye-defects which are outside, even so the one Inner Self of all beings is not smeared by the griefs of the world, He being outside them.

COMMENTARY:

Sūryo yathā...: Just as the Sun though within the eye as its divinity, according to the Scriptural passages “This (Sun) with his rays is established in this (eye)” “The Sun becoming the eye entered the eye-ball”, is not touched by the impurities that have come out (of it), even so the Supreme Self though residing in all souls, is not touched by the defects that are in them since He is beyond everything other than Himself, on account of His unconditioned unique Nature of being free from all sins etc.

II. ii. 12.

eko vaśi sarvabhūtāntarātmā
ekam bijam' bahudhā yāḥ karoti
tam ātmasthaṁ ye'nuṇāṣyanti dhīrās
tesāṁ sukhāṁ sāsvatāṁ netāresāṁ ॥ 12 ॥

That One controller, the Inner Self of all beings, who makes one seed manifold, Him residing in the soul, those intelligent ones who see, to them there is eternal bliss (felicity), to none others.

COMMENTARY:

ekāḥ: One who has neither an equal nor superior
vaśi: vaśaḥ: will: He who has it is Vaśin or else it means one who has the universe at His command as stated in the passage “The world remains at His will.” Or else it means that He is at the command of His devotees as stated

1. Some editions of the text have rūpaṁ instead of bijam.
in the (Rāmāyaṇa Bālakūṇḍa) passage “We, the two servants, O best of Seers, are here”.

ekam bijam: The (one) seed of the form of the ultimate Unmanifest (tamas) which is undistinguished, being one with Him as stated in the passage “The Darkness becomes one with the Divine”. (Pr. Uṣṇ. IV. 1) “All that becomes one with the mind, the transcendent.”

bahudhā yaḥ karoti: He who makes it into the forms of the manifold matter such as Mahat and other (categories)

tam: Him

ātmastham: the inner ruler as stated in the passage

“Who residing in the Self” (Sud. Uṣṇ. ).

ye paśyanti. Who see

tesāṃ...: To them there is liberation. This is the meaning.

II. ii. 13.

nityo 'nityānāṁ cetanaś cetanānāṁ
eko bahūnāṁ yo vidadhāti kāmān

tam ātmastham ye'nupaśyanti dhirās
tesāṁ śāmīś śāsvati netaresāṁ 13

Eternal of the eternals, conscient of the consciences.
one of the many, who accomplishes the desires, Him
dwelling in the soul, which intelligent ones see, to
tem there is everlasting peace; to none others.

COMMENTARY:

(The Supreme Self) being eternal, conscient and one
alone, grants with facility the desired objects to the many,
eternal consciences.

The rest is clear.

II. ii. 14.

Spoken to thus (by Death), the disciple (Naciketas) asks:
tad itad iti manyante'nirdeśyam paramam sukham

katham nu tad viñāniyāṁ kim u bhāti vibhāti vā 14

1. Here also most texts of other schools have it as Nityo'nityānāṁ, the
Eternal in the many transient. (cf Anandasrama ed.)
(The knowers) think the supreme bliss as fit to be pointed out as "this is that". How can I know that? Does it shine? Does it shine luminously too?

**Commentary:**

paraṁ sukhāṁ tat: That transcendent Brahman, the Supreme Self of the nature of Supreme Bliss

etad iti: perceptible like myrobalan fruit on the palm of the hand

manyante: those with accomplished-Yoga, like you, think. That is persons, like you, are able to perceive

katham: How can I who is incapable of perceiving can know the Brahman void of colour etc.

Does it shine having rays of light? even then does it shine indistinctly due to mixture of some other light (such as that of the Sun or of other luminaries)?

II. ii. 15.

na tatra Sūryo bhāti na Candraṭārakam
nemā vidyuto bhānti kuto'yam agniḥ

tuin eva bhāntam anubhāti sarvāṁ
tasya bhāsā sarvam idāin vibhāti || 15 ||

There the Sun shines not nor the moon and stars nor do these lightnings shine. How (then) can the fire? Him shining only, all else shine after, with His light all these shine.

**Commentary:**

(Yama) replies that for the sake of having an object for the yogins there is a form of the Supreme Lord, beneficent, on His divine, auspicious, as known from the scriptural authorities such as "Having the colour of the Sun He is beyond darkness"; "To Him whose form is ever the same"; and the Supreme Self with that body shines distinctly with His luminosity transcending all.
This mantra has been explained under the *Vedānta Sūtra* (I. iii. 41.) \"Because of seeing light\" with the following commentary: There is seen the light of Him that is measured with the size of thumb, the light which eclipses all other lights and is the cause of all other lights and helps (them to shine.)\" And this Commentary (*Bhāṣya*) has been elucidated by Vyāsa (author of the *Śrūta-prakāśikā*) (thus): \"The first half of the mantra is stated thus: \"That hides (eclipses) the other lights. The meaning of the first quarter of the second half (of the mantra) is stated (that) it is that which is the cause of the other lights. *anubhānam* shining after: by this is indicated the cause-effect relation (between Him and other lights). The idea is that the unfailing antecedent-consequent relation is indeed the cause-effect relation. The meaning of the fourth quarter (of the mantra) is stated to be \"helps others to shine.\" This (meaning) is supported by the passage \"Having whose light the Sun shines\" (II ?).\" In the same work (*Śrūta-prakāśikā*) there is seen another interpretation which is as follows: The first half means that if and when His effulgent Light is perceived all other luminaries get eclipsed; the third quarter means that He is the efficient cause, that is, when the luminaries come into existence He helps the material-causal substances of those luminaries. The fourth quarter means that He helps the luminaries even after they have come into existence by giving them through His contact (indwellingness) the power to perform their functions as the rays of the moon (*candra*) help the rays of the eye.

Others say that the third quarter means that the illusory world has no separate appearance (*bhānam*) from that of the Brahman which is (its) substrate. But this is not correct, because though the active suffix (*satī*) meaning agent in the word (*bhāntam*) can somehow be explained inspite of there being no difference (between action and agent), as in the statement \"The knowledge of the disciple shines\", yet the

1. The word others here refers to the Māyāvādīn.
word anubhāti” (shines after) is wrong, for when Yajñadatta stands having no action of going apart from the action of Devadatta, we have not seen any one making the statement that Yajñadatta follows Devadatta who goes.¹

If it be said that we have seen the statement that the iron burns after the fire (there), No. The statement is not accepted as a correct one, if it is intended to convey that idea by one who already knows that the iron has no separate agency of the action ‘burning’.

If it be said: that the meaning accepted by you that ‘if and when His Light is perceived the luminaries get eclipsed’, is not appropriate, since the liberated ones who have got the perception of His Light, yet perceive other luminaries, and therefore in their cases there is no eclipsing which means the non-perception due to commingling of identical natures, (we reply) this question has reference only to bond souls (baddhas).

If it be said that it cannot be the case, since there is no perception (sākṣātkāra) of Him by bond souls, (we reply) No, Arjuna and others had the vision of Him and they were bond souls. Or else (it means) when the Brahma is considered, other luminaries such as the Sun do not shine, just as in comparison with Kālidāsa, lesser ones are bad poets or no poets at all. The meaning of the first half (of the mantra) (thus) is “That Brahma, therefore has the Form of the Supreme Light”. The statement “That hides the other lights” also means the same.

