

KATHOPANISAD-BHASYA

INTRODUCTION

The Kathopanisad is the third in the traditional order of the Upanisads 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 injunction (dharma), should be disinterestedly trodden faithfully and even mentioned that when followed with integral knowledge with fidelity (vidya) it does help the 'crossing over' Death¹. 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 (*amrtava*² as *tadvanatva*). It elaborates the cryptic statement at the end of the *Kenopanisad* which describes the subsidiaries of the divine knowledge *tasyai tapo damah karma ca pratistha vedah sarvangani satyam ayatanam*, iv.8.

Dr. Ānanda K. Coomaraswami considers *Katha* to be a Gnostic document which has to be studied as part of the Gnostic literature all over the world¹. According to Śrī Krishna Prem² "*Kathopanisad* is a practical treatise written to help us achieve a very real end here and now" and the explanations he has given follows the occult literature all over the world. Thus we have every reason to take this Upanisad seriously as a 'vidya'. According to earlier seers and teachers a vidya 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 realization. Thus each Upanisad is a 'Vidya', a clear and definite instruction of a particular path, integral to the realization of the goal, which of course could be reached by other vidyas also. Thus the Upanisads in all are said to give thirty-two vidyas, of which the *Kathopanisad* deals with the Naciketa-vidya or trinaciketa or Naciketa Agni-vidya.

¹ The 'crossing over' is mentioned as something that has efficacy after death or dying (*vimukte pretya*). It is so understood as counseling videhamukti. It may mean 'occult passing on' according to Krishna Prem, but even Śankara does not accept this latter view.

² *Sreyas* 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-nivasa'.

The *Kathopanisad* is a very important Upanisad 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 *Iśa* and the *Gītā* from the point of view of popularity. Śrī Śankara commented on this work as also Śrī Madhva, and Śrī Rāmānuja has commented on this work as also Śrī Madhva, and Śrī Rāmānuja has commented in his *Śrī Bhasya*, on certain important points raised in this Upanisad, which have been taken into consideration by Bhagavan Bādarāyana for purposes of synthesis in his *Vedānta sūtras*. These points have been reproduced at the end of this work. Śrī RangaRāmānuja has commented on this work following closely the steps of Śrī Rāmānuja and his expounders like Śrī sudarsana Suri or Srutaprakasikacarya. Prof. Rawson, who is a careful scholar of this Upanisad, has stated in his work that he made no use of the Bhasya by RangaRāmānuja because of necessary on intricate or important points. He however considers that Śrī Rāmānuja's explanations are more in accord with the spirit of the Upanisad than those of others.

The *Kathopanisad* belongs to the Kathaka School of the Kṛsna Yajur Veda. We do not possess a Kathaka-Brahmana. The Taittirīya Samhita has both a Brahmana and an Upanisad. The Taittirīya Brahmana (III.11.8 1-6) contains an outline of the Naciketa story with which the *Kathopanisad* opens and is parallel to the latter which is made more elaborate. Indeed according to RangaRāmānuja

this *anuvaka* of the Taittirīya Brahmana is referred to by the *Kathopanīśad* in I.17. Śrī krishan Prem considers that we can see 'the germ of this Upanīśad' in Rg. VedaX. 135.

No attempt has here been made to deal with the possible relations of this Upanīśad to the *Bhagavad Gītā*-which contains much that is parallel to, if not precisely identical with the instruction in almost the very language used here. Not to Buddhism. We have to point out that whatever may be the appropriateness in such parallels we hve always to remember that a vidya is an integral instruction and it may undergo transformation under new conditions due to subordination to other Vidyas.

But on thing is certain that, even s in the *Bhagavad Gītā*, the *Kathopanīśad* insists upon the necessity to perform ordained or injuncted karma (for that is dharma) the *svadharmā* of each individual, and its performance is capable of leading tot eh highest abode of immortal existence, and not merely to the lower heaven. Such karma is incapable of binding the soul to *samsara*. 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 *moksa*, whether t continues to be separate or after lost in the One Divine variously described as the Ocean or the Nirvana state of Brahman? It is held by modern scholars that what Buddha meant by Nirvana was a state of positive nature of the supremely Transcendent and not a negative state. It is clear that it is not annihilationa s 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 Upanīśadic 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 used 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 Upanisad to investigate into the nature of the real or self as such, but only as to what becomes of the soul of self on liberation, for it is clearly held that the soul does persist after death.

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

But as the Upanisads are *Adhyatma-sastras* or *vidyas* 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 Upanisad even like the *Isa* inculcates the conjoint performance of *Avidya* (construction of the Fire-altar and the rituals prescribed) and the *Vidya*, 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 *Kathopanishad* are not integral to the Upanisad as it concludes earlier. It may be that these final verses reveal the culmination of the Yoga of concentration at the time of departure, *antyakalasmarana*. The *antyakala-smarana* has been shown to be very helpful by the *Bhagavad Gītā* 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 practiced 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 UPANISAD

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 “Naciketam...” 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*); *mṛtyu proktam*.....

FIRST ADHYAYA

It appears however that importance is attached to the story of Naciketas in the first *adhyaya*.¹ whereas importance is attached to instruction regarding reality (*tattva*), the means *hita* and the result (fruit, *phala*) as a whole in the second *adhyaya*. From this we find that this Upanishad contains, as is usual in all

Upanisads², a the three instructions on *tattva*, *hita* and *purusartha* without which no vidya can be followed, not to speak of being understood.

The story of Naciketas after his having been offered to Death by his father Vajasravas is contained in this section. After having gone to the abode of Death he had to wait for three days and Death returned and in lieu of this waiting and fasting for three days as a guest, he was offered three boons. The story after

¹ It may be pointed out here that if in the Kenopanisad, 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 Upanisad and its inner meaning elaborated in the second adhyaya. The Kena insists upon knowing that all activity proceeds from and is sustained by the Brahman: here it is shown 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 alone with the soul, that is also immortal, as its adorable object.

² Cf. Introduction to Isa and Kena Upanisads.

describing the first two boons which pertain to the earth (*artha*) and heaven (*svarga*) introduces the philosophical third, Moksa or liberation from the round of existence in earth and heaven. Naciketas refused to entertain the third *purusartha* namely desire (*kama*), and withstood the temptations offered to him by Yama in this regard. This rejection of the kama-purusartha is shown to be of the *preyas* or mere pleasant which is other than and inferior to the *sreyas*, the good, which alone is to be sought, and this *sreyas* is liberation-getting. No true philosophical instruction can have effectiveness unless the *karma-purusartha* is totally rejected, as Yama himself points out in his 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 in so much as according to RangaRāmānuja *svargya* refers to a *svarga* that is identical with “The eternal abode of Visnu” and should be considered to be identical with the *Kenopanisad’s* final lines *ananta-svarga-loka-jyeye*. In the Tait. Brahmana-story of Naciketas, the second boon refers to dharma that is the full effectiveness of sacrificial performance, (*tato vai tasyestapurte naksiyete*) for the sake of which Yama teaches Naciketas the Naciketa-Fire even as in the Upanisad here. The third boon in the Brahmana however refers to Immortality¹ –freedom from redeath- *punar-mrtyu-* a point also noticed in the second boon in the Upanisad I.1. 18cd. Yama in the Brahmana teaches that the Naciketa-fire itself secures that end, thus confirming the view that the Upanisad 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 Naciketas 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,¹ 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 padam*). Therefore we can see that the Upanisad is a logical development of the Brahmana’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, as it describes the qualifications of a seeker after this². 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 ‘*sreyas*’ the highest Good.

¹ There is no place here for the Buddhist view of general sunya, for it 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.

² Śrī Krishna Prem's references to the Myths of Temptation are interesting and reveal a significant secret of occultism.

The tenth mantra of this *Valli* contains the significant statement of Yama "that he performed or constructed the Naciketa fire-altar and the attained the Eternal by means of transitory ghings." Śrī Śankara interprets the word 'eternal' as "comparatively enduring". The meaning given by RangaRāmānuja is in accordance with the Brahmana statement *tato vai so' pa punr mrtyum ajayet*.

Yama's answer to Naciketa's question is very brief, It is contained in one single mantra (II.12). Thereafter Yama tells Naciketas that he had already instructed him fully about that which he prayed for. But Naciketas 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 Pranava, then about the nature of the soul and lastly about the supreme soul (II.22). In verse 20 the Grace of the supreme Create is stated to be necessary in adhyatma Yoga for be holding the hidden Being in the cave, the supreme Lord who is *anoraniyan mahato mahiyan. Dhatuh-prasadais* 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 RangaRāmānuja reads it '*dhatuh-prasadat*'. The verse 23 is interpreted by rangaRāmānuja 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. It must be remembered that the theory of the Mīmāṃsākas about the existence of strict causality or determinism between ritual and fruits is repudiated or rather by-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 *dhyanas*, since this non-seeking any fruits for his actions or *dhyanas*, 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. *Valli*. 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 object 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 *dharana* cum *pratyahara*) the Supreme Self, whose grace alone is capable of granting final Liberation. As many scholars hold, Yoga-sastra might have got its fundamental clues from this section.

SECOND ADHYAYA

IV. *Valli*. 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-matra*) in the heart for the sake of meditation or conceivability.

V Valli. 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 prete vicikitsa....*' (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 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 sukhamin* mantra 14 may have a possible reference to the *Ānandavalli* of the *taittiriyaopanisad* wherein this description of Brahman is developed at length. Thus if the Isa-Rsi 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-Rsi taught the Supreme Cause as the "Desirable" (*Tad Vanam*) knowledge of whom as such makes the realiser desirable, the Katha Seer, Yama, promises a more integral realization of the "Desirable", as the *sreyas*, transcendent Bliss, *paramam sukham*.

VI Valli. 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 RangaRāmānuja treats *asakad* as an active participle with *nan* prefixed, which yields the meaning 'unable'. Like the Kenopanisad, this Upanisad 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 Upanisad concludes with the additional knowledge that has to be learnt about the hundred psychonic paths (*nadis*) of the heart wherein the thumb-sized Lord dwells, one of which (later on known as Susumna) leads upwards to immortality whilst others lead to lesser goals. It is this Nadi 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 Brihadaranyaka seems to be aware of this fact. Further the path of exit is an integral piece of instructions to be given to a Yogin.

KATHOPANISAD

Usan ha vai vajasravasah sarvavedasam dadau

Tasya ha Naciketa nama putra asa

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

Commentary:

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

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

usan : Desirous the word comes from the root *vasa* meaning desire with the suffix *satr*, which gets *samprasarana* (Panini I.i.45) as enjoined in the Sūtra beginning with *grahijya* (Panini.VI.i.16).

ha vai: These two are particles, (used to) indicate things that have transpired. 'The fruit' is to be supplied. The meaning is that the sage indeed performing the sacrifice called *Visvajit* (conqueror of the world).¹ in which every possession is to be offered as fees for performance (*daksina*) (to *Rtviks*), gave away in that sacrifice all his possessions. By the word 'usan' 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).

vjasravasah : son of *Vajasravas*. *Vajasravas* is one who has attained fame through gifts of food (*vaja*)². His son is *Vajasravasah*. Or it may be a name, merely, *Vajasravas*.

¹ Beauty of *Anjanadris* is *Śrī Venkatesvara*.

² cf... *Śrī Krishana Prem yoga of the Kathopanishad* p. 14 : meaning of *Vajasravasa*

asa : *babhuva* : there was. Here (*bhu*) has not replaced the root 'as' as in '*svasthaye tarksyam*' (for the well-being, *Garuda*), since lit (Perfect tense) is a *sarvadhatuka* (Panini III 4.113) as enjoined in *chandasy ubhayatha*.

I.2.

*tam ha kumaram santam daksinasu niyamanasu
sraddhavivesa somanyayta*

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

Commentary :

tam : Him, Naciketas

kumaram santam : who was still young²

daksinasu niyamanasu : at the time of distribution of fees, namely, cows to the *rtviks* (the officiating priests)

¹ The Visvajit-sacrifice was performed by Mahabali when vamana came and asked for three paces of ground, symbolically the earth. Heaven and self, thus completing the sacrifice fully, Vamana is stated to be the subject dealt with by this Upanisad. Cha. *Visnusahasranama* : *visvam* (1).

² cf. Krishna Prem “boy as he was.”

*sraddha*¹: devotional mentality due to his wishing well for his father (pitur-hita-kama-prayukta)

avivesa : overtook.

Even though the thing which helps in procuring consent (to officiate as priests) is called fee(s) (darksina), 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 (daksina) has to be only a singular number ; wherefore (ata eva) it is stated by Jaimini (*Mīmāṃsā-sūtra* X. iii.56) “O milch cows in the passage, cow is the fee of it” (*tasya dhenur iti gavam*), that in the passage “the milch cow is its

fee' read in the context of the one-day sacrifice called *bhu*, all the fees, the cows (112), the horse, & etc., belonging to the original sacrifice (*prakrtasya*) are to be substituted by it (*dhenu*), this word fee here signifies some wealth (*bhrti*). 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 (*kartr*) 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' (*daksinasu*) is proper. Therefore, it is said in the *adhikaranain* 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" ² that, if the passage occurring in the sacrifice called *Rtapeya* "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 '*dakshina*' could signify it with its primary significance without any resort to the secondary significance (*jlaksana*) in respect of the portion.

¹ 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.

² *Yadi brahmanah tad unam tadvikarah syat.* Jaimini: P.M.S. X.iii.72.

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

I.i.3.

*pitodaka jagdha-tma dugdha-doha nirindriyah
ānanda nama te lokas tan sa gacchati ta dadat*

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 Nacketas) is thus shown:

pitodakah: Those (cows) by which (last) water has been drunk¹

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

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

nirindriyah: 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 daksina (fees) (goes to delightless worlds).

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.

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

tain : *to those (worlds)*

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

I.i.4.

sa hovaca pitaram tata kasmai mam dasyasiti dvitiam trtiam. Tam hovaca Mrtyave tva dadamiti.

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.

sahovaca 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 !

kasmai : to which Rtvik by way of sacrificial fee

mam : me

dasyasi : will you give.

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

dvitiam : for the second time, (and)

trtiam 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.

*bahunam emi kprathamo bahunam emi madhyamah kim svid yamasya
kartavyam yan māvādya karisyati*

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?¹

Commentary.

Though thus spoken to (Naciketas) without fear or sorrow told his father thus : Off 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:

Kimsvid : 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

*anupasya yatha purve pratipasya tatha pare sasyam iva martyah pacyate
sasyam iva jayate punah*

Reflect on how the ancestors (were); ponder how the other 9 present ones are). Man ripens like corn; he is again born like corn.

¹ Krishna Prem : “What is the task that Yama, Lord of Death, will accomplish on me today?”

Commentary:

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

purve : 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 the 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.

*yaisvanarah pravisaty atithir brahmano grhan
tasyaitam śāntim kurvsnti hara 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 Brahman-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 Vaivasvatha! Bring to Naciketas water for feet-cleansing.

hara means *ahara* : bring. This is the meaning.

*asapratikse samgatam sunrtan ca
istapurte putrapasums ca sarvan
etad vrnkte purusasyalpamedhaso
yasyanasnan vasati brahmano grhe*

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 Brahman dwells starving, this (sin) destroys.¹

Commentary:

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

Yasya alpamedhasah purusasya grhe : In the house of which unintelligent person

anasnan : starving

Brahmanah : guest

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 Brahman remains starving, the (starving Brahman) destroys.”

vasati : dwells

tasya : of him

asapratikse : desire and will; or else, *asa* means desire for the unaccomplished, and *pratiksa*, desire to get things which are existing.

samgatam : contact with the good

sunrtam : speech that is true and pleasant

istapurte : *ista* means sacrificial and others and *purta* means construction of tanks etc.

putran pasums ca : sons and cattle

etad : the sin of the form of starving.

vrnkte : deprives, destroys is the meaning : from *vryi varjane* : to deprive. (VII conjugation *snam*) or else this is a form from the root *vrja varjane* (II conjugation) which omits the conjugational sign *sah*.)

tisro ratrir yadavatsir grhe me

‘nasnan Brahman natithir namasyah

namas te’stu Brahman svasti me

'stu tasmāt prati trin varan vrnisva

O Brahman! Since you, the respectful guest, have stayed without food in my house for three nights, let my salutations 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

tasmāt.....therefore, for this reason

me : to me

svasti : well-being, so that I may be well

trin varan : prati : three boons in return

vrnisva : 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

santasamkalpah sumana yatha syad

vitamanyur Gautamo mabhi mrtyo
tvatprasrstam ma' bhivadet pratitah
etat trayanam prathamam varam vrne

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:

Mrtyo : O Death!

Santasamkalpah : free from anxiety of the form "having reached Death, what will my son do?"

Sumanah : with his mind settled in peace

Mabhi : towards me

Gautamah : Gautama, my father

Vitamanyuh : freed from anger (rosa)

Yatha syat : (make him) so as to be thus.

And

tvat prasrstam : sent back (home) by you

mabhi : towards me.

pratitah : pleased as before

vadet : would speak.

Or else

abhi vadet: will bestow (on me) blessings, since the *abhivadana* is used to signify the giving of blessings in Smṛti-texts such as *abhivadati, nabhivadayate*.

Etad.... The meaning is clear.

