CHAPTER - III

Kāṭhaka Upaniṣad as Interpreted by Śaṅkara and Madhva

1. Text and Rendering:

प्रथमोपध्यायं - प्रथमा वल्ली

उष्णम् है वेद वाजथवसं सर्वविद्वं ददी ।
तस्य है नाचिकेता नाम पुत्र आस ॥ १ ॥

Vājaśravasa, desirous of heavenly rewards, gave away all his possessions at the Viśvajit sacrifice. He had a son, Naciketa by name.

तं है कुमारं सन्तं दक्षिणायु नीयमानायु ।
श्रद्धाविवेषा मोहमयत ॥ २ ॥

When the final gifts were being brought for distribution among the priests, Naciketa, though still a boy, was filled with śraddhā, and he thought.

पीलोदाता जन्मत्रणा दुःधोहा निरिद्रियाः ।
अनंदा नाम ते लोकास्तानः स गच्छति ता ददन ॥ ३ ॥

Joyless, verily, are those worlds to which he goes, who gives such cows that have drunk their water, eaten their hay, given their milk for the last time and would calve no more.

स होवध्व पितरं तत कर्षे मां दास्यालिता ।
द्वितीयं तृतीयं तं होवध्व मृत्ये त्वा ददालिता ॥ ४ ॥

He said to his father: 'Father, to whom will you give me? He repeated thus a second and third time. Then the father replied angrily 'Unto Yama I would give you !'
At this, Naciketa thought within himself: Of many of his followers, I am the first; of many I am the middlemost, a middling disciple again, but never have I been the worst. Why then has my father said that he would give me to Yama? What work of Yama will be accomplished by his giving me unto him?

\begin{align*}
\text{अनुपातः यथा पूर्वे प्रतिपातः तथापरे} & \\
\text{सत्यमिव मदयः पञ्चते सत्यमिवावजयते पुनः} & \\
\end{align*}

Consider successively how your forefathers behaved, and consider how others behave now. Man decays and dies like corn, and emerges again like corn,

\begin{align*}
\text{वैश्वानरः प्रविश्यतिद्वाराद्राणो गृहान्} & \\
\text{तपस्ता शा शान्ति तुर्वन्ति हर वैवेकतादःकम्} & \\
\end{align*}

Naciketa's father, realizing the glory of truthfulness, at last sent Naciketa to Yama; but Yama was not at home; then, Naciketa, in expectation of his arrival, waited for three days without food. On Yama's return, his wife or followers told him thus:

As fire, a brahmin guest enters the house. The good householders greet him with this peace-offering; so, O Vaivasvata, bring water.

\begin{align*}
\text{आश्राप्रतीते संगते सूत्रां इर्षापूर्ते पुज्वस्यश्च सर्वान्} & \\
\text{एकदुर्गते पुरुषस्यायामिधसी यथानामनवसति ब्राह्मणो गृहे} & \\
\end{align*}

If in anyone's house a brahmin guest abides without food, that brahmin destroys hope and expectation, the results of holy association and sweet discourse, sacrifices and charities, sons and cattle—all these of that man of little intelligence.
O brahmin, since you have lived in my house for three nights without food, a guest and an adorable person as you are, let my salutations be to you, and let good accrue to me by averting the fault arising from that lapse. Ask for three boons - one in respect of each night.

O Yama, of the three boons I ask this one as the first, viz. that (my father) Gautama may become freed from anxiety, calm of mind, freed from anger towards me, and he may recognize me and talk to me when freed by you.

Having recognized you, Auddalaki Aruni will be possessed of affection just as he had before. Seeing you freed from the jaws of you, he will get over his anger and will, with my permission, sleep happily for many a night.

In heaven there is no fear - you are not there, and nobody is struck with fear because of old age. Having transcended both hunger and thirst, and crossed over sorrow, one rejoices in the heavenly world.
You know, O Yama, that fire-sacrifice which leads to heaven; instruct the same to me, for I am full of faith. By that the heaven-seekers attain immortality. This I choose for my second boon.

Yama replied:

I know well the fire, O Naciketa, which leads to heaven, and I tell it to you. Learn it from me. Know that it is the means of attaining the eternal heaven and the support of the world, and is dwelling in the heart of the learned.

Yama instructed him of the nature of Agni that is the source of the world, the class and number of bricks, as also the manner of arranging for the fire. And Naciketa, too, repeated verbatim, with understanding, all these as they were spoken. Then Yama, being satisfied with this, said again:

Feeling delighted, that high-souled one said to him, ‘out of favour towards you, I now grant again another boon. This fire will be known by your name indeed. And accept this multiformed necklace as well.

He who performs Nāciketa-sacrifice thrice, associating with the three Vedas, who performs the three acts (yajña, dāna, tapas) crosses
over birth and death. Meditating upon omniscient, revealed through the Vedas, resplendent and adorable having obtained his vision, will attain ever-lasting peace.

The wise man, who has performed the Nāciketa-sacrifice three times, having known the three. He, having destroyed the chains of death before the fall of the body itself, enjoys in the heaven-world transcending grief.

‘O Naciketa, this is for you the boon about the Fire that leads to heaven, for which you prayed through the second boon. People will speak of this Fire as yours indeed. O Naciketa ask for the third boon.’

When man dies, there is this doubt: Some say, ‘He exists’; some again, ‘He does not.’ This I should like to know, being taught by thee. This is the third of my boons.

On this point even the gods had doubted before. Very subtle is the subject and hard indeed to be comprehended. Choose, therefore, O Naciketa, some other boon. Entreat me not for this boon, release me from that obligation.
Even the gods entertained doubt with regard to this thing; and O Yama, since you too say that it is not truly comprehended and since any other instructor like you, of this thing, is not to be had, therefore there is no other boon comparable to this one.

Ask for sons and grandsons that will be centenarians, ask for many animals, elephants, and gold, and horses, and a vast expanse of the earth. And you yourself live for as many years as you like.

Ask for some other boon that you think equal to this, such as wealth and long life. O Naciketa, be a king of the wide earth. I shall make you the enjoyer of all desires.

Whatever things there be, that are desirable but difficult to get - pray for all those cherished things according to your choice. Here are these women with chariots and musical instruments - such are surely not to be had by mortals. With these, who are offered by me, you get yourself served. O Naciketa, do not inquire about death.
All these are most transient, O Yama, they wear out the vigour of all the senses of man. And the whole span of life is but short. So keep your horses, dance and song for your self.

Man never gets satisfied with wealth. Moreover when we have seen you, we shall surely get wealth, and we shall live as long as you rule. But, that boon alone is to be chosen by me.

Having reached the proximity of the undecaying immortals, what decaying mortal who dwells on this lower region, the earth, but knows of higher goals, will take delight in a long life while conscious of the worthlessness of music, disport, and the joy thereof?

O Yama, tell me of that thing about which people entertain doubt in the context of the next world and whose knowledge leads to a great result. Apart from this boon, which relates to the inscrutable thing, Naciketa does not pray for any other.
The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purpose, as they do, bind men. Good befalls him who accepts the preferable among these two. He who selects the pleasurable, falls from the true end.

The preferable and the pleasurable approach man. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of growth and protection of the body etc.

O Naciketa! you, such as you are, have discarded, after consideration, all the desirable things that are themselves delightful or are the producers of delight. You have not accepted this path of wealth in which many a man comes to grief.

That which is known as knowledge and that which is known as ignorance are widely contradictory, and they follow divergent courses.
I consider Naciketa to be an aspirant for knowledge, (because) the enjoyable things, multifarious thought they be, did not tempt you.

अविद्यायामात्रां वर्तमानाः स्यद्धीरः पिण्डातिमयमानाः ।
दद्यमयमाणाः परियत्ति मुद्या अन्येनेव नीयमाना यथायथा ॥ ५ ॥

Living in the midst of ignorance and considering themselves intelligent and enlightened, the senseless people go round and round, following crooked courses, just like the blind led by the blind.

न साम्यायाः प्रतिभाति बालं प्रभावते वित्तोहेन मुद्यम ।
अर्थ लोको नालिति पर इति मानी युनः पुनर्वा प्रमाणते मे ॥ ६ ॥

The means for the attainment of the other world does not become revealed to the non-discriminating man who blunders, being befooled by the lure of wealth. One that constantly thinks that there is only this world, and none hereafter, comes under my sway again and again.

अवायायस्य श्रुत्येऽनं तथ्यं श्रुपवलोकितं वीर्यो येन न विचु ः ।
आश्चर्यो वक्ता कुशलोऽस्य लक्ष्याच्छयो ज्ञाता कुशलानुभिन्नः ॥ ७ ॥

Of that self, which is not available for mere hearing to many, and which many do not understand even while hearing, the expounder is wonderful and the receiver is wonderful; wonderful is he who knows under the instruction of an adept.

न नंरयावरण प्रक्षत एव सुविज्ञेयो वहुथा विल्यमानः ।
अनन्त्रोक्तो गतिरङ्ग नालिति अग्रीवान्ह श्यात्त्वयमणीप्रमाणात् ॥ ८ ॥

The self is not certainly adequately known when spoken of by an inferior person; for It is thought of variously. when taught by one who has become identified with It, there is no further cogitation with regards to It. For Its is beyond argumentation, being subtler even than the atomic quantity.
This wisdom that you have, O dearest one, which leads to sound knowledge when imparted only by someone else other than the logician, is not to be attained through argumentation. You are, O compassionate one, endowed with true resolution. May our questioner be like you, O Naciketa.

I know that all treasure is transient; for verily the Eternal is never attained by the non-eternal; yet by me has been performed the Naciketa fire with the transient objects, and through that have I attained the eternal.

O Naciketa, you, on becoming enlightened, have rejected them all by examining patiently the highest reach of desire, the support of the universe, the infinite results of meditation, the other shore of fearlessness, the extensive course that is praiseworthy and great, as also your own state.

The wise man relinquishes both joy and sorrow having realized, by means of meditation on the inner self, that ancient effulgent one, hard to be seen, subtle, immanent, seated in the heart and residing within the body.
The mortal one who has heard this and comprehended well that subtle principle, the soul of Dharma, after discriminating it properly, attains it; he verily rejoices having obtained the enjoyable. I consider that the house is open for Naciketa.

अन्यत्र धर्मादिवद्धर्माद्यद्वास्मात् कृताकृतात् ॥
अन्यत्र यूनास्त्र भवाच्छ वर्णयसि तदन्तृ ॥ १४ ॥

That which you behold as different from Dharma and Adharma, as different from cause and effect, as different from what had been and what shall be, please tell me that.

सेव वेदा यत्क्रमणस्मी तपासि सर्वांशण च यदन्ति ॥
यविच्छल्लो ब्रह्मार्य चरलं तत्र ते पदं सद्दशेष ब्रह्मयोगिनित्त ॥ १५ ॥

The goal which all Vedas proclaim, which all penances declare, and desiring which they lead the life of Brahmacarya, - I tell it to you in brief - it is Om.

एतद्वेषवार्त्र ब्रह्म एतद्वेषवार्त्र परम् ॥
एतद्वेषवार्त्र जातवा यो यविच्छल्ल तम्य तत्र ॥ १६ ॥

This syllable is Brahman; this syllable is also the highest. Having known this syllable, whatever one desires, one gets that.

एतदालम्बनं न्यात्मेतार्थलाम्बनं परम् ॥
एतदालम्बनं जातवा ब्राह्मालोकं महीयते ॥ १७ ॥

This support is the best, this support is the supreme. Knowing this support one is worshipped in the world of Brahman.

न जायते स्रोतं वा विविषिष्ठां स्वयं कृष्णितं ब्रूहव कर्कितं ॥
अयो नित्यं भाष्यतीवं पुरुषो न हयते हन्तमाने शरीरं ॥ १८ ॥

The knowing soul is not born, nor does it die. It has not come into being from anything, nor anything has come into being from it.
This unborn, eternal, everlasting, ancient. One suffers no destruction, even when the body is being destroyed.

If the killer thinks that he is killing, and the killed thinks that he is killed, both of them know it not. It kills not, nor is it killed.

Ātman, smaller than the smallest and greater than the greatest, dwells in the hearts of creatures. The desireless one, being free from grief, realizes that glory of Ātman through the purity of senses and mind.

Though sitting still, He travels far; though lying down, He goes everywhere. Who can know besides me, that effulgent Being who rejoices and rejoices not?

The wise one does not grieve, having known the bodiless, all-pervading Supreme Ātman who dwells in all impermanent bodies.

The Ātman cannot be attained by the study of the Vedas, nor by intellect, nor even by much learning; by him it is attained whom it chooses, - this, his own Ātman, reveals its own real form.
Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind, can attain - this even by knowledge.

Otherwise, who thus knows where. He is? - He whose food is the *brahmin* and the *Kśatriya*, and whose condiment is Yama.
Know that the soul is the master of the chariot who sits within it, and the body is the chariot. Consider the intellect as the charioteer, and the mind as the rein.

The senses, they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer when He is united with the body, the senses and the mind.

One who is always of unrestrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer.

But he who is always of restrained mind and has right understanding, his senses are controllable like the good horses of a charioteer.

And he who is devoid of proper understanding, thoughtless and always impure, never attains that goal, and gets into the round of births and deaths.
But he who is intelligent, ever pure and with the mind controlled, verily reaches that goal whence none is born again.

The man, however, who has as his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road; and that is the highest place of Viṣṇu.

The sense-objects are higher than the senses, and the mind is higher than the sense-objects; but the intellect is higher than the mind, and the Great Soul is higher than the intellect.

The Unmanifested is higher than Mahat; the Puruṣa is higher than the Unmanifested. There is nothing higher than the Puruṣa. He is the culmination. He is the highest goal.

This Ātman, hidden in all beings, reveals itself not to all, but is seen only by the seers of the subtle through their pointed and subtle intellect.

The discriminating man should merge the organ of speech into the mind; he should merge that mind into the intelligent self; he should
merge the intelligent self into the Great Soul; he should merge the Great Soul into the peaceful self.

उतिष्ठत जागृत प्राण्य वराण निवृत्त।
शुद्धय धारा निषिद्ध दुरस्थवा दुम पथसत्त वस्यो वदन्ति॥ १४॥

Arise, awake, and learn by approaching the excellent ones. The wise ones describe that path to be as impassable as a razor’s edge, which, when sharpened, is difficult to tread on.

अशङ्कमस्यमस्ममयं तथासं नित्यमर्नवच यत् ॥
अनाधनतं महतं परं धुम निष्ठय तन्मतुमुखात् प्रमुखते॥ १५॥

One becomes freed from the jaws of death by knowing that which is soundless, touchless, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning, and without end, distinct from Mahat, and ever constant.

नाचित्तुमण्डं मृतुयुपोकां सनातनम् ॥
उक्तवा श्रुत्वा च मेधावी ब्रह्मलोके महीयते॥ १६॥

The intelligent one, having heard and related this ancient story of Naciketa told by Yama, is glorified in the world of Brahma.

य इमं परमं गुणं श्रावणं श्रावसंसंदि ॥
प्रयत्नं श्रावदकाले वा नदानन्द्ययं कपयते॥ १७॥

तदानन्द्ययं कपयते इति ॥

He who repeats this supremely mysterious story with great devotion in the assembly of brahmans or at the time of Srāddha ceremony, obtains thereby infinite rewards.
The self-existent Lord destroyed the outgoing sense. Therefore, one sees the outer things and not the inner self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling self.

The unintelligent people follow the external desires. They get entangled in the snares of the wide-spread death. Therefore, the discriminating people, having known what true immortality is in the midst of impermanent things, do not pray for anything here.

What remains here unknowable to this Ātman through which very Ātman people perceive colour, taste, smell, sound, touch, and sexual pleasure? This indeed is that Ātman for by Naciketa.

Having realized the great and all-pervading self, through which a man perceives the object in both the sleep and the waking states, a wise man does not grieve.
He who knows this Ātman, the enjoyer of honey, the sustainer of life and the Lord of the past and the future, as very near, he fears no more thereafter, This is verily that.

He sees this very aforesaid Brahman who sees the first Born - born before the five elements from consciousness Brahman - as existing in the cavity of the heart in the midst of body and senses, after having entered there.

He sees that very Brahman who sees that Aditi, comprising all the deities, who manifests in the form of Prāṇa, who is manifested in association with the elements, and who is seated in the cavity of the heart, after entering there.

The sacrificial fire lodged in two fire producing pieces of wood, as also the fire lodged in the hearts of yogis that is well protected - just as much as the foetus by pregnant women - and the fire that is adorable every day by vigilant men with oblation and contemplation - that fire too is but this Brahman.
On that, from which the sun rises and in which it sets, are fixed all the deities. None ever transcends that. This indeed is that.

यदेवेव तद्मुन्त्र तदमुन्त्र तदनविह ।
मृत्योऽस मृत्युमाप्रोति य इह नानेव पथ्यति ॥ १० ॥

What indeed is here, is there; what is there, is here likewise.
He who sees as though there is difference here, goes from death to death.

मनोगृंगतमात्रे नेह नानास्थिति किंचन ।
मृत्योऽस मृत्युम गच्छति य इह नानेव पथ्यति ॥ ११ ॥

This is to be attained through the mind indeed. There is no diversity here whatsoever. He who sees as though there is difference here, goes from death to death.

अहंगृंगतात्र पुरुषोऽस आत्मनि निषिद्धति ।
ईशानो भूतवभयं न ततो विजुगुपते एतन व तत् ॥ १२ ॥

The Being Puruṣa, of the size of a thumb, resides in the body. Knowing Him as the ruler of the past and the future, one does not want, by virtue of that knowledge, to save the self. This indeed is that.

अहंगृंगतात्र पुरुषो ज्योतिरिवाधुमकः ।
ईशानो भूतवभयं स एवाद स उ श्वः । एतत् वे तत् ॥ १३ ॥

The Puruṣa, who is of the size of a thumb, is like without smoke. He is the ruler of the past and the future. He exists today, and He will exist tomorrow. This indeed is that.

यथोदकं दुः क्रृतं पवित्रं विद्याति ।
एवं धर्मानं पृथकं पथ्यस्तानेवादंविद्याति ॥ १४ ॥

As the rain-water fallen on a high peak runs down to the hill-sides variously, even so he who sees the attributes as different verily runs after them.
O Gautama, as pure water poured on pure water becomes verily the same, so also does become the Ātman of the man of knowledge who is given to deliberation on the Ātman.

The city of the unborn, of the undimmed intelligence i.e. Ātman, is of eleven gates. Having meditated upon him, one grieves no more, and being liberated from all bonds of ignorance, one becomes free from the trammels of birth and death. This is verily that.

As the moving sun, He dwells in heaven; as air He pervades all and dwells in the inter-space; as fire He resides on the earth; as soma He stays in a jar; He lives among men; He lives among gods; He dwells in truth; He dwells in space; He is born in water; He is born in the sacrifice; He emerges from the mountains; He is unchanging; and He is great.
He sends the Prāṇa upward and throws the Apāna downward. All the gods worship that adorable one seated in the middle.

अय विस्त्रेसमानय शारीरस्थ्य देहिनः ||
देहाद्व बिमुच्यमानस्य किमत्र परिशिष्यने || एतद् वे तत् ||

When this dweller in the body becomes detached, when He is freed from this body, what else remains here in this body? This indeed is that.

न प्राणेन नापाणेन मत्यो जीवित कर्णः ||
हतरेण तु जीविते यस्मिन्नेतावपावतितो || ५ ||

No mortal ever lives by Prāṇa, or by Apāna. But they live by something different, on whom these depend.

हन्त त हदं प्रवश्यामि गुह्यं बाह्य समातनम् ||
यथा च मरणं प्रायं आत्मा भवित गौतम || ६ ||

Now I shall tell you again, Gautama, of the mysterious, eternal Brahman, and also what happens to the self after meeting death.

योनिमये प्रपन्धने शरीरलव्य देहिनः ||
स्थानुमण्युष्मण्यन्ति यथाकर्म यथाशुनम् || ७ ||

Some souls enter the womb to have a body, others go to the plants, - just according to their work, and according to their knowledge.

य एष मुस्यु जागर्ति कामं कामं पुरुषो निर्मितमाः ||
तदेव शुचं तद् ब्रह्म तदेवामृतमूच्यते ||
तत्स्मीलोकां शिवां सवं ततुनायणभायं कशचं || एतद् वे तत् || ८ ||

The Puruṣa who remains awake shaping all sorts of objects of desires even while we sleep, verily that is the pure, the Brahman, and that is also called the immortal. In that rest all the worlds, and none can transcend that, verily this is that.
Just as fire, though one, having entered the world assumes separate forms in respect of different shapes, similarly, the self inside all beings, though one, assumes a form in respect of each shape; and yet It is outside.

As air, though one, having entered into this world, assumes separate forms in respect of different shapes, similarly, the self inside all beings, though one, assumes a form in respect of each shape; and yet It is outside.

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the Atman, that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental.

That One Supreme Ruler, the soul of all beings, who makes His one form manifold, - those wise men who perceive Him as existing in their own self, to them belongs eternal happiness, and to none else.
men who perceive Him as existing within their own self, to them belongs eternal peace, and to none else.

The sages perceive that indescribable supreme joy as ‘this is that’. How shall I know that? Does it shine in its own light, or is it effulgent in another's light?

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When that shines, everything shines after that. By its light all this is lighted.