This same idea is re-enforced by the second half (of the mantra) which shows that the coming into existence and the capacity to perform their functions by the other luminaries require the help of the Supreme Self. Thus it can be seen that there is no inconsistency here.

¹ The Telugu and Tamil Grantha printed texts are very corrupt here. The Poona ed. gives the following text which is followed here:
Na hi Devadattagamanekriyāvyātiriktagamanakriyāsūnye tiṣṭhati Yajñadatte gacchantam......
Or else, the first half has the same meaning as is apparent (that is, they do not shine literally speaking).

If it be asked when the very effulgent Sun and others are experienced through perception, how can it be stated contrary to perception that they do not shine? The reply is given in the second half (of the mantra): Tam eva bhañtam...This seen effulgent Form of the Sun is not his own but it is the Light given to Him by the Supreme Self, and belongs to that Supreme Self alone. This is stated in the Gītā (XV. 12.) by Bhagavān Him-self. “That light which is in the Sun and reveals the whole world and that light that is in the Moon and fire, that light do thou know as Mine.” This has been explained by Śrī Rāmānuja in His Gītā Bhāṣya: “Which light there is of the Sun and others revealing the whole world that Light is Mine, and given to them by Me pleased with the worship done (individually) by one and all of them (to me).”

The idea therefore is that it is quite correct to say in respect of them (the luminaries) that they do not shine, their effulgent forms being like glow-worms in the darkness.

SIXTH VALLI

II. iii. 1.

ūrdhvamūlo'vāksākha eso'vattihāḥ sanātanaḥ |
| tad eva śukraṁ tad brahma tad evāṁptam ucyate |
tasmin lokāḥ śrītāḥ sarve tadu nātyeti kaścana ||

etad vai tat. || 1 ||

This eternal pippal tree has its roots above and branches downward. The same is effulgent, that is Brahman. That same is said to be immortal. On Him all the worlds depend. That indeed none oversteps This indeed is that.

COMMENTARY:

The (first) part of the mantra has been commented upon by Śrī Rāmānuja when explaining the Gītā passage (XV. 1.)
The Bhāṣya passage is as follows: "The pippal tree called Sāṁśāra which the scriptures describe as having its roots above and branches below and eternal." The scriptural passages are "This eternal pippal tree has its roots above and branches below (K. U. II. iii 1.) and " He who knows exactly the tree with its roots above and branches below (Tait. Ār. I. II. 5.) The state of being with its roots above is on account of beginning with the fourfaced Brahman who is above the seven worlds, being the first Cause, and its having branches below is on account of ending with earth-dwelling men, cattle, beasts, worms, insects, birds and trees. Now he shows that Brahman is different from that. This mantra has already been explained. (K. U. II. ii. 8.)

II. iii. 2.

_yad idam kiñca jagat sarvam_
 práṇa ejati niḥśrtram |
 mahād bhayam vajram udyatam
 ya etad vidur āmṛtās te bhavanti ॥ ॥

All this world whatsoever existing in the breath and emanating from it trembles with extreme fear as if from the uplifted thunder-bolt. Those know this become immortal.

**COMMENTARY:**

_Yad idam...udyatam_: This part of the mantra has been commented upon by Śrī Rāmānuja under the _Vedānta Sūtra_ ' _Kampanāt_' (I. iii. 40). Introducing this mantra he has said: "There is mention in the Śruti of trembling due to great fear of Him of the entire world, that is of all creatures residing in the person of the size of the thumb, who is here mentioned as Breath (Prāṇa), having emanated from Him. The meaning is that the entire world trembles with great fear as if there is the uplifted Vajra with the feeling as to what would happen if His command is disobeyed. _Mahād, bhayam, vajram, udyatam_ these Nominatives have the sense of Ablatives, since the meaning is the same as _bhayād asyāgnis tapati_ (K. U. II. iii. 8)."
This Bhāṣya is elucidated in the Śruta-prakāśika thus: "The word 'existing' is supplied on account of the Locative case 'pṛāne', in order to reply to the question "Where from it (jagat) has emanated?" The author of the Bhāṣya (Śrī Rāmānuja) mentions that He Himself because of the context, He Himself is the source..." Ejanam is explained as kampana, i. e. trembling, for the root is ejr: kampane: to tremble. Trembling here means the performance of one's own actions for fear of evil effects...On account of fear caused by the Supreme Person, as if by the uplifted Vajra-weapon, the whole world trembles. This is the meaning Here, in this mantra, it may be noted that the four words Mahād, Bhayam, Vajram, Udyatam in the Nominative case have the sense of Ablatives. The first two words in the Nominative case having Ablative sense indicate fear, the latter two words indicate the Brahman, called Breath, the cause of fear.

But some explain this mantra also as follows:—Bhayam means etymologically that of which one is afraid. That is that which causes fear. Like the uplifted highly fearful Vajra, the Supreme Self, herein called Breath, makes everything tremble. The verb ejati has here the causal sense.

Yas tad...: The meaning is clear, It may be noted according to the maxim enunciated in the adhikaraṇa with the Sūtra "For the same reason Breath - ata eva pṛāṇa" (I. i. 24) the word pṛāṇa refers to Supreme Brahman alone. On this point there is no controversy (between the several schools).

II. iii. 3.

bhayaḍ asyaṃgīs taṭati bhayaṭ taṭati Śūryah
bhayaḍ Indraḥ ca Vāyuḥ ca Mṛtyur dhūvati paṇcamaḥ

For fear of Him fire burns, for fear of Him the Sun heats, for fear of Him Indra, Vāyu, and Death the fifth, run.

1. The lacuna in the quotations is Raṅgarāmānuja's.
VI. 5.

KATHOPANISAD

COMMENTARY:

dhāvati: the root dhāvū: to go, when referring to Indra and other (gods) indicates their respective functions. The rest of the mantra is clear.

II. iii. 4.

iha ced aśakad boddhum ārāka karirasya visrasah |
tataḥ sargesu lokeṣu sariratvāya kalpate 4 |

If one before the body gets loosened here is not able to know (Him), then he becomes liable to take body in the created worlds.

COMMENTARY:

karirasya visrasah ārāka: before the falling apart of the body. visrasah: visramśanāt. iha loke: in this world
boddhum: to know Brahman
aśakat cet: aśaknuvanāś cet: if unable: the change of conjugation is a case of Vedic exception
tataḥ: for that reason
sargesu lokeṣu: in the created worlds
sariratvāya kalpate: become subject to dissolution of the form of birth, old age, and death etc.: this is the meaning.

The idea there is that one should attempt to know the Self before the fall of one's body (i.e. one's death)

II. iii. 5.

That the Self is difficult to know (Death) says:

yathā darśe tathātmanī |
yathā svāpne tathā pitrloke |
yathāpsu pariwa daṛśe tathā gandharvaloke |
chāyālapayorīva brahma-loke 5

As on the newmoon day so in the body (ātmanī): as in the dream so in the world of the fathers: as in the waters as if appearing on all sides so in the world of the Gandharvas: as between the shade and sunshine so in the world of Brahman.
yathā darse : the meaning is "just as on the new-moon day there being no moon-shine the appearance (pratibhāsa) (of things) is not clear, so in this world with regard to the Self". Or else the meaning is : yathādarṣe : just as the thing seen in the mirror is not seen as (it is) when seen directly, free from any modifications such as facing in the opposite direction, so is the cognition of the Self here (in this world).