I.i.11.

yatha purastad bhavita pratitah
Auddalaki Aruni mat prasrstah
sukham raytrih sayita vitamanyus
tvam dadrsivan¹ mrtyumukhat pramuktam

Son of Uddalaka of Aruna-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. Auddalaki is to be taken as Uddalaka; Aruni means son of Aruna. Or else he is a descendent of the two families, or else the son of Uddalaka and of the family of aruna.¹

mat prasrstah : influenced by me or as favoured by me, the meaning is 'due to my blessing.'

¹ *darsivan* : Nir. Sa.Ed.

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.

dadsivan : (*darsivan*) : Having seen (you) is the meaning. This is a form ending with the suffix *kvasu*. The suffix *kvasu* is preceded by it according to the Vartika (*Panini VII. 2.69 Vartika*). This, where there is no reduplication, is a Vedic grammatical exception to the rule (*Panini. VI.1.8*).

matprasrstam : if the reading is in the accusative (i.e. *matprasrstam* in the place of *matprasrstah*) then the construction is you who are sent back by me.'

¹*Dvyamusyayana* 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). (Ānandagiri's Commentary).

Svarge loke na bhayam kincanasti
na tatra tvam na jaraya bibheti
ubhe tirtva asanayapipase
sokatigo modate Svargaloke

There is no fear whatever in the svarge-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 svarge loke...). Here the world Svarga means the realm of liberation. How it is so, will be explained later.

Mrtyo : 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:.... asanaya : Hunger. Here also Svarga means the world of liberation.

I.i.13.

*sa tvam Agnim Svargyam adhyesi Mrtyo
prabruhi tam sraddadhanaya mahyam
svargaloka amrtatvam bhajanta
etad dvitiyena urne varena*

you of such nature, O Death, knowest the Agni leading to Svarga. Teach it to me who have much faith. Those who exist in Svrga-world attain immortality. This is the second boon I choose.

sa tvam : You whose omniscience is well-known in Purana, 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" (*Ganapatha Panini V.i.111*). It will be clear later on that the utility of Agni of the form of fire-alter in attaining *Svarga* is through meditation.

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

Svargalokah (amrtatvam) : those whose world is Svarga; this means those who have attained the supreme world, since the immortality which is called liberation (moksa) 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 bravimi tad u me nibodha
svargyam agnim Naciketah prajanan
anantalokaptim atho pratistham
vidhi tvam enan nihitam guhayam

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 (Visnu) and permanence. Know thou this (fire) placed in the cave.

Thus spoken to . Death speaks :

Pra te bravimi : I shall tell you who have requested. The use of the particle *para* separated from the root is in accordance with *Panini 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 — *Svargyam agnim*.

anantalokaptim : the attainment of the world of the Infinite Visnu, because of the subsequent passage (I.iii.9) “That is Visnu’s Supreme Abode.

atho : After the attainment of that

pratistham : 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. (Thereafter) 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 (*star*) in *prajanan* is in accordance with *Panini* (III.2.126) "The suffixes *star* and *sanac* come after the root whose meaning signified or is the cause of another action.

lokadim agnim tam uvaca tasmai
ya istaka yavatir va yatha va
sa capi tat pratyavadad yathoktam
arthasya Mrtyuh punarevahatustah¹

To him, Death taught that fire, the means of (attaining) the world (Svarga). (He also taught him) 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 adhim : means to the world; the meaning is the same as *Svargya* (leading to Svarga).

tam Atnim uvaca : 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 *yavatir* (*yavati as* : *yavatyah* must be the proper form) is due to the exception in Vedic grammar.

Sa capi : He too : and Naciketas too

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

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

tam abravit priyamano mahatma
varam tavehadya dadami bhuyah
tavaiva namna bhavitayam agnih
srnkam cemam anekarupam grhana

The mahatman (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 Naciketa.

vicitram srnkam : many-coloured resonant necklace of precious stones. This do you accept is the meaning.¹

I.i.17.

trinaciketas tribhir etya sandhim
trikarmakrt tarati janma-mrtyu
brahmajajanam devam idyam viditva
nicayemam śāntim atyantam eti

One learning the three anuvakas dealing with Naciketa and performing three actions, attaining contact (with *brahmoasana*) with the three (by means, of it) crosses over birth and death. Knowing and realizing the soul born-of-Brahman and conscient as the worthy Lord, one attains thorough peace for ever.

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

Commentary:

Again He (Death) refers to Karma :

Trinaciketaḥ : One learning the three anuvakas (*Tait. Brah.* III.xi.7, 8 & ()) beginning with “*ayam vava yah pavate*” This verily which blows (is the Fire-Naciketas).

trikarmakrt : One that does the actions of sacrificing and learning and giving, or else one who performs the *paka-yajna* (seven domestic sacrifices), *havir-yajna* (corn-sacrifices) and *soma yajna* (soma-sacrifices).

tribhir : with the fires thrice performed (constructed),

sandhim : contact with meditation on the Supreme Self

etya : attaining

janma-mryu 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 jayate* occurring in the next mantra(d) and since this mantra has been interpreted in this manner by Vyasarya (author of *Sruta-Prakasika*)¹ under the *Vedānta Sūtra* :

I.vi. 6 “*trayanan eva caivam* — and of three only there is this mention and question.”

Thereafter he speaks of the meditation upon the Supreme Self which is the principal (*angi*) mentioned in the first half of this Verse *tribhir etya sandhim*.

¹ Commentary on the Śrī Bhasya of Śrī Rāmānuja..

This mantra has been explained in the Bhasya under the Sūtra (I.ii.12) “Because of the specification” as follows :—

Brahmajajna is soul, since he is born of Brahman and is consicent, knowing Him as the worthy Divine. The meaning is “Knowing he soul who meditates as that which ahs Brahman as its self.”

deva : What is meant by the *Bhasya* is this: “This 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.

nicayya : Realizing one’s own self as one whose self is Brahman.

imam : this mentioned in the earlier part of this mantra as *trikarmakrt tarati*.

śāntim : means the abolition of the miseries of the form of

samsara (the cycle of Births and deaths).¹

I.i.18.

trinaciketas trayam etad viditva
ya evam vidvans cinute Naciketam
sa mrtyupasan puratah pranodya
sokatigo modate Svargaloke

He who, having mastered the performance of the three sections dealing with the Naciketa (fire) and knowing in this manner, performs the piling of the Naciketa-alter after knowing the three.¹ that person, casting away the fetters away the fetters of death even prior to transcending sorrow, enjoys in the celestial world.

¹ Krishna Prem discuss the views of Śankara and Madhava and inclines to the view that Madhav's view is more revealing, as *Krama mukti* is true of the occult development.

Commentary:

trinaciketa : has already been explained.

trayam etad : The nature of Brahman and the nature of the soul hving the former as its self mentioned in the mantra *brahmajajnam devam idyam* : (I.i.17) and the nature of the fire (altar) mentioned in the passage “*Teribhir etya samdhim*” (ibid).

Viditva : having known through the instruction of gurus or from sacrifices.

evam vidvan : The knower who with this knowledge of these three, constructs the Naciketa-fire-altar.

sah : That person (casting away) the death's fetters of the form of attachment and hatred etc.

puratah : even prior to leaving the body.

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

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

I.i.18b.

This mantra is not in other texts, and is special to ranga Rāmānuja's *Bhasya* on the Upanisads.

¹ Śrī Śankara considers this to be father, Mother and Guru: Prem identifies them a Atma-Buddhi-Manas.

*yo va, pretam brahmajajnatmabhutam
citim viditva cinute Naciketam
saeva bhutva brahmajajnatmabhutam
karoti tad yena punar na jayate*

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

*Yah.....*Whoever, knowing this piling up, knowing this to be of the form of his self, with Brahman as his Self.

sa eva : that same person.

brahmajajnamabhutah 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 samdhim trikarmakrt tarati janmamrtyu* : One learning these three anuvakas dealing with Naciketa and performing three actions attaining contact (with Brahmopasana) 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 *Vyasarya* (author of the *Sdrutapraka sika*) and others, the doubt as to its being an interpolation is not proper.

I.i.19.

*esa te'gnir Naciketah svargyah
yam avrnitha dvitiyena varena
etam agnim tavaiva pravaksyanti janasah
tritiyam varam Naciketo vrnisya*

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.

yam : 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 state thus: There is no room for any doubt (in this matter since the Bhasyakara (Rāmānuja) himself ¹ 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 (above of) liberation which is the highest and, that is meant by the word *svargya* here, because the text “Those that live in *svarga* attain immortality” (*Katha*.I.1.13) states that one who is there has neither birth nor death; because the reply is “One learning the three anuvakas dealing with Naciketa 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 Naciketas 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.

¹ *Śrī Bhasya* : I.iv.6.

(*Purvapaksa*) *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 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 (Pauranic) passage¹ “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 that worlds as the *svarge*,” the word ‘*svarga*’ can signify that particular space that lies between the Sun and the Pole star and to that alone the Vedic and worldly usages have reference; and that is 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 the mention of the absence of old age, death, the attainment of immortality etc., stated in the text of the question (*prasna-vakya*) or (ii) (is it) the crossing over old age etc., contained in the reply or (iii) (is it) that the transitory ‘*svarga*’ that cannot be asked by Naciketas who is indifferent to all worldly desires?

¹ Śrī Bhasya : I.iv.6.

Not the first (alternative), because the word ‘*svarga*’ which precedes (the word *amrta*) in the sentence which cannot be explained otherwise and signifies the principal (*visesya*) of the sentence, cannot be interpreted according to the word ‘*amrta*’ (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 Puranic 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 (*pralya*)”; because in this Upanisad 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) “Those in the world of Brahman at the time of final departure.” (Tait. Nar.) 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 *Trinaciketa*’... (*K.U.*I.i.17) may be taken to mean that the fire (*Naciketa*) 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 Naciketas 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 Naciketas) in the passages “The attainment of the world of the Infinite (*K.U.*I.i.14c) and “One, learning the three *anuvakas* dealing with Naciketa 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 Naciketas the desire to get freed (liberated). Thus he was made stronger by Yama’s reluctance to teach (as in the passage) *anyam varam Naciketo vrnisva*’ “O Naciketas! Ask for a different boon” (*K.U.* I.i.21c). How can his (Naciketas ‘s) scorn at the transitory ends made at that stages contradict his earlier prayer for *svarga*? Besides, it is seen in the passages *svobhava mrtyasya yad Antakaitat sarvendriyanam jarayanti tejah— api sarvam jivitam alpam eva tavaiva vahas tava nrtyagite* (*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 Naciketas), 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 *Upakramadhi-kāraṇa* (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 Sūtra "Those of the larger number must have their common subsidiaries." (PMS. XII.ii.22); because in the Sūtra (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 Mīmāṃsākas have stated in the *Svargakamadhikarāṇa* (PMS VI i.1) that the word *svarga*, according to the principle *Nagrhitā-visesanaNyāya* (that the cognition does not grasp the principal without grasping the attributes), signifies only delight (*priti*) and not substance that grants delight (*priti-visista-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 injuncting 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. 29), 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 a *Jyotistoma* 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 re 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 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 led to accepting the word as having two meanings viz. (i) one in the worldly usage and (ii) the other 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 Mīmāṃsakas 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 ‘Partha’ 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 Ārya 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 *Barhirājyadhi karana* (PMS. 1.4.10) that the words *barhis* etc., have their signifying power in respect of the genus, *trnatva*, grossness etc. 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.

Pūruvapaksa (Objection): If it be asked: through the words *barhis*, *ājya* and others are not used by Āryas 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

1 Kumarila’s *Tantra-Vārtika* (P.343 Poona ed.)

by non-Ārya. But in the case of *svarga*, its signifying power is to be acceded to 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. Otherwise¹ the conclusion arrived at in the *Prodgātradhikarana* (PMS. III v. 23-26) is that the word *udgatr* nominally means the particular *rtvik* who is the head of the four *rtviks* officiating as *Saman*-singers, since it is never used in respect of any other of the group. But that particular *rtvik* being only one, the plural in the mantra “Let the *Hotr*’s cup come forward, also the *Brahman*’s cup, the *Udgatr*’s cup, the *Yajamana*’s cup, and the *sadasya*’s cup” is inconsistent. Therefore we have to assume for it a secondary significance

based upon the nominal significance, as 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 Ahīnadhikarana. (PMS. II>iii.15-16) it is stated that the number twelve relating to Upasad-sacrifices enjoined in the sentence “Twelve for the Ahīna” which occurs in the context of Jyotistoma is however to be taken away to a particular group of sacrifices to be performed for many days (ahargana-visesa) because the word Ahīna is to be etymologically explained as having been formed according to Vārtika under Pānini IV. 2.43, with Kha-suffix after the base ahan and is to be taken as meaning through nominal significance (rudhi) some particular group of sacrifices performed during a number of days).

¹. Sat. Brah IV. 2.1.29 & Apastamba Sr. S.XII. 23.13 cf. The text in the Vārtika of this sloka has the variant gamita instead of the word kalpana.

Further¹ though the word ‘dhāyyā’ is formed according to Pānini (III. I.129) and used to mean the rks called samidani (Rks used at the time of kindling the sacrificial fire), yet it does not mean the Samidhani Rks in general, nor does it mean according to etymological explanation, namely, that which is used (dhīyamāna) in all the Rks that are used (in any rite), for it (the word) is not and praise without saman (stotra and sastra) as it is not used in respect of samidhani Rks in general. But it means some particular rks such as “Those with terms ‘Prthu’, ‘Paja’ which are specially mentioned in Vedic Passages” The rks with prthu and Paja are the dhāyyā ones.” This is found in the Adhikarana 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 siddhantin.) there would be no need to accept the words Udgatr etc., as having nominal significance in respect of a particular Rtvik and others.

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 (*adhyatma sastrasu*) such as the Taittirīya Aranyaka 1.27.3 Brhadarnyaka and Talavakara Upanisads:-

¹ Ganganath Jhas' translation

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. ¹ (Bra U., 4.48).
3. "He verily who knows it, thus striking off evil becomes established in the most excellent, endless heavenly world....."² (Kena U., IV.9.)

The nominal significance (of the word 'svarga' postulated by the Paurankikas must be disregarded even like that of the word 'avyakta' postulated by the Sāmkhyas, since in the very context (of the Katha Up). In the mantra (1.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 Vairaja,' 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 Vairaja, it is not a secondary meaning. (It is a primary one)." (To this we reply), the world of Brahman (abode of liberation) too 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 Brahmana –parivrajaka (i.e., the general term gets restricted on account of the particular mentioned along with it).¹

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 *questionmantras* “*svarge loke na bhayam kincanasti*: 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. 1.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.1.i. 12c) are mentioned absence of hunger and absence of thirst” And so freedom from sorrow (K.U.1.i.12d); by the words “One enjoys in the world of Svarga” (K.U.1.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 the becomes desirous of the world of the fathers, verily through his volition there come his fathers (samuttisthanti) (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 Puranas.

¹ It is very similar to the Go-balivarda nyaya

For the same reason, in the Vidyantadhikarana (of the seventh Chapter of Jaimini’s Purva Mimamsa Sūtras, it is stated that vikrtis (sacrifices that take subsidiaries from prakrti-sacrifices which have their own established subsidiaries), such as saruya (sacrifice enjoined in the passage : sauryam carum nirvapet *brahmavaroaskamah* (PMS.VII.iv.1), which have no subsidiaries enjoined in their contexts, which therefore, need subsidiaries take only those (subsidiaries) that are Vedic and belong to Darsapurnamasa-sacrifices on

account of there being the similarity of enjoined 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 Sastra Dipika (of Parthasarathi Misra) thus : “The group of Vedic subsidiaries presents itself through similarity of being Vedic (to the vikrtis) but the group of non-Vedic (laukiki) subsidiaries being dissimilar cannot present itself.”

It cannot be said : “Now for the recitation of formula (manta) “Esa te vayo iti bruyat: This is thine, O Vayu!” which is enjoined by the passage” if one touches one sacrificial post, one should utter (the mantra) “this is thine O Vayu!” 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 adhikarana of the ninth chapter beginning with the, Sūtra “(It is) in connection with ordinary (touch) since it is connected with sin (dosa)...” (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, Vayu!, is preceded by the prohibition ‘Verily the sacrificial post puts on itself what went wrong during the sacrifice. Therefore the sacrificial post puts on itself what went wrong during the sacrifice . therefore 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 required 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 in the *asvaprati-grahestyadhi karana* that the sacrifice (isti) enjoined in the passage (Yajurveda Sam. Krsna II.iii.12) “As many horses as he accepts (as gifts), so many (oblations cooked on four pans) (offerings) to Varuna should he offer”¹ is on account of only the gift on 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-na kesarino dadati”, and so requires expiation. Similarly it has been said others in the sūtra “The rules as to dying by day and so on in order not to return are given by smrtis for Yogins only. And those two viz., yoga and Samkhya are mere Smrti, not of what is enjoined in the Smrtis. Now therefore in the mantra beginning with “Svarge loke” it is only proper to take it to mean the eight qualities of Brahman, voidness

PMS III. iv. 28 and 29. This is the translation that one can make but according to PMS III.iv.31 the word ‘pratigrhniyat’ in the passage means ‘would give’ rather than ‘accept.’ The oblatios are to be offered by him gives and not by him that receives or accepts. The above is the translation of MM Ganganatha Jha.

2The Vedanta sūtra IV. li.21,Sankara Bhasya.