This is the ancient Aśvattha tree whose roots are above and whose branches(spread) below. That is verily the pure, that is Brahman, and that is also called the immortal. In that rest all the worlds, and none can transcend it verily this is that.
The Prāṇa being present this whole universe comes out of Him and vibrates with in Him. He is a great terror like the raised thunderbolt. Those who know this become immortal.

bhavyādajñamālapati bhavyapati sūryāḥ ||
bhayād_varsya vayuḥ śāṇuḥ vābhebhaviḥ pājāmāh || 3 ||

For fear of Him the fire burns; for fear of Him shines the sun; for fear of Him do Indra, Vāyu and Yama, the fifth, proceed with their respective functions.

iḥ chedakad voṇdu prāk śāṅreśya vistumāḥ ||
tat savaguru lokeṇu śāṅreśvaḥ kavyate || 4 ||

If one is able to realize that Brahman here, before the fall of the body, one becomes free from the bondage of the world; if not, one has to take body again in the worlds of creation.

sthādā vsthāmānī sthā svapna tatha pitunokake ||
sthāsū purīvad drūṣe tatha gandhārvokate chaayātapaśyāmaḥ prabhokake || 5 ||

Brahman is seen in the Ātman as one sees oneself in the mirror; in the world of manes, as one perceives oneself in dream; in the world of Gandharvas, as one’s reflection is seen in the water; in the world of Brahma, as light and shade.

indriyaṇāṁ puṣṭambhaviṣyātmaṁaṁāṁ cha svaṁ ||
pusṭambhaviṣyātmaṁaṁ aham dhīroh n shocchati || 6 ||

The wise one, having known the distinct nature of senses which are separately produced, as well as about their rising and setting, grieves not.

indriyabhād pānā mānā sātvamām ||
svādādhi māhānaṁ māhātojñakānām || 7 ||
Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the Great Ātman. Superior to the Great Ātman is the Unmanifested.

अब्जक्तान् तु परः पुरुषो आपकोलिङ्ग एव च ।
वं ज्ञाता मुच्यते जनुरूपतं च गच्छति ॥ ८ ॥

And verily beyond also the Unmanifested is the all-pervading Puruṣa devoid of all distinctive marks, knowing whom every creature is emancipated and attains immortality.

न सत् नीचति रूपाय न चक्षुषा पत्थति कप्पनेनम् ।
हुदा मनीषा मनसाभिभिन्नस्य एवं विद्वृत्त्वनस्ते भवति ॥ ९ ॥

His form is not within the field of vision. None can see Him with the eyes. He is revealed by the intuition of the intellect which resides in the heart and controls the mind. Those who know Him become immortal.

वदा प्रज्वलिताः ज्ञाति मनसा सह ।
विद्विष्क्त न विचेतन्ति नामाहुः परमां गणितं ॥ १० ॥

When the five senses of perception lie still with the mind in the self, when even the intellect works not - that is the supreme state, they say.

तां योगमिति मनं स्थिराभिप्रज्ज्वलिताः ।
अप्रभवतःस्वद भवति योगो हि प्रभवायते ॥ ११ ॥

That firm control of the senses is known as Yoga. Then the Yogin becomes free from all vagaries of mind; for the yoga can be acquired and lost.

नेत्र वाचा न मनसा प्रायं शक्षो न चक्षुषा ।
अस्तिति बुद्धान्त्यत्र कथं तद्वृत्तमन्तरे ॥ १२ ॥

That Ātman can never be reached by speech, nor by eyes, nor even by mind. How can it be realized otherwise than from those who say that it exists?
Of the two, the ‘being’ alone is to be realized as the reality. To him alone reveals the true who realizes the ‘being’.

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here.

When all the knots of the heart are destroyed, even while a man is alive, then a mortal becomes immortal. This much alone is the instruction of all the Upaniṣads.

The nerves of the heart are a hundred and one in number. Of them one passes through the crown of the head. Going up through that nerve one gets immortality. The others that have different directions, become the causes of death.

The puruṣa of the size of a thumb, the inner soul, dwells always in the heart of beings. One should separate him from the body as the central stalk from the rush grass know him to be the pure, the immortal, yea, the pure, the immortal.
Naciketa, having first become free from virtue and vice, as also desire and ignorance, by acquiring this knowledge imparted by Yama, as also the process of yoga in its totality, attained Brahman. Anyone else, too, who becomes a knower thus like Naciketa of the indwelling Ātman, attains Brahman.

ॐḥ ḥव नानवतु । १ह बृह नुनकतु । १हवीर्म करावहे । लेजस्विनावधीनमस्तु ।
भा विद्विपावहे ॥

॥ ॐः शालिनः शालिनः शालिनः ॥
2. Śāṅkara-bhāṣya and Translation

_Bhāṣya - (I.I.1)_

_Translation:_

_Uśan_ being desirous of; _ha_ and _vai_ (equivalent to - once upon a time) are two indeclinable particles, recalling to mind what happened before. Vājaśravā is he whose _śravah_, fame, is consequent on the giving of _vāja_, food. Or it is a proper name. His son, Vājaśravasa, being desirous of the fruit of the sacrifice, performed the _visvajit_ sacrifice in which all the given away. In that sacrifice, he _dadau_, gave away; _Sarvavedasam_, all (his) wealth. _Tasya_, of him, of that performer of sacrifice; _āsa_, there was; _ha_, as the story goes; _Naciketa nāma putraḥ_, a son named Naciketa.

_Bhāṣya - (I.I.2)_

_Translation -_

_Tam_, into him, into Naciketa; _Kumāram santam_, while still in the prime of life, still not adolescent, still a mere boy; _śraddhā_, faith (in the

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1. For translation of the commentary, the book referred is – Swami Gambhirananda, _Katha Upaniṣad with the commentary of Saṅkarācārya_, Advaita Ashrama, Calcutta, 1996.
verity of the scriptures), induced by a desire to do good to his father; āvivesa, entered. At what time? This is being stated: daksināsu niyamānāsu, when gifts were being carried, when cows meant for presents were being led separately, to the priests and the assembled brahmins; saḥ, he, that Nāciketa who had an influx of faith; amanyata, thought.

How he thought is being stated in pitodakā etc.

Bhāṣya - (I.I.3)

Translation -

The cows, meant for presents to the brahmins are being described: Those by which Udakam, Water, has been pitam, drunk, are pitodakāḥ: [F.L => Water has been drunk earlier only: but latter on, even the power to drink water is absent.” - A.G. Similarly there is no power to eat grass or give milk - Ed.] those by which trnāḥ; those whose dohāḥ, milk, has been dugdhaḥ, milked, are dugdha-dohāḥ; nirindriyāḥ, those that are devoid of the power of their organs, incapable of bearing calves; that is to say, the cows that are decrepit and barren. Dadat, giving; tāḥ those, the cows that are of this kind; to the priests as rewards for their service; gacchati, (he, the performer of sacrifice goes; tān, to those (worlds) ; anandāḥ nāma te lokāḥ, which worlds are known as devoid of happiness, joyless.
Bhāṣya - (I.I.4)

The evil result thus accruing to my father as a consequence of the imperfection of the sacrifice should be warded off by me, who am a good son, by perfecting the sacrifice even through an offering of myself", thinking thus, saḥ, he - approached his father ; and uvāca ha, said ; pitaram, to the father - Tata (is the same as tāṭa), O father; kasmai, to whom, to which of the priests ; māṁ dāsyasi, will you offer me, that is to say, offer me as a present ?" iti. Though ignored by his father who was addressed thus, dvitiyam tṛtiyam uvāca, he spoke even a second time and a third time, thus : “To whom will you offer me ?” “To whom will you offer me ?”. Incensed at the thought, “This one is not behaving like a boy”, the father uvāca ha, said, tam, to him, to his son “Mrtyave, to Yama, to the son of the Sun; dadāmi, I give away: tvā, you being the same as tvām”, iti. (this much).

That son, having been spoken to thus, sorrowfully cogitated in a solitary place How ? That is being said :

Bhāṣya - (I.I.5)

That is being said :
Translation -

_Bahūnām_, among many of many sons or disciples; _emi_ I go (rank); _Prathamah_ as first, that is to say, through the foremost conduct of a disciple etc. And _bahūnām_, among many middling ones; _madhyamaḥ_ _emi_, I move (count) as a middling one, I behave through the middling conduct. But never do I behave as the worst.

Though I am a son possessed of such quality, still to me my father has said, “To Yama I shall offer you”, _kim Svīt_, what; _Kartavyam_, purpose; _Yamasya_, of Yama - can there be; which purpose he (my father) _adya_, today; _kariṣyati_, will achieve; _mayā_, through me, by sending me?

“My father must have certainly spoken so out of anger without any consideration of purpose. still the works of that father must not be falsified”, thinking thus, he said sorrowfully to his father, remorseful as the latter was because of the thought, “what a thing I have uttered!”

_Bhāṣya_ - (I.I.6)

Anupāṣya: anu, successively, _paśya_, consider, have a look at; _yathā_, how; your, _pūrve_, forebears, dead father, grandfather, etc. behaved. And
seeing them, it behoves you to tread in their footsteps. Tāthā, similarly too; as apare, others - other holy men, behave; them also; you pratipaśya, consider. Not that in them there ever was, or is, any falsification. Opposed to that is the behaviour of bad people, which consists of paltering with truth. Besides, not by prevarication can anyone become free from death and decrepitude. For martyah, man; sasyam iva, like corn, pacyate, decays and dies; and after dying, punah, again; sasyam iva ājāyate, reappears (is born) like corn. Thus what does one gain in this impermanent human world by breaking one’s own words? Protect your own true and send me to Yama. This is the idea.

Having been addressed thus, the father sent (him) for the sake of his own veracity. And he, having gone to Yama’s abode, lived for three nights (i.e. days), Yama being out. When Yama returned from his sojourn, his councillors or wives said to him by way of advice:

_Bhāṣya - (I.I.7)_

_वैश्वानरं अन्तरं साधनं प्रविष्टति अतिरिक्तं सन् ब्राह्मणं गृहां दहस्ति।
तस्य दाहं शमयनं इवामेव, एतं पादास्तापितानस्त्योऽर्थं शालिं कुर्वलि सन्तं अतिरिक्तं, 
अतः हर आहर हे वैस्वन उदकं न्यीते पादार्थम्।_

_यत्र अकरणं प्रत्यायं भूयते -_

_Translation -_

_brahminḥ, a brahmin; as atithih, guest; Praviśati, enters; like vaiśvānaraḥ, fire itself; as though burning grhaṇ, the houses. Since tasya, for his sake - for the quest; the good people Kurvanti, accomplish; etām, this kind of śāntim, propitiation - consisting in offering water for washing feet, as seat, etc. Just as people do for allaying the conflagration of fire - and since evil consequences are declared in case of not doing so (Mu.I.ii-3), therefore Vaivasvata, O Yama; hara, carry, Udakam, water - for Naciketa for washing his feet._
Translation -

Śānapratikṣe : āśa is the hope for a desirable thing which is attainable though unknown; Pratikṣā is expectation for something that is attainable and known; these two, hope and expectation, are āśāpratikṣe; saṁgatam is the fruit derived from the association with the holy people [F.L. - we read this portion of the commentary as “Saṁgatam, sat - saṁyogajam.” which means “the fruit resulting from association with that, viz. the objects of hope and expectation]

Śūnrtām ca: Śūnṛta is sweet discourse the fruit of that also. Īṣṭā-pūrte: īṣṭa is the fruit of sacrifice and pūrta is that of (charitable) work. putra-paśūn ca, sons and cattle. Sarvān etat should be sarvam etat, all this, as described; (he) vṛṅkte, excludes (from) i.e. destroys: puruṣasya alpamedhasah from (i.e. of) a man of little intelligence; yasya, in whose; grhe, house; brahmaṇaḥ, a brahmin: anaśnaṇ, fasting; Vasati, abides. Therefore a guest should not be neglected under any condition. This is the idea.

Having been warned thus, Yama approached Nachiketa with adoration and said.
Bhāṣya - (I.I.9)

Translation -

Brahman, O brahmin; yat, since; avātsih, you have lived; grhe me, in my house, tisrah rātriḥ for three nights; anaśnan, without eating, atithih, a guest; and namasyah, worthy of being saluted (venerable) - as you are; therefore namah te astu, let salutations be to you; Brahman, O brahmin; let there be svasti, good fortune; me, for me; through the a version of the evil accruing tasmāt, therefore, from the lapse caused by your abiding in my house without food. Although all good will befall me through your favour, still for your propitiation all the more, vṛniśva ask for; trinvarān, three boons - any particular three things you like; prati, one in respect of - each night you have spent without food. As for Nachiketā he said:

Bhāṣya - (I.I.10)
Translation -

If you want to grant boons, then, *mṛtyo*, O Yama; (1 pray 50) *yathā*, as; my father *gautamaḥ*, Gautama; *syāt*, may become; *śānta-sāmkalpaḥ* - he whose mind is freed, with regard to me, from the anxiety, “How may my son behave after reaching Yama,” that man is *śāntasaṃkalpaḥ*; *sumanāḥ*, calm of mind; and also *vitamanyuh*, free from anger; *mā abhi*, towards me; moreover, he *abhivadet*, may talk to; *mā*, me; *tvatprāṣṭam*, freed by you sent towards home; *pratītaḥ*, getting his memory revived - i.e. recognizing (me) thus, “That very son of mine has come. *trayanām*, of the three boons; *vṛṇe* I ask for; *prathamam*, as the first boon; *etat*, this one - that has this purpose, viz. the satisfaction of my father.

*Bhāṣya* - *(I.I.11)*

मृत्युवाच - यथा वृद्धः तवं पुरुस्तात् पूर्वं आसीत् मेहसमन्विता पिनुलब, भविता प्र्तितमन्वितस्तव पिता नयेष्व प्रतीति प्रतीतवान् सन् । औदालिकि । उदालनस् एव औदालिकि । अरुणस्य अपवं आसीति । क्ष्यायुक्ताणि वा मत्रभूष्टं मयानुजातं सन् । इतत्र अपि राज्ञी सुखं प्रस्त्रमनात् शापिता व्यास । क्रीतमन्युत्त्र प्रतितमन्विताः भविता व्यास त्वा पुर्वं द्वितिष्ठ्वानं द्वितिष्ठ्वानं सन् ।

Translation -

*Yathā*, as - the kind of affectionate feeling that your father had towards you; *purastāt*, before; your father *auddālakiḥ*, Auddālaki; *pratītaḥ*, having recognised (you); *bhavitā*, will become-possessed of affection, in that very same way. *Uddālaka* and *Auḍḍālaki* refer to the same (person). And he is *Āruṇiḥ*, the son of *Aruṇa*; or he bears two family. *Matprāṣṭaḥ*, being permitted by me; (your father) *śayitā*, will sleep; during *ṛāṭriḥ*, nights - other (future) nights, too; *sukham*, happily - with a composed mind; and he will become *vitamanyuh*, free from anger.
- as well; *tvām dadṛśivān*, having seen you - his son; *mṛtyu mukhāt Pramuktam*, as having been freed from the jaws - from the grasp of Yama Nachiketa said -

*Bhāṣya* - (1.1.12)

नन्दनं न दय तार त्वां रामादिविशिष्टमिति भव वतिसं कविदिपि नासि। न च तत्र त्वां मृत्यो सहस्र प्रभवसि। अतसो जरया युक्त इलोकवत् त्वां न विनितो कक्षितं चत्र। किं च उभे अणावापिपिं तीव्रां अतिक्रमं शोकमतीत्वं चन्द्रान्तः सन् गान्यनं दुखेन वर्जिन।

मोदने हृदयं वर्गलोके दिव।

Translation -

*Svarge loke*, in the heavenly world; *bhayam kiścana na asti*, there is no fear whatsoever - fear arising from disease etc; and *tvam*, you, O Yama; *na tatra*, are not there - you do not exert your might there all of a sudden; so unlike what happens in this world, there *jaraya*, because of old age; *na bibheti*, nobody shudders - at you. Moreover *ubhe asanāya - pipāse tīrtvā*, having transcended both hunger and thirst; and *sokātigah*, having crossed over sorrow being free from mental unhappiness; (one) *modate*, rejoices; *Svargaloke*, in the divine heavenly world,

*Bhāṣya* - (1.1.13)

एवंगुणविशिष्टम् वर्गलोकस्य प्रातिसाधनभूतः अन्म स्वर्यं स तव मृत्यूः अथोभि र्मसि जानासि

इतरः। हे मृत्यो यस्तं ग्रुद्धिः कथय श्रद्धानाय श्रद्धावते तद्वां वर्गाधिन। वेनानिना चिन्तेन

वर्गलोकाः, स्वर्ग लोकों येव ते वर्गलोका यज्ञनाः अमृतवन्त अमरणां देवतां भजन्ते प्राणवति।

तदेत्तत् अतिविष्ण्डिन्द्र दितियं वरेण व्रणः।

Translation -

*Mṛtyo*, O Yama; since *sah tvam*, you, such as you are; *adhyesi*, remember, i.e. know; *svargyam agnim*, the fire that is the means for the
attainment of heavenly - heaven that is possessed of the qualities aforesaid; (therefore) tvam, you, prabṛhi, speak; mahyam śraddadhānāya, to me who am full of faith, and who pray for heaven - (tell me of that fire) by worshipping which; svarga - lokāḥ, the dwellers of heaven, those who have got heaven as their place of attainment, the sacrificers; bhajante, get; amṛtatvam, immortality, divinity. That fact which is etat, this knowledge of fire; vrne, I seek for; dvitiyena vareṇa, through the second boon.

This is the promise of Yama;

_Bhāṣya - (I.1.14)_

_Bhāṣya - (I.1.14)_

Translation -

_Naciketaḥ, O Naciketa; te, to you; Prabravimi, I shall say - what was prayed for by you. Me, from me, from my words; nibodha, understand with attention; tat u, that very thing, viz. svargyam agnim, the Fire that is conducive to heaven - that is the means for the attainment of heaven; I shall tell you, prajānan, being well aware of (it) - this is the idea. The expressions, “I shall tell you” and “Understand with attention” are meant for fixing the attention of the disciple (on the subject). Now he praises the fire: That (fire) which is anatalokāptim, the attainment of infinite world - that is, the means for the attainment of the result, viz. heaven; atho, and also; pratiṣṭhām, the support - of the universe in the form of virāt (cosmic person) - etam, this, this fire which_
is being spoken of by me; *viddhi*, you know; *(as) nihitam guhayam*, located in the hidden place - i.e. placed in the intellect of men of knowledge.

These are words of the Upaniṣads itself.

*Bhāṣya* - *(I.1.15)*

_Tasmai, to him, to Naciketa; Yama *uvaca*, spoke of; *tam lokādīm agnim*, that fire - that is being dealt with, and that was prayed for by Naciketa - the fire which *(as *virat*) preceded the world - Since it was the first embodied being. Moreover, *yah iṣṭakah*, the class of bricks, that are to be collected (for the sacrificial altar); *yāvatiḥ vā*, how many *(the bricks are to be) in number*; *yathā vā*, or how- how the fire is to be arranged; all this he said, this is the significance. *sah ca api*, and he, Naciketa, too; *pratyavadat*, repeated verbatim, with understanding; *tat*, all that; *Yathoktam*, just as Yama had spoken. *Atha*, then; *tuṣṭah*, being satisfied, by his repitition; *mrtyuḥ*, Yama, *punah eva āha*, said over again - desiring to offer another boon besides the three.

*Bhāṣya* - *(I.1.16)*

_Katham? _*tāh_ *vibhāsāṁ abhavaiti prīyamāṇām* *śatābhyām* *yogāntaṁ* *pasyanti* *prīyamāṇām* *prītīmatvābhavaṁ* *mahāmā* *abhavabuddhāṁ* _vāṁ _*tāh_ *vibhāsāṁ abhavaiti prīyamāṇām* _vāṁ_ _*_prītīmatvābhavaṁ_ _vāṁ_ *vibhāsāḥ* _vibhāsāḥ* _vibhāsāḥ*_ *mrtyuḥ* _punah eva āha,_ said over again - desiring to offer another boon besides the three.
Translation -

How did he say? *priyamāṇaḥ*, being delighted - feeling highly pleased at the fitness of the disciple, *māhātma*, the high - souled one, one who was not narrow - minded; *tam*, to him to Naciketa; *abravit*, said; "*Iha*, here, out of favour; *tava*, for you; a fourth boon; *adya*, now; *dadāmi*, I offer; *bhūyaḥ*, again. *Ayam agniḥ*, this fire - the fire that is being spoken of by me; *bhavātī* will become - famous; *tava eva nāṁnā*, by your name indeed. *ca*, moreover, *grhāṇa*, accept; *imāṁ*, this; *srṅkāṁ*, necklace; (which is) *anekarūpam*, multiformed and variegated - resounding, set with jewels, and of various hues. or *srṅkām* (may mean) the course - that consists of rites and is not ignoble; you accept. The idea is this; you accept on karma - (multiformed) because it leads to various results.