Now he (Death) says that the same is the case in the other world : yathā svāpne : just as the experiences in dream are, unlike the experiences in the waking state, incapable of being reviewed, so as to be free from all doubt in respect of them even so, is it (the experience of the Self) in the world of the fathers. This is the meaning.

yathāpsu ... : just as the thing under water is not clearly perceptible, as the things (outside water), even so

paridārśaiva : looks as if perceived. The meaning is that it is not seen all round. That is even in the world of Gandharvas the appearance is superficial.

chāyātāpa... : Just as in the admixture of shade and sunshine, the appearance is not such as would be in the unmixed sunshine, so also in the world of Brahma (the four-faced), the appearance is not perfect. The idea is that therefore the truth of That (Supreme) Self is difficult to know. Or else, the idea is that though in the world of Brahma there is perfect discrimination between the self and the non-self, just as between shade and sunshine, still the Truth of the Supreme Self is not attainable for those that live here.

II. iii. 6.

indriyānām prthaghbhāvat udayāstamayau ca yat
prthagutpadyamānānām matvā dhiro na śocati II 6 II

The intelligent man knowing that distinctness, origination and dissolution are of the sense organs which are separate and come into existence does not grieve.
COMMENTARY:

indriyāṇāṁ: of the sense organs which are separate and come into existence. The sense organs stand for the body and others also.

udayāstamayau ca yat: yat is an indeclinable, meaning yān: which origination and destruction are there, and which distinctness of the form of mutual difference, all these, the intelligent person knowing these as belonging to the sense organs, does not grieve. This means that one who knowing that mutual difference, origination and dissolution do not happen to the soul which is of the form of consciousness, (does not grieve).

Now Death describes with the following two mantras the very surrender of the soul already mentioned, since even with regard to knowing the truth of the individual soul as distinct from its body the only means is the surrender to the Divine Lord.¹

II. iii. 7. and 8.

indriyebhyah pāram mano manasah sattvam uttamam |
satvādadi mahān ātmā mahato 'vyaktam uttamam ॥ ॥

avyaktāt tu pārah puroṣo vyāpako'linga eva ca |
yam jñātvā mucyate jantur amṛtavān ca gacchati ॥ ॥

Superior to the sense organs is the mind, superior to the mind is the intelligence, superior to the intelligence even is the great soul, superior to that great is the unmanifest.

Superior to the unmanifest is the person, the perceiver, and verily uninferrable, which knowing, the creature gets liberated and attains immortality.

COMMENTARY:

indriyebhyah: stands here for objects also since this has to be in accordance with a previous mantra (K. U. I. iii. 10). Verily the objects are greater than the sense-organs and

¹. cf. Prof. Maitra's denial of prāpatti: Vedanta Kesari 1943.
greater than the objects is the mind." The word 'sattva' (in the text) means intellect, since it was stated before that "greater than the mind is intellect" (ibid).

alingaḥ: Unknowable. Superiority is intended in respect of making Him to condescend (to listen to our prayers). To make Him condescend means to surrender (to Him) alone.

The rest is clear.

II. iii. 9.

na samdrśe tiṣṭhati rūpam asya
da cakṣusā paśyati kaścanānām
hrdā manīśā manasābhiklpto
ya tadb vidrāmṛtās te bhavanti 9

His form is not for perception, no one else sees him with his eyes. He is attained by mind through devotion, steadfastness. Those who know Him they become immortal.

Commentary:

asya rūpam: His form. or else it means His body. The meaning is that being omnipervading He does not stand as an object of perception. Or else there is (for Him) no perceptible colour such as blue etc. For this very reason (it is next said)

na cakṣusā paśyati: with the eye no one sees Him. The meaning is clear.

hrdā manīśā...: This part (of the mantra) has been explained by Vyāsārya under the Sarvatra prasiddhi adhikaraṇa (of the Śrī Bhāṣya) (I. ii. 1.) as follows: By the word hṛdā is signified devotion; by Manīśā: steadfastness. In the Mahābhārata (? ) taking the first half as it is here, the following is read as the second half:

bhaktyā ca dhṛtyā ca samāhitātmā
ejñānasvarūpam pariṣṭhātiha.

"Through devotion and steadfastness one with one’s mind concentrated, here perceives that of the form of knowledge."
VI. 11. KATHOPANISAD 131

abhikṣptah: graspable, attainable. The following is in the Vedārthsasāngraha. The meaning (of the above quoted Bhāṣya passage) is that, one with one's mind concentrated through steadfastness sees the Supreme Person with devotion." 'Sees' means attains, since it has to be in accord with the Gitā passage "Through one-pointed devotion is capable..." (XI. 54).

ya enam viduh: the meaning is clear.

II. iii. 10.

yadā pañcavatiṣṭhante jñānāni manasaḥ saha
buddhiḥ ca na vibhṛṇati tām āhuh paramāṁ gatim || 10 ||

When the five sense-organs with mind are static and the intellect does not move, that (state) they say is the Supreme movement.

COMMENTARY:

jñānāni: organs, according to derivation from jnā to know, with the suffix lyut (ana): meaning instrument. This has been so explained by Vyāsārya (Śrutaḥprakāśikā) in the Saptagaty-adhikaraṇa (Ii iv. 3). The mind itself with the function of determination is indicated by the word 'buddhi'. So is it in the Śrī Bhāṣya. "The mind itself is mentioned by the words 'buddhi' 'ahaṅkāra' and citta, due to its different functions, such as determination, egoity and reflection." It is clear there itself that the "paramagatim" mentioned here means movement towards liberation abandoning movements within the body.

II. iii. 11.

tām yo labhāḥ iti manyante sthirāṃ indriyadhārastāṁ
apramattas tadā bhavati yogo hi prabhavāpyayau || 11 ||

The state of steady concentration of the sense-organs they deem as Yoga. Then one should be vigilant, since Yoga is the means to life-ends (namely) attainment, and removal (of evil).

COMMENTARY:

tām: That (state) mentioned in the previous mantra
indriyadhāranāṁ: the supreme movement of the nature of concentration of outer and inner organs

yogam: iti manyante: (They) deem as Yoga: Vyāsārya says that the meaning of paramagati is Yoga.

apramattah tadā bhavati: Then that is when the organs are motionless, there happens the state of vigilance of the mind.

Of what use is this vigilance of the mind? (To this enquiry) He (Death) replies: Yoga hi prahvacāpyayau: Yoga is indeed origination and cessation. The idea is that since Yoga is in constant peril, vigilance is necessary.

Or else, the idea is that one should be vigilant in respect of Yoga since it is the means of all life ends of the form of attainment of desired things and removal of all undesirable things.

II. iii. 12.

naivac vācā na manasa prāptum sakyo na ca kṣusā |
asiti bruvato'nyatra katham tad upalabhyyate || 12 ||

That is capable of attainment neither by speech nor by mind nor by the eye. How can that be realized except from one who teaches that it is?