Of sin etc., which are established by the mystic literature (adhyatma sastra). Further, (i) since in the second question the attainment of immortality is mentioned thus “svargaloka amrtatvam bhajante : those living in the world of svarga attain immortality,” (ii) since the word amtava-immortality is used in the Upanisadic (adhyatma) literature, in the sense of liberation ‘immortal’ in the passage (K.U.I.i.28)”Having gone to those who never grow old and are mean 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) Naciketa was piled by me. I have attained the eternal by means of the transitory things’ (K.U.L.ii.O); and Let us be capable of meditating upon the fire that to which Naciketa (altar) leads which is the fearless shore for those who went to cross (the ocean of samsara)” (K.U.I.iii.2); and only the Brahman is said to be attained by means of the Naciketa Fire altar, the word ‘svarga’ cannot the ordinary svarga

Moreover it is not consistent on the part of Naciketas who is described as one has turned away from everything other than Brahman-Naciketas would not choose anything but that” it is firmly established by the Mīmāṃsakas in the Sūtra “Mukhyam va purvacodana lokavat; on the other hand, the first, by reason of the first command as in ordinary life” (PMS. XII. li.25) that what is mentioned first is strongly where there is mutual contradiction between things that are equal in number, since the enjoinder (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 Sotra “*Bhoyasam syat svadharmatvam*” alone is to be accepted. And it is said in the *vedanta sūtra* (I.i.34) regarding the characteristics of the Soul, (*jiva-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 Vidya*) at the end. “He verily makes one do the right act”; “This is 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 vicikitsa manusye
stityeke nayam astiti caike
etad vildyam anusistas tvayaham
varanan esa varas trtuyah

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 “*Yeyam prete....*” What follows is stated by Bhagavan Ramanuja touching this mantra in the *adhikarana* beginning with “The eater because of the mention of the mobile and the immobile’ (*Sri*

Bhasya I.ii.9). He writes¹ "it is evident that his question is prompted by the desire to acquire. Knowledge of the true nature of the highest Self-which

¹The entire passage is quoted from *Sri Bhasya I.ii.12*. It is here extracted from Thibaut's translation of the *Sri Bhasya* (pp.270.271).

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 Naciketas'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 Ignorance (*avidya*). 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, maintain that through connexion with limiting adjuncts that Self

Thibaut has wrongly translated the Brh. Up . quotation, for it should be translated visistadvaitically as “There is no more confusion of the individual soul with its body.”

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” (S.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., meditation assisted by certain works¹.”

And also in the *Srutaprakasika*, 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 qualitless state, the means to it would be the cognition of the sentence-meaning (*vakyartha*). 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 it related to it.”

Therefore the mantra “*Yayam prete...*” 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 allurings, offers of provisions, manifold enjoyments and the showing that the object of his (Naciketa’s) quest is extremely difficult to attain, will be foiled. Verily. What Naciketas means here is as follows; Having heard from goodsouls that the individual soul on departing from its last body, becomes as on 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 Self and well studied it the knower enjoys abandoning his body which is the result of his actions, attaining this subtlest (*anumatra*) 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 *Vedanta 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 (*tirohitam—hidden*) in the *Sūtra* is seen to be subsequently referred to in the *Sūtra* (III. ii. 5) “Or it is through conjunction with its body,” by the pronoun in the masculine gender. in the *Vamana’s Sūtra* (*Kavyalankara V. i. 11*) “Reference by a pronoun to what is hidden is *samasa* (compound) (is permissible).” The reference to that which is subordinately mentioned in words formed with *Krt* and *Taddhita* and other *vrttis* is accepted. Therefore let there be reference by the word ‘I am this’ in the passage “*Nayamasti ..*” (K.U. I.i.20) to *prayana* liberation, subordinately indicated in the past participle ‘*preta*’ 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 ‘*prayan*’ seen as signifying liberation, as it signifies only departure from one’s body. In the *Sūtra –prakaksika*, the word *prayana* 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).

devair atrapi vicikitsitam pura

nahi suvijneyam anuresa dharmah

anyam varam Naciketo vrnisva

ma moparotsir ati ma srjainam

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 (*Mrtyu*), 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 atrapi...”

devair api : Even by those Gods who know much,

atra asmin : in respect of the soul that is freed.

vicikitsitam : doubts were entertained.

nahi : the truth about the soul is not easily comprehensible

anuresa dharmah: (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.

ma moparotsir : ma ma means prohibition. Duplication signifies vipsa, emphasis. Do not press further.

Enam ati srja : This, leave me.

*devair atrapi vicikitsitam kila
tvan ca mrtyo yan na suvijinevam attha|
vakta casya tvadrganyo na labhyo
nanyo varas tulya etasya kascit. || 22||*

Did not even the Gods entertain doubts about this, as Thou sayest? O Death, that which thou sayest is not easily comprehensible, nor else like Thee to teach could be got. No other whatever is equal to this.

Commentary:

Spoken to thus Naciketas says :

devair atrapi : the meaning is clear.

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

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

I. i. 23

*satayusah putrapautran vrnisva
bahun pasun hastihiranyam asvan |
bhumer mahadayatanam vrnisva
svayan ca jiva sarado yavad 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 you wish.

Commentary:

Choose sons Thus spoken to by Naciketas, Death (*Mrtyu*) , 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.

Satayusah : the meaning is clear

bhumeh : of the earth

ayatanam: wide area or kingdom

vrnisva : choose.

or *bhumeh*: on the earth

mahad ayatanam : abode with beautiful halls and stairs

vrnisva: choose

svayam ca For yourself : as many years as you wish to live is the meaning.

I. i. 26

etattulyam yadi manyase varam

vrnisva vittam cirajivikan ca |

mahabhumau Naciketas tvam edhi

kamanam tva kamabhajan 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.

etat tulyam : 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 (lot) of the root as : to be.

kamanam: Objects that are desired, that is, divine, maids etc

kamabhajam: *kama* means desire; *kamabhak* 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 desires."

I. i. 25

ye ye kama durlabha martyaloke
sarvan kamamschandatah prarthayasva |
ima ramah sarathah saturya
na hicrasa lambhaniya manusyain|
abhir matprattabhih paricarayasva
Naciketo maranam manu praksih ||25||

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

Commentary:

Chandatah : As you please is the meaning.

Ima ramah : Damsels with chariots and musical instruments given by me are difficult to get by men. This is the meaning.

Abhih: 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

Svo'bhava martyasya yad Amtakaitat

sarvendriyanam jarayanti tejah |

api sarvam jivitam alpam eva

tavaiva vahas tava nrtyagite || 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 the life is but brief. Let the conveyances, dance and music d and be only for Thee.

Commentary:

Though thus allured Naciketas with unswerving heart speaks :

'*svo' bhavah* : O Death these enjoyable things of the man exalted of thee 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 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.

vahah: chariots etc.

Let be:, this is to be supplied.

I. i. 27

na vittena tarpaniyo manusyo

lapsyamahe vittam adraksam cet tva |

jivisyamo yavad isisyasi tvam

varas tu me varaniyah 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.

lapsyamahe 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 besaid that long life may be sought, he (Naciketas) replies.

jivisyamo During which time you sit (preside) as the Lord on the seat of Yama. (The Parasmaipada) isisyasi 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

*ajiryatam amrtanam upetya
jiryam martyah kva tadasthah prajanan|.
abhidhyayan varnaratipramodan
anatifirghe jivite ko rameta || 28||*

Having become aware (of the nature) of those never age and are immortal, how can a man that ages have consciously any desire for that (which is transient enjoyment)? Who realizing the splendour and ecstasies (of the immortal) will have delight in life that is none too long?

Commentary :

ajiryatam : Knowledge the nature of the freed who have neither old age nor death.

prajanan : discriminating

jiryam martyah : afflicted with old age and death: this being

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

kva: How can be? is the meaning.

abhidhyayan varna: The splendours of the form of those of the solar orb.

ratipramodan : Different sorts of ecstasies caused by the enjoyment of Brahman ; all these

abhidhyayan : intelligently understanding.

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

I. i. 29

Yasminnidam vicikitsanti Mrtyo

Yat samparaye mahati bruti nas tat |

Yo' yam varogudham anupravisto

Nanyam tasman Naciketa vrnite || 29||

O Death ! Tell me that regarding which (they) have doubts thus and which exists in the great After- death. Naciketas will not elect anything other than the boon which concerns 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 vrnite*) 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 Adhyaya

of the Kathopanisad.

II VALLI

I. i. 1

Anyacchreo'nyad utaiva preyas

Te ubhe nanarthe purusam sinitah |

Tayoh sreya adadanasya sadhu bhavati

Hiyate'rthad ya u preyo vrnite .1|| 1||

(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 peasant verily falls away from the supreme end.

Commentary:

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

Anyat sreyaḥ : The way of liberation that is praiseworthy is different, the way of enjoyment that is pleasant is quite different.

Te: The Good and the Pleasant.

Nanarthe: having ends distinct from each other

Purusam : the man

Sinitah : bind. Make the man subject (ashyatam) to themselves.

Tayoh: Among these two

Sreyaḥ: the good, liberation

Adadanasya : to him who strives after

Sri Krishna Prem translates 'Sreyas' as 'better'

Sadhu bhavati : Whell –being happens

Ya u preyo vrnite : But he who chooses the pleasant

U: eva:alone, indicates emphasis (*avadharana*)

Arthat hiyate : falls down from the supreme end (*purusarthat*)

I. ii. 2

sreyas preyas ca manusyam etah

tau sampariitya vivinakti dhirah |
sreyo hi dhiro 'bhipreyaso vrnite
preyo mando yogaksemad vrnite || 2||

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

Commentary:

sreyas ca preyas ca : the good and the pleasant

manusyam etah: approach the man

tau: these two things, the good and the pleasant.

sampartya: discriminating, critically considering.

vivinakti: divides (separates), as the swan (separates) milk and water.

dhirah: Brave, -- One that is pleased with his intellect, one who is
intelligent.

preyasah abhi: preferable to the pleasant.

It can also be the "wiseman" as the commentary indicates that aspect also.

sreyah hi : the good alone

vrnite :chooses.

mandah : one of dull-wit

yogaksema : for the sake of worldly welfare 1 (literally : earning welfare). *Yoga* means the increase of the body and *ksema* its protection).

preyah : the pleasant

vrnite: chooses

I. ii. 3

sa tvam priyan priyarupamsca Kaman

abhidhyayan naciketo tyasraksih

naitam srnkam vittamayim avapto

yasyam majjanti bahavo manusyah ||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.

priyan : pleasant in themselves and (delightful) in respect of their form.

kamam: the desirable, women and others is the meaning.

cf. Ananda K. Coomaraswami: *Notes Kathopanisad*, New Indian Antiquary Vol. I. p. 85 holds *Yoga* and *ksema* are “two very different habits” ‘Its is between *Yoga* and *ksema* that the sluggart makes his choice,” ch. T.S..V.2.12.: *yoga 'nyasam Prajanam manah--* Therefore it means *Yogac ca Ksemac ca*. But see Gita’s usage “*Yogaksema*.”

abhidhyayan : understanding as having the faults of being followed by pain and mixed with pain.

atyasraksih: left, is the meaning

etam: this,

vittamayim : of riches,

srnkam: low path trodden by foolish men.

na avaptah: have not taken up.

yasyam etc.,: in which many men are lost; the meaning is clear

I. ii. 4

duram ete viparite visuci

avidya ya ca vidyeti jnata |

vidyabhispinam Naciketasam manye

na tva kama bahavo lolupanta . || 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:

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

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

ete: Two.

duram: altogether.

visuci : (are) having opposite directions, *viparite* : contradictory to each other.

vidyabhispinam : Him that seeks knowledge. In case the reading is *vidyabhispitam* (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 *Ahitagni gana* (*Pānini*, II. ii. 37), or else it is a case of Vedic exception (*vyatyaya*).

kamah: enjoyment

Bahavah: though many

tva: you.

na lolupanta : Did not detract from the path of the Good (*sreyah*). You are not subject to temptation : this is the meaning. *Lolupanta*: is an Imperfect from the root *lup* with the suffix *yan* according to *Pānini* (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 *yan* omitted; also the absence of *at* (is to be explained in the same way).

I. ii. 5

avidyayam antare vartamanah

svayam dhirah panditammanyamanah

dandramyamanah pariyanti mudha

andhenaiva niyamana yathandhah || 5||

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) “ *Avidya ya ca vidyetai*”
he (Death) denounces the path of desirous actions.

avidyayam : Non-knowledge of the form of desirous actions

antarae: in the midst of

vartamanah: existing as in the dense darkness.

svayam (eva): by themselves.

dhirah panditammanyamanah: considering themselves as intelligent and
proficient (learned) in the scriptures.

Dandramyamanah: suffering from pains caused by old age diseases and
others.

mudhah: fools.

pariyanti : wander. The rest is clear. But some give the meaning taking the
reading “*dandravyamanah*” (instead of “*dandramyamanah*”) as “those whose
minds are melted by the fire of lust for objects.”

I. ii. 6

na samparayah pratibhati balam

pramadyantam vittamohena mudham|

ayam loko nasti paraiti mani

punah punar vasam apadyate me || 6||

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:

samparayah : Seeking the means to the other world.

balam: to one who is incapable of discrimination.

pramadyantam : with inattentive mind

vittamohena mudham : one whose mental activities are subject to desire for objects.

na pratibhati : does not occur.

ayam eva loka' sit : there is this world alone; no other world exists. One who thinks thus becomes subjects to extreme torture done by me. This is the meaning. That there is neither is this world nor the other world is the meaning given under the Vedanta Sūtra III. I. 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 Vyasaraaya¹ who adopts the reading "*ayamloko nasti parna uta mani* ." In that case 'to him' (*tasya*) is to be supplied. So also the particle 'and' (*ca*).

mani: means the arrogant (durmani). 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 (*sista*). The word *durmani* goes with the passage *punah punar vasam apadyate me -- again and again comes under my subjection*.²

¹ This reading is not found in the text of *srutaprasika*. Referring to the passage quoted in the Sri B. *ayam loko nasti para iti mani*," the author of the

Sruta P. gives the intended meaning in the words “*atra amutra ca sukham nasti ityarthah.*”

2 Rangaramanuja thinks that to have this meaning the text must read *ayam loko nasti para uta mani.* So he says that the author of the *Srutaprasika* followed

I. ii. 7.

*Sravanayapi bahubhir yo na labhyah
srnvanto'pi bahavo yan na vidyuh|
ascaryo vakta kusalo'sya labdha-
scaryo jnata kusalanusistah. || 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:

Yah: the well- known supreme Self

Bahubhih: by many men

Sravanayapi : for even heard

Na labhyah : could not be attained; this is the meaning. The intention is that even the again in hearing of about Him is itself the fruit of great and good deeds.

Srnvanto' pi: Though hearing etc. The intention is , surely it is not easy for all those that hear to attain clear knowledge of Him.

Ascaryo vakta: an able expounder and an able attainer of Him are rare. This is the meaning.

Ascaryo jnata: A knower (of Him) also taught by a proficient teacher (Guru) is rare since it is stated (in the *Gita* II. 3) “ Among thousands of men a certain one strives after realization : among

this reading. It must be noted here that in all the editions of the *Sri Bhagya* and the *Sr. P.* the reading of the mantra text is *ayam loko nasti na para iti mani*. The negative particle *na* before *para* is undoubtedly a scribal error.

those that have made attempts and realized, a certain one knows Me as I am.
“This is the intention.

I. ii. 8

na narenavarena prokta esa

*suvijneyo bahudha cintyamanah|
ananyaprokte gatir atra nasti-
aniyan hyatarkyam anupramanat .||8||*

This (supreme self) is not known easily when taught by a man of inferior order (since it is) considered in different ways 1 (by disputants). There is no access to it when it is not taught by another, since it is more subtle than anything of the subtle measure and is beyond reason.

Commentary :

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

narena: by one who deems his body to be himself

esah: the (Supreme) atman (self)

suvijneyo na: is not easily knowable

What is the reason?

bahudha cintyamanah: considered in different ways; *vadibhih* : by disputants, is to be supplied

ananyaprokete : *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 (*ekantin*)—who has the perception of his soul as Brahman.

Sri Bhasya I. ii. 9

proke : when the soul is taught

gatih: 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 *samasara*

gatih: wheeling about *nasti*: there is not; this is the meaning. Or else

ananyaprokete: when it is not taught by another but known by oneself. *Atra gatih nasti*: there is no understanding.

When the reading is *anayaprokete*: taught by another, the meaning is that when it is taught by an inferior 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 (*uhapohasalinah*), the answer is, *aniyan* etc., because the soul is more subtle than the subtle, therefore its nature is beyond reasoning.

I. ii. 9

naisa tarkena matir apaneya

*proktanyenaiva sujnanaya prestha|
yam tvam apah satyadhstir batasi
tvadrn no bhuyan Naciketah prasta || 9||*

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 ! pray enquiries of us may be like you.

Commentary:

The same is said again.

esa matih : This knowledge relating to the Self

tarkena prapaniya na : Is no 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.

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

satyadhrtih asi; You are one whose resolution is firm

bata : indicates sympathy

tvadrk : Let there be disciples like you.

I. ii. 10.

janamyaham sevadhir ity anityam

*na hy adhruvaid prapyate hi dhruvam tat|
tato maya Naciketas cito' gnir
anityair dravyaih praptavan asmi nityam. ||10||*

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

Commentary:

And again (Death) pleased says:

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

dhruvam tat: the truth of the Self that is eternal

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

tatah: therefore

maya: by me who know this

naciketah aging: The fire- alter Naciketah

anityaih dravyaih : with transitory things

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

Therefore

nityam : the knowledge which leads to the imperishable goal

praptvan 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 (*inana*) alone.