He (Yama) praises the karma itself again;

*Bhāṣya* - (I.1.17)
Translation -

_Sandhim etya, getting connection; tribhiḥ, with the three - with mother, father, and teacher, i.e. getting his instruction from mother etc., properly - for that is known as source of valid knowledge from another vedic text; “As one who has a mother, father, and teacher should say” etc. (Br.IV.i.2) or (tribhiḥ may mean) through the Vedas, the Smṛtis, and the good people; or through direct perception, inference, and the scriptures; for it is a matter of experience that clarity follows from them. Trināciketah, one who has piled up the Nāciketa fire thrice; or one who is possessed of its knowledge, studies it, and performs it; and trikarmakṛt, one who under-takes three kinds of karma sacrifice, study (of the vedas), and charity; tarati, crosses over; janmamṛtyu, birth and death. Moreover, viditva, knowing - from scriptures; brahmajajñam; one that is born from Brahmā, i.e. Hiranya-garbha is brahmaja (virāt), and one who is brahmaja and jña, illumined, is brahmajajña - for He (i.e. virāt) is omniscient; (knowing) that devam, deity - who is so called because of his effulgence (which is the derivative meaning), i.e. one who is possessed of such attributes as knowledge; and who is idyam, praiseworthy (adorable); and nicāyya, looking (meditating) one (that virāt) as one’s own self; (one eti, gets; imam, this (palpable), that is patent to one’s understanding; sāntim, peace cessation (from objects): atyantam, thoroughly. The idea is that through a combination of meditation and rites he attains the state of virāṭ.

Now he concludes the results of the knowledge about the fire, and of its piling up, as also the topic under discussion;

_Bhāṣya - (I.1.18)_

त्रिणाचिकेताः त्र्यं यथौक्तं या इतकः यावतीवां वद्या वा इत्येतद् विदित्वा अवगम्य, यथा एवं आस्माःपरं अन्ने विद्या, चित्तु निर्तंतवति नाचिकेतगतिनि क्रृत्यम्। सां मृत्युपाशान्
Translation -

"Viditvā, after knowing; etat trayam, these three - described earlier, "the kind and number of bricks, as also the manner of arranging the fire" (Ka. I.i.15); he who becomes triṇāciketaḥ, a performer of the Nāciketa sacrifice thrice; and yah, who; evam vidvān, having known the fire (virāt) thus - as identified wit oneself; cinute, accomplishes; naciketam, Nāciketa; Saḥ, he; Prāṇodya, casting off; mṛtyupāśān, the snares of Yama - Consisting in vice, ignorance, desire, hatred, etc.; purataḥ, even earlier - i.e. before death; sōkātīgah, crossing over sorrow - i.e. mental discomfort; modate, rejoices, svargaloke, in heaven, in the world of virāt, by becoming identified with him.

Bhāṣya - (I.1.19)

एवं ते तुम्हें अन्तः वर्तें हें नविकेतेः स्वर्यं स्वर्गसाधनः। समु अन्ति वर्तें अवृत्तीपाः
प्रादर्शतानि स्वतः वेण रंग मानववर्तें दत्त इत्युत्कृतसंहारः। किं च एवं अन्ति तबेव नामा
प्रक्षणि जनाः जना इत्येतुः। एव वर्तें दश मया चतुर्थसुदेशः। तुलीयं वर्तें नविकेतेः वृणीपः।
नामित् हि अद्वर्त्त्वः वानवाहां इलिग्यां॥

एवंवद् हि नन्त्रालमु विधिप्रतिष्ठापनं मन्न्त्राध्यायम् अवगतां यदृ वर्गयूक्तिं वस्तुः
नास्यतविपथ्यात्मविज्ञानम्। अतो विधिप्रतिष्ठापनंविषयं आत्मि व्रजकारकनाः-
रोपणलक्षणस्य स्वामिविश्वायानस्य संबंधीज्ञयं नित्यन्त: तद्प्रेरितत्रात्मावकल्पितानां
क्रियाकारकल्पारोपणलक्षणं भूत् आत्मनिन्ःश्रेयस्यप्रयोजनं वंकर्तं इत्युलोगः प्रत्य आरंभते।
तभेत अर्थें द्वितीयव्रजस्पष्टतारूप्तं तृतीयवर्गवर्तरूपे आत्मन्मनमोऽत्यं इत्याख्यातिः।
यतः पूर्वस्तुः कर्मगोचरतुः, साध्यसाधनलक्षणां अनिवादु विरक्तयं आत्मानेनधिकारः इति
तत्रिदार्श पुनःचुयन्यासेन प्रत्येके न स्येते॥

नविकेता उवाच - "तुलीयं वर्तें नविकेतो वृणीपः" इत्युक्तः समु -
Translation -

Naciketah, O Naciketa; te, to you; eṣaḥ, this is; svargyāḥ agniḥ, the fire-the boon about the Fire-that leads to heaven; yam, which - which Fire as a boon, avṛṇithāḥ, you prayed for; dvitiyena vareṇa, through the second boon. That boon about the Fire is granted to you. This is only a conclusion of what was said earlier. Moreover, janāṣaḥ (is the same as janāḥ); people; Pravakṣyanti, will speak of; etam agnim, this Fire; tava eva, as yours - by your name-indeed. This is the fourth boon that I have given out of my satisfaction. Naciketah, O Naciketa; vrnisva, ask for; tṛṭṭyam varam, the third boon. The idea is this: “unless that is given, I shall remain indebted.

This much only, as indicted by the two boons, and not the true knowledge of the reality, called the self, is attainable through the earlier mantras and brāhmaṇas (of the Vedas) which are concerned with injunction the natural ignorance, which is the seed of mundane existence, which consists in superimposing activity, agentship, and enjoyment on the self, and which has for its contents those objects of prohibition and injunctions (the subject matter of the scriptures), it is necessary to speak of the knowledge of the unity of the self and Brahman; which knowledge is opposed to this ignorance, is devoid of any tinge and enjoyment, and has for its object absolute emancipation. Therefore the subsequent text is begun. Through the story is being elaborated the fact as to now in the absence of the knowledge of the self, which is the subject matter of the third boon, there cannot be any contentment even after getting the second boon. Since one who has desisted from the impermanent ends and means that are comprised in the above mentioned rites becomes qualified for the knowledge of the self, (therefore) with a view to decrying those ends and means, Naciketa is being tempted through the presentation of sons etc. Having been told, “O Naciketa, you ask for the third boon”. Naciketa said:
**Bhāṣya - (I.1.20)**


Kāṃśeṇa eṣāṃ ṛṣeyamṛṣeyamātmaṅkārāh, n va eṣāṃ ṛṣeyāṁ parikṣāyāṁ āḥaḥ -

**Translation -**

Ya iyam vicikitsāḥ, this doubt, that arises; prete manusye, when a man dies; eke, some (say) asti iti, (it) the self, which is distinct from the body, senses, mind, and intellect, and which gets connected with a fresh body (in the next life), exists; ca eka, and others (say); ayam, this one, a self of this kind; na asti, does not exist. Hence it is a thing whose knowledge of it. Therefore, tvayā anuśīṣṭhaḥ, being instructed by you; aham, I; etat vidyāṁ, would know this, varāṇāṁ, of all the boons; eṣāḥ this one; varāḥ, boon, is trtiyāḥ the third, the remaining, one.

With a view to testing whether this one (i.e. Naciketa) is absolutely fit or not for the knowledge of the self, which (knowledge) is the means for the highest consummation, Yama says;

**Bhāṣya - (I.1.21)**


Evaṁ vikṣeṣeṇa nāciketāṁ āḥaḥ -

**Translation -**

Purā, in days of yore; atra, with regard to this thing; vicikitsitam, doubt was entertained; devaiḥ api, even by gods; hi, since; eṣāḥ,
dharmah, this principle - called the self; na suvijñeyam, is not easily comprehensible - to common people, even though heard by them; it being anuḥ, subtle. Hence naciketaḥ, O Naciketa; vrñīṣva, you ask for; anyam varam, some other boon - whose result is not subject to doubt. Mā uparotsiḥ, do not press; mā, me - as a creditor does a debtor - mā, being the same as mām (me); atisṛja, give up; enam, this boon; that is directed towards mā, me (that is to say, demanded of me).

Being spoken to thus, Naciketa said:

**Bhāṣya - (I.1.22)**

"Atra, with regard to this thing; doubt was entertained - even by the gods" - this is heard by us from your-self ca, and; mṛtyo, O Yama; yat, Since; tvam, you; āttha, say; that the reality of the self, na sujñeyam, is not well comprehended; therefore this thing is unknowable even to the learned; vaktā ca asya, and an instructor of this principle; anyah, anyone else - who is a learned man tvādrk, like you; na labhyah, is not to be had - even by searching. But this boon is the means for the attainment of the highest goal. Hence na anyah varah, there is no other boon; kah cit, whatsoever; which is etasya tulyah, comparable to this one - since all the other bear impermanent fruits; this is the purport.

Although told this, still Yama says by way of tempting:
Bhāṣya - (I.1.23)

Vṛniṣva, you ask for; putra-pautrāṇ, sons and grandsons; who are śatāyuṣah, gifted with a hundred years of life. Moreover, bahun, many; paṣūn, animals, such as cows etc; hasti-hiranyam, elephants and gold; and āśvān, horses. Besides vṛniṣva, ask for; mahat āyatanam, a vast expanse, habitat, region, a kingdom; bhūmeḥ, of the earth. Furthermore, all this is useless if you yourself are short-lived. Therefore he says, ca, and; svayam, you yourself; jīva, live, hold to your body with all the senses unimpaired; for as many saradaḥ, years; yāvat icchasi, as you wish to live.

Bhāṣya - (I.1.24)

Translation -

Yadi, if; manyase, you think; some other varam, boon; etat-tulyam, as equal to this; even that boon, vṛniṣva, you ask for. Moreover, (you ask for) vittam, wealth-plenty of gold, jewels, etc; ca cirajivikām, and long life - i.e. you ask for a long life together with wealth. In brief, tvam, you-Naciketa; edhi, becomes (a king); Mahābhūmau, in a vast region. Besides karami, I make; tvā, you; kāmabhājam, partaker in the
enjoyment—fit for enjoyment; kāmānām, of enjoyable things—divine as well as human; for I am a deity whose will never fails.

Bhāṣya—(1.1.25)

Ye ye, all things; that are kāmāḥ, desirable; and durlabhāḥ, difficult to get; martyaloke, in the human world; sarvān kāmān, all those desirable things; prārthayasva, ask for; chandataḥ, according to your choice. Moreover, imāḥ, here are; the celestial nymphs the rāmāḥ (lit. women) who are so called because they delight (ramayanti) men; (and who are there) sarathāḥ, with chariots, and satūryāḥ, with musical instruments. Īdrṣāḥ, such (women); na hi lambhanīyāḥ, are not surely to be had—without the favour of persons like us; manusyaīḥ, by mortals, Ābhīḥ, by these—by these female attendants; matprattābhīḥ, who are offered by me; paricārayasva, get (yourself) served—i.e. get your own service performed, such as washing of feet etc. O Naciketa maraṇam, of death as to the problem of death, as to whether anything exists after the fall of the body or not, which question is (useless) like the examination of the teeth of a crow; mā anuprākṣīḥ, do not inquire—it does not befit you to ask thus.

Although tempted thus, Naciketa, who was not to be perturbed like a vast lake, said;
Bhāṣya - (1.1.26)

श्यो भविषयति न वा इति सन्तिदायां एव वेषां भायो तथा उपन्यतानां भोगानां ने श्योभवाः। किं च मय्यस्य मनुष्यस्य अन्तक हे मूल्यो, यत्स एतस् सर्वनियाः तेजः तत् ज्यास्ति आपञ्जिकि (?) अयसर्य प्रभुतवो भोगाः। अन्यथिविवेते धर्मर्थेष्यप्रभुतेजयश्च श्रुतीनां क्षणवितृताः। यत् चापि दीर्घजीविकां तं दिलसि तत्रापि शुष्कः। सर्व यद्राणोपचारिः जीवितेः आयुः अस्पत्यं, किमुल आमदारदिरङ्गजीविकाः। अतः तैव तिथिं वाहा रघुदाः। तथा तव नृत्यगीत ष।

Translation -

Antaka, O Yama; the enjoyable things enumerated by you are svobhavah, ephemeral whose existence (bhava) is subject to the doubt as to whether they will exist or not tomorrow (svah); moreover, all those enjoyable things such as nymph etc. jarayanti, waste away; tejah, the vigour; yat, that (that there is) sarva indriyānām, of all the senses; martyrasya, of a human being; so these enjoyable things are an evil since they wear away virtue, strength, intelligence, energy, fame, etc. As long life which you wish to offer, about that too listen; sarvam api jīvītam, all life - even that of Brahmā; is alpam eva, short indeed, what need be said of the longevity of those like us? Therefore vāhāḥ, the vehicles etc; and so also nrtyagite, the dances and songs; tava eva, yours alone.

Bhāṣya - (1.1.27)

किं च न प्रभुतेन विस्तेन तर्पणीयो मनुष्यः। न हि लोके वित्तलाभः कस्यचितं तृतीयाः दृष्टः। यदि नाम अस्मारकं वित्तलृक्ष्या तत्सद्यामहे प्राप्तवामहे वित्तं अदाया दृष्टेत्तत्तो वयं तेतु त्वा त्वाम्। जीवितापि तैवेः। जीवितामहे यावत् यामे पदे त्सं दिशिष्येस प्रभुः स्वायः। कयं हि मय्यस्य तत्वा समेत अल्यानानुभवितं? वरस्तु मे वर्णीयं स एव यद्यविज्ञानम्।

Translation -

Besides, manusyaḥ, man; na tarpaniyāḥ is not to be satisfied; vittena, with wealth in abundance, for the acquisition of wealth is not
seen in this world to satisfy anyone, should there arise in us any hankering for wealth, *lapsyāmahe*, we shall acquire, i.e. we shall get; *vittam*, wealth; *cet adrāksma*, now that we have seen; *tvā*, you - *tvā* being the same as *tvām*, you. Thus too, we shall get longevity. *Jivisyāmaḥ*, we shall live; *yāvat*, as long as; *tvam*, you; *iśisyasi* (should rather be *iśisyase*), will rule - lord it over in the position of Yama. How can a man, after having met you, become poor or short-lived? *Varah tu me varāṇiyah saḥ eva*, but the boon that is worth paying for by me is that alone-that which is the knowledge of the self.

*Bhāṣya* - (I.1.28)

Besides, *upetya*, having approached the proximity; *ajiryaṛtam*, of the undecaying of those do not undergo the loss of age; *amṛtānām*, of the immortals; (and) *prajānan*, knowing, perceiving—that some other better benefit can be derived from them; but himself being *jiryan martyah*, subject to decrepitude and death, (and himself) *kvadhahstah*, living on the earth - the word being derived thus; *ku* is the earth and it is *adhah*, below, in relation to the sky and other regions; one who lives (*tiṣṭhati*) there is *kvadhahstah* (Being so) how can he ask for such evanescent things as sons, wealth, gold, etc. Which are fit to be prayed for by the
non-discriminating people? or there may be a different reading kva tadāsthah in which case the words are to be construed thus; tadāsthah is one who has āsthā, absorption in, resorts to with absorption (teṣu) in those, sons etc.; kva (means) where. (So the phrase means) - where will one, who wishes to achieve a human goal higher that that, difficult though it is to secure, become tadāsthah, occupied with them? The idea is that nobody who knows their worthlessness will hanker after them. For every person verily wants to go higher and higher up. therefore I am not to be seduced by the lure of sons, wealth etc. Moreover - kah, who what sensible man; abhidhyāyan, while deliberating on - ascertaining the real nature of; varṇaratipramodān, music, disport, and delight - derivable from celestial nymphs etc.; as transitory: rameta, will delight; atidirghe jivite, in a long life?

_Bhāṣya - (I.1.29)_

अनो विवाह अनित्येः कामेः प्रतीभां, गम्या प्रार्थितं यस्मिन् प्रेते इदं विचिन्तिसन्ति विचिन्तिसन्ति “अस्ति”, “नास्ति” इत्येव्यथाराः, हे मृत्यो, सामराज्ये परलोकविषये महति महत्योजननिमित्ते आपमान्यो निर्णयविज्ञानं यत् तत् तृषिः कथय नः अस्मभम्। किं वहुना। यों यों प्रकृत आत्मविषयं वर्गेऽ गृहेऽ गान्ये द्विविधविं व्रातं अनुप्रविष्टं, तस्मात् वरात् अन्यं अविचिन्तिभिः प्रार्थनीयं अनन्त्यविषयं वरं निविधेतां स रूपं ते मनसापि इति शुचिव्वचनिन्ति।

Translation -

Hence give up alluring me with transitory things and brūhi nah tell us; tat, that, which is prayed for by me; yasmin, about which-which self; people idam vicikitsanti, entertain this doubt - as to whether it exists or not; sāṃparāye, in the context of the next world - when a man dies; yat, which - which conclusive knowledge of the self; mahati, calculated to lead to a great result. To be brief, ayam varaḥ, this boon - that relates to the self under discussion; yah, which (boon); gūḍham anupraviśṭah, has entered into an inaccessible recess - has become very inscrutable; apart
from that boon *anyam*, any other any boon with regard to the non-self that can be sought after by senseless people; *Naciketa na vr̥̄nite*, Naciketa does not pray for - even in thought. This (last sentence) is a statement by the *upaniṣad* itself (and is not an utterance of Naciketa).

*Bhāṣya* - *(I.2.1)*

अन्यत् पुरुषेऽ भवः निःशब्दं तथा अन्यत् उतेव अपि च प्रेयः प्रियतमपि।

तेषु श्रेयं वर्णनं सति पुः सुः अधिकृतं वर्णः वैशिष्ट्यं सिन्नीति

तद्भवध्व

आमकर्त्तव्यत्वा प्रयुज्यते सर्वं पुः सुः। देशः भ्रमणं अभ्यदयमृत्तिः

प्रेयः प्रयुज्यते। अन्तः अथ श्रेयः प्रयोजङ्कर्त्तव्यत्वा तात्मयः

बद्धः इत्युज्यते सर्वं पुः सुः। ते यथष्ठे कि कृत्यवाच सम्बन्धिनी

विद्याविश्वास्युत्तुते विद्ये इत्यन्तरापरित्यागेन एकं पुरुः सहानुभूतः

अश्वक्तन्तः तवः

हितवा अविचारः प्रेयः श्रेयः एव केवलम् आदानस्य

उपादानं कृत्तेः साधु श्राभ्वेः शिवेव भवति।

यथृ अनुष्ठानाः सन्नीहो हीते विद्युज्यते अर्यतः

पुरुषार्थः पारमार्थविकायः प्रयोजङ्कनतः

नित्यं प्रच्छवते

इत्यथः। क्रोमसी? य उ प्रेयः वृज्यते उपादाने इत्येतत्।

Translation -

*Sreyah*, the preferable, the supreme goal (freedom); *anyat eva* (is) certainly different. *Tathā* similarly; *uta*, too; *preyah*, the more pleasant; *anyat eva*, (is) different indeed. *Te Ubhe*, both of them - the pleasurable and the preferable; *nāna arthe*, serving divergent purposes as they do; *sinitah*, bind; *puruṣam*, man-one who, as subject to caste, stage of life, etc., is competent for either. All men are impelled by these two under an idea of personal duty; for according as one hankers after prosperity or immortality, one engages in the pleasurable or the preferable. Therefore, all men are said to be bound by these two through their sense of duty with regard to what leads to the pleasurable or the preferable. These two, though related severally to the (two) human goals are opposed to each other, inasmuch as they are of the nature of knowledge and ignorance. Thus since these cannot be performed together by the same person, without discarding either of the two, therefore *tayoh*, of the two; *ādadānasya*, to one who accepts; only *sreyah*, the preferable, by
discarding the pleasurable, (the later) being of the nature of ignorance; sadhu bhavati, well being, good comes - as a result. But he, who is a short-sighted, ignorant man, hiyate, gets alienated; arthāt, from this objective, from the human goal; i.e. he falls from the eternal supreme purpose. Who is that man? yah u, the one that; preyāh vrñite, selects, i.e. takes hold of, the pleasurable.

If both can be done by a man at will, why do people cling mostly to the pleasurable only? This is being answered:

**Bhāṣya - (I.2.2)**


**Translation -**

True it is that they are subject to (human) option; still, since they are not easily distinguishable by men of poor intellect either with regard to their means or with regard to their fruits, therefore śreyas ca preyas ca, the preferable and the pleasurable; manuṣyam etah, approach men; as though they are intermixed. Therefore just as a swan separates milk from water, similarly dhirah, a man of intelligence; samparītya, having surveyed fully, having considered mentally their importance and unimportance; vivinakti, separates; tau those two, viz. the preferable and the pleasurable things. And having distinguished, śreyah hi, the electable indeed; abhi vrñite, (he) selects, because of its higher value, preyasah, in comparison with the delectable. Who is he (that prefers)? dhirah, the intelligent man. As for the mandaḥ the man of poor intelligences;
he, because of a lack of discrimination; yogakṣemāt, for the sake of yoga and kṣema, i.e. for the growth and protection of the body etc.; urnīte, selects; preyāh, the delectable, constituted by cattle, sons, etc.