Commentary:

naivac vācā: the meaning is clear. The following discussion is found in the Prāṇabādā of the Vediñta Sūtras) (II. iv. 8) "Saptagater viśeṣatvāc ca: the organs are only seven since only seven are mentioned in the scriptures as going to the other world." There are seven worlds in which the seven organs lying in the cave (placed in their respective places) move" (Mund. U. II. 1. 8), and since only seven organs are enumerated when referring to the Yoga state in the Maura (K. U. II iii. 10) "When the five sense-organs with mind are static and the intellect..." Against this prima facie view the siddhāntā is as follows: "But while living there are hands and others, therefore not so" (V S. II. iv. 6), when there is the body, since hands and others are also useful in respect of taking up (things) and other activities hands and others
also are organs. Therefore it is not so. Because of the śrutī and smṛti texts. "There are ten organs in a person and the ātman is the eleventh." (Brh. U. III. ix. 4) where the word 'ātman' means the 'mind'; "The organs are ten and one: the eleventh here is the mind" (Gītā. XIII. 5). Statements of lesser number have reference to particular uses: and statements of larger number are due to differences in mental functions. This state (stated in the first half of the mantra) is explained.

astī ti...: except from the statement that 'It is,' this is the meaning. The idea is that it is attainable only from the Upaniṣad

II. iii. 13.

&śity evopalabdhyas tattvabhāvena cobbayoh |
&śityevopalabdhasya tatvabhāvah prasidati || 13 ||

It is known through the statement that "it is" as well as through the mind: when one has known through these two that "it is," the mind becomes clear (lucid calm).

COMMENTARY:

tatvabhairava: the etymology is tattve bhāvayati: helps knowing the truth: tattvabhāvah: inner organ. By this also the Supreme Self is to be known as 'It is.' What is meant is, after knowing Him as 'It is' by the Vedānta passages It is to be contemplated and meditated upon as 'It is' with the mind also.

ubbhayoh: of the two means, that is, by the two means of knowing the statement above and by the mind

astiti eva upalabdhyayoh: Of one who has known that It is: the use of the past participle in the word 'upalabdha' is similar to that in 'bhukta ' in the statement 'bhuktā brāhmāνāḥ: brāhmaṇas have eaten' (that is its meaning is active and not passive)

tattvabhairavah prasidati: the mind becomes clear, that is, free from old faults.
II. iii. 14.

_yadā sarve āpramucyante kāmā ye'ṣya hydi śritōḥ |
atha mātyoṁto bhavati atra brahma samaśnute || 14 ||

When all the desires that are in the heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

**COMMENTARY:**

*kāmāḥ*: desires for bad objects that are in the heart

_yadā āpramucyante*: when they get removed, then

_atha*: immediately,

*mātyo*: this meditator (*uपāsakaḥ*)

_omto bhavati*: attains immortality. The meaning is that he "becomes one whose past and future sins get removed and do not touch him respectively."

_atra brahma samaśnute*: this means here itself, at the time of meditation he enjoys Brahman.

The following is the Śrī Bhāṣya under the Sūtra "And the same (is the departure) up to the beginning of the movement, and the immortality (is that which happens) before the burning up of the body" (IV. ii. 7). The meaning is _anuṣṭoṣya_ means not burning the contact with the body of sense-organs and others. Which immortality is of the form of freedom from and destruction of the future and past sins, that same is mentioned in the scriptural passage beginning with "Yada sarve āpramucyante..." (K. U. II. iii. 14)

In respect of the (statement) _atra brahma samaśnute_: here (he) enjoys the Brahman; the idea is that this has reference to that experience of Brahman which happens at the time of meditation.

Repeating that which was already said for the purpose of emphasis, He (Death) concludes that what is to be taught is only this much:—

II. iii. 15.

_yadā sarve prabhidyante hṛdayasyaḥka granthayaha |
atha mātyo mṛto bhavati etāvad anuṣṭāsanam || 15 ||
VI. 16.
KATHOPANISAD

When all the knots of the heart are here broken, then man becomes immortal. This much is the teaching.

**Commentary:**

*granthayāḥ*: likes and dislikes and others which are not easily untieable like knots

*yadā prabhidyante*: that is when they are removed

*etāvad anusāsanam*: that which is to be taught so as to be practised by the meditator is this much alone. What is to be stated namely which is the going out (of the body) through the nādi in the crown of head and passing through (the path of the) arcis and others is not of the meditator, but of the word of God, pleased with his meditation. This is the idea.

Now Death speaks of the final Liberation which is the second already referred to in (K.U. II. ii;) “Vimuktas ca...”

II, iii. 16

*sataṁ caikā ca hrdayasya nādyas
tāsām mūrdhānam abhiniḥṣtaikā

tayordhvakāyān amṛtavam eti
viśvāṁ yā utkramaṇe bhavanti \* 16 \*

Hundred and one are the nādis of the heart. Of these one is stretched to the crown (of the head): through that one (nādi) one going upward gets immortality. The others (nādis) are such as help going towards all sides.

**Commentary:**

*sataṁ ca...*: there are hundred and one important nādis of the heart, among them the one Brahmanādi called Suṣumnā goes up towards the crown of the head. Through that nādi urdhvam gacchan, going to the world of Brahman

*amṛtavam eti*: means attains liberation of the form of the manifestation of his own nature following the attainment of Brahman together with the particular place

*anyāḥ*: the other nādis
viṣvān utkramane bhavanti: are useful for going out towards the path of the diversified suṁsāra. But Vyāsārya (iu the Śruti-prakāśikā) interprets this as follows: “Other nādis are scattered all round (the body). These are useful for those who seek not liberation to get out (of the body) (at the time of death)” (IV. ii. 7). This passage is considered by Bhagavān Bādarāyana in the Utkrāntipāda (IV. ii. ). To explain (the prima facie view is this;) “The restriction that the going out happens to the knower through the head-nādi, other than the hundred, and to a non-knower through the others is not proper”, since the nādis are very many and are too subtle to be distinctly seen, and so one cannot select. It is quite proper to hold that the statement tayoḥ dvam āyanam pātavam eti viṣvānā yā utkramane bhavanti—through that one (nādi) one going upward gets immortality. The other (nādis) are such as help going towards all sides” (K.U. II. iii. 16cd.) merely refers to the chance-going out. Against the prima facie view the reply is given in the following Sūtra (IV. ii. 16) “The place of the individual soul that is the heart becomes illuminated just in front of it, having the passage revealed by it, favoured by the Grace of the Hārda (the Supreme Dweller in the Heart), on account of the capacity of the Knowledge (on the part of the soul), and of the continuance of remembrance of the path which is a subsidiary of it through the one other than the Hundred.” And the meaning of this (sūtra) is as follows:

 tadokāh: the place of the individual soul that is, the heart,

 agra jvalanam: in front of which there is illumination

 tatprakāśitadvārah: one becomes such that to whom the passage (of exit) is revealed by it, since there is the scriptural passage. “The top of the heart is illuminated; by that illumination the soul goes out either through the eye or the crown of the head or other parts of the body.” (Brh. U. IV. iv. 3.)

This much is common to both the knower and the non-knower. But the knower gets up only through the head-nādi,
different from the hundred (other nādis). It is not that that nādi is not distinguishable by the knower, since the knower is favoured by the Supreme Person resident in his heart, being pleased with his knowledge (upāsana) which is extremely blissful to him, and which is an adoration of the Supreme Self, and on account of the continuous recollection of the Path highly pleasant to him, as the subsidiary to the Knowledge. Therefore he knows that nādi and so his going out through it, is quite appropriate.