I. ii. 11

kamasyaptim jagatah pratistham

krator anantyam abhayasya param |

stomam mahad urugayam pratistham

drstva dhrtya dhiro Naciketo' tyasraksih || 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 Naciketas ! you, the intelligent, rejected the desirables with firmness.

Commentary:

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

kratoh: of karma, action (sacrifice)

pratistam : the result

jagatah kamasyaptim : the attainment by the world of its desires of the form of objects such as women, existing in all the worlds upto the abode or the fourfaced Brahman

drstva : having perceived (this)

Now he speaks of the nature of Liberation (moksa)

anantyam --- avinasitvam: non – destructibility

abhayasya param: atyantanirbhayatvam : absolute freedom from fear¹

stomam mahat : The group of great qualities such as freedom from sin, unfailing desires & etc.,

urugayam2 ---- *urukirtin* : 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 it self

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- 1 *Ananda K. Coomaraswami* : ibid abhayam param abhayam titirsatam param in III,--- that is svargaloke (yatra)na bhayam kinca nasti I.12 cf. A.V.X. 8, 44; T.V.. : 119—*Prs. Up. 1.10.*
 - 2 *Cf. Ananda K. Coomaraswami*: stoma mahadyurugayam – “ The exceedingly praised far-going(stride or step) of Vishnu

Which is of the form of liberation (moksa) 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).

II. ii. 12.

Tam durdarsam gudham anupravistam

guhahitam gahvarestham puranam |

adhyatmayogadhigamena devam

matva dhiro harsasokau jahati || 12||

the brave (soul), knowing, through, the realization attained by meditation upon the Self, the God difficult of being perceived, hidden, entering (and) residing in the

cave (heart), inwelling, (and), beginningless, abandons both pleasure and sorrow.

Commentary :

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

durdarsam : incapable of being perceived as stated in “Who is not attainable by men even for hearing ... (i. ii. 7a)

gudham : hidden by non-knowledge which is of the form of action that obscures.

Anupravistam : that has entered into all beings

guhahitam : residing in the cave of the heart

puranam : beginningless (ancient)

adhyatmayogadhigamena : by means of *adhyatmayoga* , 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 *matva* : knowing; this is the intention. What is meant is that is the knowledge of the individual soul is the means to the knowledge of the Supreme Self.

Harsasokau: both pleasure and grief incident upon the attainment and non-attainment of the desires of objects of sense.¹

I. ii. 13

etacchrutva samparigrhya martyah
pravrhya dharmyam anum etam apya |
sa modate modaniyam hi labdhva
vivrtam sadma Naciketas am manye. || 13||

Having thus heard this is, the man, pondering over, abandoning the body and others resulting from action, and attaining the subtle self, enjoys achieving the enjoyable.² I think the abode has been open to Naciketas.

Commentary:

etat : the truth of the Self
srautva: having heard
samparigrhya : having pondered over. The a is the meaning.
dharmyam: the result of action, body etc.,
pravrhya : having separated; abandoning is the meaning.

Ch Isa Up. Comm.. by Venkatanatha

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.”

etam : this, one that is one’s self

anum : subtle, beyond the reach of the eyes etc., on account of subtlety; the Supreme Self mentioned as “ subtler and beyond reasoning” (I. ii. 8d)

apya : having attained in a particular place

sah: the knower

modaniyam: enjoyable, viz ., one's nature with the eight qualities such as freedom from sin etc.

labdhva : 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:

Vivrtam sadma: 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.)

If it be asked : In order to be in accord with (the passage) " Knowledge and realizing the soul born of Brahman" (I. i. 17c), let the individual soul with the supreme Self as its Self be meant in

¹ See foot note I at page 65

the passage "*adhyatmayogadhigamena matva* ---realization 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 men 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 be in accordance with the Gita 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. Thought in the mantra *Brahmajajna ..* (I. i. 17c.) on account of this characteristic (*lingam*) 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 durdarsam* (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, Sri Ramanuja has stated under the Sūtra “*Guham pravisthau --- the two that have entered the Cave*” (I. ii. 11). “The entry into the ‘Cava’ (of the heart) by the Supreme Self is seen (mentioned in the Scripture) “*tam durdarsam....*” (K.U.I. ii. 12). In the same manner this mantra has been explained as referring to the Supreme Self by Vyasarya. But the Supreme Self is indicated by the word *gahvarestham* as one whose body is the nature of the purified soul difficult to be known here mentioned as *gahvara*. But the difference is as follows: In the mantra “*Brahma jajnam...*” (I. I. 17c) the nature of the purified individual soul with the Supreme Self as its soul is meant, whereas in the mantra “*Tam durdarsam ...*” (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.

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: *adhyatmayogadhigamena devammatva dhiro harsasokau jahati:* (I. ii. 12cd); *etacch rutva sa modate modate modaniyam hi labdhva...*(I.ii.13abc); *na hy adhruvaih prapyate 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 'matva' (pondering over) as distinct dharma (sacrificial works) and the attainer indicated as 'courageous' (dhirah) in the passage 'dhiro harsasokau jahati'(I.ii.12d.) (thus):-

*anyatra dharmad anyatraharmad anyatrasmat krtakrtat |
anyatra bhutacca bhavyacca yat tat pasyasi 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. *anyatra dharmad etc.*

If it be asked : When it is said in the Sri Bhasya (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 matva*" (I.ii.12) and of the individual soul the attainer, mentioned as one who is to be known in (the passage) '*adhyatmayogadhigamena...*(I.ii.12), and of the meditation on Brahman mentioned in "*matva dhiroharsasokau jahati*"(I.ii.12), how could it be said in contradiction to it that, attainer is indicated by the word '*dhirah*' we reply, do not say this. That which is mentioned as that which is to be known (meditated upon) in the passage '*matva*' (I.ii.12c) and which is signified by the word *atman* (self), is only that of the purified nature taught in the Prajapati-Vidya 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 Bhasya words (aforesaid) *praptuh pratyagatmanasca*" are not in contradiction. Therefore the subsequent Bhasya

passage to begin with... who is the attainer in the mantra” *na Jayate mriyate va vipascit* : “the intelligent is neither born nor dies” (I.ii.18) too is not in contradiction (either this). Verily it cannot be that the nature of the purified (soul) mentioned as the intelligent (*vipascit*) 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

1 Prajapati Vidya is in the last part of Chandogya Up. VIII. describing the instruction of Prajapati to Indra and Virocana.

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 Vishnu” (I. ii. 4 and 9) is one who is of the nature of the attainer. And so it is explained in the *Sri Bhasya* under the Sūtra “Because again of the qualification” (I. ii.12.)

For the same reason in the Guha (Cave) Passage (I. ii.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 *chaya* which means the non-intelligent, but not as *vipascit* (intelligent). The meaning therefore is the same as said above. This mantra has been explained by Vyasarya under the Sūtra (I. iv. 6) “Of the three.”

dharma : upayah : the means

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

adharmah: other than dharma, means that which is to be attained.

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

asmad : by this term is intended the practiser who is kept in mind. The same (person) is the attainer. He indeed is different from the well-known practiser-

attainer. (viz., he who performs yagna and attains *svarga* etc.,) since he is detached from any other ends when practicing (yoga), and since at the attainment of the Ultimate End he is of the nature that manifests eight qualities (such as freedom from sin etc.);

krtakrtat : 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 *dharmā* and others, past and future.”

Having thus commented upon (this passage) in one way” (Vyasarya) 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 forms’ 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 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. Now it will be stated : Or else “ that which is different from dharma and adharma” is the question regarding the meditation (*upasana*), since the meditation is different from the means of the form of merit and demerit (*punyapapa*). 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 (*kalaparicchinna*). 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 *Sri Bhasya*) 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

(*samanadhi-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 co-ordination that appears to be in accordance with the method of expression (of this twice-used word anyatra at the beginning prakrama riti anusari), let the portion 'different from dharma and different from adharma' be one referring to Brahamn. 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 (*sabda yugadvayasya*) 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-rupapanna), is seen in the passage "This self is not to be 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 tis 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 has a garden full of many campaka trees, and with conch, disucs and lotus inscribed on the sides of doorway," as chiefly referring to the garden or the sides of the doorway.

Now therefore that part of the passage “*anyatra dharmad anyatradharmad*” 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 Yajnadatta, is a question that refers through secondary significance to one other than Devadatta’s son just as it is a question referring to Yajnadatta who is other than Devadatta. Even so (it is) proper to say that the question *dharmad 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 ‘*adharmad 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 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 redshort” there is co-ordination between black and tall because 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 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 Sūtra (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 'padam' 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.

1.ii. 15.

Thus asked (by Naciketas), 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 veda yat padam amananti

Tapamsi sarvani ca yad vadanthi

Yadichanto brahmacaryam caranti

Tat te padam samgrahena bravimi omityetat 15

Which abode all the Vedas speak of, which abode all the Aranyakas and Upanisads mention, desiring which (they) observe brahmacarya (celibacy), that abode I shall briefly teach you. This is OM.

Commentary:

Sarve vedhah...: 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 (paramparaya) deal with, this is the meaning.

By this the following doubts or hypotheses are replied : Let this Upanisad like the Prajapati-Vidya (Ch. U. VIII.) refer to the nature of the purified individual soul because (i) it is accepted by all that "Na jayate mriyate va vipascit" and Hanta cenmanyate 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) "*anoraniyam mahato mahiyan...*" 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 Smrti

passages “Know that Unpersihing by which all this is pervaded” (Gita II.17) and “Actionless, unnameable, merely pervading, Unequaled” (?), (iii) because in accordance with the Gita passage “It is unknowable because subtle it is far and near” (XIII. 15) the passages here” Sitting wanders after and lying goes all round” (K.U.I.ii.21), is also compatible with it, (iv) because the mantra (1.ii.25) “To whom the Brahman and Ksatriya both become food.” Is capable of referring to it in consonance with the Uupabrahmana) explanatory passage “The devourer and begetter” (Gita XIII. 16), (v) because the mantra (1. iii.9) “He attains the end of the way that Supreme Abode of Visnu” also can have reference to the nature of the purified soul as stated in the Smrti passages “The second is the transcendent abode of Him whose name is Visnu, meditated upon by Yogins”; “You alone are the Lord, the case of creation, destruction and existence, and which is the most supreme Abode (and) nothing else.” (vi) because according to the Smrti (Gita VIII. 21) “Unmanifest, Imperishable, they say that it is the ultimate end” 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 Smrti (Gita XIII.27) “The Hidden in all beings” (I. iii.12) can refer reasonable to the nature of the purified soul, (viii) because according to the Gita (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, (viii-b) because 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 here’ can be reconciled with the same nature of the individual soul were there is a chance of making distinction, (x) because also the mantra “Just as the one wind recalls the Smrti text “The difference of the wind which blows uniformly caused by (its passing thorough) the different holes of the flute is named sadja etc., the same is the case with the difference of the supreme self (when it enters the things”¹ 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.” (K.U.V 12) having reference to the purified soul since in the Gita Bhasya under the passage. It has its feet and hands every

where” (Gita XIII 13) it has been explained (by Sri Ramanuja) that the purified soul that has attained Supreme Equality with Brahman (parama samya) is the agent of the actions done by hands and feet etc., every where (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 Gita “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 Upanisad could like the Prajapati-passages (Ch.U.VIII.) be taken as referring to the purified soul alone, it is quite unnecessary to take the trouble of explaining it is referring to two attainables, namely, 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

¹ Visnu Purana : Venurandhradhibhedena bheah sadjadi Samjnitah adhedavyapino vayostatha’ *sau paramatmanah*.

Variant reading in Sastra Dipika (Nirnaya Sagar ed. P.125 : tasya mahatmanah: *Anandasrama* ed. Gives the reading *Paramesvarah*.

Ruler (antaryamin) of the purified soul can be dealt with in the portions that deal with the nature of purified soul.

Tapamsi : This is explained by Vyasarya as meaning later portions of the Veda which are chiefly concerned with penances.

Yad incchantah : desiring which

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

Caranti : observe.

Sangraheṇa : 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 *Pranava* (Om), there is no incongruity when the Bhasya says 'after praising Pranava,' and (when) the Srutaprakasika says "after praising Pranava,' and (when) the Srutaprakasika 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 ittetat: Om that is. According to (the Gita) "The mention of Brahman is traditionally spoken of as of three forms. Om Tat Sat." Pranava is the word that indicates Brahman. It may be noted that since the parts of pranava akara and makara indicate the Supreme Self an individual soul respectively, there is instruction also with regard to the means and the attainer.

I.ii.16

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

Etadhyevaksaram Brahma etadhyevaksaram param

Etadevaksaram jnatva 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 same Syllable Om" (Pr. U.V.5), this is the object of meditation which leads to realization of Brahman.

Etadevaksaram Param : The best among those (words) fit to be muttered and fit to be meditated upon.

Etadevaksaram Jnatva : He who practices this syllable through this practice whatever he desires (of the form) “Let this fruit be attained by me” he realizes. This is the meaning.

1.ii.17.

etadalambanam srestham etadalambanam param
etadalambanam jnatva brahmaloke mahiyate 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 Etadalambanam param : Meditation and others having this as their object are the best. This is the meaning. The meaning of the second half is clear.

na jayate mriyate va vipascin-

nayam kutascinna babhuva kascit |

ajo nityah sasvato'yam purano

na hanyate hanyamane sarire || 18 ||

The knower is neither born nor dies: he comes from out of nothing nor was he ever born. This birthless, endledds, 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 Vyasarya; 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 *daharakasa* (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 refers to the individual soul. Now to the literal meaning:-

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

Nayam kutascit : having no cause (*utpada*).

na babhuva kascit : 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.”

Ajah : 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 *sasvata* : eternal. Then he gives the reason for his never having been born as *Purana* : 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.

*hanta cenmanyate hantum hatascenmanyate hatam |
ubhau tau na vijanito nayam hanti na hanyate. || 19 ||*

If the killer thinks that he 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:

hanta cet : The meaning is if one taking the body for the soul thinks 'I shall kill this.'

hatascencanmanyate hatam : the meaning is if one whose body and limbs are cut off, deeming his body as soul, thinks with himself "I am mortally injured."

ubhau tau na vijanitah : Both of them do not know, 'The nature of the soul' is to be supplied.

nayam 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 *Vedānta Sūtra*'s (II.iii.18.) touching these two mantras. The objector's view is that “in spite 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 and their origination is accepted, and because it must be accepted that all things are modifications of Brahman 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 (*Prajapati*) 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 *Vedānta Sūtra* (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 texts “The knower and the ignorant are birthless.” (*svet. Up.I.ii.*) negate origination. And therefore from the scriptures themselves it 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) as referring to its not

having origination of the form of its very nature (substance) undergoing any change.

The different is this much. There is undoubtedly change of the form of getting into different states in respect of all the three (categories), consent inconscient and the Ruler but then the inconscients have origination of the form of substantial with facts. It is incredible that Badarayana who has written the Mahabharata for expounding the Vedas and who has established in it at many places the authority of the Pancaratra, should refute the authority of the Pancaratra in the *Brahma Sūtras*. (The statements in the Mahabharata are) (i) “This has been extracted like ghee from curd from the extensive Epic Mahabharata of a hundred thousand (verses) using His mind as a churning-rod.” (ii) “Just as butter (is) extracted from curd, Brahmana from bipeds, the Aranyaka from the Vedas, and chyle from plants (this Sastra had been extracted)” (iii) “This is the great Upanisad equal to the four Vedas with views similar to Samkhya and Yoga, and is called Pancaratra,” (iv) “This is beneficial, this is Brahman, this is good without a superior” (v) “Associated with Rg, Yajus and Saman, as well as Atharvangirasa, this very teaching will become the authority indeed.” This alone is the instruction (vi) By Brahmanas, Ksatriyas, vaisyas and Sudras, wearing signs, is (*Madhava*) to be adored, worshiped and served; who is sung by Samkarsana in accordance with *Satvata* Injunction (Pancatatra). (vii) From this, *Svayambhuva* Manu is going to promulgate the Dharmas.

If it be asked. (i) since similarly in the passage 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 Mahabharata with regard to the School of Kapila, and (ii) since it is declared that Narayana is the ultimate Object of Samkhya, Yoga Pasupata and others in passages such as : “O Best among Kings, in all these sciences of Ultimate

Object is the Lord Narayana according to Scripture and Reasoning;” and (iii) since it is stated in (the passage) “The intelligent authors of the Sastras speak of Him alone” that the authors of these schools (sastas) also deal with Narayana; and (iv) since it is stated in (the passage) “The samkhya Yoga, Pancaratra, the Vedas, Pasupata, 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 Pancaratra, other schools also are said to be authorities as (in the passage) “all are authorities as this excellent sastra is,” in that *pada* (V.S.II.ii.) the authority of such scriptures (*agama*) such as Samkhya, and Pasupata is not refuted; (we reply) the absence of illusion and deception and refuted; (we reply) the absence of illusion and deception and others and the having of Narayana as the Ultimate Object on the part of the authors of (these) sastras are common. Against those who however owing to insufficient study not knowing the heart of the propounders of these sastras and taking as true only their surface-features, come forward (with objections), the author of the Sūtras granting that the schools of Samkhya and others refer only to those surface-features made the refutation. But the Pancaratra school even superficially appears to teach the Supreme Truth, the 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 Vyasarya has said (in the Srutaprakasika). 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 aniyam mahato mahiyan

Atmasya jantor nihito guhayam

Tam akrauh pasayti vitasoko

Dhatu prasadan mahimanam atmanah 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 actionless sees, bereft of sorrow, through the grace of the Sustainer.