Bhāṣya - (1.2.3)

स त्व पुनः पुनर्मय प्रलोभ्यमानापि प्रियानु पुत्रादीनृ, प्रियरूपांश्रोप प्रमुखिलक्षणान्
कामानु अभिधायान्तः चित्तोऽयं अनित्यवाचार्यविदोपात् हेनेनिष्ठे अत्यसाधी अतिरूपवान्
परिवर्तकवानाः। यद्य वृद्धिन्ता तत्। तेन एतामु अवाचार्यवानमु गुणः प्रियः कुस्तिः मूढः जनप्रवृत्ताः
विनमरी धनप्रायाम्। वर्गोः पृथ्वी मत्रती सीदलति बहवं अनेके मूढः मुदुष्याः।।

“तत्योः श्रेय आदानमय साधु भवति हीयते एव उ प्रेयो वृणीते” इत्युक्तम्। ततु कस्मात्?

Translation -

Saḥ tvam, you, such as you are - through tempted by me again and again; abhidhyāyan, having considered - the defects such as impermanence and insubstantiality of; kāmān, desirable things; viz. priyān, dear ones, such as children etc.; ca, and; priyarūpān, producers of delight, such as nymphs etc. naciketaḥ O Naciketa; atyasrākṣih, you have discarded. What an intelligence you have Na avāptaḥ, you have not accepted; etām. This ugly śṛṅkām, course; vittamayīm, abounding in wealth; which is resorted to by ignorant people; yasyām, in which course; bahavāḥ, many; manusyaḥ, men; majjanti, sink, come to grief.

It has been said, “Good befalls him who accepts the preferable among these two. He who selects the pleasurable falls from the true end.” (Ka.1.ii.1) why is that so? Because;

Bhāṣya - (1.2.4)

दूरं दूरं महत अलरण एते विपरीते अन्योन्यवावृतस्ये विवकविवेकस्वक्तात्,
तमश्रवकाश्चित्व । विपूर्वी विपूर्वी नानागती भिन्नक्तं संसारोखश्चतुबेन विभेति। के ते इति?
उच्चते । या च अविव्य प्रेयोविविधा बिधा इति च श्रेयोविविधा ज्ञाता निर्जनता अवगता पण्डितेः।
Translation -

Ete, these two; are dūram, widely, by a great distance; viparite, contradictory, mutually exclusive, like light and darkness, they being of the nature of discrimination and non-discrimination; viśūci, have divergent courses, i.e. they produce different results, being the cause of worldly existence and emancipation. This is the idea, which are they? The answer is: yā ca that which jñātā, is fully ascertained, known by the learned; avidyā iti, as ignorance - which has for its object the pleasurable; yā ca, and that which; (is known) vidyā iti, as knowledge which has for its object the preferable. Of these two, manye, I consider; you naciketasam, Naciketa; vidyābhipsinam, as desirous of knowledge. why? Because kāmāḥ, the enjoyable things, such as nymph etc. - which distract the intellect of the unenlightened; although they are bhavāḥ, many; they na alolupanta, did not tempt; tvā, you-tvā being the same as tvā; did not deflect you from the path of the preferable by arousing a desire for enjoying them. Therefore I consider you to be craving for enlightenment, to be fit for the preferable - this is the idea.

Bhāṣya - (1.2.5)

ये तु संसारबाजानाः अविद्यायो अन्तरे मध्ये जनिस्तुते इव तमसि वर्तमानाः वेदत्यां गुर्जरप्राचीनोऽविद्यायां पुरुषप्राचीनोऽपि ग्रामसिद्धिदित्तीर्थरूपाणां प्रखरूपेऽविद्यायां तेन दंद्यमानाः अन्तर्यं कुलितां अनेकं गर्ति गच्छन्ति जरामरणरोगाधितं गच्छन्ति परिंति अन्वयसिद्धां अविद्यायां अभेदाणि दृष्टिगतिः नेत्रामाणि विशेषे पाथि यथा वहवहं अविद्यामहान्ते अन्यं च कर्त्तानि, तद्द्वै॥

Translation -

But those who are fit for worldly existence, they, vartamānah, living; avidyāyāṁ antare, in the midst of ignorance-as though in the
midst of thick darkness, being entangled in hundreds of fetters, forged by craving for sons, cattle, etc.; *manyamānaḥ*, considering (thinking of themselves), *svayam* “we ourselves are; *dhirāḥ*, intelligent; and *paṇḍitaḥ*, versed in the scriptures”; those *mūḍhah*, senseless, non-discriminating people; *pariyanti*, go round and round; *dandramyamānaḥ*, by following very much the various crooked courses, being afflicted by old age, death, disease, etc.; just as many *andhāḥ*, blind people; *niyamānaḥ*, being led; *andhena eva*, by the blind indeed, on an uneven road, come to great calamity.

Because of this alone, because of ignorance, the means for the attainment of the other world does not become revealed (to them)

*Bhāṣya* - (1.2.6)

अन एव मृद्वान्त न सम्मारायः प्रतिभाति। संपरा ईश्वे इति सम्मारायः परलोकः नत्मारतिप्रयोजनं साधनविभेदं शास्त्रीयं सम्मारायः। स च वालम् अविचकिनं प्रति न प्रतिभाति न प्रकाशनेन तीर्थीत्येन प्रमायत्ततलक्ष्यते नृपपंक्तिभिर्प्रयोगेन्दुप्पुरातप्रकरणनमस्य। तथा वित्तमोहिन वित्तिनिमित्तु युवं नमग्गात्रूणसंस्थानः। अथवे लोकं योयः दृश्यमानः म्यवृपराणादिविभिन्नः नाशि परस्त्रो लोकं इति एवं मननश्रोतामानि पुनः पुनः जनित्वा वर्ण अधिनतेऽपि नाशि तः मृद्वायंः। जननमरणादिद लक्षणदृश्यप्रत्ययाहः एव भवति इत्यतः। प्रायेण ध्वृवंशविद् एव लोकः॥

यस्तु श्रेयोपरि स सहस्रेण कस्मिदेव आत्मापि भवति लक्षिद्यै॥ यस्मात् -

*Translation -*

*Samparāyah* is the other world, attainable after the falling of the body (*sampara*): *sāmparāyah* is any particular scriptural means leading to the attainment of that other world. And this (means) *na pratibhāti*, does not become revealed to, i.e. does not become serviceable to *bālam*, a boy a non-discriminating man; (who is) *pramādyantam*, blundering-whose mind clings to such needs as children, cattle etc.; and so also who
is *mūḍham*, confused, being covered by darkness (of ignorance); *vittamohena*, because of the non-discrimination caused by wealth. “Ayam *lokaḥ*, there is only this world—that which is visible and abounds with women, food, drink, etc.; *na paraḥ asti*, there is no other world, that is invisible” - *iti māṇi*, constantly thinking thus; (he) getting born, *punah*, *punah*, again and again; *āpadyate*, become subject to the *vasam*, control; me, of me, who am Yama; that is, he remains involved in a succession of grief in the form of birth, death etc. Such is the world in general.

But among thousands, it is only one like you who hankers after the preferable, and who becomes a knower of the self; because:

*Bhāṣya* - (1.2.7)

Translation -

*Yaḥ*, that which - the self that; *na labhyah*, is not attainable; *bahubhih*, by many; *śravanāya api* even for the sake of hearing; *yam*, which - which self; *bahavah*, many (others); *śṛṇvantah api*, even while hearing; *na vidyah*, do not know; the unfortunate whose minds have not been purified may not know. Moreover, *asya vaktā*, its expounder (is) *āścaryaḥ*, wonderful-comparable to the a wonder a rare one, indeed, among many. Similarly, even after hearing of the self, *kuśalāḥ*, one who is proficient - a rare one among many becomes the *labdha*, attainer. For *āścaryaḥ jñātā*, a wonderful man - a rare soul - becomes a knower; *kuśalānusistiḥ*, being instructed by a proficient teacher.

Why (so) ? Because:
Translation -

Esah this - the self about whom you ask me; when proktāḥ, spoken of; avaśreṇa nareṇa, by an inferior man, i.e. by a man, i.e. by a man of worldly understanding; na hi suvijñeyah, is not certainly liable to be adequately understood; for it is bahudhā, variously - such as “It exists”, “It does not exist”, “It is the doer”, “It is not the doer”, “It is pure”, “It is impure”, etc.; cintyamānah, deliberated on - by disputants. How, again, is It well understood? This being said: The self anyaprokte, when spoken of by a non-different man, by the teacher - who does not see duality, who has become identified with the Brahman that is to be revealed (by him); atra, here, with regard to the self; na asti, there does not remain; gatiḥ, cogitation, of various kinds as to whether It exists or not; for from the self is ruled out all thoughts involving doubt.
Or - ananyaprokte, when the (supreme) self, that is non-different from, and is, one’s very self is adequately taught; na asti gatiḥ, here is no other comprehension; atra, in this self; as there is nothing else to be known. For the realisation of the unity of the self is the culmination of all knowledge. Therefore, as there is no knowable, there remains nothing to be known here.

Or - when the non-different self is spoken of, na asti atra gatiḥ, there remains no transmigration; for emancipation, which is the result of that realisation, follows immediately.

Or - when the self is spoken of by a teacher who has become identified with the Brahman that he speaks of, there is na agatiḥ, no non-comprehension non-realisation. To this hearer, the realisation, “I am that (self)” does come, just as it did in the case of the teacher. This is the idea.

Thus is the self well understood when It is taught to be non-different (from the taught) by a teacher who is well versed in the scriptures. Else the self becomes anīyān, more subtle; even anupramāṇāt, than an atomic thing. (For It is) atarkyam (should be atarkyaḥ) cannot be argued out cannot be known through mere reasoning called up through one’s own (independent) intellect. For if the self be regarded as an object of argumentation and postulated to be atomic in quantity, someone else may hold It to be subtler than that, while still another may hold It to be the subtlest. Thus there is no finality about sophistry.

Bhāṣya - (1.2.9)

अनात्मान्यप्रकटे आत्मन्यप्रकर्तव्यं आत्मान्यप्रतिपाद्या आत्मभवति। नैयया तत् केवल स्वद्वायसूत्रामावेशं आपेक्षा न प्राप्तिः इत्यर्थं। नापनेतप्रज्ञा वा, न हात्माः। तात्कालिको द्वारायमजस्व द्विद्विपरिकलितं यत्किर्कविशेष कथवति। अत एव च येवं आत्मभवमीता मतं। अन्येव आत्माभवजन आत्मायणेव तात्कालिकानु प्रौक्ता सती सुप्रभवति, ह्यं प्रेष, प्रयत्तम। का पुनं सा तत्कालिका मततिर्थि।

उच्चां। या त्वं मति मद्यप्रदशनेन आपः प्राप्तानामसि। (सत्यमृतिः) सत्या अविद्यादित्वाय धृतिः सत्य
Therefore, *esā*, this - this wisdom about the self, as presented by the Vedas, that arises when the self is taught by one who has become identified with it; *tarkena*, though argumentation - called up merely by one's own intellect; *na āpaneyā*, is not to be attained, or (reading the word as *āpaneyā*, the expression means) - is not to be eradicated, not to be destroyed. For logician, who is not versed in the Vedas, talks of all sorts of things that can be called up by his own intellect. Therefore, *preśṭha*, O dearest one; this wisdom that originates from the Vedas, *sujñānāya bhavati*, leads, to sound knowledge; when *prokte*, imparted; *anyena eva*, by a different person indeed - by a teacher who is versed in the Vedas and is different from the logician, what, again is that belief that is beyond argumentation? this is being said: *Yam that which* - the wisdom that; *tvam āpah*, you have attained; through the granting of the boon by me. *Asi you are:* *satyadhṛtiḥ*, of true resolution - Your resolves refer to real things. Yama utters the word *bata* (a practical expressing compassion) out of compassion for Naciketa, thereby eulogising the knowledge that is going to be imparted. Any other *praśṭa*, questioner - whether a son or a disciple; (that there may be) *nah*, to us; *bhūyāt*, may he be; *tvāḍṛk*, like you of what sort? The kind of questioner that you are; *naciketaḥ*, O Naciketa.

Being pleased, he said again:

*Bhāṣya - (1.2.10)*

जानामि अहं शेषविधिः निधिः कर्मफललक्षणं निधिरिच्छ प्रार्थ्यं इति । अस्यो अनित्वं अनित्वं
इति जानामि । न हि ययमात्त अनित्वेऽहुऽ नित्यं चूर्यं तत् प्राप्तं परमात्मायः शेषविधिः । यदुः
अनित्ममुखामकः शेषविधिः स एव अनित्वेऽद्वैयेऽ प्राप्तं । हि यत्र ततः तस्मात् मया जानतापि
Translation -

Aham jānāmi, I know; iti, (this fact) that; sevadhiḥ, the treasure - comprising the fruits of action, which are prayed for like a treasure; that treasure is anityam (rather anityah), impermanent. Hi for, adhruvaiḥ, though impermanent things, tat, that; dhruvam, permanent entity - which is the treasure called the supreme self: na prāpyate, cannot be attained. But that treasure alone, which consists of impermanent pleasure, is to be attained through impermanent things. Hi since, this is so; tataḥ, therefore: mayā, by me - knowing, as I did that the permanent cannot be attained through the evanescent means; naciketaḥ agniḥ, the fire called Naciketa; citaḥ was pulled up, i.e. the sacrifice that is meant for the acquisition of heavenly bliss was accomplished; anityaiḥ dravyaiḥ, with impermanent things - by animals etc. Having acquired the requisite merit thereby, prāptavān asmi, I have achieved; nityam, the permanent - the relatively permanent abode of Yama which is called heaven.

Bhāṣya - (1.2.11)

Translation -

But you, drṣṭvā, having seen, examined; (Hiranyagarbha as) kāmasya āptim, the end of desire - that here indeed all desires end
(vide Mu.III, ii.2); having seen (Hiranyagarbha as) \textit{jagatah pratisthām}, the support - because of his all - pervasiveness - of the world comprising all that is personal, elemental, heavenly, etc.; (having seen) the \textit{ānانتyam}, infinitude; \textit{kratoh}, of meditation - the (relatively) infinite result (of meditation of Hiranyagarbha), which is the state of Hiranyagarbha; (having seen) \textit{pāram}, the other shore, the utmost limit; \textit{abhayasya}, fearlessness; (having seen) \textit{uragayam}, extensive course of (Hiranyagarbha); which is \textit{stoma -mahat}; that which is \textit{stoma}, praise worthy, and \textit{mahat}, great- abounding in many attributes such as divine faculties of becoming subtle etc.,- is \textit{stoma mahat}, because it is possessed of super- excellence; (and having seen) \textit{pratiṣṭhām} existence - your own state, unsurpassable though it is; \textit{Naciketaḥ} O Naciketa having become; \textit{dhirah}, intelligent; \textit{atyasrakṣīḥ} you have renounced- have given up all these worldly enjoyments (up to the state of Hiranyagarbha), being desirous only of the supreme one O! what an unsurpassable quality you are endowed with.

\textit{Bhāṣya} - (1.1.12)

\begin{quote}
\begin{center}
\textit{Translation -}
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\textit{Translation -}

\textit{Tam}, Him - the self that you want to know; which is \textit{durdarṣam}, hard to see, because of its extreme subtleness; \textit{gūḍham anupravistam}, lodged inaccessibly, i.e. hidden by knowledge that changes in accordance with worldly objects; \textit{guhāhitam}, located in the intellect - because it is perceived there; \textit{gahvareṣṭham}, existing in the midst of misery - in the
body and senses which are the source of many miseries since it is thus lodged inaccessibly and located in the intellect, therefore it is seated in the midst of misery. Hence it is hard to see; *matvā*, meditating on; that *purāṇam*, old (everlasting); *devam*, Deity-the self *adhyātmayogādhipamena*—concentration of the mind on the self after withdrawing it from the outer objects is *adhyātma-yoga*—through the attainment of that; *dhiraḥ*, the intelligent man; *jahāti*, gives up; *harsaśokau*, happiness and sorrow—since there is no excellence or deterioration for the self.

*Bhāṣya* - (1.2.13)

Moreover *srutvā*, after hearing—through the favour of the teacher; *etat*, that reality of the self that I shall speak of; *samparigrhya*, after grasping (It) fully—as one's own self; *pravrha*, after separating (from body etc.); this *dharmyam*, righteous (thing, the self); and *āpya*, after attaining *etam anum*, this subtle thing—the self; *sah martyah*, that mortal—(who has become) the enlightened man; *modate*, rejoices; *labdhvā*, having obtained; *modaniyam*, that which causes delight. Therefore *manye*, I consider; that the *sadma*, mansion—the abode of Brahman, which is of this kind, *vivṛtam*, is wide open to—has approached towards; *naciketasam*, (you) Naciketa. The idea is; “I consider you fit for emancipation.”

(Naciketa said), “If I am fit and you, too, sir, are pleased with me, then.”
Bhāṣya - (1.2.14)

Anyatra dharmāt, different from virtue i.e. from the performance of scriptural duties, their results, and their accessories; so also anytra adharmāt, different from vice; so also anyatra asmat kṛtakṛtāt, different from this kṛta, the effect, and akṛta, the causes; moreover, anytra bhūtāt ca bhavyāt ca, different from what was, or will be - as also what is i.e. what is not limited by the three times (past, present and future) : yat, what - the things of this kind that is beyond the reach of all empirical experience, which; paśyasi, you see, you know; tat, that thing; vada, you tell - me.

With a view of speaking of the thing asked for, as also some other attributes, Yama said to him who had inquired thus :

Bhāṣya - (1.2.15)

Yat padam, that attainable thing - the goal, which; sarve-vedāḥ, all the Vedas - without divergence; āmananti, propound; ca, and; yat, that
which; sarvāṇi tapāṃsi, all the austerities; vadanti, speak of - are meant for the attainment of; yat ichehantah, wishing for which; caranti, (they) practice; brahmācaryam, Brahmacarya that consists either in residence (for study) in the house of the teacher or is of some other kind (i.e. lifelong celibacy) meant for the attainment of Brahman; bravīmi, I tell; te, you; saṁgrāheṇa, in brief; tat, that thing - the goal; Oṁ iti etat, is that, viz. Oṁ. The goal that you desire to know is this that is indicated by the word Oṁ and that has Oṁ as its symbol.

(since Oṁ is the name and symbol of Brahman), therefore :

**Bhāṣya - (1.2.16)**

अनः एव तत्त् हि एव अधरं ब्रह्म अपरं एव तत्त हि एव अधरं परेः च। तत्त हि एव अधरं ज्ञाता उपास्य वस्तुनिष्ठा यो ज्ञाता इच्छाति परं अपरं वा ज्ञाता तत् भवति। परं च सत् ज्ञाता, अपरं प्राप्यर्थ।

**Translation -**

_Etat eva aksaram brahma_, this letter (Oṁ), indeed, is (the inferior) Brahman (Hiranyagarbha). And _etat eva aksaram param_, this letter (Om) is the Supreme Brahman. For of them both this letter (Oṁ) is the symbol. Ėñāvā, (while) worshipping; _etat eva aksaram_, this very letter Oṁ inferior Brahman; _Yaḥ_, anybody; _icchati_; wishes for; _tat tasya_ that becomes his; if it is the Supreme Brahman (that he desires), It becomes knowable; if it is the inferior Brahman, It becomes attainable.

**Bhāṣya - (1.2.17)**

वत्स एव अनः एव तत्त् ब्राह्मणायत्तमनां श्रेष्ठं प्रशस्ततमम्। एव तत्त् आलम्बनं परं, अपरं च। परापरभ्रम वियवल्लल। एव तत्त् आलम्बनं ज्ञाता ब्राह्मणं महीयते, परस्यम् ब्रह्मणं अपरस्मिष्ठ। ब्रह्मभूतकं ब्रह्मविद्ययो भवति इत्यर्थ।
Translation -

Since this is so, therefore, among all the mediums, e.g. (Gāyatri) for the attainment of Brahman, etat ālambanam, this medium, is sreṣṭham, the highest - the most praiseworthy; etat ālambanam, this medium (is); param, Supreme Brahman - as well as the inferior Brahman, since it relates to both the inferior Brahman and the Supreme Brahman. Jñātvā meditating on; etat ālambanam, this medium; brahma-loke maḥiyate, one is worshipped in the world of Brahman. The idea is this; getting identified with the Supreme Brahman of the inferior Brahman, (as a result of meditation), he becomes adorable like Brahman.

For those aspirants of medium and inferior quality, Oṃ has been indicated both as a medium (for meditation on), and symbol (for worship), of the self which is devoid of all attributes and which was inquired about in, “Tell me of that thing which you see as different from virtue” etc. (Ka. I.II 14;) and It has also been presented similarly for similar aspirants, who which to know the inferior Brahman.

Now this (verse) is being said with a view to ascertaining directly the nature of that self which has the Oṃ as Its medium.