Now to proceed:—

II. iii. 17.

ānguṣṭhamātraḥ puruso'natarātha
sadā janaṁaṁ ṣaṁdye sannivisṭaḥ

tam svāc chariṁat pravrhen
muñjād āvesīkāṁ dhairyena

tam vidyācchukram amṛtam

tam vidyācchukram amṛtam ili 17

The person of the size of the thumb, the inner Self is always established in the heart of men. Him, one should pull out with courage from one's own body as the stalk from the muñja grass. Him one should know as the brilliant immortal. Him one should know as the brilliant immortal.

COMMENTARY:

ānguṣṭhamātraḥ: the meaning is clear.

tam svāc chariṁat: just as in the statement "Devadatta is distinct from his own body" the pronominal word ‘sva’ (his own) refers to a thing belonging to Devadatta indicated by the co-mentioned word (Devadatta). Even like that the word ‘sva’ (in the present mantra tam svāc chariṁat) refers to that which belongs to the inner Self mentioned previously. Consequently the meaning is as follows: Him, the inner Self of all men, one should pull out (that is, know distinctly) from the individual soul, mentioned here as men, as that which is His body. That is after the manner mentioned in the scriptural text "When one sees the Lord as different from oneself, and pleased,"
(Sv. Up. IV. 7) one should know (Him) as distinct on account of His being the supporter, controller and master (śeṣi)

muñjāt: from the muñja-grass.

iśīkām iva: like the stalk in its midst.

dhairyena: (with courage) with skill in knowledge. This (word) goes with what preceded (i.e. pravṛhet: should pull out).

tam vidyāt...: (This has been) already explained. Repetition indicates the conclusion of the teaching.

II. iii. 18.

Now concludes the subject-matter of the Story (of Naciketas):

Mṛtyuproktām Naciketo'tha labdhvā
vidyām etāṁ yogavidhiṁ ca kṛtsnam
brahmaprāpto virajō'bhūd vimṛtyur
anyo'pyevam yo vid adhyātmam eva. 18

Then Naciketas having attained this knowledge taught by Death together with the method of Yoga completely attained brahman became free from rajas (desire) and from death. Any other who knows (this) esoteric doctrine will become also such an one.

COMMENTARY:

mṛtyu ...: Naciketas having attained the knowledge of the Self taught by Death and also the method of Yoga mentioned in the passage "yadu pañca .." (K. U. II. iii. 10) after the manner mentioned in the scriptural passage, "Attaining the transcendent Light one becomes manifest by His own nature" (Ch. Up ś VIII. 3 4), attaining Brahma became one in whom His eight qualities got manifested.

yo vid ...: The knowledge relating to the Self whoever else knows, he also becomes like Naciketas. This is the meaning.

Om sa ha nāvavatu sa ha nau bhunaktu.
saha viryaṁ karaṇāvahai.
tejasvi nāv adhitum astu mā vidviśāvahai.
Om sāntih kāntih kāntih.
May He protect us. May He protect us together.
Let us bring about the power together. Let our
learning be luminous. Let us not hate (one another).
Om Śāntiḥ, Śāntiḥ, Śāntiḥ.

COMMENTARY:

Now the śānti (peace chant) is recited in order to abolish
on the part of the taught and the teacher.

sa ha nau avatu sa ha: The Supreme Self revealed by
Knowledge. ha indicates (His) well-knownness.

nau: Us, the disciple and the teacher
avatu: May protect revealing His form

saha nau bhunaktu: May (He) protect us together
through increasing knowledge. Or else May He protect us so
that we may be together without parting.

saha viryam kātaśāvahai: May we bring about the
power of knowledge by imparting it: in accordance with rules.
The idea is knowledge becomes ineffective when the rules
are not observed.

tejasvi nau...: This means may what we have now
learnt be very luminous (effective)

mā vitōśāvahai: May there be no hatred: which means
let there be no hatred between us due to learning and teaching in any unsanctioned way, as stated in the Smṛti text:
“One who teaches not in accordance with rules (dharma) and
one who questions in contravention of rules, one of them dies
or develops animosity.”

Śāntiḥ...: The triple repetition is for the purpose of
doing away with all sins of commission and omission in
thought, word and deed.

Thus concludes the Sixth Valli
in the Second Chapter of the
Kathopanisad.
Commentator’s conclusion:

That this Upaniṣad has reference only to God is determined by Bhagavān Bādarāyaṇa in three Adhikaraṇas of the Samaṇvayādhyāya.

ADHIKARAṆA I

In the passage “yasya brahma ca kṣatram ca...” (K. U. I. ii. 25) “To whom the Brāhmaṇa and Kṣatriya both become food; to whom Death is curry spice; this who knows how He is?” the person indicated by the pronoun in the possessive ‘yasya’ is an eater or enjoyer, since Brāhmaṇa and Kṣatriya are spoken of on account of their being spoken of metaphorically as ‘rice,’ are to be taken as eatables or enjoyables. Now who is that eater (bhokta)? The prima facie view is that He is the individual soul alone, since the Supreme Self cannot be the eater. Against this the Siddhānta view is expressed in the four Sūtras: (I) Atta ca ni ca ni grahaṇāt; (II) Prakaraṇī ca; (III) Guhām praviśṭāvatāmānau hi taddarśanāt; (IV) Viśeṣaṇī ca; (Vedānta Sūtras: I. ii. 9, 10, 11, 12.)

The meanings of these are as follows.

I. The eater indicated in respect of rice mentioned in the passage ‘the two are rice’ is the Supreme Self alone since in the mantra (K. U. I. ii. 25) it is said that He is the killer (destroyer) of all the mobile and immobile which are indicated by the words Brāhma and Kṣattra which through secondary significance signify all the mobile and the immobile, and now that the word ‘odana’, rice secondarily signifies the destroyable, has been shown when commenting upon this mantra, and may be seen there itself.

II. And also because (this mantra) is in the context of Brahma which begins with “The Great Omnipresent Soul...” (K. U. I. ii. 29).

III. If it be said that since in the succeeding mantra “Drinking ṛta. (I. iii. 1) only the two that are capable of enjoying fruits of actions are mentioned and the Supreme Self cannot have anything to do with that (enjoyment of the fruit of actions) either as Agent like the individual soul nor as
instrument like the antahkarana (inner organ), the eater is not in the context dealing with the Supreme Self, the reply is 'guhaṃ praviṣṭau (I. ii. 12) the two that have entered the cave are only the two, the individual soul and the Supreme Self', because the two alone are mentioned as having entered the cave. In the passage "The brave (soul) knowing through the realisation attained by meditation upon this self, that God difficult of perception, hidden, entering, residing in the Cave, indwelling, beginningless, abandons both pleasure and sorrow," entering of the Supreme Self into the Cave is mentioned. And also the entering into the heart cave by the individual soul is mentioned in the passage "Yaḥ prāṇena sambhavati... That Aditi (eater) which remains with breath possessing many sense-organs remaining in the cave after entering into it is born with elements." (K. U. II. 1. 7.)" Since thus both of them are seen to have entered into the Cave and these two can be referred to as the 'two drinking ṛṭa' (I iii. 1) according to the maxim of 'Chatri' (one who has the umbrella)no break in the context pertaining to the Supreme Self can be doubted on account of the mantra "ṛlam pibantu..." (I. iii. 1).