Commentary

Anoraniyam: More subtle than the conscient (soul) which is subtle when compared to all the unconscious things Subtler than that. That is, He is capable of entering into it.

Mahato mahiyan: Greater than the ether etc., that is, there is nothing not pervaded by it.

Asya jantoh: Of the individual soul spoken of by the earlier two mantras (defining Jiva) as Neither born nor dies.'

Atma: 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 jantoh*' "of this creature" need not be construed with 'Self', since it qualifies 'guha' meaning the cave of the heart, which requires a possessor (sambandha (-1) sapeksha because there is no harm in construing the words '*asya jantoh*' along with something other than the word 'atma' though it is construed with that also, according to the maxim of 'crows' eye' (kakaksi-nyaya), for in the passage "Cutting the branch at the bottom, he makes the upavesa (a small stick used in the sacrifice)' (P.S IV. li.8). The word mulatah at the bottom is taken as going with makes an upavesa while it is taken also as going with cutting, cutting the branch at the bottom, one makes upavesa 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 self mentioned above as one that is placed in the jiva's cave may be the jiva himself, because '*asya jantoh*' 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 enjoyerness 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)- "*prani tu cetano janmi jantu-janya sariranaḥ*" 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, barely or mustard or millet or their kernel, 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 Sri Bhasya 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 "Differnet 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 (*mukhyartha*) of the word. “Intelligent”, as otherwise the negation 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 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.

Akratuh : Actionless, remaining without performing any karmya action, action done for getting any result.

Dhatoh: of the supreme Self who supports.

Prasadat : due to the Grace.

Atmanah mahimanam : 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.

Yada pasyati : When one sees.

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

In the dyubhavadyadhikarana (Sri Bhasya I, iii.1) introducing the portion of the mantra “When one sees the Lord distinct and pleased” (Svet. U. iv. 7), the Bhasyakara (Sri Ramanuja) 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 Upanisad text) is as follows : akratum pasyati dhatuh prasadat mahimanam isam : akratum means void of superiority and inferiority due to action.

Dhatuh : of the Lord.

I.ii. 21

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.

Asino duram vrajati sayano yati sarvatah

Kastam madamadam devam madanyo jnatum arhati 21

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

Commentary:

asino duram ... Sitting... what is meant here is that functions such as sitting and going after which ordinarily appear to be contradictory elsewhere, can be present in Him through the individual souls whose Self He is.

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.

Asariram sariresvanasthesvavasthitam

Mahantam vibhum atmanam matva dhirio na socati 22

Commentary:

Asariram : With out a body brought about by actions

Anavasthesu : in the transitory

Avasthitam: being eternally established

Mahantam 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:

Nayamatma pravacanena labhyo

Namedhaya na bahuna srutena

Yam evaisa vrnute tena labhyas

Tasyaisa atma vivrnute tanum svam. 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

¹ Cf U.VI 12.2 : Mund U H.2.2

likelihood of pravacana which means teaching being considered as the cause (of attainment) and since this is explained by Vyasarya (author of the Srutaprakasika) in this manner alone, pravacana means thinking.

Esah : The Supreme Self.

Yam : which practiser

Vrnute : chooses

Tena labhyah: 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 esah: To him, to that practiser, the Supreme Self.

Tanum¹ : svarupam, His nature (form).

Vivrnute : revelas. The meaning is (He) gives Himself. The same is the meaning when the reading is vrnute.

1.ii. 24

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

¹ Tanum Svam : Svarupam : Svarupam : ch. Rv. V.72.4 Some writers like Anand 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.

Navirato duscaritan nasanto nasamahitah\

Nasantamanaso v-api prajananenainam apnuyat. II 24 II

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 controlled his mine.

Commentary :

Commentary ;

Duscaritat avilratah : One who has not withdrawn from seducing other’s wives and stealing other’s properties.

Asantah : one whose passions of desire and anger have not subsided,

Asamahitah ; one whose mind is not attentive due to distractions by manifold activities.

Asantamanash : one whose mind is not restrained

Enam : The Supreme Self.

prajnanena : through knowledge.

Napnuyat : 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 *purusartha* (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 *purusartha* is again prescribed in the context of the Darsapurnamasa-sacrifices as a subsidiary to them.

Now therefore if one, transgressing this negative injunction, which is *purusartha* (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.

1.ii.25

yasya brahma ca ksatram ca ubhe bhavata odanah

mrtiyur yasyopasecanam ka ittha veda yatra sah. 25

To Whom the brahmana and ksatriya both become food, to whom Death is curry spice, this, (Person) who knows as to *how* He is?

Commentary:

Brahma ca ksatramca : means the whole world of the form of movables and immovables through secondary significance, the primary meaning being the two castes brahmana and ksatriya.

Yasya odano bhavati: means by whom it is destroyable.

Yasya mrtiyur upasecanam: for whom Death is helper in eating of others while he (Death) himself is eaten.

Sah: He, the Supreme Self, that destroys all the movables and the immovables.

Kah.yatra: 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 ‘ksatra’ to mean the entire world consisting of the moving and unmoving we shall explain.

When it is said that brahmana and ksatriya are food, it is necessary that the word 'odano' (food) should through its secondary significance mean enjoyableness or destructibility, since the castes, brahmana and ksatriya, cannot be literally food to anybody. There is not indeed any individual self or supreme self who is the eater of only the brahmanas and ksatriyas or destroyer of them alone.

If it be objected that this can be injunction prescribing the destruction of brahmanas and ksatriyas for the sake of meditation, though He is the destroyer of all, just as in the passage "He is Lord of all these worlds of which are beyond Heaven" Antaraditya vidya "(Ch.Up.II). only overlordship in respect of some 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 brahmana and ksatriya should refer by secondary meaning to the moving and the unmoving. This is said by the author of the Vedanta Sūtras "The eater, because of the mention of moving and unmoving" (1. ii. 9)

If it be asked, even so, how is it that the word 'Food' is taken to signify secondarily destructibility, (since) even the attribution 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 Ahavaryu's command (praisa) (*P.M.S. III. 6*) "Let the Hotr's cup come forward, also the Brahman's cup, the Udgatr's cup, the Yajamana's cup," where the word 'udgatrnam,' because of the plural, is to be taken as referring to many, it is so accepted (in the Purva Mimamsa) through the secondary significance as referring only to the group (of four) of Udgatr priests, and not as referring to the common characteristic of (rtviks who are sixteen. Similarly, here also, though¹ Brahma and Ksatra 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 reply² even if the quality of destructibility is a general one (sadharanakarah), 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 particular³ 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 brahmanas and ksatriyas and to whom Death is no obstructer (in this enjoyment)” is that which is dealt with in this mantra, And the enjoyer 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.

²Yadyapi is only found in the Poona ed. Other editions have omitted it.

³ It should be *asadharana* in the text but in all the editions it is found as *sadharana* which is obviously a mistake. Ch. 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 brahmana and ksatriya, who are metaphorically spoken of as ‘food’, as between curd and rice. If it be said that (it means) ‘to Whom brahmanas and ksatriyas are enjoyable and to whom Death is no obstructer’ then indeed no relationship between Death on the one hand and the brahmanas and ksatriyas 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 which 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 'food' also should signify in a secondary sense destructibility alone. It is decided in the *Attradhikarana* (1. 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 (*buddhilaghavam*) and because it harmonizes the other parts of the passage (in question). Enough of this discussion that sprouts like tender leaves on a branch (*alam pallavitena.*)

*This concludes the Second Valli
Of the First Adhyaya
Of the Kathopanisad*

THIRD VALLI

*Rtam pibantau sukrtasya loke
Guham pravistau parame parardhye
Chayatapau ² brahmavido vadanti
Pancagnayo ye ca trinaciketah 1*

Knowers of Brahman who have five-fires, and who have studied the three anuvakas (*beginning with ayam va va yah pavate*) 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 (1 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 Naciketas 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 mediate on Him.

Rtam pibantau : rta : the inevitable result of action which is spoken of as truth (satya), pibantau : enjoying.

Sukrtasya loke: existing in this very world which is attainable through good deeds.

Parame : in the most supreme ether

¹ cf. RV .X. 177. 1-2

² cf. K.U.VI.5

paradha : means the ultimate number: fit for it is *parardhyam* That means the excellent, existing in such a heart-ether (*hrdayakasa*)

chayatapau: 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 that if the mediator and the mediated upon dwell in the same cave and they are (as indeed they are) attainer and 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 thee (with in the body-chariot), since on account of the individual soul being enshrouded in the ignorance of the form of action, due to the will of the Supreme self, as stated in the Vedanta 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’.

Pancagnayah: Those whose mind is purified through service (worship) of the five fires.

Trinaciketaḥ: 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 –anuvakas, have no ability to describe such a transcendent Self, these (*pancagni* and *trinaciketa*) 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 Vedanta Sūtra. “Those two that have entered the cave are souls’ (I. ii. 11). If it be asked ¹ (i) since there cannot happen the state of being an enjoyer of action mentioned in this mantra, that is drinking Rta, by the Supreme Self who is free from (any) enjoyment of results of actions, (ii) since delimitation by a cave, are impossible for the transcendent Brahman which is omnipresent, (iii) since the descriptions (in this mantra) as shade and sunshine (*chaya* and *atapa*) that is non-luminous and luminous, are not consistent if referred to the individual soul and 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 *pibantau* 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 sūtra (I. ii. 11) “Both entered the cave,” the same questions 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 (*jati*) (as the former)

¹ A.K. Coomaraswami holds that these ‘two’ refers to Mitra and Varuna “Mitra is the day, Varuna the night “ (P.B. XXV 19-10, *apara* and *Para* Brahman, the immanent and Transcendent selves, God and Godhead.

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 acquiring two ideas, one of the genus and the other of the particular. Even in common usage in the statements such as “The second to cow is to be sought,” it is seen to be similar, Consequently the second to the individual soul who 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 casual 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, and so the word ‘*pibantau*’ (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 “*Guhahitam gahvarestham*” K.U. (I. ii.12b), and since (v) the word “chayatapa” can indicate the a-little-knower and the All knower, this mantra refers only to the individual soul and Supreme Self.

Further the doubt that “because according to *Paingirahasya Brahmana* the passage” Of these two the one eats the sweet pippa (Mund. U. III.i) refers to the sattva, the mantra *Dva’ suparna* : the two birds (Mund. U. III. 1) refers to the intellect and soul (and) because in the *adhikarnana* 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 *Vedanta Sūtra* s himself by the Sūtra (I.ii.1) “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 mention as entering the Cave with the intellect which itself has entered into the Cave is not valid. Though in respect of its base (apasthambhaka), the statement “gold and the base are

heavier' are not made. For this reason according to the apponent's view the explanation given to this mantra is consonance with the Sūtra (*Guham pravisthau*) (1.2.11) is not reasonable For, though according to the scriptural passage "With the form of jiva (soul) entering into" (Ch.U.VI. 3.2), the Supreme Self enters with the form of the soul (Jiva), 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 samsarin (i.e., one who is caught up in the chain of births and deaths), meaning by that, that the Brahman is caught up in samsara in his form as Jiva, still one cannot say that the two, individual soul and Brahman, undergo samsara. 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 Maya and avidya, (*Nrsimha purvatapaniya* Up.9) and (ii) "conditioned by the effect is this Jiva, conditioned by the cause is God," that either avidya or the inner organ (*antahkarana*) is adjunct (upadhi) of the jiva, it is not correct (to hold) that avidya and the antahkarana (inner organ) are the reflection containing reflective adjuncts (pratibimba-upadhitva). Because it is not correct to hold that the individual soul is either the reflection in avidya or in the inner organ, since the consciousness (caitanya) which is non-perceptual (acaksuasa) 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 jiva (individual soul) is that which is delimited by avidya or by *antahkarana*.¹

Neither the scripture which describes the unconditioned Supreme Self as entering the Cave nor the *Antaryami Brahmana* is in accord with regard to these (two views) since (the soul) in the heart cave is (indeed) delimited by Avidya or antahkarna (inner organ). Enough of this discussion. To proceed with the Commentary.

*yah setuh ijananam aksaram brahma yat param
abhayam titirsatam param Naciketam sakemahi 2*

Which is the bridge of sacrificers, which changeless is the supreme Brahman, the fearless shore for those who intend crossing (the samsaric ocean) which is to be attained by Naciketas (fire), that let us be able to meditate upon.

¹ A.K. Coomaraswami writes: *Sukrtasya loke* means righteous world.... The Empyrean Brahma-world is more truly 'non-made' (*akṛta* uncreated) than well made (*Sukra*), unless we understand by 'well made' 'self made' (Svakra) in accordance with Tai. Up. II. 7. He contends that Sankara's interpretation and incidentally Rangaramanuja's as Kama Phala are impossible in this context with the *paramaparardha...*" The Plaroma Vyomans :ch. RV X. 129, 7 ch. RV. VII. 164, 10 and Prasna Up. 1.11.

Commentary:

Yah setuh :¹ which is our bridge, that is the supporter that is the graner of fruits of sacrifices (karma).

Ijananam : Of those that have performed sacrifices ; (this is) a form with the suffix kanac (Pānini III 2. 106)

Aksaram Brahma yat param: changeless supreme Brahman.

Abhayam titirsatam param : to those who intend to cross the samsaric ocean the shore, firm and fearless.

Naciketam sakemahi : The meaning is that we are able to meditate upon that which is attainable through Naciketa-fire

Sakemahi : this is a case of first conjugation, sap, according to Vedic exceptional rules (*vyatyaya*)

This part of the Mantra has been explained by the Sri Bhasya kara (Sri Ramanuja) in this very manner.

Therefore one need not be afraid that it is difficult to meditate upon.

1.iii.3

The following (mantra) beginning with “Know the soul 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 visnu, which is the farther end (terminus) of the road of samsara.

¹ A.K. Coomaraswamy writes : *Sukrtasya loke* 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’ (*Svakṛta*) in accordance with Tai. UP. II. 7. He contends that Sankara’s interpretation and incidentally Rangaramanuja’s as *Karma phala* are impossible in this context with the *paramaparardha...*” the Parama Vyomans : cf. RV. X. 129, 7cf. R.V. VII. 164, 10 and Prasna Up. 1.11.

atmanam rathinam viddhi sariram ratham eva tu

buddhim tu sarathim viddhi manah pragraham eva ca 3

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:

Atmanam rathinam : Him who presides over the body know as the occupant of the chariot.

Sariram.....: know this body itself is the chariot.

Buddhim : since the activities of the body are dependent upon or due to determination called budhi (intellect), the nature of being a charioteer (is attributed) to it. This is the idea.

Pragrahah : rein (or bridle, rasana).

1.iii.4

indriyani hayanahur visayamst su gocaran

atmendriyamanoyukam bhoktety ahur manisinah 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 (bhokta).

Commentary:

Indriyani Hayan ahuh : the intelligent speak of the senses as the horses;¹ the meaning is clear.

1Bh.Gita. III.6.

Visayan tesu gocaran : tesu : in respect of the senses which are expressed by the metaphor of horses. Gocaran : as the paths (roads): know the sense-objects of the should 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.

Atmendriya..... The word (atman) 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 also is mentioned as the charioteer.

Bhokta: One who is the agent as well as enjoyer (of experiences). The idea is that the pure self has neither agency nor enjoyment.

1.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 avijnanvan bhavaty ayuktena manasa sada

Tasyendriyany avasyani dustasva iva saratheh 5

Yas tv avijnanvan bhavaty yuktena manasa sada

Tasyendriyany avasyani dustasva iva saratheh 6

For him, who always remains ignorant with his mind un-concentrated, his senses become uncontrollable just as wild¹ 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 the 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.

1.iii. 7 and 8

With the following two mantras (Death) reveals the effect of subjugating or non-subjugating the senses mentioned as horses.

Yas tv avijnanvan bhavaty

Amanaskah sadasucih
Na sa tat padam apnoti
Samasaram cadhigacchati 7

Yas tu vijnanavan bhavati
Samanaskah sada sucih
Sa tu tat padam apnoti
Yasmad bhuyo na jayate 8

He who remains ignorant, always absent-minded and impure, he does not attain that abode but gets more entangled in in samsara. But he who becomes intelligent and vigilant (in mind) and pure attains that abode, as he is not born again.

Commentary:

Amanaskah : he whose mind is unsubjected etc.

Asucih : impure for the same reason because of his constant inclination towards thinking evil. This is the meaning.

Samsaram ca adhigacchati: 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 samsara.

1.iii.9.

He (Death) concludes answering the question (*viz.*, which is the abode?)

Vijnanasarathir yas tu
Manahpragrahavan narah
So'dhvanah param apnoti
Tad visnoh paramam padam 9

But that man who has his intellect as charioteer and mind as bridle, he attains the supreme abode of Visnu, which is the goal of the path.

Commentary:

Vijnana.... 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 samsara.

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

indriyebhayah para hy artha
arthebyyas ca param manah

manasas tu para buddhir
buddher atma mahan parah 10

mahatah param avyaktam
avyaktat purusah parah
purasan na param kincit
sa katha sa para gatih 11

The objects are more important than the organs, and more important indeed that 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 purusa (person). More important than the purusa there is nothing. It is the ultimate (means for the means). It is the final goal.