Bhāṣya (1.2.18)

न जाते नोपदते न जायते न न्रियते च। उत्पातितो दस्युिोित्वम् अनेका विपिवाः।
तामा आयाने ग्यानिनाशलकणि विक्रिये इह आत्मनि प्रतिपियोंये प्रथमं सब्यिक्रियाप्रतिपियः॥ "न जायते न्रियते ब" इती। विपिविक्षितेन भेदाची, अविपिविद्यवेदन्यभावव्यां। कि च नायं आयामा
िुिशितकारणारां बभूषन न प्रभूतः। अमायमानानो न बभूष किशितु अभ्यात्तानभूतः।
अनोऽयमाना अजी निलेश्वर्ततो अपव्यविविचितः यो हि अभ्यातः सोपथात्तन। अय तु
Translation -

Vipaścīt the intelligent one (self) intelligent because Its nature of consciousness is never lost; na jāyate; is not born- It is not produced; na vā mriyate, nor does It die. An impermanent thing, that has origination, is subject to many modifications. With a view to denying all the modifications in the self, the first and last of these modifications, in the form of birth and death, are being first denied here in the text:

He is neither born nor die”. Moreover ayam this one - the self; na kutaścīt, did not come from anything - did not originate from any other cause; and from the self Itself na kaścit babhūva, nothing originated - as something different from it. Therefore ayam, this self; (is) ajah, birthless; nityah, eternal; sāsvatah, undecaying. That which is impermanent is subject to decay; but this one is everlasting; therefore, again, It is purāṇah, ancient - new indeed even from of old. A thing is said to be new now which emerges into being through the development of its parts, as for instance, a pot etc. The self however, is opposed to them; It is ancient, i.e. devoid of growth since this is so, therefore, na hanyate, It is not killed - not injured; sāriye hanyamāne, when the body is killed - with weapons etc, though It exits there, just like space.

Bhāṣya - (1.2.19)

एवमूलमयात्मानं शरीरस्यात्मात्मात्माकर्तिं हत्या चेत् यदि मन्यते चिन्तयति हन्तु ‘हनिष्यामि
एनं’ इति, योज्यतो हतं सोपिप चेत् मन्यते हतं आत्मानं ‘हतोहम्’ इति, उभावपि तौ न
विज्ञानीतः घं आत्मानम्। यतं नायं हलि, अविक्रियतावदासनं। तथा न हन्ते,
आकाशवदिक्षितवदेव। अतोज्यात्मकिव्य एवं धर्मःधर्मादिलक्षणं संसारं नात्मज्य
शुनिप्रामाण्यात्, न्यावाच धर्माधर्मायणुपप्पोऽ॥
Even though the self is of this kind, still cet, if; some one who looks upon the mere body as the self, manyate, thinks - of its, hantum, for the sake of killing - (if he) thinks, “I shall kill It”; and the other who is hatah, killed, cet, if; he too, should manyate, think; the self to be hatam, killed - (if he) thinks, “I am killed”; ubhau tau, both of them, equally; na vijănătah, do not know - their own self; because ayam, this one; na hanti, does not kill, the self being unchangeable; Similarly na hanyate, It is not killed - because of the very fact of unchangeability, as in the case of space. Therefore the worldly existence, consisting of virtue and vice, relates merely to the ignorant man, it does not belong to the knower of Brahman, because for him virtue and vice are in appropriate both according to the Vedic authority and logic.

How does one know the self? This is being said:

_Bhāṣya_ (1.2.20)

> अणि: मृष्ट्वान् अणि:मात्र श्यामाकांडकांगुतरः । महतो महत्परमात्मानं महीयान् महतरः पृविवादिः । अणि महत्र वा यदव लोक वस्तु, तत्तु तेनेव आत्मा नित्येन आत्मव्रतः संभवति । तद् आत्मा विनिमूर्तिं अस्ति समयेण । तस्मात् असावेतामा अणि:मात्राणि यान्त: महतो महीयान्त, सर्वामसिमप्पवस्तुपारिकतात् । स च आत्मा अस्तस जनोः प्रेमानिसश्चावत्तत्त्वाय प्राणिज्ञातस्य गुहायां हृदयं नित्येण आत्ममूलं स्थित इत्यतः । तम् आत्मान्यें दशनन्दनवणमविज्ञानलिङ्गम् अक्षुः अकाम्य, तुष्टत्वबाद्धविवेकम् उपर्ततृद्विष्ट: इत्यतः । यदा चैवं तदा मन आदृश्यन्ति करणात् धातव: शरीरस्य धारणात् प्रसिद्धिविनितात् एवं धातुः प्रसादात् आत्मनो महिमानं कर्म निमित्तवृद्धिक्षयिः प्रयति “अत्मनमस्व” हि साक्षात्ज्ञानाति ततो (बीतनीकरः) विनिमयोऽत्तिः हि नानां च आत्मनां महिमानां कर्म निमित्तवृद्धिक्षयिः प्रयति “अत्मनमस्व” हि साक्षात्ज्ञानाति ततो (बीतनीकरः) विनिमयोऽत्तिः हि नानां च आत्मनां महिमानां कर्म निमित्तवृद्धिक्षयिः प्रयति “अत्मनमस्व” हि साक्षात्ज्ञानाति ततो (बीतनीकरः) विनिमयाः..."

Translation

(The self is) _aniyah_, subtler; _anoh_, than the subtle - such as a (tiny) _syāmāka_ grain; _mahiyān_, greater: _mahatah_, than the great - things that have a great dimension such as the earth. Whatever great or atomic thing there be in the world, can possibly be so by being possessed of its
reality through that eternal self. When deprived of that self, it is reduced to unreality. Therefore that very self is subtler than the subtle and greater than the great, for It is conditioned by all names, forms, and activities which are Its limiting adjuncts. And that ātmā, self; nihitah, is lodged - exists as the self; guhāyām, in the heart; asya jantoḥ, of this creature - (in the heart) of all beings beginning from Brahma and ending with a clump of grass Tam, that self - the means for whose realisation are hearing, thinking, and meditation (he sees, who is) akratuḥ, a desireless man, i.e. one who has desisted from all outer objects, seen or unseen; and when this (detachment) takes place, dhātavaḥ, the organs, such as mind etc. become composed, the dhātus being so called because of their holding (dhāraṇa) the body (so) dhāturapādāt, through the serenity of these organs; (he) paśyati, sees; tam mahimānam, that glory; ātmanah of the self that is not subject to growth and decay in accordance with the results of work he sees, i.e. he directly realises the self as “I am the self”, and thereby he becomes vītasokah, free from sorrow.

Otherwise, the self is difficult to be known by ordinary people who are possessed of desire, because;

_Bhāṣya - (1.2.21)_

आसीनः अवस्थितः अचल एव सन्तृप्तं दूरं अवर्जनिः। श्यानं यति सर्वाति। एवमसी आत्मा देवो मदयदं समयज्ञवत् सत्त्रपोषणिः विस्मिद्धमयान। अतोःआवक्षतवात् जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः। अस्मादिरवें सूचयतुं जानुं कः तं मदयदं देवं मदयदं जानुं अवर्जनिः।

Translation -

(The self) while āsīnah, sitting - remaining stationary, motionless, dūram vrajati, goes far; śayānah, while sleeping; yāti, goes; sarvalokaḥ, everywhere. Similarly, that Deity, the self, is madāmada, possessed of
mada, and devoid of mada-joyful and joyless - possessed of contradictory qualities. Hence it being difficult to know it. Kaḥ, who; madanyah, apart from me; jñātum arhati, can know, tam madāmādam devam, that joyful and joyless Deity? Since the self, as conditioned by various limiting adjuncts, is possessed of opposite qualities and appears variously like a prism (viśvarūpa) or a philosopher's stone (cintāmani) therefore it is only by a wise man of fine intellect, like us, that this self can be known. Hence the difficulty of Its realisation is being pointed out in the sentence: kah tam madanyah jñātum arhati, who apart from me can know It? Sleep is the cessation of the activities of the senses. The delimitation of consciousness, caused by the senses, ceases for a sleeping man. When the self is in such a state (of sleep), Its consciousness being of a general character, It yāti sarvataḥ, seems to go, to be (present), everywhere. When It is in a state of particularised consciousness, It though really stationary by Its own nature, dūram vrajati, seems to travel far, in accordance with the movement of mind etc., because It is conditioned by those mind etc. In reality, It continues here (in this body) only.

The text further shows how from the knowledge of the self comes the elimination of grief as well:

_Bhāṣya - (1.2.22)_

अशरीरः स्थन रूपेण आकाशक्त्यं आत्मा। तम् अशरीरम्। शरीरं देवपितमुन्यादिशरीरं अनवस्थैर्यु अवस्थितिरहितेऽयु, अनिवेयु। अवस्थिते नित्ये अविकृते इवेतन्। महानतः। महत्चैव, अपेक्षिकवल्लभाया आः। विंचि व्यापिनम्। आत्मानम्। आत्मप्रगाहणं स्वतोज्ञज्ञत्वप्रदर्शनार्थम्। आत्मशब्दं प्रथमगात्मसिवं एव मुखः। तं इत्येकं आत्मानम् मल्ल “अयमहम्” इति। धीरेऽधीमान्याश्रयाः। त न धीरेऽधीविद्ध स्वात्मविधं शोकापपलितः॥

_Translation -_

The self in Its own nature, is like space; (having meditated on) that self (as) aśarīram, unembodied - as that bodiless self; sāriṇeṣu, in the
midst of bodies - of gods, Manes, human beings, etc.; (as) avasthitam, permanent, i.e., unchanging; anavasthēsu, in those that have no fixity - amidst the impermanent; and (having meditated) on the mahāntam, great (self) - (and), lest the greatness be taken relatively, the text says vibhum, the pervasive; ātmanam, self. The word self (ātman) primarily means the indwelling self. Matvā, having meditated - as “I am this” - on this self that is of this kind; đhiraḥ, the wise man; na śocati, does not grieve. For, grief cannot reasonably belong to a man of this kind who has known the self.

The text says that though this self is difficult to know, It can be known well through proper means:

*Bhāṣya* - (1.2.23)

Nāyamatā pravacanam anekabhedvīkarāṇam labhyāḥ | naïpi medhayā pravāpaśārāṇaśākṣya | na bahunā śrutena kevalena | kēn taurī labhayā | pravacanena through the acquisition of many Vedas; and na medhayā not through the intellect - through the power of grasping the meaning of texts; na bahunā śrutena - not through much hearing -alone. How is It then to be known ? This is being said; Yam eva that (self) indeed which is his (i.e. aspirant’s) own self which; esāḥ this one - the aspirant; vṛṇute prays to; tena by that - by that very self which is the seeker (himself); the self Itself is labhayā can be known, i.e. It becomes known to be such and such. The meaning is that to be a desireless man who seeks for the self alone, the self becomes known of Its own accord. How is It known ? This is being said: esāḥ, this self, tasya, of that seeker.

Translation -

Ayam ātmā this self; na labhyāḥ is not to be attained, is not to be known; pravacanena through the acquisition of many Vedas; and na medhayā not through the intellect - through the power of grasping the meaning of texts; na bahunā śrutena - not through much hearing -alone. How is It then to be known ? This is being said; Yam eva that (self) indeed which is his (i.e. aspirant’s) own self which; esāḥ this one - the aspirant; vṛṇute prays to; tena by that - by that very self which is the seeker (himself); the self Itself is labhayā can be known, i.e. It becomes known to be such and such. The meaning is that to be a desireless man who seeks for the self alone, the self becomes known of Its own accord. How is It known ? This is being said: esāḥ, this self, tasya, of that seeker.
of the self; *vivrit*atu, reveals; *svān*, Its own - Its real; *tanum*, body, i.e. Its own nature. *Svān*, its own - Its real; *tanum*, body, i.e. Its own nature.

There is this further fact:

**Bhāṣya - (1.2.24)**

किंचायति न दुःखरितत् प्रतियिक्रात् शुद्धिमूल्यविहितात् पापकर्मणः अवर्तः अनुपरतः।

नापि इन्द्रियलोपात् अशानस् अनुपरतः। नापि असमाहितः अनेकार्थनां विख्यातिचतुरः।

समाहितचितोपि सनु समाधानलोपात्नां नापि अशान्त मानसः व्याप्तिचतुरः। ध्रुवानिने

श्रद्धाविज्ञानेन एवं प्रकृते आत्मानु आनुयात्त। यत्र दुःखरितत् विरलः, इन्द्रियलोपा, समाहितचिता, समाधानपादपांपुण्यानां समाधिमात्रां प्राप्तां

इत्यर्थः।

Translation -

Na *avirataḥ*, not one who has not desisted; *duścaritāt*, from bad conduct - from sinful works either prohibited, or not sanctioned by the *Vedas* and the *smṛitis*; *na aśāntaḥ*, nor one whose senses are not controlled - one who has not turned away from the lure of the senses; *na asamāhitaḥ*, nor one whose mind is not concentrated - one whose mind is scattered; *na*, nor one whose mind may be concentrated, but still who is *aśāntamānasāḥ*, whose mind is not at rest, because of hankering for the result of concentration; *āpnevāt*, can attain; *enam*, this self, that is being considered; *prajñānena*, through knowledge of Brahman. But the man who has desisted from bad conduct, as also from the lure of the sense, whose mind has become concentrated, and who is also free from anxiety about the results of concentration, and has a teacher, attains the aforesaid - self through knowledge. This is the idea.

**Bhāṣya - (1.2.25)**

सश्वेतमृत्वा, यस्य आत्मनः श्रद्धा च क्षत्रं च ब्रह्मचर्यं सर्वधर्मिविविधांश्च अपि सर्वत्राणामतु उभे

आदनः अशान्त भवतः स्वात्मः। सर्वहरीतापि मृत्वा यस्य उपसेचनाभिः आदनः आशान्त्वेवधपांश्च
Translation -

But how can one, who is not of this kind, know the self - the self (yasya), for which (ubhe), both; brahma ca kṣatram ca, the Brāhmaṇa and the kṣatriya - though they are the upholders of all righteousness and the protectors of all; bhavataḥ, become; adanah, food; yasya, for which self; mṛtyuh, death - though it is the destroyer of all; (becomes) upasecanam, supplement to the food (like curry) - being unfit even to be a food; kah who - being a man with a worldly intellect, and devoid of the disciplines described above; Veda knows; ittha, in this way like the man endowed with the above mentioned disciplines; yatra, as to where; saḥ It - the self (exists)?

The connection that this canto, beginning with rtam pibantau, has (with the earlier ones) is this; knowledge and ignorance have been presented as possessed of diverse, opposite results; but they have not been ascertained properly (as regards their natures and means) together with their results. For the determination of this is called up the analogy of the chariot, in as much as this leads to easy comprehension. Thus also are presented two selves, for distinguishing between the attained and the attainer, and the goal and the goer.

Bhāṣya - (1.3.1)

κथल  सत्वं  अवश्यभावितां  कर्मफलं  पिवनो।  एकस्तत्र  कर्मफलं  पिवनि  भुजर्षमेतर॥ ।  तथापि  पानमयमयात् “पिवनो”  इत्यदृशे  छत्रिन्यायेन।  सुवृत्तत्व  स्ववृत्तत्वम्  कर्मणं  “अर्थम”  इति  पूर्ण  सम्बन्धं।  लोके  अमृते  शरीरे।  गुहा  गुहायः  बुद्धि  प्रविष्टो।  परमम  परार्धं।  बाह्यपुरुषाकाश।
Translation -

Pibantu, two drinkers of; \( r\text{tam} \), truth, i.e. the results of work (which is called truth) because of its inevitability. Of these two, one drinks - enjoys the fruit of work, and not the other. Still both are called enjoyers, because of association with the enjoyer, on the analogy of the expression “the possessors of the umbrella”. Sukṛtasya, of what is done by oneself. This (word) is to be construed with \( r\text{tam} \) mentioned earlier - (meaning thereby the drinker of) the result of the work done by oneself. This (word) is to be constructed with \( r\text{tam} \) mentioned earlier - (meaning thereby the drinker of) the result of the work done by oneself. Praviṣṭau, (these) two have entered; loke, within this body; guhām, (is the same as guhāyām) into the cavity, into the intellect. Parame, (means) in the Supreme; it (i.e. the space within the heart) is supreme in comparison with the outer space circumscribed by the human body; Parārdhe, into that which is the abode (\( a\text{rorha} \)) of Brahman (\( \text{Para} \)) - there, indeed, is the Supreme Brahman perceived. So the meaning is that they two have entered into the Supreme abode of Brahman, which is the space within the heart. Brahmacaridaḥ, the knowers of Brahman, Vadanti, speak of - these two, again, as different like \( \text{chāyātapu} \), shade and light - because of (their) worldliness and freedom from worldliness. Not only those who have given up rites speak (thus), but also Paṅcāgniyaḥ, those who worship the five fires - i.e. the house holders; ca and also; those who are \( \text{triṅāciketāḥ} \), the people by whom has been piled up thrice the fire called Naciketa.

\( \text{Bhāṣya} \) - (1.3.2)

\( \text{वः सेवुरिव सेवुः रीजनानां यज्ञानां कर्मिनां, दुःखसंतरणार्थवतु, नाचिकेतां नाचिकेतोंनिः।} \)
ततुमिच्छ्याम्। श्रद्धाविदं कर्ममार्थयम् अक्षरं आत्मायें श्रद्धा तच्च जातुं शकेमहि। परापरं श्रद्धानि कर्मश्रद्धाविदायेयं वेदितायें इति वाक्यायं। एतत्योरिव हि उपन्यासः कृतं ‘अतं पितंती’ इति \\n
तत्र य उपाधिकृतं संसारी विष्णुविधानोपधिकृतो मोक्षगमनाय संसारगमनाय च तस्य तदुभगमने साधनों रथं कल्यणे।

Translation -

Śakemahi, we were able to know as well as to pile up, Nāciketam, the Naciketa fire (which is virāṭ); yah, who; is like a setuḥ, bridge - since it is calculated to lead beyond sorrow; iñānām, for the sacrificers - the performers of rites. Moreover, that which is abhayam, the fearless; aksaram brahma, the undecaying Brahman - which is the Supreme resort and is called the self; Pāram titīrṣatām, for those who want to go to the shore - to the shore of the (sea of this) world - that also we succeeded to know.

The meaning of the sentence is that both the immanent and transcendental Brahmins, which are the refuge of the knowers of rites and Brahman respectively, are worthy of realisation. For these two, in fact, have been introduced in the verse, “rtam pibantau” etc.

For the sake of that one among these (two selves), which has through limiting adjuncts become the transmigrating soul and is fit for knowledge and ignorance whereby to attain either emancipation or the worldly state, a chariot is being imagined as a means to its reaching either.

Bhāṣya - (1.3.3)

तत्र आत्मानं ऋतं संसारिनं रथिनं रथक्षमिनं विष्णु जानिनं | शरीरं रथमेव तु | रथश्रवयोधृतीर्ज्ञेराकृष्णमाणवत् शरीरस्य | वुद्धि तु अंपवसावलक्षणं सारथिं विष्णु | वुद्धिन्तृप्रकाशक्तिवेदादिलक्षणं प्राप्तं रश्नं एवं च विष्णु | मनसा हि प्रगृहीतानि भोजादीनि करणानि प्रवृत्तिः रश्नया विभवा |
Translation -

Of these, *viddhi*, know; *ātmānam*, the self the enjoyer of these fruits of *karma*, which is the soul in the worldly state; as *rathinam*, the rider, the master of the chariot; *tu*, and; (know) *sāritram*, the body; as the *ratham*, the chariot - Since the body is pulled by the senses which occupy the place of the horses tied to the chariot; *tu*, and; *viddhi*; know; *buddhim*, the intellect - characterised by determination; as *Sārathim*, charioteer - Since the body has the guiding intellect as its chief, just as the chariot has the guiding charioteer as its chief, all physical work being generally directed by the intellect (know) *manaḥ*, the mine - characterised by volition, doubt, etc; as *pragraham*, bridle - for just as the horses act, when held in by one reins, similarly the senses such as ear, etc. act when held in by the mind.

*Bhāṣya* - (1.3.4)

Translation -

*Aḥuh*, they - those versed in calling up the imaginary of the chariot - call; *indriyāni*, the senses - eye etc; *hayān*, horses - because of the similarity of drawing the chariot and the body. *Teṣu*, those very senses, having been imagined as horses; know, *Viṣayān*, the objects - such as colour etc.; as *gocarān*, the roads. *Maniśināh*, the discriminating people;
āhuḥ, call; ātmendriyamanoyuktam, the self as associated with the body, senses, and mind; as bhokta, the enjoyer, the transmigrating soul. For the absolute self can have no enjoyership; Its enjoyership is in fact created by the limiting adjuncts such as the intellect etc. Thus also there is another vedic text which shows the non-enjoyership of the absolute (self); “It thinks, as it were, and shakes, as it were” etc. (Br. iv.iii.7) only if this is so, does it become appropriate to attain the state of Viṣṇu (ka.I.iii.9) as one’s own, through the analogy of the chariot which is going to be elaborated; but not otherwise, because one cannot transcend one’s (true) nature. This being so,

_Bhāṣya - (1.3.5)_

तत्रेव सति यस्मु वृध्यामः सार्थिः अविज्ञावान् अनिपुणः, अविवेकी प्रकृतिः निबुतोऽच भवति, यथा इतरो रथ चर्यायम्, अवुक्तन् अप्रभृतितेन अस्माहितेन मनसा प्रकटस्यानीयेन सदा युक्तो भवति, तथ्य अक्षुण्णस्य बुद्धिसार्येऽः त्रियाणिः अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि अवक्ष्यानि

Translation -

_Yah tu, he however two - the charioteer called the intellect; bhavati, becomes; avijnānavān, unskillful - lacking in discrimination as regards engagement and disengagement just as the other (real charioteer) is in conducting the chariot; being sadā, ever; associated ayuktena manasā, with an uncontrolled mind; tasya, his - of that incompetent intellect; i.e. of the driver; indriyāṇi, the senses which are analogous to the horses; are avasyāni, unruly uncontrollable; duṣṭāsvah īva, like the vicious horses; Sāratheḥ, of the charioteer of the other (real) driver._

_Bhāṣya - (1.3.6)_

यस्मु पुनः पूर्वोक्तविपरीताः सार्थियंभवति विज्ञावान्तु प्रगृहीतवान् समाहितात्तत् सदा तस्य अवक्ष्यानीयानि त्रियाणिः प्रकटविद्यु निवर्तनविदु वा शक्यानि शक्यानि दानाः सद्वा इव इतसार्येः
Translation -

_Yaḥ tu_, but that (intellect), again - which is a charioteer opposed to the previous one; which _bhavati_, becomes; _vijñānavān_, skillful and possessed of discrimination; _Yuktena manasā sadā_, being ever associated with a controlled mind - being endowed with a concentrated mind; _tasya_, of that (intellect); _indriyāṇi_, the senses - that are analogous to the horses; are _vasyāni_, controllable - can be urged on or stopped; _sadaśvāh iva_ like the good horses; _sāratheḥ_, of the charioteer - of the other (real) driver.