IV. (Viśeṣānāca ca:) Since in the context in the passage "BrahmaJayāṇam Knowing the soul born of Brahma and conscient as the worthy Lord, one attains through peace of ever," (K. U. I. i. 17cd.) the individual soul and the Supreme Self are specified as the meditator and the meditable, the purpose of the mantra "ṛlam pibantu..." (I iii 1) is only to describe them in order to facilitate meditation as those resting in one and the same place. So the mantra is that which only deals with individual soul and the Supreme Self. It is concluded therefore that the Mantra "Brahma ca kṣatram ca..." (K. U. II. 25) has reference only to the Supreme Self.

1. In the statement chatriṇa gacchanti made in respect of a group of persons going together, a few of whom are carrying umbrellas, the word chatriṇa refers to the entire group including those that have not their cf. Purvaśānāmsūtras I. iv.
ADHIKARAṑNA II
(Vedānta Sūtras I. iii. 6.)

Again in the mantra "Aṅgusthamātra......the person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body" (K. U. II. i. 12), the prima facie view is that he who is mentioned as of being the size of the thumb is the individual soul alone, since the measure of the thumb is well-known only in respect of the individual soul in the following śruti and smṛti passages:

"The master of breath (prāṇa) wanders about with his actions" (Śvet U. V. 7): "One of the size of the thumb and having a form like that of the Sun" (Śvet. U. V. 8); and "Death pulled out with force the person of the size of the thumb" (Mh. B. Vanaprava). This is replied to by the Siddhāṅga given in the four following Sūtras.

1. Šabṭād eva pramitah:
   V. S. I. iii. 24;

II. Hṛdayaṅkṣayā tu manusāyādikāratvāt:
   ,, I. iii. 25;

III. Kampanāt:
   ,, I. iii. 39;

IV. Jyotirdaṅkanāt:
   ,, I. iii. 40;

The meaning of these is as follows:

I. One that is measured by the size of the thumb is the Supreme Self; on account of the term itself, that is the term Īsāna, which indicates lordship in the passage "Īsāna bhūta-bhavyasya—Lord of the Past and the Future." (K. U. II. i. 13)

II. If it be asked how then the delimitation to the size of the thumb can go with the Supreme Self (Bādarāyaṇa) replies that since the Supreme Self is in the heart which is of this size, on that account, the Supreme Self can be of that size. It cannot be doubted that the Supreme Self residing in the hearts of the horse and the ass and other (animals) which have no thumbs, and consequently that the Supreme Self cannot be measured by their thumbs, how the Supreme Self within them can have that size for, the scriptures that enjoin meditation are only in respect of the human beings because of their fitness for meditating; and they have thumbs. There is
thus nothing to prevent postulation of this size on account of the delimitation of the Supreme Self residing in the heart due to its size, which is of the size of the thumb.

III. *Kampanāt* (1. iii. 39). Since the scripture “Yad idam kiṇca jagat sarvam prāṇa ejati……All this world whatever existing in the breath and emanating from it trembles, extreme fear as if from the uplifted Vajra……” (K. U. II. iii. 2), mentions this one having the size of the thumb as being the cause of the fear which makes all creatures to tremble and this quality is known from scripture “Afraid of Him the wind blows” (Tait *Upaniśad*) and others, as belonging to the Supreme Self, the person of the size of the thumb is the Supreme Self.

IV. *Jyotirdarsanaḥ* (1. iii. 43) : Since in respect of Him of the size of the thumb, there is mentioned in the passage “Na tatra Sūryo bhāti……There the Sun shines not nor the Moon and stars nor do these lightnings shine.” how (then) can the fire?", a light eclipsing all luminaries, and the possession of such a light has been stated by the Atharvaṇa. *Upaniśad* as belonging to Brahman, this one of the size of the thumb is the Supreme Self. This is the meaning.

ADHIKARĀṆA III

Since in the passages “Indriyebhyah…Superior to the senses (1. iii. 10),” the Sāṅkhya method (of enumeration of categories) is recollected and since a Person other than the twenty-five is negatived, here (in this mantra I. iii. 10) by the word ‘Avyakta’ is indicated only the primeval Matter accepted by the Sāṅkhya which has not got the Brahman as its soul. This prima facie view is expressed by the first part of the sūtra (V. S. I iv. 1) “ānumāṇikam apyekṣām iti cet—if it be said that in some (recensions) also the primeval Matter is (also stated as the original cause)—and the reply is given by the later part of the same Sūtra “Śārīra… and the following seven Sūtras: They mean as follows:

I. Since the word ‘avyakta’ can indicate the body which is metaphorically spoken of as the chariot in the
passage "...karirain ratham eva tu... (K. U. I. iii. 13), which among the individual soul, body, intellect, mind, organs and objects metaphorically spoken of as the occupant of the chariot etc., in the passage beginning with " Ātmanāṁ rathināṁ viddhi... (I. iii 3), accordingly the word avyakta means the body alone.

II. If it be asked how the body that is manifest can be referred to as avyakta (unmanifest), the reply is Sāksman tu tadarhatvāt (I. iv 2.)—the subtle (matter) on account of certain states, the body." Therefore by the world avyakta which means the cause, is meant through secondary significance the gross body itself. If it be asked that if it can have the primary significance, why should there be a secondary significance, (and) it should have the primary significance, it says "It is relevant" to accept the secondary significance, namely the gross body, for the word avyakta, since the gross body is fit for the activities and its mention alone is required here for the purpose of controlling.

III. If it be asked if the unmanifest subtle Matter is accepted, why should there be rejection of the Matter propounded in the Kapila's system? (Badarayana) replies: Taddhinaḥvāt arthāhavāt " (I. iv. 3)—In our system there is always purpose, since it is controlled and governed by the Supreme Self", but according to the Sāṅkhya view this is not accepted and so (Matter) is purposeless.

IV. If Matter accepted by Sāṅkhya is that which is meant here, it must have been mentioned here as fit to be known; since by the Sāṅkhyas who state that liberation arises out of the knowledge of the Unmanifest and the Manifest and the conscient being, all these are accepted as things that must be known. But it is not stated as that which must be known (here). Therefore what is established in the Sāṅkhya is not to be accepted here.

V. Vadatiti cēn na praśīno hi prakaranāt (V. S. I. iv. 5). "If it be stated that the Scripture immediately after the previous mentions it as a thing to be known " Asabdām... Having
perceived that (Self) which is soundless, touchless, colourless, imperishable eternally and tasteless, odourless and beginningless and endless and higher than the great (soul) fixed, one gets released from the jaws of death" (K. U. I.iii. 15) Not so, since, on account of the context of Omniscient Supreme Self "He attains the Supreme abode Viṣṇu which is the goal of the path" (K. U. I. iii 9), He alone is mentioned in this mantra as the one to be known and not the unmanifest accepted by the Śāṅkhyans.

VI. "Trayaṇāṁ eva caiva upaṇyāsah praśnāca ca" (V.S. I. iv. 6)—"In this context there is mention only of the three" the means and the goal and the attainer and, "also the question", is seen only in relation to these three as in the passage "Anyatra......Tell me that which verily you see. that which is other than the right ether than the non-right..." (K. U. I. ii. 14) and not in respect of the Unmanifest and others.