Commentary:

The meaning of those two mantras has been stated by Bhagavan Ramanuja in his Bhasya under the Anumanikadhikarana (1. iv. 1). The text of the Sri Bhasya is as follows:-

“ It thereupon proceeds to declare which of the different things¹ enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely, as they are that which require to be controlled – more important than the senses are the objects,’ and so on. More important² than the senses – compared to the horses, - are the objects – compared to roads – because even a man who generally controls his senses

¹ Thibaut's translation of the passage is given here. Thibaut has stated here 'beings,' it should be 'things'

² Wherever, in Thibaut's translation, 'Higher' occurs 'More important' has been substituted as Rangaramanuja renders *Param* as more important.

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 characterizes 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. līi.41) expressly declares that the activity of the Ultimate means for accomplishing the mediation 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"²

Analogously scripture, in the Antaryami Brahmana, 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.

¹ This sentence has been modified in this translation, as Thibaut's is incorrect.

² Our translation of the Katha, text is substituted in the place of Thibaut's

Similarly in the Bhagavad Gita : The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i.e., the highest Person)" (XVIII. 14)¹ The Divinity meant here is the Highest Person (*purusa*) alone, because of the Gita –Statement "I dwell within the heart of all; from me happen memory, perception, apoha (absence of consciousness)"... (XV. 15)², and making him amenable means complete surrender to Him, as stated in "The Lord dwells in the heart of all creatures as is mounted on a machine (body), causing them to turn round the round by His Maya. Surrender upto Him alone with all your being, Arjuna..." (Bh. G.XVIII. 61-2)³

1.iii.12

esa sarvesu bhutesu gudho tma na prakasate

drsyate tv agrya a budhya suksmaya suksmadarsibhih 12

This person residing in all beings as their Self does not shine being hidden (by His Maya), but He) is perceived by those subtle seeing seers with their intellects one pointed and subtle.

Commentary:

Gudhah : hidden; because of being hidden by the Maya of triple qualities.

Na prakasate: does not shine; (as he is) to those who havenot controlled both their inner and outer sense – organs.

¹ Bh. G. translations is ours. And the sentence is modified by us.

² Bh. G. translations is ours. And the sentence is modified by us

³ Bh. G. trans. Is modified to suit Sri Ramanuja 's meaning

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 characterizes 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 the highest Self. As the universal inner Ruler of that self brings about the 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 ¹alone is the Ultimate means for accomplishing the meditation upon 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.”²

Analogously scripture, in the Antaryami Brahmana, 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 Gīta*: “The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i.e., the highest Person)” (XVIII. 14)¹ The Divinity meant here is the Highest Person (purusa) alone, because of the Gita-statement “I dwell within the heart of all; from me happen memory, perception, apoha (absence of consciousness)”... (XV. 15)², and making Him” amenable means complete surrender to Him, as stated in “The Lord dwells in the heart of all creatures as is mounted on a machine (body), causing them to turn round the round by His Maya. Surrender unto Him alone with all your being, Arjuna...” (Bh. G.XVIII.61-2).³

¹ This sentence has been modified in this translation, as Thibaut’s is incorrect.

². Our translation of the Katha, text is substituted in the place of Thibaut’s

I. iii. 12.

Esa sarvesu bhutesu gudho tma na prakasate |
Drsyate tv agrya a budhya suksmaya suksmadarsibhih ||12||

This person residing in all beings as their Self does not shine being hidden (by His Maya), but He) is perceived by those subtle seeing seers with their intellects one and subtle.

Commentary:

Gudhah : hidden; because of being hidden by the Maya of triple qualities.

Na prakastate : does not shine; (as he is) to those who have not controlled both their inner and outer sense-organs.

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 Sri Ramanuja's meaning

agryaya : being one –pointed, that is having no outer or inner activities.

Suksmadarsibhih : by those experienced in perceiving intuitively

Drsyate: is seen ; this is the meaning.

I. iii.13.

Yacched van manasi prajnas tad yacchejjnana atamani |
Jnanam atmani mahati niyacchet tad yacchec chanta 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 the (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 Sri Ramanuja has stated as follows: “The following describes the manner of controlling the senses, metaphorically described as horses and others *yacched vanmanasi*: (One) must integrate one’s speech with one’s mind, that is, place one’s organs speech etc., and the organs of sense in the mind. The objective case after the noun *vak* is omitted according to the (Pāniniyah) rule *supam suluk* (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. *Jnane atmani*: these are two locatives which are not coordinate (*vyadhikarana*). The meaning is : with the intellect that is in the soul. *Jñāna atmani mahati niyacchet* : (one) should integrate (one’s) intellect with the soul that is great and agent. *Tad yacchet santa atmani*: That agent one should integrate with the intellect. *Jñāna* : here indicates intellect mentioned before. *Jnane atmani* : these are two locatives which are not coordinate (*vyadhikarana*). The meaning is : with the intellect that is the soul. *Jñāna atmani mahati niyacchet*: (one) should integrate (one’s) intellect with the soul that is great and agent. *Tad yacchet santa atmani*: That agent one should integrate with the Supreme Self, the indwelling Ruler of all. The center ‘*tat*’ is according to Vedic exception. That abode belonging to Visnu is to be attained by such an occupant of the chariot (the body). This is the meaning.”

This (above passage in the Sri Bhasya) has been explained by the author of the *Srutaprakasika* (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 he 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 atman is masculine, the word 'tat' must be used as such, but it is used (as the Bhasya says) in the neuter according to Vedic exception.

If it be asked that the statement in the Bhasya-that the two locatives jnane atmani 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 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 atmani' is omitted), there is a possibility of mistaking this jñāna for the nature of the soul (atma-svarupa or dharmi-bhuta-jñāna); therefore it is said (in the mantra) will get strong by taking them i.e., jnane and atmani as co-ordinate words. Verily the word atmani cannot exclude the acceptance mistakenly of jñāna to be the soul. Nor can it be said that the meaning of the Bhasya "which is in the soul" is that which is in the soul in the relation of cognition and cognized (*visaya-visayibhava-sambandha*), that is jñāna atmani means jnane 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 atmani mahati niyacchet*" becomes superfluous, this meaning being already implicit. We reply: This is what Ramanuja means. In the statement "*tad yacched jnane atmani*" the locative 'atmani' has the meaning of the cognized (*visaya*). 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 is of the form of decision that the objects are to be renounced. This is clear from the '*Srutaprakasika*. 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 *Srutaprakasika*. 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).

1.iii.14.

Uttisthata jagrata prapya varan nibodhata |
Ksurasya dhara nisita duratyaya
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 (*adhikari purusah*):-

Uttistata : Rise up : become inclined towards the knowledge of the self.

Jagrata : Be awake : bring about destruction of the sleep of ignorance.

Varan prapya: approaching great teachers.

Nibodhata: learn the truth of the self. Or else

Varan prapya: Obtaining boons from the Godhead who has been well-meditated upon, or from those that know the boons, 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)

Kavayah : knowers.

Tat : the truth of the Self

Durgam pathah : as the difficult path

Vadanti : speak of. For what reason? For the reason the truth of the Self is.

Ksurasya dhara: edge of a particular weapon

Nisita: sharp

Duratyaya: 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 on one's self.

1.III.15.

asabdam asparsam arupam avyayam
tatharasan nityam agandhava ca yat |
anadyanantam mahatah param dhruvam
nicayya tan mrtyumukhat 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 (kalavat). It means having no diminution of parts.

Mahatah: the soul. With the word mahatah reference is made to the individual mentioned in the previous mantra (K U. I. iii. 13).

Dhruvam : Fixed (immutable)

Nicayya: Having perceived, i.e., having contacted (god) through the medication of the form similar to perception

Mrtyumukhat: from the mouth of Death, means from the terrible samsara.

1.iii.16

naciketam upakhyanam Mrtyuproktaim sanatanam |
uktva srutva ca medhavi brahmaloke mahiyate || 16||

Having spoken or heard this eternal story (vidya) of Naciketas told by Death, the intelligent is glorified in the world of Brahman.

Commentary:

To conclude : *Naciketam* : This vidya (*upakhyanam*) received by Naciketas.

Mrtyuprotam : taught by Death , that is, Death is only the teacher and not the author (of his vidya). Therefore

Sanatanam : 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 sravayed brahmasamsadi |
Prayatah sraddhakale va ad anantyaaya kalpate tad anantyaaya
Kalpae ||17||

If one who purified makes this extreme estoteric heard in an assembly of Brahmanas or at the time of Sraddha (then) that is capable of granting infinite fruits.

Commentary :

Brahmasamsadi : in the assembly of Brahmanas.

This concludes the Third Valli of the First Adhyaya
Of the Kathopanisad.

SECOND SECTION

FORTH VALLI

II.i.1

Paranci khani vyatnat svayambhus
Tasmat paran pasyanti nantaratman |
Kascid dhirah pratyagatmanam aiksad
Avrttacaksur amrtavam icchan ||1||

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 turne 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) (thus):

Khani : senses

Paranch : means paran ancanti : which are extraveted, that is those which reveal outer objects but not the self.

Then he gives the reason (for their extrovert-ness).

Svayambhuh : Self-born : independent Lord

Vyatnat : 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.

Tasmat : therefore

Paran : is the same as paracah (objective plural). The meaning is they see or grasp the outward objects and not the inner self. Or else “Paran : becoming extraverted (they) see the objects alone” is the meaning.

If the reading is paran pasyati: the singular refers to the world (in general).

Death says that though the nature (svabhava) 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.

Kascit dhirah etc. : The meaning is someone sees the self that is inward (pratyancam atmanam). The *Parasmaipada* is Vedic usage. The same is the reason for the use of the imperfect tense instead of the Present tense.

Caksus : eye; refers to or stands for all the sense-organs. This (*avrtaaksus* etc.) means one seeking after liberation with all his sense-organs withdrawn their respectives.

Paracah Kaman anuyanti balals

Te mrtyor yanti vitatasya pasam

Atha dhira amrtatvam viditva

Dhruvam adhruavesv iha na prarthayante // 2 //

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 out (for anything) among the transitory (objects) here.

Commentary :

Balah : those of small intelligence

Paracah Kaman : outward objects of desire alone

Anuyani : know¹

Te mrtyor ...: They get in the wide samsara; 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.

Dhirah : the intelligent

Dhruvam amrtatvam viditva : knowing the everlasting immortality in the inner self alone.

Iha : here in this world of samsara

Adhruvesu : among the transitory (objects)

¹ anuyanti is rendered as avagacchanti by R.R. But in no edition do we have the reading anugacchanti : follow, which is better than the commentator's reading

na prathayante : hanker after nothing. What is meant is one who has known the truth of the inner (pratyak) self has to abandon everything else. It must be noted here that since the I-ness (ahamtva) 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 rupam rasam gandham sabdan sparsama ca maithunan |

Etenaiva vijanati kim atra parisisyate ! 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 verity is that.

Commentary:

Maithunan : the particular pleasures brought about by union

Yena etenaiva vijanati : 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 partisisyate : The idea is what is there 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

Svapnantam jagaritantam ca ubhau yenanupasyati |

Mahantam vibhum atmanam matva 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 :

Svapnantam : (the state of dream) : the meaning is by which the Supreme Self having the form of the senses, mind and others, men (loka) perceive all the dream and waking worlds. Him has to be supplied before *mahantam*’ – the great. This has been already explained (under K.U. I. ii. 22.)

II.i. 5

Ya idam madhvadam veda atmanam jivamantikat |

Isanam bhutabhavyasaya 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* :this
²

¹ ch. Isavasyopanishad 6 d. which is repeated here. Venkatanatha has rendered it thus: tato na vijugupsate kvacid api nindam na karotity arthah.

² Reading given in Katha, text : Aurobindo (trans) is imam

madhvadam .the eater of the results of actions mentioned in the passage *rtam pibantau* (K.U.I. iii. 1.a)

jivam atmanam : the individual soul as jiva

antikāt isanam bhutabhavyasya : and the Lord of all conscient and inconscient at all three times, that resides near him (the jiva) as said in the passage “guham pravistau” (I. iii. 1. b)

yo veda : who knows

na tato vijugupsate : him even though a doer of bad actions one should not despise. The word jugupsa is stated to mean despise under the Sūtra (Pānini III. i.50) “which enjoins the employment of the suffix ‘san’ after three roots gup, tij and kit.” The Ablative case tatah is in accordance with the the Vārtika under II. iii.88

etad vai tat : the meaning is as explained before.

II. i. 6

Yah purvam tapaso jatam adbhyah purvam ajayata |

Guham pravisya tisthantam yo bhutebhir vyapasyata

Etad vai tat || 6||

Who was born first from waters, that Brahman first born out of will (tapes) residing after entering into cae (of the heart) with the elements, Him who sees. This is indeed That.

Commentary :

Adhyah : from waters : as stated in Manu “First He created waters alone. In them he caste his seed. That become the golden egg brilliant like the sun. Brahma the grandfater of all the worlds. Himself, was born from it.” This adbhyah in the Ablative case (apadana : Pānini I. iiv. 24).

Purvam : before individual creation (or particular creation, vyasti)

Yah ajayta : who was born.

Tam : Him

Tapasah puram jatam : first born out of sheer will alone as stated in the scriptural text (*Tail. Nara. 19.*) “That divinity greater than all the worlds Rudra, the chaser out of the diseases of *samasara*, the unlimited omniscient (maharsi) saw

Brahma, the first among the Gods, while being born before the creation of anything else.”

Guham pravisya tisthantam : having entered the cave of the heart and established (himself) there

Bhutebhin : with the elements, that is having body, sense organs and inner organs etc. – such a Brahman, the fourfaced

Vyapasyata : He saw with the benediction “This must be the creator of the world.”

Etad vai tat : This indeed is that : (this) already been explained.

IV. 7.

Ya pranena sambhavaty Aditir devatamayi

Guham pravisya tisthanti ya bhutebir vyajayata etad vai tat || 7 ||

Which Aditi (eater) remains with breath possessing many sense-organs (devatamayi) 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 Sri Ramanuja under the Vendanta Sūtra (I. ii. 11) “The two have entered the Cave. “To quote the Bhasya : “Aditi means jiva (the etymology being) he who eats (atti) the fruits of actions. *Pranena sambhavati* : remains with the breath ; devatamayi : having enjoyments dependent upon the sense-organs *Guham pravisya tisthanti* : residing in the hole in the lotus of the heart; bhutebhih vyajayata : having contact with elements earth etc., is born with the manifold form of gods and others.”

Etad vai tat : This indeed is that, this 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. I.i.17) “the word devam was explained as meaning that which has the Supreme Self as its self, since in the Gita passage elucidating this scriptural passage (XIII.2.) ksetrajna etc. : know me also as the knower of the body” the word mam has been explained by Sri Ramanuja himself to mean madatmakam : 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

Aranyor hihito jataveda garbha iva subhrto garbhinibhih |

Dive dive idyo jagravadbhir havismadbhir manusyebhir agnih

Etd vai tat ||8||

Fire, called jatavedas, is placed in the two aranis adorable day by day by devoted men with oblations, kept carefully like foetus in the womb by pregnant women. This indeed is That.

Commentary:

Aranyoh : Fire, that is in the two aranis

Garbha iva.... Like the foetus carefully kept (protected by pregnant women, with food and drink. This goes with the preceding nihita; is placed.

Dive dive : day by day

Jagravadbhih : by the wakeful that is not inattentive

Havismadbhih : such as offer oblations like ghee etc.

Idyah: fit to be praised by such Rtviks

Agnih : Fire, one who takes (praisers) to the forefront. This is to be construed as going with (placed in the aranis)

Etd vai : This nature of Agni indeed.

Tat : is that which has Brahman mentioned before as its Self.

II.i.9.

Yatas codeti suryo stam yatra ca gacchati |

Tam devah sarve arpitas tad u natyeti kascana eted vai tat || 9 ||

From which rises the Sun and where he sets ; in Him all the gods are set. That nobody can transgress. This indeed in That.

Commentary :

Yatah... From which Brahman the sun rises and in which he merges.

Tam devah.... The meaning is that all the gods are established in that Self.

Tad u natyeti kascana : 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 : emphasizes the point

Eta vai tat : this has been already explained.

II. i. 10.

Yad eveha tad amutra yad amutra tad anv iha |

Mrtyoh sa mrtyum apnoti ya iha naneva pasyati ||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 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 the 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 every 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 (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 Manu 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.

Mrtyoh: iha : In this Supreme Self.

Naneva : as if there is difference

Yah pasyati : who sees

Sah : He

Mrtyum apnoti : goes from *samsara to samsara*. This is the meaning .

II. i 11

Manasaivedam aptavyam naha nanasti kimcana |

Mrtyoh sa mrtyum gacchati ya iha naneva pasyati || 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.

||. i .12

Angusthamatrah puruso Madhya atmani tisthati |

Isano bhutabhavyasya na tato vijugupsate etad 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 :

Isano bhutabhavyasya: the Lord of all the conscient and the inconscient existing at the three times.

Madhya atmani: in the middle portion of the meditator's body

Angusthamatrah tisthati: resides having the size of the thumb.