This is the result that is being foretold for the rider who has the aforesaid intellect as his charioteer:

_Bhāṣya_ - (1.3.7)

_Bhāṣya_ - (1.3.8)

Translation

_Yaḥ tu_, but he (the soul, the master of the chariot) who _avijñānavān bhavati_, is associated with a non-discrimination intellect; _amanaskaḥ_, whose mind is not under control; who is, because of that very reason, _asucih_, unclean; _sadā_, for ever; _sah_, that rider of the chariot; _na ṣapnoti_, does not achieve; _tat padam_, that goal - the aforesaid undecaying. One which is the supreme goal - with the help of that charioteer (viz. intellect). Not only does he not attain emancipation, but also _adhigacchati_, he reaches; _saṁsāram_, worldly existence - involving birth and death.

_Bhāṣya_ - (1.3.8)
Translation -

The other one, yah tu, who, however; is vijnānāvan, associated with a discriminating charioteer - i.e. the rider of the chariot who has knowledge; samanaskah, who is possessed of a controlled mind; and who is for that very reason, sada suchih, ever pure; sah tu, he however, tat padam āpnoti, attains that state; yasmat, from which - becoming non-alienable from which acquired goal; bhūyāh, again; he na jagate, is not born - in the world.

What is that goal? The text says, It is this:

Bhāṣya - (1.3.9)

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Now this portion begins in order to show how the goal (i.e. Brahman), that is to be reached, is to be realised as the indwelling self through an ascending gradation, from grossness to subtlety, commencing from the gross senses:

*Bhāṣya* - (1. 3. 10)

Now, then the senses are gross. The *arthāḥ*, sense - objects, by which those senses were created for their own revelation, are certainly *parāḥ*, higher - subtler, more pervasive, and are their inner selves; *indriyabhyaḥ*, than those senses - which are their own effects (the sense - organs having been created from sense - objects for perceiving them). *Arthabhyaḥ ca*, as compared with even those sense - objects, *manaḥ*, the mind; is *paramāḥ*, higher - more subtle, pervasive, and is their inner self. By the word *manaḥ*, is indicated the elements in their rudimentary subtle form (*tanmatras*) which are the material cause of the mind, for they are the originators of volition and conjecture. *Manasāḥ api*, as compared with even the mind; *buddhiḥ*, the intellect; is *parāḥ*, higher - subtler, more pervasive, and is their inner self. By the word *buddhiḥ* is denoted the rudimination etc. *Buddheḥ*, as compared with the intellect; *mahān ātmā*, the Great soul (is higher); it is *ātmā*, the soul, because it is the innermost principle of all the intelligence of all beings, and it is *mahān*, great, because it is the most pervasive of all.
The principle called Hiranyagarbha, which was born before all, from the unmanifested (Māyā), and which consists of both intelligence and activity, is called the Great soul that is parāḥ, higher, than the intellect.

*Bhāṣya* - (1.3.11)

Mahatāḥ, as compared (even) with Mahat (the Great Soul); param, higher-subtler, inner self, and the most pervasive; is avyaktam, the unmanifested - that which is the seed of the whole universe, the essence of unmanifested name and form, the state of combination of all powers of causes and effects, called by such names as avyakta (unmanifested), avyākṛta (unevolved), ākāśa (space), etc., resting on the supreme self through and through like the power of a banyan tree in a tiny banyan seed. Avyaktat, as compared with that avyakta (puruṣa is) parāḥ, higher-subtler and greater, being the cause of all the causes and the inmost self of all - and therefore too, He is called puruṣaḥ (lit. person), because (derivatively) He fills up everything. Ruling out the possibility of
anything being higher than Him, the text says, *puruṣāt na param kim cit*, there is nothing higher than Puruṣa. Since there is no other substance beyond *puruṣa* who is a mass of pure consciousness, the *puruṣa* is kāṣṭhā, the acme, the culmination - of subtleness, greatness, & inwardness as self. Here, indeed, end all subtleness etc., commencing from the senses. Hence this is *parā gatiḥ*, the Supreme goal - of all travellers, all individual souls that transmigrate; because the *Smṛti* says, “Going where they do not return” (*Gītā*, VIII.21; XV.6)

Objection: It is not a fact that if there is going, there shall be coming as well? How is it then said, “from which he is not born again” (Ka.I.iii.8)?

Answer: That is no fault. Since He is the indwelling self of all, the fact of realising Him is figuratively spoken of as attaining Him. And that He is the indwelling self is shown through His being higher than the senses, the mind, and the intellect. He who is a traveller goes, indeed, to something that is unattained, non-immanent, and non-self; but not contrariwise. Thus there is the Vedic text: “Those who want to get beyond the ways (of the world) do not walk on roads” etc. (*Itihasa Upaniṣad*, 18). Thus also is being shown that He is the indwelling self of all:

*Bhāṣya* - (1.3.12)

एव पुरुषः सर्वेऽ विवादितस्मयमपविदत् भूतेऽ गृहः संबुताः दलन्तक्षणाविकमां अविद्यामायाच्छन्तः अत एव आत्मा न प्रकाश्ते आत्मत्व कस्यचित्। अहो अतिगम्यवह हान्तविश्या विचित्या चेघः मया यदयं सर्वं जनुः रूपमात्रं रूपमात्रससस्तत्वोपि एवं बोधमानः “अहं परमात्मा” इति न गृहातिः, अनात्मानं देहनिद्रायदिस्तांते आत्मोऽहं दुःखमानत्वापि घटातिविवृत्ति आत्मत्वेन “अहमस्वयं अनुत्रः” इत्यतुच्यामानोपि गृहाति। नूनं परमेव मायोऽहं भूमिस्तमानः सर्वं लोकोऽहं व्रतमातीति। तथा च समरणम् “नाहं प्रकाशः सर्वस्य योगमायासमाहुतः” (गी. 7-25) इत्यादि।

नतु विरहेदिविकुभल्ला “महा धीरोऽक्षिणं शोचरिः” (1-2-22) “न प्रकाश्तें” (1-3-12) इति च।

*Bhāṣya* - (1.3.12)
Eśah, this one - this puruṣa; Sarveṣu bhūteṣu, in all creatures - from Brahma to a clump of grass; gūdhah, is hidden; - though He has such activities as hearing, seeing, etc., yet He is covered by avidyā, i.e. Māyā. Thus, since He is the ātmā, the self (of all); na prakāṣate (He) does not appear as the self of anyone. Alas, how unfathomable, inscrutable, and variegated is this Māyā, that every creature, though in reality identical with the Supreme Entity, and is instructed as such, does not grasp the fact, “I am the Supreme Self”, while even without being told, he accepts as his self the non-selves, viz the aggregate of body and senses, under the idea, “I am the son of such a one”, though these latter) are objects of perception (and are hence not his selves) like pots etc. ! Verily, it is through the Māyā of the Supreme Being, that every man moves, again and again (through birth and death). There is this Smṛti on this point : “I am not revealed to all, being veiled by my Yoga-Māyā”. (i.e. the illusion born of the congress of the gunas) etc. (Gītā, VII.25).

Objection : It is not contradictory to say, “Having realised It, the intelligent man does not grieve” (Ka.II.i.4) and “He does not appear”?

Answer : This is not so. Since He is not known to a man whose intellect has not been purified, it is said, “He does not appear”. Tu (but; dṛśyate, (He) is seen; through the purified (intellect) - agṛyayā, through the pointed (intellect); that (intellect) which is like a point (agra) is agrya; through that, i.e. being associated with concentration; Sūkṣmāyā, through the subtle (intellect) that is engaged in ascertaining subtle things. By whom? Sūkṣmadarśibhiḥ, by the seers of subtle things. These seers are those who have become skilled in penetrating into the subtlest thing through their perception of an ascending order of subtleness by
following the process as indicated in the text, “The sense-objects are higher than the senses”, etc. (Ka.I.iii.10). By them, i.e. by the learned people.

The means for His attainment is being stated:

*Bhāṣya* - (1.3.13)

- Prajñā, the discriminating man; *yaccheta*, should merge. What (should he merge)? *Vāk*, i.e. *Vācam*, the organ of speech, (i.e. all the organs), *vāk* being used suggestively for all organs. Where? *Manasi*, into the mind; the use of the word with a long *I* is a Vedic licence. *Tat*, that mind, again, *Yaccheta*, he should merge; *jñāne ātmani*, into the intellect - bright by nature - which is their self; as the intellect pervades the organs, beginning with the mind, it is their self, their innermost principle. *Jñānam*, the intellect; *niyaccheta*, he should dissolve; *mahati ātmani*, in the Great Soul - the First Born (Hiranyagarbha). The idea is that he should make the intelligence as clear in its nature as is the First Born. And that Great Soul again, *Yaccheta*, he should sink; *sante*, into the peaceful - whose nature does not admit of any distinction, which is
unchangeable; (into that peaceful) ātmani, self-into the real self which is within all and is the witness of all the modifications of the intellect.

Just as the water in a mirage, the snake on a rope, and dirt in the sky are eliminated through the perception of the real nature of the mirage, rope, and the sky, similarly by dissolving in puruṣa - the self-through the knowledge of the true nature of one's own self, all that is projected by unreal ignorance, that is characterised by action, instrument, and result, and that is but constituted by the three- name, form and action - one becomes established in the self and peaceful in mind, and he has his goal achieved. Since this is so, therefore, for the sake of realizing this -

_Bhāṣya_ (1.3.14)

Translation -

You creatures, who are sleeping in ignorance that has no beginning, _uttersthata_, arise, turn towards the knowledge of the self: _jāgrata_, awake -
put an end to the sleep of ignorance which is terrible by nature and is the seed of all evil. How (to put an end to it) ? Prāpya, approaching; varān, the adorable ones, the excellent teachers - who know that (self); nibodhata, learn - understand the all - pervading self, taught by them, as “I am that”. The Upaniṣad says out of compassion, like a mother, that this should not be neglected, for the thing to be known is comprehensible by a very fine intellect with what can that fine intellect be compared ?

This is being said : Dharā, the edge; kṣurasya, of a razor; niṣītā, being sharpened; becomes, duratyayā, such as can be passed over with great difficulty, impassable. As that razor is difficult to walk on with the feet, similarly, kavayah, the intelligent people; vadanti, describe; pathah (should rather be panthānam), the path; (as) durgam, impassable, i.e. hard to attain. The idea is that since the object to be known is very subtle, they speak of the path of knowledge leading to it as impassable.

How very subtle is the thing to be known ? That is being said. Now, then, this earth is gross developed as it is by (the principles of) sound, touch, colour, taste and smell; and it is an object of perception to all the senses. So also is the body. Here a gradation of subtleness, pervasiveness, purity, permanence, etc., is noticed in water etc., through the elimination of the attributes of smell etc., one by one, till one reaches, ākāśa (space). Therefore what need is there to speak of the unsurpassable subtleness etc. of that in which there do not exist those attributes beginning with smell and ending with sound that are the causes of grossness. That is what the upaniṣad shows :

_Bhāṣya_ - (1.3.15)

अशास्त्रस्यस्तहस्तमा तथास्य नित्यममत्रविषय बलू एवाहरात् श्रद्ध । अवथम् । यद्य 
शाबादिमत् तदन्ति । इदं तु अस्तित्वस्य अवथम् न बेयति न श्रीयते । अन एव च नित्यम् ।

यद्य बेयति तदन्ति नित्यम् । इदं तु न बेयति । अतो नित्यं इतरं नित्यम् । अन्तर्द्विव अविद्याविर्यादिः 
कारणं अस्त तदन्तः अनादि । यदृ च आदिमत् तत्त्वार्यात्मा अनन्तं कारणं प्रतीयते यथा
Translation -

Yat, that which - is described as; āsabdam, soundless, asparśam, touchless; arūpam, colourless; avyayam, undiminishing; tathā and also; arasam, tasteless; nityam, eternal - that is the undecaying Brahman. That which is possessed of sound etc. diminishes. But this one, being soundless etc., is avyayam - It does not diminish, does not decay; and because of this, It is eternal. Whatever decays is non-eternal; but this one does not decay, therefore it is permanent. For this further reason, too, It is eternal: That which has no ādi (beginning), cause, is anādi, beginningless. That which has a cause is impermanent, because it is an effect and it merges into its cause, as for instance earth etc. But this one being the cause of all, is not the effect, and hence It is eternal; It has no cause into which It can merge. Similarly, anantam, infinite that which has no end. As the plantain etc. are seen to be impermanent after yielding their products in the form of fruits etc., not even that way has Brahman any finitude; hence too, It is eternal. Mahataḥ, from the principle Mahat, called buddhi, intelligence; It is param, distinct, by nature - for It is the witness of all, being eternal consciousness; and It is the witness of all, being eternal consciousness, and It is Brahman, being the self of all beings. For it has been already said, “He is hidden in all beings” (Ka.1.iii-12). And dhruvam, is that which is changelessly constant, whose eternality is not relative unlike that of the earth etc. Nicāyya, realising; tat that self; the self that is the Brahman of this kind;
pramucyate; one gets freed from - detached from; mṛtyumukhāt, from the jaws, grasp of death - which consists of ignorance, desire, and action.

For the sake of eulogizing the knowledge under discussion the upaniṣad says:

*Bhāṣya* - (1.3.16)

प्रस्तुतविख्यातन्यं तद श्रुतिः। नाचिकेतिन्द्रिकेत्सां प्रासम नाचिकेतिन्द्रमूर्तिवा प्राक्रं इदं आचर्यां उपाख्यातं वत्सःवृत्तक्षणं सनातनं चिर्लिङ्गसंविधिक्षत्वा उक्तं यथास्मातेश्च: श्रुतचः च आचार्यमेऽविशेषितं (प्रहःलोकः) प्रहःलाव नानोक प्रहःलोकः तस्मिन् महायते आत्माधुनिः उपाख्यायो भवति इत्यहः॥

*Translation* -

Uktvā relating to brahmins; Ca and; śrutvā hearing from teachers; this sanātam upākhyānam eternal anecdote - eternal because it is Vedic; (that was) nāciketam received by Naciketa; (and) mṛtyuproktam, told by Yama; medhāvi, the intelligent man mahiṣye, becomes glorified; i.e. he becomes adorable by becoming identified with Brahman; brahma-loke, in the region of Brahman that is identical with Brahman Itself:

*Bhāṣya* - (1.3.17)

यः कविचिदिम ग्रन्थं परमं प्रकटं गुह्यं गोप्यं भावयेत् ग्रन्थस्य अचवयतां विक्षपणात् ग्रन्थां नकियति महामन्दिर स्थापत्यं शुचिमूलवा शाङ्कारः ब्राह्मणां तद्भवस्य शुचिपुव्य भ्राह्मणां तद्भवस्य अस्य आन्तव्यायः अनन्तकल्यां कर्प्ते सम्प्रधाते। द्वितीयामु अद्यावप्रियस्मायथं॥

*Translation* -

Should yahi, anyone; prayataḥ, after becoming purified; idam śrāvayet, cause this text to be recited - verbatim, as also with explanation; (that is) paramam guhyam, the greatest secret; brahm samsadī, in an assemblage of brahmins; śrāddhakāle va, or at the time
of the ceremonies for the dead, to the Brahmans seated for the feast; (then) tat, that - funeral ceremony, of that man; kalpate, becomes conducive; ānantyāya, to eternal result. The repetition is concluding the part.

**Dvitiya Ādiyāṃ - Prāthama Vālī**

"एव सर्वेण भूतेन गृहात्मा न प्रकाशते । दृष्टयते त्यात्माया हुःक्षुदः" (1-3-12) इत्युक्तम्। कष पुनः प्रति बन्धोप्रायाया कुद्धेः, येन तदन्विभावद्व आत्मा न दृष्टयत इति । तत्तदर्शनकारणप्रच्छेदवार्ता वल्लि आर्यवर्ते । विज्ञाप्त हि थेषु प्रतिव्यक्तारणे तदपनवाय यन्त आर्यसः प्रवक्ते नान्यथा इति॥

It has been stated, "He is hidden in all beings, and hence He does not appear as the self (of all). But He is seen through a pointed and fine intellect." (Ka.1.iii.12). What again is the obstacle to this pointed intellect because of which there is an absence of that intellect and the self is not seen? This canto is begun to show the cause of that non-perception. For only when the cause that bars the good is known, can effort be made to remove it and not otherwise:

*Bhāṣya* - (2.1.1)

पराजी पराक्क अवच्छितानि गच्छनितानि । बानि ततुपलिकातानि श्रोतारतीनिन्दियाणि बानि इत्यथानि । नानि पराजी शयनार्थिवकाशानात् प्रकरणते । यमात्तु एवंभावकाणि नानि अतृत्तुष्ट हिमितवानु हननू कृतवानू इत्यथः। कोजसि ? स्वयम्भु परमेश्वरः । स्वयमेव स्वतन्त्रो भविः स्वतदा न परतन्त इति । तमात्तु पराक्क यथा अध्यात्मार्थानू एवंभाविकाणिनां अतृप्तानू नानामात्मानू नानामात्मानू इत्यथः। एवं स्वमहते प्राणिनां लोकस्य कःच्छित्व नद्यः प्रतिकृततः प्रकर्षकमिव धीरः धीमात्र विवेकी प्रत्यक्षानां प्रतिक्ष च अत्म आत्मा चेति प्रत्यक्षमात्र। प्रतीचेच्च आत्मशाश्वो सङ्कोचो लोको नान्यथितानि। उत्पतिपन्तहि तश्चे आत्मशाश्वो वल्लिनि । "यथा अतृत्तु प्रकर्षानि यथाय च विस्मयातिनि। यथाय सल्लिनाह स्वभाववादाद्वितिति कववति॥" (2) इत्यादिएणामकतीमरणान् छल्लसि कालानियमात्र। कन्य पञ्चायति ? उच्चते। आत्मचुंबन्त: आत्मानू आत्मानू च्छुः च्छूः च्छूः च्छूः इत्यादिजानां अन्यभाविकानाम्, यथस्मात्मचुंबत् स एवं संक्रियान्त: प्रत्यक्षानां पञ्चायति। न हि बाय्याविकस्याच्चनपरं प्रत्यक्षापेश्यानं एकवस्य सम्बन्धिति। किमेऽ दुनिर्मशया महत्ता प्रवाणेन स्वभावपञ्चायतिनिर्देश कृता धीरः प्रत्यक्षानां पञ्चायति ? उच्चते। अमृततान्त्यमाध्यमतं नित्यमहामात्रां इत्यथः।
Translation -

Parāṇci, outgoing; by the word khāni (kha meaning an orifice, cavity) are referred to the senses such as ear etc., which are suggestively indicated by it. They surely proceed outward for revealing their objects, sound etc. He vyatṛnat, afflicted, i.e. killed these; since they are of such a nature. Who is He (that did so)? Svayambhūḥ, the Great Lord - who (bhū) exists ever, and (svayam, by Himself) on His own right, and not subject to anything else; (since HE injured them), tasmāt, therefore; the perceiver (individual) paśyati, sees, perceives; parāk, the outer - sounds etc., which are the non-self and exist are external things; na antaratman, i.e. na antarātmānam, but (sees) not the inner self. Though such is the nature of man, yet like reversing the current of a river kaḥ cit dhiraḥ, some (rare) discriminating man (sees); pratyagātmānam, the indwelling self. That which is pratyak in the interior, and at the same time ātmā, the self is the pratyagātmā. In common usage the word ātmā conventionally means only the individual soul, and not anything else.

From the point of etymology, too, the word ātmā has that very sense. For in the smṛti the derivation of the word is given thus: “Since It pervades, absorbs, and enjoys (all) objects in the world, and since from It the world derives its continuous existence, therefore, is It called the ātmā” (Linga Purāṇa, I.xx.96). That indwelling self - one's own reality - one aikṣat, saw, i.e. sees, for in the Vedas there is no regularity about the tenses. How one sees is being stated: (Becoming) āvṛttacaksuḥ, having one's eyes, i.e. the group of organs beginning with the ear, turned away from all sense-objects. Such a one, who is purified thus, sees the indwelling self. For it is not possible for the same person to be engaged in the thought of sense-objects and to have the vision of the self as well.
Why, again, should the discriminating man check his natural propensity thus through, great effort and then realise the self? This is the answer: Icchan, desiring - for oneself, amrtatvam, immortality - one's own unchanging nature.