VII. "Mahātvāca" (V. S. I. iv. 7). Just as in the passage "By the word Mahān is not taken as meaning "the mahat category called buddhi (K. U. I. iii. 10.) accepted in the Śāṅkhya system due to the co-ordination (sāmānādhikaranya) with the ātman (self), even so it is that the Unmanifest also cannot be taken to be the category accepted in the Kapila system, since it is mentioned as higher than the individual Soul.

Thus by these three Adhikaraṇas it is determined that the whole of this Upaniṣad has reference to the Supreme Self.
ERRATA

Page  Line  For  Read
2  8  the Garuda  Garuḍa
22  āvivesā  āviveśa
3  3  prakṛtasya  prakṛtasya
18  dakṣiṇa  dakṣiṇā
fn.  brāhmaṇah  brahmaṇah
  tad uñama  tad uñam
  tad vikārasyāt  tadvikāraḥ syāt
4  8  anandā  anandāḥ
13  dvitiyam  dvitiyam
14  tritiyam  tritiyam
5  30  again born  again born like corn
6  31  āhara  āhara
9  11  vādana  vādana
12  abhivadata  abhivadati
12  8  made known  made known — svṛgyam
  agnim  agnim
31  arthasya  athāsyā
13  16  arthasya ca  athāsyā
21  agniḥ  agniḥ
14  3  mṛtyu  mṛtyū
  these  the
  mṛtyu  mṛtyū
5  12  this is  this
25  even prior to casting  casting away the fetters of
casting away the fetters of death even prior to
dead
16  19  Rāmānuja  Rangaṁānuja
20  brahma ajñatma  brahma ajñatmabhūtām
  self
25  self-  self
31  self,  self, with Brahman as his Self.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For.</th>
<th>Read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>omit</td>
<td></td>
<td>with Brahman as his self</td>
</tr>
<tr>
<td>34</td>
<td>brahmajāṅa bhūtah bhūtvā</td>
<td>brahmajāṅabhūtah</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>3</td>
<td>Janmamṛtyu</td>
<td>Janmamṛtyū</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>omit</td>
<td>the three</td>
</tr>
<tr>
<td>fn.</td>
<td>on Brahman</td>
<td></td>
<td>of Brahman</td>
</tr>
<tr>
<td>18</td>
<td>22</td>
<td>is it true through</td>
<td>is it through</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>omit</td>
<td>the usages of</td>
</tr>
<tr>
<td>19</td>
<td>8</td>
<td>(is it) the transitory 'svarga' that</td>
<td>(is it) that the transitory 'Svarga'</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>These</td>
<td>Those</td>
</tr>
<tr>
<td>22</td>
<td>20</td>
<td>(i) in the worldly usage and (ii) in the Vedic usage</td>
<td>(i) one in the worldly usage and (ii) the other in the Vedic usage</td>
</tr>
<tr>
<td>23</td>
<td>8</td>
<td>grassness</td>
<td>grassness etc</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>fn. 2 &quot;The test ... in the &quot;Vārtika-text</td>
<td>must be read with the foot note 1 gamika must be read as gāmitā.</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>udgāṭr's</td>
<td>udgāṭrs'</td>
</tr>
<tr>
<td>24</td>
<td>3</td>
<td>Ahiṇādhikaraṇa</td>
<td>Ahiṇādhikaraṇa</td>
</tr>
<tr>
<td>17</td>
<td>dhāyiyā</td>
<td>dhāyyā</td>
<td>so as</td>
</tr>
<tr>
<td>18</td>
<td>and used</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>samidhāni</td>
<td>Sāmidheni</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>dhāyiya</td>
<td>dhāyyā</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>32</td>
<td>being</td>
<td>too being</td>
</tr>
<tr>
<td>26</td>
<td>2</td>
<td>particular.</td>
<td>particular mentioned along with it.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>samuṣṭiṣṭanti</td>
<td>samuṭtiṣṭhanti</td>
</tr>
<tr>
<td>27</td>
<td>4</td>
<td>subsidiaries and</td>
<td>subsidiaries take</td>
</tr>
<tr>
<td>11</td>
<td>sacrifices</td>
<td>subsidies</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Concluded</td>
<td>concluded in the</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>5</td>
<td>mā</td>
<td>na</td>
</tr>
</tbody>
</table>
to mean only to mean
literature, the word literature, in the sense of liberation

'I am' 'ayam'
Whether departure Whether there is or there is not such departure
deeming that one is deeming that it should not be taught to one who
it the other Shore
entertained namely entertained
moparotsir moparotsiḥ
śvo' bhā vā śvo' bhāvāḥ
expatiated by thee these enjoyable things of man expatiated of thee things of man

Vāhan vāhāḥ
Parasmaipadi Parasmaipada

Nacikataḥ Nacikataḥ
tvādrk tvādrk
dravyaiḥ dravyaiḥ
af as
that that
Bhāṣya passage "na jāyate......who is the attainer in the mantra "na jāyate mriyate vā vipascit—the intelligent sufficient and of the fact that since the means is conditioned by the three times it cannot be qualified as one distinct from all that is conditioned by the three times.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For.</th>
<th>Read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>59</td>
<td>33</td>
<td>teach</td>
<td>teach you</td>
</tr>
<tr>
<td>60</td>
<td>32</td>
<td>Imperishable, the mantra</td>
<td>Imperishable, they say that it is the ultimate end the mantra</td>
</tr>
<tr>
<td>61</td>
<td>3</td>
<td>purified soul since</td>
<td>purified soul, (viii-b) because</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>distinct in it</td>
<td>distinct</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>the wind</td>
<td>the one wind</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Šv</td>
<td>K.</td>
</tr>
<tr>
<td>fn.</td>
<td>63</td>
<td>samjñataḥ</td>
<td>samjñītāḥ</td>
</tr>
<tr>
<td>65</td>
<td>25</td>
<td>I shall</td>
<td>he shall</td>
</tr>
<tr>
<td>66</td>
<td>16</td>
<td>atmosphere, because</td>
<td>atmosphere, their origination is accepted because</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>'origination of them,</td>
<td>origination of them and</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>it as referring</td>
<td>as referring</td>
</tr>
<tr>
<td></td>
<td>68</td>
<td>wearing of the individual soul by</td>
<td>wearing a body by</td>
</tr>
<tr>
<td>fn.</td>
<td>69</td>
<td>is masculine</td>
<td>are masculine,</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>svayambhuva</td>
<td>Svāyambhuva</td>
</tr>
<tr>
<td>71</td>
<td>3</td>
<td>tām</td>
<td>tam</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Dhātuḥ</td>
<td>Dhātu</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>sāpekṣene</td>
<td>sāpekṣa</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>ātma</td>
<td>ātmā</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>at the bottom</td>
<td>at the bottom is</td>
</tr>
<tr>
<td>72</td>
<td>7</td>
<td>self mentioned</td>
<td>self mentioned</td>
</tr>
<tr>
<td>73</td>
<td>15</td>
<td>irrelevant, therefore</td>
<td>irrelevant. Therefore</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>dhātuḥ</td>
<td>Dhātōḥ</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>vitāboka</td>
<td>vitāśoka</td>
</tr>
<tr>
<td>74</td>
<td>17</td>
<td>dhātuḥ</td>
<td>dhātuḥ</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>to be appear</td>
<td>appear to be</td>
</tr>
<tr>
<td>75</td>
<td>13</td>
<td>transitory</td>
<td>in the transitory</td>
</tr>
<tr>
<td>76</td>
<td>15</td>
<td>vivṛṇ te</td>
<td>vivṛṇute</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>For.</td>
<td>Read.</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>78</td>
<td>24</td>
<td>of a particular</td>
<td>of some particular</td>
</tr>
<tr>
<td>79</td>
<td>9</td>
<td>only the group</td>
<td>only to the group</td>
</tr>
<tr>
<td>80</td>
<td>12</td>
<td>with helps</td>
<td>which helps</td>
</tr>
</tbody>
</table>