Na tato vijugupsate: tatah : Therefore, for the same reason that he is the Lord of the past and the future, due to extreme kindness benevolence (*vatsalya*) 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 Sruti 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”(Svat, Up. V. 7,8) and Smrti texts (such as) “Death pulled out forcibly the man of the size of the thumb” (*MhB. Vena* 284.16); 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 overlordship mentioned at the end can be explained (to be) relatively (so); we reply Not (so) Because in the *Adhikarana* beginning with the Sūtra (Vedanta) “*Sabadad eva pramitah*-- On account of the word (Isana) itself, the measured” (I . 3.24.), raising the same objection (*purvapaksa*) 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 Taittirīya passage “The person is of the size of the thumb and resting on the thumb (heart) (of that size)” (*Tait Narayaniya* 53) and in the *Svetasvatáropanisad* “The person of the size of the thumb, the inner self, is always residing in the heart of the people” (III. 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 *jiva* 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 (*aragra*), 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" "*Isavaras sarva Isanah*" the word *Isana* is established as signifying a particular god, and since the author of the *Srutaprakasika*, who has commented upon the *Sri Bhasya* passage under the same Sūtra *Sabdad eva pramitan*" "On account of the word *Isana bhutabhavyasya* : verity 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*, the word (in the Sūtra I . iii .24) *Isana* itself is referred to, the conclusion arrived at here is not due to any characteristic (*linga*), but due to the particle 'eve' (itself)," accepts the word *Isana* as *Sruti* (one of the six *pramanas* of Jaimini such as *Sruti* , *linga* etc.,) the same Sūtra (i.e. word *Isana*) excludes *Narayana* 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 *Rudhi* (etymologico-nominal) significance, has a word which qualifies that which is indicated by the *Yoga*-significance of the former (*yoga-rudhi* word), the nominal significance is not entertained, as seen in the examples such as the passage.

Padmani yasyagrasaroruhani
Prabhodayaty urdhvamukhair mayukhaih |

[This Lotuses in the lakes on the top of which (Himalayas) (the Sun) makes blossom forth with his rays that shoot upwards] (*Kumarasambhava*). 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 *padmanil* need not be used. Therefore the word *Isana* is not a *Sruti* (of Jaimini). Only on account of lack of naturalness (in the interpretation) the author of the *srutaprakasika* himself has resorted to an alternative way of explanation beginning with "Or else", in accordance with the natural trend of the *Sri Bhasya*. This discussion is enough. To proceed.

Etad vai tat: The indeed is That; this has been already explained.

II . i 13

Angusthamatrah puruso jyotirivadhukah |

Isano bhutabhayasaya sa evadya sa u svah | 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

Jyotih.....: 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 Him as self. This is the meaning.

Etad vai tat : This indeed is That, (the meaning) as before.

II. i .14

Yathodakam durge vrstam parvatesu vidhavati |

Evam dharman prthak pasyams tan evanuvadhavati || 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 hillsides falling down in cascades, being scattered, so also, one who perceives the states of being (dharman) of the inner rules of gods and of men, which belong to the Supreme Self, as those that pertain to different substrata, falls into the abyss of samsara after the manner of the fall of mountain – streams. This is the meaning.

II . i 15.

Yathodakam suddhe suddham asiktam tadrag eva bhavati|

Evemmuner vijanataatma 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) speak of the result of knowing all as having One Self.

Yethodakam: Just as pure water mixed with pure water remains like that alone, that is in no way different , even so

Vijanatah muneh: Of the intelligent one that practices meditation

Atma: the soul becoming pure on account of the knowledge of the Supreme Self.

havati : become 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 Vali of the Second Adhayaya of the Kathopanisad

FIFTH VALLI.

II. i..1

Puram ekadasadvaram ajasyavakracetasah|

Anusthaya na socati vimuktas ca vimusyate || 1||

There is the City with eleven gates of the undeviating minded, unborn: One discriminating this does not grieve. (He) being free gets freed. This indeed is That.

Commentary

Puram: There is the city called the body with eleven gates for going out, which are the form of eleven organs.

ajasya : of the soul that suffers no change of the kinds of birth etc.

avakracetasah :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 distinct known from its self. The idea is that for the undiscriminating person the body itself is the soul. (That is the suffers from *dehatmabharama*).

anusthaya : 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 (*ahyatmiked*), while living according to the maxim enunciated in the *Vedanta Sūtra*. “That exhausting the others (merit and demerit) through experience one attains union” (IV.i.) at the end or lapse of *prarabdha karma*1 attaining the river Viraja, through the path of the Arcis etc., one becomes freed from all contact with matter (prakrti). 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

*2 hamsah sucisad vasur antariksasad dheta
vedisad atithir duronasat|
nrsad varasad rtasad vyomasad
abja goja rtaja adrija rtam brhat ||2||*

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

¹ karma that has begun to bear fruit is prarabda karma

² this is a most used Mantra belonging as it does to all Vedas and sakhas : Cross references to this Mantra are given according to the VEDIC CONCORDANCE : Bloomfield RV.IV. 1.5; Vaj . Sam. X. 24; XII.14; Tait . Sam : I . 8. 15.2: IV. 2.1.5; Mait. S .li.6. 12; II. 71. 14 ; III .2.1; III .16.1; IV. 4.6; IV. 57.3; Kath, S 15.8: 1608 Ait. B.4. 12.5; Sat. B. 504.3.22; 6.7.3.11; Tait. Ar. 10.10.2.: 10.50.1; Mah. Naar Up.9.3.17.8.etc

This Mantra is known by the following names *Durohana rk*, *Hamsavati*, and *Angirasapavitra*

Water-born, earth-born, sacrifice-born, mountain-born,--these are the great Truth.

Commentary

hamesh: The Sun

suciest:suchau: in the Summer, *sidati*: There is, In others wrpds, the brilliant.

Vasuh : The wind : *vasayati* : makes one live.

antariksat: antarikse sidati: That which is in the atmosphere

hota vedisat : The Hotr-priest or the Fire who is in the altar.

atithir duronasat: the guest that has come to the house,

nrsat :One that resides in men as their self.

varasat: One that resides similarly in those above men, that is the Gods

rtasat : One that resides in the World of Truth (*Satyaloka of Brahman*)

vyomasat: Vyoma means the celestial sky. The individual soul that is there also

abjah : water-born

gojah : earth-born

rtajah: sacrifice- born, *i.e.*, Svarga and other worlds brought into being by actions. Or else, born of the air which is mentioned here as rta on account of its long-lastingness

adriyah: mountain-born

All these are *rtam Brhat*, that is, are of the nature of the Brahman which is unlimited Truth. This is the meaning

|| . ii. 3.

Urdhvam pranam unnayaty apanam pratyagasyati |

Madhye vamanam asinam visve deva upasate || 3||

(Brahman) uplifts the Prana and presses down the apana. The Visvedevas meditate upon (that) Dwarf sitting in the middle.

Commentary

The Supreme Self resting in the resting in the heart of all lifts the prana-breath upwards the throws the apana-breath downwards

madhye asinam: sitting in the middle of the heart- lotus

vamanam :The adorable and worshippable. Or else the meaning is onw who has the small size on account of limitation by the heart-lotus.

tam : Him

visve devah: All those of the harmonious nature (sattvaguna)

upasate : Mediatate upon. This is the meaning.

II.ii.4

*asya vosra,samanasya sarirasthasya dehinah |
dehad vimucyamanasya kim atra parisisyate, etad vai tat || 4 ||*

For this embodied (meditator) whether he is in a good body or enfeebled body or is departing form it, what remains here? This indeed is That.

Commentary

(Death) says that for the mediator who thus meditate upon the Supreme Self there is only that much delay as the fall of the bodyas statec 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 dehinah : For the meditator

Sarirasthasya : whether he is established in the body that is strong, that is, strong-bodied, whether he is in this state.

Visramsamanasya: or else whether he is enfeebled (in body) or dehad
vimucyamanasya : or whether he is departing from the body

Kim atra parisisyate : What is there that remains? The idea is he has done his duty (*krtaakrtya*), 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

napranena napanena martyo jivati kascane |
itarena tu jivanti yasminn etav upasritau || 5 ||

No man whosoever lives by prana or by apana : but all live be something other on which these two depend

Commentary

(Death) here speaks of His greatness in being the cause of the breathing of all creatures:

napreanena.....

Who is that another by whom they live? The reply is

Yasmin etau upasuitau : On whom these two depend, that on which the very functioning's (jivanam) of prana and apana 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 pravaksyami guhyam Brahma sanatanam |
yanta ca maranam prapya atma bhavati Gautama || 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 atma etc., : The soul after departure, that is after liberation

yatha bhavati: of what nature it becomes

tatha: 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.

yohim anye prapadyante sariratvaya dehinah |

sthanum anye 'nusamyanti yathakrma yathasrutam || 7||

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 leaning. The truth about the Supreme Self

Sariratvaya: in order to take up bodies

Prapadyante:enter

Anye :others

Sthanum: the state of being unmoving (trees etc)

Anusamyanti: attain

Yathakarma yathasrutam : 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” (Brh. 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 suptesu jagarti

*Kamam kamam puruso nirmimanah|
Tad eva sukram tad brahma
Tad evamrtam ucyate|
Tasmin lokah sritah sarve
Tadu natyeti kascana || etad vai tat|| 8||*

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 words. That indeed non oversteps. This indeed is That.

Commentary:

Suptesu : Whilst the individual souls are asleep

Kamam kamam : This is a form with the suffix *namul*. 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 *sarvan kaman (K.U. II. 23.etc)* This meaning is clearly (seen) in the *Sri Bhasya* and the *Srutaprakasika* under the *adhikarana* "Sandhye (III. iii.1)

tad eva : That very same which is the person creating according to His personal desire willing and willing.

sukram : effulgent , revealing (objects)

tad eva: That itself, that is, not dependent upon anything else.

tad eva amrtam : 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 (*nityamyktah*) 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 amrtam* 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 *amrtam* 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 pravisto
rupam rupam pratirupo babhuva |
ekas tatha sarvabhutantaratma
rupam rupam pratirupo bahis ca ||9||*

just as the one fire having entered to 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

rupam rupam : in every form, that is, in all material things. Duplication means *vipsa* (pervasion in all that belong to that class or genus)

pratirupah : 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 *pratirupa* (in every form).

Similarly being One alone, the Supreme Self is such that His form as antaryamin is present in every form.

bhīḥ ca : He pervades them outside too. This is the meaning.

II.ii.10.

Death gives another instance:

*Vayur yathāiko bhuvanam parvīsto
Rupam rupam prapīrupo bahhuva|
Ekastatha sarvabhūtāntaratma
Rupam rupam prapīrupo bahīḥ 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.

*Suryo yathā sarvalokasya cakṣur
no līpyate cakṣusair bahya dosaiḥ|
ekas tatha sarvabhūtāntaratma*

no lipyate lokaduhkhena bahyah ||11||

just as the sun in 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 :

Suryo yatha ...: 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.ii12.

eko vasi sarvabhutantaratma

ekam bijam 1 bahudha yah karoti |

tam atmastham ye' nupasyanti dhiras

tesam sukham sasvatam netaresam || 12||

That one controller the InnerSelf 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:

Ekam : One who has neither an equal nor superior,

Vasi : *vasah* : *will* : He who has it is Vasin 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 in the (Ramayana Balakanda) 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. Up. IV.1.)

- _____

some editions of the text have *rupam* instead of *bijam*

bhudha yah karoti: He who makes it into the forms of the manifold matter such as Mahat and other (categories)

tam : Him

atmasthan : the inner ruler as stated in the passage “Who residing in the Self” (Sud. Up)

ye pasyanti :Who see

tesam: To them there is liberation. This is the meaning.

II.ii.13.

*nityo nityanam cetanas cetananam
eko bahunam yo vidadhati kaman |
tam atmasthan ye 'nepasyanti dhiras
tesam samtih sasvati netaresam || 13||*

Eternal of the eternal, conscient of the conscients, one of the many, who accomplishes the desires, Him dwelling in the soul, which intelligent ones see, to them 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 conscients.

The rest is clear.

Here also most texts of others schools have it as Nityo 'nityanam, the Eternal in the many transient .(cf. Anandasrama ed)

II. ii. 14

Spoken to thus (by Death), the disciple (Naciketas) asks:

*tad etad iti manyante' nirdesyam paramam sukham |
katham nu tad vijaniyam kim u bhati vibhati va ||14||*

(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:

paramama sukham tat: That transcendent Brahman, the Supreme Self on 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. This is persons, like you, are able to perceive.

Katham: How can I who is incapable of perceiving 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 of other luminaries)?

II. ii. 15

*na tatra Suryo bhāti na Candratarakam
nema vidyuto bhanti kuto yam agnih
tain eva bhantam anubhati sarvam
tasya bhasa varam idam vibhati ||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 eclipses all other lights and

is the cause of all other lights and helps (them to shine.)” And the Commentary (*Bhasya*) has been elucidated by Vyasarya (author of the *Srutaprakasika*) (thus): “Thus 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 light. *Anubhanam* 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 is 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 ?) 1 In the same work (*Sruta prakasika*) 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

1 The word others here refers to the Mayavadins.

come into existence He helps the material – causal substance of those luminaries. The fourth quarter means that He helps the luminaries even after they have come into existence by giving them 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 says that the third quarter means that the illusory world has no separate appearance (bhanam) from that of the Brahman which is (its) substrate. But this is not correct, because though the active suffix (sati) meaning agent in the word (bhantam) 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 word anubhati” (shines after) is wrong, for when Yajanadatta stands having no action of going apart from the

action of Devadatta, we have not seen any one making the statement that yajnadatta follows Devedatta who goes.

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

_____ -

The Telugu and Tamil Grantha printed texts are very corrupt here. The Poona ed. gives the following text which is followed here:

na hi devadattagamane Kriyavyatiriktagamanakriyasunye tisthati yajnadatte gacchantam....

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 (saksatkara) 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 Brahman is considered, other luminaries such as the Sun do not shine, just as in comparison with Kalidasa. Lesser ones are bad poets or no poets at all. The meaning of the first half (of the mantra) (thus) is "That Brahman, therefore has the Form 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.

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 perception, how can it be stated contrary to perception that they do not shine? The replay is given in the second half (of the mantra): Tam eva bhantamThis 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 Gita (XV.12) by Bhagvan Himself. "That light which is in the Sun and reveals the whole world and that light that is in the Moon fire, that light do thou know as Amine." This is has been explained by Sri Ramanuja in His Gita Bhasya: "Which light there is of the Sun and others revealing the whole 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 is 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.

udhvamulo aksakha eso svatthah sanatanah

*ta eva sukram tad brahman tad evamrtam ucyate |
tamin lokah sritah sarve tadu natyeti kascana 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 Sri Ramanuja when explaining the Gita passage (XV.1.) The Bhasya passage is as follows:”The pippal tree called samsara 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 roots above and branches below (Tait. Ar. 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, bests, worms, insects, birds, and trees, Now the shows that Brahman is different from that. This mantra has already been explained . (K.U. II.ii.8.)

II. iii, 2.

*Yad idam kinca sarvam
Prana ejati nihsrtam |
Mahad bhayam vajram udyatam
Ya etad vidur amrtas te bhavanti || 2||*

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.

Yad idam... udyatam : This part of the mantra has been commented upon by Sri Ramanuja under the *Vedanta Sūtra 'Kampanat'* (I .iii. 40). Introducing this mantra he has said : “There is mention in the Sruti 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 (*Prana*), 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. *Mahad, bhayam, vajram, udyatam* these Nominatives have the sense of Ablatives, since the meaning is the same as *bhayad asyagnis tapati (K .U.II.iii.3.)*

This Bhasya is elucidated in the *Srutaprakasika* thus: “The word ‘existing’ is supplied on account of the Locative case ‘*prane*’, in order to reply to the question “Where from it (*jagata*) has emanated?” The author of the *Bhasya* (Sri Ramanuja) mentions that He Himself because of the context, the He Himself is the source..1 *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 *Mahad, 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 the fear.

But some explain this mantra also as follows:--- *Bhayam* means etymologically that of the 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 adhikarana with the *Sūtra* “For the same reason Breath--- *ata eva prana*” (I.ii. 24) the word *prana* refers to Supreme Brahman alone. On this point there is no controversy (between the several schools).

II. iii. 3

bhayad asyagnis tapati bhayat tapati Suryah |
bhayad indras ca Vayus ca Mrtyur dhavati pancamah ||3||

for fear of Him fire burns, for of Him the Sun heats, for fear of Him Indra, Vayu, and Death the fifth, run

1 The lacuna in the quotations is Rangaramanuja's

Commentary:

Dhavati : The root *dhavu*: to go. When referring to Indira and other (gods) indicates their respective functions. The rest of the mantra is clear.

II.iii. 4

iha ced asakad bodhum prak sarirasya visrasah |
tatah sargesu lokesu sariratvaya 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:

sarirasya visrasah prak : before the falling apart of the body. *Visrasah* : *visramsana* like : in this world

boddhum : to know Brahman

asakat cet : *asaknuvams cet* : if unable: the change of conjugation is a case of Vedic exception.

tatah: for that reason

sargesu lokesu: in the created worlds.

sariratvaya 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:

yatha darse tathatmani

yatha svapne tatha pitrloke |

yathpsu pariva dadrse tatha gandharvaloke

chayatapayor iva brahmaloke ||5||

As on the new moon day so in the body (atmani) : 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

Commetary:

Yatha darse: the meaning is “jst as on the new-moon day there being no moon-shine the appearance (pratibhasa) (of things) is not clear, so in this world with regard to the Self.” Or else the meaning is : *yathadarse* : 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 hw (Death) says that the same is the case in the other world : *yatha svapne* : 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. The is the meaning.

Yathapsu.....: just as the thing under water is not clearly perceptible as the things (out side water), even so

Paridadrsaiva : 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

Chayatapa Just as in the admixture of shade and sunshine, the appearanc is not such as would be in the unmixed sunshine, so also in the world of Brahman (the fourfaced), 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 Brahman 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.