_Bhāṣya - (2.1.2)_

Now then, the natural tendency to perceive outwardly the things that are not the self is the cause of the obstruction of the vision of the self; and it is ignorance, since it is opposed to that (vision). And there is that thirst for the enjoyment of those very outer things, whether seen or unseen, which are presented by ignorance. Those whose vision of the self is obstructed by those who - ignorance and thirst - those bāḷāh, men of little intelligence; anuyanti, follow; only Parācāh Kāmān, the external desirable things, Te, they; because of that reason; yanti, get entangled in; pāśam, the snares - those by which one is bound, consisting in the associating with or dissociation from the body senses, etc.; Vitattasya, of that which is vast, spread everywhere; mṛtyoh, of death - of the group of ignorance, desire, and action. The meaning is that they are constantly subject to birth, death, old age, disease, and other multifarious evils. Since this is so, atha, hence; dhīraḥ, the discriminating people; viditvā, having known; amrtatvam, immortality - which consists in continuing in
the true state of the indwelling self; as the dhruvam, sure thing; for the immortality of the gods and others is unstable, whereas this immortality consists in continuing in the true state of the indwelling self is stable, as is supported by the text, “It neither increases nor decreases through work” (Br.IV.iv.23). Having known the constant and unshakable immortality which is of this kind, having ascertained it from adhruvesu, amidst all impermanent things; the knowers of Brahman na prārthayante, do not pray for anything; iha, in this world, that is full of evil; because all this is opposed to the vision of the innermost self. The idea is that they inevitably rise above the desire for progeny, wealth and worlds (of enjoyment).

How is that known by realising which the men of enlightenment do not pray for anything else? This is being said:

_Bhāṣya - (2.1.3)_

_Yena, that by which - by the self which is consciousness by nature; all people vijñānati, know clearly; rūpam, colour; rasam, taste; gandham;_
Objection: May it not be argued that the idea, “I know through the self which is distinct from the body etc.,” is not familiar to anyone? Rather all people experience thus: “I as the combination of the body etc. know.”

Answer: But this is not so. Since the aggregate of body etc., is substantially indistinguishable from (knowable objects like) sound, etc., and hence it, too, is equally a knowable, it cannot reasonably be the knower. If the aggregate of body etc., though constituted by colour etc., can perceive colour etc., then the external colour etc., may as well know each other as also their own individual feature. But this does not tally with facts. Therefore, just as that through which iron burns (anything) is (inferred to be) fire, similarly people perceive colour and other attributes, in the form of the body etc., etena eva, through this only - through the self which is consciousness by nature and which is distinct from the body etc., kim, what, atra, in this world; pariśyate, remains; which is unknowable to the self? Nothing remains; but everything can certainly be known through the self. The self to which nothing can remain unknown is omniscient. Etat vai tat, this (self) indeed is that. What is that? That which was asked for by Naciketa, about which the gods had also doubts, which is different from virtue etc., which is the highest state of Viṣṇu and beyond which there is nothing. That very thing, which is described thus, is comprehended here. This is the idea.

Thinking that the self, being subtle, is difficult to know, the text states the same idea over and over again.

_Bhāṣya - (2.1.4)_

स्वप्रामाण्यम् | स्वप्रविज्ञिष्यम् इत्येवत् | तथा जागरितालं जागरितमाध्यं जागरितविज्ञि
च | उभो स्वप्रजागरितानी | येन आत्मना अनुपूव्यति लोकं इति सर्व पूर्ववत् | तं महानं विभूमः
आत्मानं मत्वा अवगम्य आत्माभवेन साधृतु “अहंसस्मि परमात्मा” इति धीरः न शोचति |
Translation -

_Yena, that - the self - through which; a man, anupasyati, perceives; svapnāntam, the content of sleep, the sleep objects; similarly jāgaritāntam, the content of the waking state, the waking objects; ubhau, both - the sleep and waking objects. All this is to be explained as before. Matvā, realising; that Mahāntam vibhum ātmānam great and all pervading self; having directly known It as identified with oneself thus, “I am the Supreme self”; dhiraḥ, the wise man; na socati does not grieve._

_Bhāṣya - (2.1.5)_

_किं च यह कष्टिर्त हम मधवं कर्मफलभुजं जीवं प्राणादिकलापम्य धारविनायम् आत्मानं वेद विज्ञाति अतिकान्त अति के समयं ईश्वरं ईश्वरं भूतविनायम् कालविनायम्। ततः तद्भवात्माभ्यां आत्मानं न विज्ञापयते न गोपायिनित्वमिच्छति॥ अभयविश्वात्। यद्वाद्वः हि मधवम्\-स्थेनैंस्रविन्त्वमात्मानं मर्यदे नावद् गोपायिनित्वमेक्ष्यात्मानम्। वदा तु नित्यमेक्षेत्रमात्मानं विज्ञाति तदां किं कुं त्वा गोपायिनित्वमेक्षेत् ? एतदेऽतितिपर्यवेत्॥_

Translation -

_Moreover, yah, anyone who; veda, knows; antikāt, proximately, imam, this; ātmānam, self; - jivam, the sustainer of the whole lot of vital force etc., madhuvadam, the enjoyer of the fruits of works - as isānam, the ruler; bhūtabhayasya, of past and future - of all the three times; tataḥ after that - after that knowledge; na vijugupsate, does not want to save (himself) - because he has attained fearlessness. One wants to save the self so long as one is in the midst of fear and considers the self to be impermanent. But when one knows the eternal, non-dual self, then who would wish to save what or from whom? Etat vai tat, is to be explained as before._

_Now it is being shown that the indwelling self, that has been identified with God, is the self of all:_
Bhāṣya - (2.1.6)

Yah any - who being desirous of freedom (vyapaśyata, sees) the pūrvam jātam, the First Born - Hiranyagarbha; yah, who; ajāyata, was born; pūrvam, earlier. Earlier than what? That is being said: Adhyāyah, than water; the idea is that He was earlier than the five elements inclusive of water, and not merely earlier than water. Tapasah, (born) from Brahman, characterised by consciousness etc. Anyone who (sees) that First Born, who after having created the bodies of gods etc., (and) praviśya guhām having entered into the cavity of the heart, of everybody; tiṣṭhantam, remains in existence; bhūtebhīḥ, in association with the elements - in the midst of body and senses, perceiving sounds etc.; yah, vyapaśyata, i.e. paśyati, anyone who sees thus, he sees; etat vai tat, this very thing that is under discussion.

Bhāṣya - (2.1.7)

Fki ch ya (sava) devatamīyī sarvadvālaṃkāra prājan hiranyagarbhāṇeṇa pāraśād vṛddhī samvattitam jādīeṣu adhitatam. Tāṃ pūrabād guribe pravishya nishṭhitam adhitīḥ. Tāmēva viśeṣitaṃ - yā bhūtebhīḥ bhūtebhīḥ samvattitam avajānta ucyate ity etat tu prakṛteḥ.

Translation -

Furthermore, yā aditiḥ, that Aditi - so called because of enjoying (adana) all such things as sound; who is devatāmayī, comprises all the deities; (and) who Sambhavati, takes birth; prāṇena as Hiranyagarbha -
from the Supreme Brahman. The portion "He who sees that Aditi as existing in the cavity of the heart after having entered there" - is to be explained as before. That very Aditi is being distinguished - yā which; bhūtebhīḥ as associated with the elements; vyajāyata took birth i.e. was created.

*Bhāṣya* - (2.1.8)

Besides, that *jātavedāḥ*, Fire; which is *nihitāḥ*, lodged; as the deity of the sacrifice, *arānyāḥ*, in the upper and lower pieces of wood (by rubbing which fire is produced); which, as the eater of all oblations, is (lodged) in the individual person (as *virāṭ*, in the heart); and which is *subhṛtaḥ*, well protected - by the men of contemplation; *garbhāḥ iva*, just as the foetus - is well protected - *garbhiniḥbhīḥ*, by pregnant women - through food, drink etc., that are not condemned. The meaning is that, just as in the world, the foetus is well protected, similarly it (i.e. the Fire) is protected by the priests and the meditators. Moreover, that *agniḥ*, Fire; which is *idyāḥ*, laudable and adorable - by sacrificers and meditators in the sacrifices and the hearts; *dive dive*, every day; *jāgrvadbhiḥ*, by men; *haviṣmadbhiiḥ*, who are possessed of oblations; e.g. ghee, as also possessed of meditation and contemplation; *tat*, that Fire; *etat vai*, is this only - the Brahman that is being discussed.
Moreover, yataḥ ca, that from which - from which prāṇa (i.e. Hiranya-garbhā); udeṭi, rises; sūryaḥ, the sun; yatra, where, in which prāṇa itself; astam gacchati, sets - day after day; tam, on that - on the prāṇa which is the self; sarve devah, all the gods - fire etc, in the divine context, and speech etc, in the personal context; arpitāḥ, are fixed - like spokes on the nave of a chariot wheel - during the period of existence (of the universe). He (that prāṇa), too, is Brahman. This is that all-pervading Brahman. Tat u, that indeed; na kāḥ cana, nobody - whosoever; atyeti, transcends - ceasing to be identified with It becomes something other than that. This is that.

The following verse is there to counteract the doubt that may arise in anybody’s mind that the entity which exists in all beings from Brahma down to the immovable and appears as non-Brahman, owing to those particular limiting adjuncts, is an individual soul different from the supreme Brahman, and is subject to birth and death:

**Bhāṣya - (2.1.10)**

यदेवेह कार्यकरणोपाधिसम्बन्धिनं संसारयथवदवभासमाताम् अविवेकिनाम्, तदेव श्वासस्यम् अवृत निर्यविज्ञानयनस्यभावं सवंसंसारयथवर्जितं ब्रह्म। यद अवृत अमृतमानानांसि स्थितम् तदनु इह तदेव इह कार्यकरणायमपपाधिकाक्षम् अनु विभाजितानि नायत। तत्रेव सति उपाधि स्वभावाभेदतृप्तिक्षणया विशिष्ट्यासिं सम्बन्धिते सति इह ब्रह्माणि अनानामिते ‘परम्प्राक्षेडम्, मस्तोत्स्नातुपरं ब्रह्म’ इति नानेव भिन्नमित्वं पश्यति उपलब्धते सं मृत्योऽवं मरणात् मुनि मरणं पुनः पुनः
Translation -

_Yat eva iha_, What indeed, is here that entity which, being associated with limiting adjuncts, viz. the body and senses - (i.e. as existing here in the individual), appears to the ignorant to be possessed of worldly attributes; _tat_, that - that very entity, established in Its own reality, is; _anumatra_, there - (existing in Its causal condition as) Brahman which is by nature a mass of consciousness and is devoid of all worldly attributes. And _yat anumatra_, that which is there (in the causal condition), established in Itself; _tat_, that very thing; _ina anu_, (is) here likewise - appearing diversely in conformity with the limiting adjuncts such as name and form, body and senses; It is nothing else. This being so, _yaha_, anyone who - being deluded by ignorance, consisting in seeing differences that are natural to limiting adjuncts; _pasyati_, sees, perceives; _ina_, here - in this Brahman, which is not a plurality; _nana iva_, as though there is difference, feels such differences as, “I am different from the supreme self, and the Supreme Brahman is different from me;” _sah_, he; _apnoti_, gets; _mrtvyo mrtvum_, death after death. Therefore one should not perceive like that; one should perceive thus; “I am, indeed, Brahman which is homogeneous consciousness and which pervades everything through and through like space.” This is the meaning of the sentence.

_Bhasya - (2.1.11)_

_प्रायोक्तविज्ञानातृ आचार्यांगसंस्कृतेन मनसेति इदं ब्रह्म एकरमं आकाशम् आत्मेव नान्दलिनः_ इति। आसे च नानात्मनृच्छयिनिका या अविद्या निश्चितवात् इह ब्रह्माणि नाना नास्थि किंजन अणुमात्रमिः। यस्य _पुनःविदः_ सत्त्वस्थितिः न मुक्त्वद् इह ब्रह्माणि नाना इत्य पवित्रति सः मृत्युः मृत्युः गच्छत्वेव सत्त्वमिः भेदमाध्यांरणम् इत्यत्थः।
Before attaining the knowledge of unity, *idam* this - Brahman which is homogeneous; *āptavyam*, is to be attained, as identical with the self, there being nothing else existing; *manasā*; through the mind - which is purified by the teacher and the scriptures. And since ignorance, that presents diversity, ceases on this attainment; *iha*, here - in the Brahman; *nānā*; diversity; *kiñcana*, even so little; *na asti*, does not exist. On the other hand, *yah*, he who - does not give up his vision of ignorance that is comparable to darkness; (and) *nānā iva paśyati*, sees as though there is diversity; *sah*, he; *mrtyoh mrtyum gacchati*, does (indeed) go from death, even by superimposing the slightest difference. This is the idea.

The *upanishad* again speaks of that Brahman which is being discussed:

*Bhāṣya* (2.1.12)

*Anguṣṭhamātraḥ*, of the size of a thumb, the lotus of the heart is of the size of a thumb; (and) as conditioned by the internal organ existing in the space within the lotus of the heart, (the self) has the size of a thumb, just like space existing in a section of a *bamboo* that is of the size of a thumb. *Puruṣah*, means He by whom everything is filled. Knowing Him, who *tiṣṭhati*, stays; *modhye ātmani* in the body; as the *Īśānam bhūtabhayasya*, the ruler of the past and the present. (The portion) *na tataḥ* etc., is to be explained as before. (*Ka.II.1.5*)

*Bhāṣya* (2.1.13)

*Kintu ch ānguṣṭamātraḥ puruṣāḥ jñātīrīrin ādhyātmakāḥ ādhyātmakam idāni yuktāṁ jñātāṁ parthevaḥ. Yastvēcaṃ
dhāritām dīghaśūnyāmāṁ īśānāṁ bhūtabhayasyāṁ s eva nityāṁ kūṭaśī ṣaḥ. Iddhāṁāṁ prāṇīṇāṁ varṇāmaṁ s u*
Moreover, the ānguṣṭhamātrāḥ puruṣāḥ, the puruṣa (the all-pervasive entity) of the size of a thumb, is jyotiḥ iva adhūmakāḥ, like a smokeless light. Adhūmakāḥ should rather be adhūmakam, since it qualifies jyotiḥ (which is neuter). He, who is perceived as such by the yogis in their hearts, is the īśānaḥ bhūtabhayasya, lord of the past and the future. Saḥ, He, eternal and unchanging exists adya, now in all beings; u and; saḥ, He will exists; Śvaḥ even tomorrow. The idea is that none equals Him now, not will any be born in future (to do so). Though one of the alternatives, viz. “Some say that He does not exist (after death)” (Ka.I.i.20), cannot logically arise, yet hereby it is refuted by the Upaniṣad itself in its own words, and so also is dismissed the theory of momentary existence.

The upaniṣad again presents a refutation of the perception of difference with regard to Brahman:

_Bhāṣya_ - (2.1.14)

 пунаर्थो भेददर्शनान्वाद ब्रह्माण आह - यथा उदकम दुर्गमे देशे उचिते दुर्गमे सिक्तं पर्वतेपु पर्वतस्य प्रविष्टेपु विधाति विकीर्ण सद्र विनयति एवं धर्मान्त्र आत्मन्त्र भिन्नान्त्र पृथक्क पप्पन्त्र पृथक्क प्रविष्टेपु पर्वतस्य निर्मखुखु निर्मखु विद्विशिष्टेपु देशे प्रविष्टेपु यथार्थालया अनुविधायति | शरीरभेदमेव पृथक्क पुनस्य पुनस्य प्रविष्टेपु यथार्थालया अनुविधायति।

अत्र पुनर्विधाणां विधानोपाधिकृत्वेददर्शनान्त्य विशुद्धविज्ञानचन्द्रसम्रूपान्त्र परवत्ती विज्ञानो नुमेन्मनशीलस्य आत्मस्वरूपं कव संभवतीति | उच्चे -

_Translation -_

_Yathā, as; udakam, water; vṛṣṭam, poured; durge, on an inaccessible place, on a height; vidhāvati, flows - being dispersed becomes dissipated;_
parvateṣu, over hills, over hilly lower regions; evam, similarly; paśyan, seeing; dharman, the selves; prthak, differently - in everybody anuvidhāvati, one runs after; tān eva, them only those souls that conform to the different bodies. The meaning is that he assumes different bodies again and again.

Now is being stated as to how the nature of the self is attained by one who is a man of realisation, for whom has been destroyed the perception of difference that is created by limiting adjuncts, who sees the non-dual self which is a homogeneous mass of pure consciousness, and who is possessed of knowledge and is engaged in meditation.

Bhāṣya - (2.1.15)

Yathā, as; śuddham udakam, pure water; āsiktam, being poured; śuddhe, on pure (water); bhavati, becomes; tādṛk eva, of that kind only, of the same quality and not anything else; ātmā, the self, too; bhavati, becomes; evam, so; vijñānataḥ, of one who knows - realises unity; munēḥ of one who deliberates; O Gautama. Therefore, giving up the perception of duality that bad logicians have and the erroneous notions that the non-believers entertain, the people whose pride has been quelled should eagerly seek after the realisation of the unity of the self, that is inculcated by the Vedas that are more beneficent than thousands of fathers and mothers. This is the idea.

As Brahman is difficult to know, this is a fresh commencement for ascertaining in another way the reality that It is:
Bhāṣya - (2.2.1)

Puram, a city, i.e. comparable to a city; the body is the city, since in it we find an assemblage of such appendages of a city as gatekeepers, their commanders, etc.; and a city, together with its paraphernalia, is seen to be meant for an independent owner (viz. king) who is not a constituent part of it; Similarly, since this body, consisting of an assemblage of various paraphernalia, has resemblance with a city, it must exist for an owner who takes the position of a king, but does not form a part of it. This city then, that is called a body, ekādaśadvāram, is possessed of eleven doors seven in the head, three, inclusive of the navel, in the lower parts, and one on the (top of the) head; because of these, it is a city possessed of eleven doors. Of whom? Ajasya, of the birthless one - of the self which is free from all modifications, such as birth etc., which occupies the place of the king, and which is dissimilar to the properties of the city; avakracetasah, of the one whose knowledge is not crooked - whose cetah, consciousness is avakra, straight, constant and unchanging like the light of the Sun - i.e. of Brahman which is comparable to the
king. Anuṣṭhāyā, meditating, on Him to whom this city belongs, on the Supreme Lord who is the owner of the city; for His anuṣṭhāna (lit. performance) consists in contemplation with a view to complete knowledge. One who, after becoming entirely free from all desires, contemplates on Him as residing equally in all beings, na socati, does not grieve. How can there be any vision of fear, since there is no occasion for sorrow after the attainment of fearlessness resulting from His realisation? Even here, (while still living), he becomes vimuktaḥ, free - free from the bondage of desire and duty, created by ignorance; vimuktaḥ ca, and having become free (while still living); vimucyate, he becomes emancipated, i.e. he does not take up a body again.

But He (the self) does not reside in the city of one body only. What then? He exists in all the cities? How?

BHĀṢYA - (2.2.2)


Translation -

(As) haṁsañ, a mover - derived from the root han, meaning to go; He is śuciṣaṁ - derived from Śuci, pure, and sad, to live - a dweller, as the sun, in heaven which is pure. As vasuḥ-derived from the causative form
of the root *vas*, meaning to provide dwelling for - as all-pervasive air; He is *antarikṣasad*, a dweller in the intermediate space. As *hotā* (meaning) fire - because of the Vedic text, “Fire, indeed, is *hotā*” (*Caitanyopaniṣad*, III.1.VII.1); (He is) *vedīsat* - derived from the root *sad* - a resider on the *vedī*, i.e. earth - because of the mantra which begins with, “This *vedī* (sacrificial altar) is the highest state of the earth” (R.II.iii.20). *Atithīḥ* (san), as the *soma* juice, (He is) *dūroṇasat*, a dweller in a jar (*dūroṇa*); or as a brahmin *guest*, He dwells in houses (*dūroṇa*). (He is) *nṛsat*, a dweller among men; *varasat*, a dweller among the adorable ones - the gods; *ṛtasat*, a dweller in *ṛta*, i.e. truth or sacrifice; *vyomasat*, a dweller in *ākāśa* (space); *abjaḥ* - derived from *ap* water *jā* (to be born) - born in water, as *conch*, mother of pearl, *makara* (a sea animal), etc.; *gojāh*, born on earth (*go*), as paddy, barely, etc.; *ṛtajaḥ*, born in the sacrifice, (*ṛta*), as its appendages; *adrijaḥ*, born from mountains (*adri*), as rivers etc.; although He is the self of all, He is verily *ṛtam*, unchanging in nature; (and) *brhat*, great - being the cause of all. Even if it be a fact that the sun is spoken of in this verse (and not the self), still, as the sun is regarded in reality as the self, there is no contradiction with the *brāhmaṇa* which explains that way. The meaning of this verse is that the world has but one self which is all-pervasive, and that there is no plurality of selves.