### III Valli

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For.</th>
<th>Read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
<td>27</td>
<td>( \text{parārdhe} )</td>
<td>( \text{parārdha} )</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>( \text{parād} )\text{-}</td>
<td>( \text{parārdh} )</td>
</tr>
<tr>
<td>82</td>
<td>9</td>
<td>account of</td>
<td>account of the individual soul</td>
</tr>
<tr>
<td>83</td>
<td>33</td>
<td>one, the word</td>
<td>one, and so the word</td>
</tr>
<tr>
<td>84</td>
<td>8</td>
<td>( \text{Brāhmaṇa} ) (beginning with) the passage”</td>
<td>( \text{Brāhmaṇa} ) the passage”</td>
</tr>
<tr>
<td>85</td>
<td>14</td>
<td>( \text{acākṣasa} )</td>
<td>( \text{acākṣusā} )</td>
</tr>
<tr>
<td>86</td>
<td>24</td>
<td>Self</td>
<td>soul</td>
</tr>
<tr>
<td>88</td>
<td>7</td>
<td>( \text{buddhi} )</td>
<td>( \text{buddhi} ) also</td>
</tr>
<tr>
<td>89</td>
<td>8</td>
<td>( \text{sa} ) ( \text{samsāram} )</td>
<td>( \text{samsāram} )</td>
</tr>
<tr>
<td>92</td>
<td>10</td>
<td>all; memory</td>
<td>all; from me happen memory</td>
</tr>
<tr>
<td>94</td>
<td>12</td>
<td>the word must</td>
<td>the word ‘( \text{tāt} )’ must</td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>is</td>
<td>being</td>
</tr>
<tr>
<td>95</td>
<td>5</td>
<td>renounced.</td>
<td>renounced.”</td>
</tr>
<tr>
<td>6</td>
<td>knowledge which is</td>
<td>knowledge is</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>is clear</td>
<td>This is clear</td>
<td></td>
</tr>
</tbody>
</table>

### IV Valli

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For.</th>
<th>Read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>98</td>
<td>5</td>
<td>( \text{paśyati} )</td>
<td>( \text{paśyanti} )</td>
</tr>
<tr>
<td>100</td>
<td>3</td>
<td>inner self</td>
<td>inner (pratyak) self</td>
</tr>
<tr>
<td>101</td>
<td>25</td>
<td>( \text{antiketat} )</td>
<td>( \text{antikāt} )</td>
</tr>
<tr>
<td>104</td>
<td>19</td>
<td>( \text{jāgroadbhiḥ} )</td>
<td>( \text{jāgroadbhiḥ} )</td>
</tr>
<tr>
<td>105</td>
<td>9</td>
<td>emphasise</td>
<td>emphasises</td>
</tr>
<tr>
<td>108</td>
<td>32</td>
<td>( \text{sabda} ) itself</td>
<td>( \text{sabda}, ) the word</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>( \text{Īśana} )</td>
<td>( \text{Īśana} ) itself</td>
</tr>
<tr>
<td>109</td>
<td>10</td>
<td>( \text{ūrdhvamukhair} )</td>
<td>( \text{ūrdvamukhār} )</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>For.</td>
<td>Read.</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td>112</td>
<td>3</td>
<td>ādhyātmakādi</td>
<td>ādhyātmikādi</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Prārabḍa</td>
<td>Prārabḍha</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Viraja</td>
<td>Virajā</td>
</tr>
<tr>
<td>113</td>
<td>1</td>
<td>Šuchan</td>
<td>Šuchau</td>
</tr>
<tr>
<td>114</td>
<td>33</td>
<td>martyror</td>
<td>martyo</td>
</tr>
<tr>
<td>120</td>
<td>1</td>
<td>Balakāṇaḍa</td>
<td>Bālakāṇḍa</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>omit All that becomes one with the mind</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>11</td>
<td>How con I who is</td>
<td>How can I who am...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>...can know</td>
<td>know</td>
</tr>
</tbody>
</table>
LIST OF SRI VENKATESVARAM ORIENTAL INSTITUTE PUBLICATIONS

Sri Venkatesvara Oriental Series:—

1. Sri Venkatesvara Kavya Kalapa, Ed. by Sri D. T. Tatadvarya ... 4 0 0
2. History of Tirupati, Vol. II by Dr. S. Krishnaswami Aiyangar ... 3 0 0
3. A Glossary of Indian Philosophical Terms, by Sri C. V. Sankara Rao ... 1 8 0
4. Psychology (in Telugu) by Dr. K. C. Varadachari. ... 2 0 0
5. Isavasyopanishad Bhashya, of Venkatanatha Ed. with English Translation by Dr. K. C. Varadachari and Sri D. T. Tatadvarya ... 2 0 0
6. Samvitaranachandika (Atri Samhita) Ed. by Sri P. Raghunatha Chakravarti Bhattacharya and Sri M. Ramakrishna Kavi ... 8 0 0
7. Suvaranasaptati. Ed. by Sri N. Aivaswami Sastr. 6 0 0
8. Kenopanishad Bhashya of Rangaramanuja Ed. with English Translation by Dr. K. C. Varadachari and Sri D. T. Tatadvarya ... 2 0 0
9. Tirukkural Kamattippal with two old Commentaries Ed. by Sri T. P. Palaniappa Pillai ... 4 0 0
10. Sri Venkatesvara Vachananamul, Ed. by Sri V. Prabhakara Sastry ... 1 8 0
11. Sringara Sankirthanamul by Tallapaka Annamachryulu. IV Volume of Tallapaka Wo Bh. by V. Prabhakara Sastry ... 0 0 0
12. Kasvappu Janakanda (Kasyapa Samhita) Ed. by Sri R. Parthasarathi Battachar ... 5 0 0
13. Andhra Kuvalayamandamu by Ubbaya Bhasha Pravina K. Subramanya Sastry ... 3 12 0
14. Tirukkural-Poruppal with the commentaries of Kalingar and Paripperumal Edited by Sri T. P. Palaniappa Pillai ... 4 0 0
15. Kathopanishad Bhashya of Rangaramanuja Ed. with English Translation by Dr. K. C. Varadachari and Sri D. T. Tatadvarya ... 3 12 0
16. Sri Venkatesvara Laghu Kritulu, Ed. by Sri V. Prabhakara Sastry ... 1 8 0

Sri Venkatesvara Oriental Institute Studies:—

1. Theory of Knowledge in the Philosophy of Sri Ramanuja by Dr. K. C. Varadachari ... 3 0 0
2. Rupakapisuddhi by Sri D. T. Tatadvarya ... 2 0 0

Copies can be had of:—

THE DIRECTOR
S. V. ORIENTAL INSTITUTE.
TIRUPATI (CHITTOOR DT.) S. INDIA.