Indriyanam prthagbhavam udayasta Mayau ca yat |

Prthagutpadyamananam matva dhiro na socati || 6||

The intelligent man knowing the distinctness, origination dissolution are of the sense organs which are separate and come into existence does not grieve.

Commentary :

Indriyanam: of the sense organs which are separate and come into existence. The sense organs stand for the body and others also.

Udayasta Mayau cayat : *yat :yat* is an indeclinable, meaning yan : 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.

II. iii. 7 and 8.

Indriyebhyah param mano manasah sattvam uttamam |

Satvadadhi mahan atma mahato' vyaktam uttamam ||7||

Avyatat tu parah puruso vyapakaol'inga eva ca |

Yam jnatva mucyate jantur amrtatvan ca gacchati ||8||

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 perader, and verity un-inferable which knowing, the creature gets liberated and attains immortality.

Commentary:

Indriyebhyah : stands here for objects also this has to be in accordance with a previous mantra (K..U.I.iii.10.). “Very the objects are greater than the sense- organs and 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).

Alingah : 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.

Cf.Prof. Maitra’s denial of Prapatti :Vedanta Kesari 1943.

II.iii.9.

*na samdrse tisthati rupam asya
na caksusa pasyati kascanainam |
hrda manisa manasabhik lpto
ya etad vidur amrtas 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 rupam : His form, or else it means His body. The meaning is that being omni-pervading 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 caksusa pasyati : with the eye no one sees Him. The meaning is clear.

Hrda manisa: This part (of the mantra) has been explained by Vyasarya under the *Sarvatra prasiddhi adhikarana (of the Sri Bhasya)* (I .iii.1.) as follows : By the word *hrda* is signified devotion; by *Manisa* : steadfastness. In the Mahabharata (?) taking the first half as it is here, the following is read as the second half:

*Bhaktya ca dhrtya ca samahitatma
Jnanasvarupam paripasyatha.*

“Through devotion and steadfastness one with one’s mind concentrated , here perceives that of the form of knowledge.”

abhiklptah : graspable, attainable The following is in the *vedarthasangraha* “The meaning (of the above quoted *Bhasya* passage) is that , one with one’s mind concentrated through stead—fastness sees the Supreme Person with devotion. “Sees’ means attains, since it has to be in accord with the *Gita* passage “Through one pointed devotion is capable.....(XI.54).

ya enam viduh ;,the meaning is clear,

*yada pancavatisthante jnanaji manasa saha |
buddhis ca na vicesati tam ahuh paramam 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 :

jnanani : organs, according to derivation from jna to know, with the suffix lyut (*ana*): meaning instrument. This has been so explained by Vyasarya (*Srutaprasika*) in the *Sapta –gaty-adhikarana* (II. iv.). The mind itself with the function of determination is indicated by the word itself with the function of determination is indicated by the word ‘*buddhi*’ So is it in the *Sri Bhasya*. “The mind itself is mentioned by the words ‘*buddhi*’ ‘*ahankara*’ and *citta*, due to is 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

*tam yogam iti manyante sthiram indriyadharanam |
apramati as toda bhuvati yogo hi prabhava pyayau || 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 :

tam : That (state) mentioned in the previous mantra

indriyadharanam: the supreme movement of the nature of concentration of outer and inner organs.

yogam:iti manyate : (they deem as Yoga : Vyasarya says that the meaning of *paramagati* is Yoga.

apramattah tada bhavai : 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 prabhavapyayau* : 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 the form of attainment of desired things and removal of all undesirable things.

II. iii.12.

*naiva vace na manasa praptuam sakyo na cakusa |
astiti bruvato' nyatra katham tad upalabhyate|| 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:

naiva vace : the meaning is clear. The following discussion is found in the Pranapada of the Vedanta Sūtras) (II. iv. 8) “ Saptagater visesatvac 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 Mantra (*K.U. II. iii. 10*) “ when the five sense organs with mind are stated and the intellect” Against this *prima facie* view the *siddhānta* is as follows : “ But while living these 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 hands and others also are organs. Therefore it is not so. Because of the sruti and smrti texts. “There are ten organs in person and the ‘*atman*’ is the eleventh.” (*Brh. U. III. 1x4*) where the word ‘*atman*’ means the ‘*mind*’ “The organs are ten and one: the eleventh here is the mind”

(*Gita. XIII.5*) Statement of lesser number have reference to particular uses : and statement of larger number are due to differences in mental function. Functions. This state (stated in the first half of the mantra) is explained.

asuti: except from the statement that “It is,’ this is the meaning. The idea is that it is attainable only from the Upanisad.

II. iii. 13.

astity evopalabhavyas tattvabhavena cobhayoh |
astityevopalabdhasya tattvabhavah prasidati || 13||

it is known through statement “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:

tattvabhavena : the etymology is *tattva bhavayati* : helps knowing the truth :
tattvabhavah:inner organ. By this also the Supeme.

Self is to be known as “It is”, What is meant is, after knowing Him as ‘It is’ by Vedanta passage. It is to be contemplated and meditated upon as ‘it is’ with the mind also.

ubhayoh : of the two means, that is by the two menas of knowing the statement above and by the mind.

astiti eva upalabdavyah : 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 ‘*bhukta brahmanah* : brahmanas have eaten’ (that is its meaning is active and not passive)

tattvabhavah prasidati : the mind becomes clear, that is, free from old faults.

II. iii. 14.

*yada sarve pramucyante kama ye’ sya hrdisritah |
atha martyo’mrto bhavaty atra brahma samasnute || 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:

kamah : desires for bad objects that are in the heart

yada pramucyante : when they get removed, then

atha : immediately,

martyah: this meditator (upasakah)

amrto 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 samasnute : this means here itself, at the time of meditation he enjoys Brahman.

The following is the *Sri Bhasya* under the *sūtra* “ And the same(is the departure) upto 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 *anuposya* means not burning up of the contact with the body of sense-organs and others. which immortality is of form of freedom from the destruction of the future and past sins, that same is mentioned in the scriptural passage beginning with “ *yada sarve pramucyante....*”

(*K.U.II. iii. 14.*)

In respect of the (statement) *atra brahman samasnute* : here (he) enjoys the Brahman ; the idea is that 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.

yada sarva prabhidyante hridayasyeha granthayah |

atha martyo mrto' bhavaty etavad anusasanam ||15||

when all the knots of the heart are here broken, then man becomes immortal. This much is the teaching.

Commentary:

Granthayah : likes and dislikes and others which are not easily untieable like knots.

yada prabhidyante : that is when they are removed

etaved anusasanam: that which is to be taught so as to be practiced by the meditator is this alone. What is to be stated namely which is the going out (of the body) through the *nadi* 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.

*satam caika ca hridayasya nadyas
tasam murdhanam abhinihsrtaika |
tayordhvam ayann amrtatvam eti
visvann ya utkramane bhavanti || 16||*

Hundred and one are the nadis of the heart. Of these one is stretched to the crown (of the head): through that *one (nadi)* one going upward gets immortality. The others (*nadis*) are such as help going towards.

Commentary:

satam "ca.....: there are hundred and one important nadis of the heart, among them the one Brahmanadi called Susumna goes up towards the crown of the head. Through that nadi

urdhavam gacchan: going to the world of Brahman

amrtatvam eti : means attains liberation of the form ;of the manifestation of his own nature following the attainment of Brahman together with the particular place .

anyah : the other nadis

visvn utkramane bhavanti : are useful for going out towards the path of the diversified *samsara*. But Vyasarya (in the *Srutaparakasika*) interprets this as follows “Other nadis 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 Bhagavan Badarayana in the *Utkrantipada* (IV. ii). To explain (*the prima facie view is this*) “The restriction that the going out happens , and to a non-knower through the head-*nadi*, other than the hundred , and to a non- knower through the others is not proper,” since the nadis are very many and are too subtle to be distinctly seen, and on one cannot select. It is quite proper to hold that the statement *tayordhvam ayannamrtatvam eti visvann ya utkramane bhavanti* – through that one (*nadi*) one going upward gets immortality. The other (*nadis*) 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 *Harda* (the Supeme Dweller in the Heart), on account of the capacity of the Knowledge (on the part of the soul), and of the continuation 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.:

tadokah : the place of the individual soul that is, the heart,

agra jvalanam: in front of which there is illumination

tatprakasitadvarah : 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.13*)

This much is common to both the knower and the non- knower But the knower gets up only through the head-nadi, different from the hundred (other nadis). It is not that the nadi is not distinguishable by at the knower, since the knower is favoured by the Supreme Person resident in his heart, being pleased with his knowledge (upasana) 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 nadi and so his going out through it, is quite appropriate.

Now to proceed :---

II. iii.17

angusthamatrah puruso' nataratma
sada jananam hardaye sannivistah |
tam svac charirat prevrhen
munjad ivesikam dhairyena
tant vidyacchukram amrtam
tam vidyacchukram amrtam iti || 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 manja grass. Him one should know as the brilliant immortal. Him one should know as the brilliant immortal.

Commentary:

argusthamatrah ; the meaning is clear

tam svac charirat : 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 word 'sva' (in the present mantra) *tam svac charirat*) 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 (*sesi*)

manjat : from the munja-grass

iskam iva: like the stalk in its midst.

dhairyena : (with courage) with skill in Knowledge. This (word) goes with what precede (*i.e., pravrheta* : should pull out)

tam vidyat: (This has been) already explained. Repetition indicates the conclusion of the teaching.

Now concludes the subject – matter of the Story (of Naciketas):

*Mrtyuproktam Naciketo'tha labdhva
vidyam etam yogavidhim ca krtsnam|
brahmaprapto virajo' bhud vimrtyur
anyo'pyevam yo vid adyatman eva ||18||*

Then Naciketas having attained this knowledge taught by Death together with the method of Yoga completely attained brahman become free from rajas (desire) and from death. Any other who knows (this) esoteric doctrine will become also such an one.

Commentary:

mrtyu: Naciketas having attained the knowledge of the Self taught by Death and also the method of Yoga mentioned in the passage “*yada panca ...*” (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. VIII. 34), attaining Brahman become one in whom His eight qualities got manifested.

yovid: The knowledge relating to the Self whoever else knows he also becomes like Naciketas. This is the meaning.

Om sa ha navavatu sa ha nau bhunaktu.
Saha viryam karavavahai
Tejasvi nav adhitam astu ma vidvisavahai

Om santih santih santih.

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 Santih Santih Santih

Commentary:

Now the santi (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.

nam: Us, the disciple and the teacher

avatu : May protect realign 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 karavahai :May we bring about the power of knowledge by imparting it in accordance with rules. The idea is knowledge becomes in effective when the rules are not observed.

tejasv nau: This means may what we have now learnt be very luminous (effective)

ma vidvisavahai : 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 of develops animosity.”

Santih...: 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 Kothopanisd*

COMMENTATOR’S CONCLUSION

That this Upanisad has reference only to God is determined by Bhagavan Badarayana in three Adhikaranas of the *Samanvayadhyaya*.

ADHIKARANA 1.

In the passage “*yasyabrahma ca ksatriam ca.*”(K.U. I. li. 25)” To whom the Brahman and Ksatriya 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 Brahmana and Ksatriya 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 : (1) *Atta caracargrahanat* : (II) *Prakaranac ca*: (III) *Guham prvistavatmanau hi taddarsanat* : (IV) *Visesanac ca* : (*Vedanta Sūtras* : I . ii. 9,10,11, 12,)

The meanings of these are as follows

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 Brahma and ksatra 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 way may be seen there itself.

II. And also because (this mantra) is in the context of Brahman which begins with ‘The Great Omnipresent Soul..’ (K.U.I. ii. 29).

If it be said that since in the succeeding mantra “During rta. (I.iii.I) only the two that are capable of enjoying of fruits of actions are mentioned and the Supreme Self cannot have any thing to do with that (enjoyment of the fruits 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 ‘*guham pravistau*’ (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 realization 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 “*yapranena sambhavati*”.. That Aditi (eater) which remains with breath possessing many sense-organs remaining in the cave after entering into the 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 rta’ (I.iii.) according to the maxim of ‘Chatri’(one who has the umbrella) 1 no break in

the context pertaining to the Supreme Self can be doubted on account of the mantra "*rtam pibantau....*" (I.iii.1)

In the statement chartrino gacchanti made in respect of a group of persons going together, a few of whom are carrying umbrellas, the word *chatrinah* refers to the entire group including those that have not got them ch. *Purvamimamsa sūtras* I. iv.

IV. (*Visesanac ca*) Since in the context in the passage "*Brahmajajnam* knowing the soul born of Brahman and conscient as the worthy Lord, one attains through peace of ever." (*K.U. I. I. 17.cd.*) the individual soul and the Supreme Self are specified as the meditator and the meditable, the purpose of the mantra "*rtam pibantau*" (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 ksatram ca*" (*K.U. II. 25.*) has reference only to the Supreme Self.

ADHIKARANA II

(Vedanta Sūtras I. iii 6.)

Again in the mantra "*Angusthamatra* 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 prime facie view is that he who is mentioned as of being of 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

“The master of breath (Prana) wanders about with his actions” (*Svet U.V.7*) ;
 “One of the size of the thumb and having a form like that of the Sun” (*Svat, U.V..8*); and “Death pulled out with force the person of the size of the thumb” (*Mh. B. Vanaparva*). This is replied to by the siddhānta given in the four following

Sūtras :

I. <i>Sabaad eva pramita:</i>	V. S. I. iii. 24;
II. <i>Hrdyapeksaya tu ma usayadkikaratvat</i>	“ I. iii. 15;
III. <i>Kampanat:</i>	“ I. iii. 39;
IV. <i>Jyotirdarsanat :</i>	“ I. iii. 40;

The meaning of these is as follows

1. One that is measured by the size of the thumb is the Supreme Self on account of the term itself, that is the term *Isana*, which indicates lordship in the passage “*Isano bhuta- bhavyasya --- Lord of the Past and the Future*” (k.u.II. i. 13.)
2. If be asked how then the delimitation to the size of the thumb can go with the Supreme Self (Badarayana) 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 the 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.

3. *kampanat* (I.iii.39). Since the scripture “*Yad idam kinca jagat sarvam prana ejati ...* Ati this world whatever existing in the breath and emanating from the it trembles, exxtreme fear as if from the uplifted Vajra... (K.U. II. iii. 2) , mentions this one having the size of the thumb as being and 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 Upanisad*) and others, as belonging to the Supreme Self, the person of the size of the thumb is the Supreme Self
4. *jyotirdarsanat* (I. ii. 43.) : Since in respect of him of the size of the thumb, there is mentioned in the passage “*Na tatra Suryo bhati...There the Sun shinesnot nor the Moon and stars nor do these lightings shine.*” How (then) can the fire?3, a light exlpsing by the all luminaries , and the possession of such a light has been stated by the *Atharvana Upanisad* as belonging to Brahman ,this one of the size of the thumb is the Supreme Self. This is the meaning.

ADHIKARANA III

Since in the passages “*Indriyebhyah.... Superior th the sence* (I. iii. 10),” the Sankhyan method (of enumeration of categories) is recollected and since a Person other than the twenty-five in negatived, here (in this mantra I. iii. 10) by the word ‘*Avyakta*’ is indicated only the primeval Matter accepted by the Sankhyas 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) “*anumanikam apyekeam 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 laataer part of the same Sūtra “*sarira*”....and the following seven sūtras : They mean as follows.

1. Since the word ‘*avyakta*’ can indicate the body which is metaphorically spoken of the chariot in the passage “...*sariram rtham 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 ' *Atmanam rathinam viddhi.....*(I. iii.3), accordingly the word *avyakta* means the body alone.

2. If it asked how the body that is manifest can be referred to as *avyakta* (unmanifest), the reply is *Suksmaim tu tadarhatvat* (I. iv. 2) --- the subtle (matter) on account of certain states, the body". Therefore by the word *avyakta* which the cause, is meant through secondary 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.

3. If it be asked if the unmanifest subtle Matter is accepted, why should there be rejection of the Master propounded in the Kapila's system? (Badarayana) replies: *Tadadhinatvat arthatvat*" (I. iv. 3)—in our system there is always purpose, since it is controlled and governed by the Supreme Self", but according to the sankhyan view this is not accepted and so (matter) is purposeless.

4. If Matter accepted by Sankhya is that which is meant here, it must have been mentioned here as fit to be known; since by the Sankhyas 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 Sankhya is not to be accepted here.

5. *Vadatiti cen na prajno hi prakaranat* (V. S. I.iv. 5). " If it be stated that the Scripture immediately after the previous mentions it as a thing to be known "*Asabdham...* 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. 5) Not so, since , on account of the context of Omniscient Supreme Self “He attains the Supreme abode Visnu which is the goal of the path” (K. U. iii. 5), He alone is mentioned in this mantra as the one to be known and not the unmanifest accepted by the Sankhyans.

6. “*Trayanam eva caivam upanyasah prasnac 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 either than the non-right...” (K. U. I. ii. 14) and not in respect of the Unmanifest and others.

7. “*Mahatvac ca* “ (V.S.I. iv. 7). Just as in the passage “By the word *Mahan* is not taken as meaning “ the mahat category called *buddhi* (K. U. I. iii. 10) accepted in the Sankhya system due to the co-ordination (*samanadhikarnya*) with the *atman* (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 *Adhikaranas* it is determined that the whole of this Upanisad has reference to the Supreme Self .