A (logical) basis is being provided for comprehending the nature of the self:

*Bhāṣya* - (2.2.3)

उद्भवं हृदयान् प्राणं प्राणवृत्तिः वायुं उत्ततिः उद्भवं गमयति । तथा अपानं प्रवृक्कं अधिं अस्थिति

यः इति वाक्यश्च इति वाक्यश्च इति वाक्यश्च इति वाक्यश्च इति वाक्यश्च इति वाक्यश्च ॥
Translation -

The word *yah*, he who, is to be supplied. He who * unnayati*, leads higher up; *urdhvam*, upward - from the heart; * prāṇam*, The air functioning as exhalation; similarly, *pratyak asyati*, thrusts inwards - downward; *apāṇam*, the air functioning as inhalation; that *vāmanam*, the adorable one; *madhye āsinam*, sitting in the middle - sitting in the space inside the lotus of the heart. shining in the intellect as revealed knowledge; *visve*, all; *devaḥ*, deities - the organs such as the eye etc.; *upāsate*, worship - by carrying to Him presents in the form of perception of colour etc. just as the subjects do to a king. The idea is that they never cease from activity meant for Him. The purport of the sentence is that He for whom, and under whose direction, exist all the activities of the organs and the vital force, is proved to be different from them.

*Bhāṣya - (2.2.4)*

Moreover, *asya dehinah sarstrasthasya*, of this embodied one (the self) that is in the body; *visrāṁsamānasya*, as It gets loosened, detached. The meaning of the word *visrāṁsana* (loosening) is being given; *dehād vimucyamānasya*, as It gets freed from the body; *kim atra Parisīṣyate*, what else remains here - in this group of vital force etc.? Nothing remains here in this body. That self is proved to be different (from the
body etc.), On whose departure all this aggregate of body and senses becomes instantaneously powerless, defunct, and destroyed, just as it happens in the case of the citizens when the lord of the city retreats.

The opinion may be held that this body gets destroyed on the departure of the *prāṇa*, *apāṇa*, etc., but not owing to the exit of the self that is distinct from them; for a man lives only by *prāṇa* and the rest. But this is not so:

*Bhāṣya* - (2. 2. 5)

Na *prāṇena na apāṇena*, neither through the function of exhaling nor through that of inhaling - nor by the eye and the rest; *kah cana martyah*, any human being; *jivati*, lives - nobody lives. Inasmuch as these are meant for somebody else and act jointly, they cannot be the source of life. Composite things like houses etc., are not seen to exist in this world, unless this existence brought about by someone for his own benefit, who is not part of the assemblage. This should be so in the case of *prāṇa* etc. too, since they also form a combination. Therefore all these *jivanti*, live, maintain life, having been combined by someone else who is dissimilar to the *prāṇa* etc., that constitute the group. *yasmin*, that on which - that self, true and supreme, and distinct from the combination, on which; *etau* these two - *prāṇa* and *apāṇa*, in combination with eye etc.; *upāsritau*, are dependent; and for the benefit of which uncombined
self; prāṇa, etc. exist as a combination, performing their own functions; that self is established to be distinct from them. This is the purport.

Bhāṣya - (2. 2. 6)

हन्ता, अत्यधिक सार्वसंशयानां च, सत्मादेहनां च, सत्याणं प्रविष्टं यथा भूतानं मरणं भवति तथा प्रदातानं यथा भवति, तथा संसारं तथा अत्यन्तं हेतु गौतम॥

Translation -

"Hanta, well, now again; te, to you; pravakṣyāmi, I shall tell; idam, this; guhyam, secret; sanātanam brahma, everlasting Brahman; through knowledge of which comes about a cessation of all worldly existence, and through ignorance of which, maraṇam prāpya, attaining death; yathā, how; ātmā, the soul; bhavati, becomes - how It transmigrates; that you hear, O Gautama.

Bhāṣya - (2. 2. 7)

योनिन्योनिहारं शुद्ध्रजसममिनति सत्मादेहनां च, सत्याणं प्रविष्टं यथा भूतानं मरणं भवति तथा प्रदातानं यथा भवति, तथा संसारं तथा अत्यन्तं हेतु गौतम॥

Translation -

"Anye dehināḥ, some souls - some ignorant fools; saritratvāyā, for assuming bodies; yonim prapadyante, enter into the womb. Anye, others - the extremely inferior ones; after death, anusāmyanti, follow; sthānum, the state of motionless things like trees etc.; yathākarma, in - accordance
as each one’s work is - i.e. under the impulsion of the (fruits of) works they have accomplished in this life; similarly, too, yathāśrutam, in conformity with the nature of knowledge acquired. The idea is that they take bodies accordingly; for another Vedic text says; “creatures are born in accordance with their knowledge.”

The Upanishad speaks of the secret Brahman about which it was promised “I shall tell”:

_Bhāṣya_ (2. 2. 8)

Y eṣaṃ sūmēṇu pārāśartvā jāgartya n swāpitita. Kāmam? Kāmam tāṃ tāṃ nāmābhīṣṭaṃ svābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyābhāvyाय भाष्य - (2. 2. 8)

Translation -

_Yah, eṣaḥ, He who; jāgārti, keeps awake and deos not sleep; supteṣu, when prāṇa etc., are asleep. How ? Nirmimāṇaḥ, creating - through ignorance; kāmam kāmam, each of those desirable things - such desirable things as woman etc. puruṣaḥ, the puruṣaḥ, the puruṣa (all - pervading Brahman) - who keeps awake, by accomplishing these; tat eva, that (puruṣa) indeed; is ūkram, white, pure; tat brahma, that is Brahman - there is no other secret Brahman; tat eva, that indeed: amṛtam ucyate, is called the indestructible - in all scriptures. Moreover, sarve lokāḥ, all the worlds - such as the earth etc., tasmin, on It on Brahman; śrītāḥ, are supported - for It is the source of all the worlds. The text beginning with tat u nātyeti kaścana is to be explained as before. (Ka. II. I. 9)._
Since the knowledge of the unity of the self, though validated by proof reiterated more than once does not find a lodging in the hearts of those brahmins of insincere intellect whose minds are swayed by the intellect of numerous logicians, therefore the upanisad, being eager to inculcate it, says again and again:

*Bhāṣya - (2. 2. 9)*

अनि कथा एक एव प्राकाशात्मा सन् भूवनम्, भवन्ति आस्मिन् भूतानि इति भूवनं अर्थ लोकः तत्मिन्म प्रविष्टं अनुप्रविष्टं। रूपं रूपं प्रति दार्विदादापिन्दं प्रति इत्यथा। प्रतिरूपं तत्र तत्र प्रतिरूपवान् दार्विदादापिन्दं बढौविदा बमूव। एक एव तथा सर्वभूतात्मा सवं भूतानामभ्यतं आत्मा अनियुभवतः दार्विदादापिन्दं रूपं सवं प्रति प्रतिरूपवान् प्रतिरूपं बमूव। वहिष्ठ नवेन नाविकुलकन रूपं आकाशवात्॥

**Translation** -

_Yathā, as; agniḥ, fire; though bright by nature and only ekaḥ, one; praviṣṭaḥ, having entered; bhuvanam - derived from the root bhū (to be), in the sense of a place where creatures come into being, the word means - this world; rūpaṁ rūpaṁ prati, in conformity with each form, i.e. in respect of the difference of combustible substances, such as wood etc.; babhuva, became; pratirūpaḥ, multi-formed, assuming the respective shapes of those different fuels; tathā, similarly; sarvabhūtāntarātmā, the self that is inside all beings - by virtue of Its subtleness, like fire in fuels etc.; though only ekaḥ, one; has become pratirūpaḥ, formed in accordance with the individual shapes - in respect of all bodies, owing to Its entry there; baiḥ ca, and (yet) It is outside - in Its own unmodified form, just like space._

*Bhāṣya - (2. 2. 10)*

तथायं दृष्टान्तः। “वायुपरिकषः” इत्यादि। प्राणात्मा देहेष्यतुप्रविष्टं।। “रूपं रूपं प्रतिरूपं बमूव” इत्यादि समानम्॥

एकसं सर्वान्न्ते संसारदुर्बिल्यं परस्पर स्थानां इति प्रासम्। अत इदानुचलते -
Translation -

Yathā, as; vāyuḥ, air - in the form of vital force; having entered into the bodies; rūpam rūpam pratirūpah bahūva, etc., is to be explained as before.

Since the contingency arises that if the one entity is the self of all, then the sorrowfulness of the world will belong to the Supreme Brahman Itself, (therefore) this is being said:

Bhāṣya - (2. 2. 11)

Mūrtāḥ yathaḥ abhesāyaṁ avatārāyaṁ abhijñātāyaṁ āvatārāyaṁ bhavaḥ sarvaṃ yadacchedīḥ āçārasaṁ yā,bhavyatāḥ. Bhāṣyaḥ sadā yadacchedīḥ āçārasaṁ yā,bhavyatāḥ. 

Translation -

Yathā, as; sūryaḥ, the sun; even though by virtue of helping the eyes through its light, and illuminating such impure things as urine, ordue, etc., becomes sarvalokasya caksuḥ, the eye the people - who see those things; still na lipyate, it is not tainted; cākṣuśaṁ bāhyadośaṁ, by the ocular and external blemishes - by ocular faults, physical lapses amounting to sin, which are caused by the sight of impurity etc., and by external faults consisting in the contact with impurity etc.; tathā similarly; (He who) though ekāḥ, one; is sarvabhūtantratmā, the self inside all; na lipyate lokadukhakaṇa, is not tainted by the sorrows of the
world; (since He is) *bāhyah*, transcendental. It is through ignorance does not really inhere in one's self just as the snake, the silver, the water, and the dirt, superimposed on a rope, a mother of pearl, a desert, and the sky (respectively), do not in reality exist as the distortions of the rope etc. But they appear as the defects of those things (rope etc.) because of the superimposition of false notions on the substances (rope etc.) that provide the bases for them. They (the substances) are not tainted by those faults, for they are outside - the notions thus falsely superimposed. Similarly people, after having superimposed on the self the false notions of action, agent, and fruit, like the snake (on a rope), experience the misery of birth, death, etc., consequent on that superimposition; but the self, though It is the self of all, is not tainted by the sorrows of the world arising from false superimposition. Why? (Because It is) outside. For just like the rope etc., It is extraneous to the superimposition of false notion.

_Bhāṣya - (2. 2. 12)_

Moreover, He indeed is the Supreme Lord, all pervasive, independent, and _ekah_, one; there is none equal to or greater than Him. (He is) _vasī_, controller - for the whole universe is under His control. Why? Because
(He is) sarvabhūtāntaratmā, the self in all beings. Since He, yah, who because of His inscrutable power; karoti, makes - by His mere existence; (His) ekam rūpam, one form - His own self that is homogeneous and consists of unalloyed consciousness; bahudhā, diverse - through the differences in the impure conditions of name and form; tam ātmaśtham, Him as residing in the space of the heart within the body, i.e. as manifested as knowledge in the intellect, like a face appearing to exist in a mirror, it being impossible for the body to be the receptacle of the self that is formless like space; ye dhīrāḥ, those discriminating people who - those who have ceased from external activities; anupaśyanti, realise directly ceased from external activities; anupaśyanti, realise directly - as a result of the pursuance of the instruction of the teacher - realise that God who is the self; teṣām, for them, who have became identified with the Supreme Lord; is sāsvatam sukhām, eternal happiness - consisting in the blissfulness of the self; na itareṣām, not for others for those non-discriminating people whose intellects are attached to external things, for though the happiness is their very self, (they do not get it), because of the obstruction of ignorance.

Bhāṣya - (2. 2. 13)

Furthermore, nityāḥ, indestructible, anityānām, among the destructible; cetanāḥ, consciousness; cetanānām, among the conscious - among the manifestors of consciousness such as the living creatures beginning with
Brahma. As it is owing to fire that water etc., that are not fire, come to be possessed of the power to burn, similarly, the power to manifest consciousness that is seen in others is owing to the consciousness of the self. Besides, He (is) the omniscient Lord of all - yah, who; ekah, alone; vidadhāti, arranges diversely, i.e. dispenses without effort; kāmān, desirable things, the fruits of work according to merit, as also out of His own grace; bahūnām, of many, of the desirous, worldly people. Those discriminating people who realise Him in their hearts - for them sāntih, cessation; is sāsvatī, eternal - for them accrues peace that is their very self; and naitaresām, not for others who are of a different sort.

Bhāṣya - (2. 2. 14)

Translation -

(Yat) tat, that - that knowledge of the self, that is sukhām, bliss; anirdeśyam indescribable; and paramam, super-excellent; (yat tat), that which, though beyond the range of speech and mind of ordinary people, still, the brahmins, who are free from desires, manyante, consider; etat iti, as “this”, as something directly known; katham nu, how indeed; vijāniyam, I shall know; tat, that - happiness; how can I make It an object of my consciousness as “This”, as do the sannyāsins who are free from desires? kim u tat bhāti, does It shine? That which is self-effulgent, does It vibhāti, appear, is It seen, distinctly as an object of our intellect? va, or, is It not? (or - since It is effulgent, is It perceived clearly as an object of our intellect, or is It not?)

The answer to this (aforesaid question) is that It is both self-effulgent and shines distinctly (or multifariously). How?
Translation

Tatra, there - in Brahman which is one's self, sūryaḥ, the sun; na bhāti, does not shine, i.e. it does not illuminate that Brahman, though it illumines all. Similarly, na candratāpakaṁ, na imaḥ vidyutaya bhānti, neither the moon and stars nor these flashes of lightning shine; kutāḥ ayam āgniḥ, how can this fire - that is seen by us - (shine)? To cut short, all inclusive of these, that shines, anuḥbhāti, shine according as, tam eva bhāntam, He, the Supreme Lord, shines. Just as (hot) water, fire - brand, etc., owing to their contact with fire, burn according as the fire does, but not independently, similarly, it is verily tasya bhāsā, by His effulgence, that sarvam idam, all this - the sun etc.; vibhāti, shines variously. This being so it is that Brahman Itself that is effulgence in the effects, it is known that the characteristic of luminosity is intrinsic to that Brahman. For, that luminosity which does not exist naturally cannot impart it to others; for a pot etc. are not seen to illuminate others, whereas luminous things like the sun etc., are seen to do so.

Bhāṣya - (2. 3. 1)

अब्ध्यूळः अर्घ्यूळः बहुध्यूळः परम् पदं अय्य इति सोऽय्य अवक्तादिव्यावरणाः संसारवृक्षः उर्भ्यूळः। वृक्षशः प्रक्षेन निनिश्चालितः। अविच्छिन्नजनम जरामरणशोकं कादनीकान्ययोतिमेदः। प्रतिश्चमन्यवायवभावो मायामिरंजुवकनायवंगादिवत्त्व । उद्देश्यमन्यवृक्षाद्वात्। अवसानः च
Translation -

_Urdhvaṁuḷaḥ_, that which has its roots above - the root that is the state of _Supreme Viṣṇu_. This tree of the world comprising everything from the unmanifested to the immovable, has its root above. It is called _vrkṣa_ (tree) because (of the root meaning) of being felled. It consists of many evils, such as birth, old age, death, sorrow, etc.; It changes itself every moment, in as much as no sooner is it seen than its nature is destroyed like magic, water in mirage, a city in the sky, etc., and it ceases to exist ultimately like a tree; it is without any heart - wood like the stem of a plaintain tree, it is subject to hundreds of doubts in the minds of sceptics; its reality is determined in its tree colour by the seekers of truth; its essence lies in its root, the Supreme Brahman, ascertained in Vedānta; it grows from out of the seed of ignorance, desire, action, and the unmanifested; it has for its sprout Hiranyagarbha, the inferior Brahman, comprising the two powers of knowledge and action; it has for its trunk the diverse subtle bodies of all creatures; its vigour of
growth results from the sprinkling of the water of desire; it has for its tender sprouts the objects of the senses of knowledge; its leaves are the Vedas, the smrtis, logic, learning and instruction; its lovely flowers are the many deeds such as sacrifice, charity, austerity, etc.; its various tastes are the experience of happiness and sorrow; its infinite fruits are the means of subsistence of beings; it has its secondary roots well developed, entwined, and firmly fixed through the sprinkling of the water of desire (for those fruits) it has for its nests the seven worlds beginning from the one called satya, built by the birds which are the living beings from the one called satya, built by the birds which are the living beings from Brahma downwards it has its uproar, rendered tumultuous through the various sounds arising from dancing, singing, instrumental music, disport (play, jest, etc.), clapping on the arms, laughing, pulling, crying, exclaiming “Alas, alas!” “Leave me, leave me!” induced by mirth and grief arising from the enjoyment and pain of living beings; and it is felled by the weapons of detachment consisting of the identity of Brahman and the self as inculcated by Vedanta. This tree of the world is on asvattah - its nature is ever unsteady, like the peepul tree, shaken as it is by the wind of desire and deeds, it is avāksākhah - downwards are its branches, consisting of heaven, hell, and states of beasts and ghosts; (it is) sanātanaḥ, existing from time immemorial, having no beginning. Tat eva, that very thing - which is the root of the tree of the world - is, śukram, white, pure, resplendent - being in reality the light of the self which is consciousness; tat brahma, that is Brahman, being the greatest of all; tat eva, that indeed; ucyate, is called; amṛtam, indestructible by nature, being true. All else is false, being “mutable, existing as mere name dependent on speech” (Ch. vi. i. 4), and hence it is mortal. Tasmin, on Him, on Brahman that is absolutely true; sarve; all; lokah, the worlds - which are comparable to a city in the sky, or water in a mirage, and which vanish on the realisation of the Supreme Truth; śrītah, are fixed during creation, existence, and dissolution, kāh cana na, nothing whatsoever - no modification; atyeti, transcends; tat u, that -
that Brahman; just as the products like pot etc., do not transcend (their material) earth etc. This verily is that.

It may be said that the the very root of the world, Brahman, by realising which it is stated that people become immortal, does not exist, and that this (universe) has emerged out of nothing. But this is wrong.

_Bhāṣya_ - (2. 3. 2)

_वहिदं किं च वलिकऽदं जगत् सर्वं प्राणे परमिन् ब्रह्मणि सति एण्ति कमने तत् एव निश्चुतं निर्गंतं सत् प्रचलित नियमनं बेल्व। यदेवं जगङ्गुण्यात्याविदकारणं ब्रह्म तत् महाद्वयम्। महाबं तद् भयं च विभूति अस्मि दृढः इति महाद्वयम्। वज्रभुतं उद्वरित वज्रम्। यथा वज्रोधकरं स्वामिनं अभिवृद्धि भूतं जगङ्गुण्यात्याविदकारणं नियमनं तत्तत्र। तत्तदं ब्रह्मावलगिनः सत्ततः सतेऽविद्यते सतेऽद्याविद्यते सतेऽद्याविद्यते। वेदं एतत् जिह्वेन्ने स्वतःप्रभृतिमाधिकृतेंमकं ब्रह्म अमृतां अस्मि दृढः अमरणायमां ते भवति।_

_कथे तद्व्यावाणिन्ते इर्त्? आहं।_

_Translation -_

_Prāṇe (sati) the Supreme Brahman (being there), yat idam kim ca jagat sarvam, all this universe that there is niḥśṛtam (sat) having emerged - acts regularly. That Brahman which is thus the cause of the origination etc., of the world is mahat bhayam, greatly terrifying - bhayam being derived in the sense of that from which one gets fear; vajram udyatam, like on upraised thunderbolt. The idea imparted is that just as servants, finding their master in front with an uplifted thunderbolt, methodically follow his command, similarly this universe - consisting of the sun, the moon, the planets, the constellations, and the stars, continues methodically without a moment’s respite because it has a God. ye, those who; viduḥ etat, know this - the Brahman as the witness of all the activities of their minds; te, they; bhavanti, become; amṛtāḥ, possessed of deathlessness.

The text says how out of fear of Him the world behaves:
Asya bhayāt, from fear to Him - of the Supreme Lord; agniḥ tapati, Fire burns; bhayāt, from fear; tapati, shines; sūryah, the sun; bhayāt indraḥ, from fear, Indra; ca, and; vāyuḥ, Air; mṛtyuḥ ca, and Yama; pañcamah, the fifth; bhāvati, runs, for unless there was a ruler, like one with an uplifted thunderbolt in hand, over these protectors of the world who themselves are powerful, there would not have been any regulated activity as that of servants trembling out of fear for their master.

Cet, if; (one) being competent; aśakat, i.e. śaknoti, succeeds; boddham, in knowing - knows that Brahman which is the case of this fear; even iha, here - while still living prāk śarirasya visrasaḥ, before the disintegration, falling off, of the body; then one becomes free from the bondage of the world. If one does not succeed in knowing, then tataḥ,
because of that non-realisation, *sarga* in the worlds of creatable things - on earth etc., the word *sarga* being derived from the root *srj* in the sense of the places where creatable beings are created; *kalpate*, one become fit; *sariratvāya*, for embodiment; the idea is that one assumes a body (in those worlds).

Hence efforts is to be made for the realisation of the self before the falling off of the body, for here - alone is it possible for the vision of the self to be as clear as that of a face in a mirror, whereas this is not possible in other worlds apart from that of Brahma, which however, is difficult to attain. How ? This is being answered:

*Bhāṣya* - (2. 3. 5)

Translation -

*Yathā*, as - as one sees oneself very distinctly reflected; *ādarśe*, in a mirror; *tathā*, similarly; here, *ātmā*, in one's own intellect - the idea is that, when the intellect has become spotless like a mirror, there springs a distinct vision of the self. *Yathā* svapne, as in a dream - the vision arising from the impressions of the waking state is indistinct; *tathā*, similarly; indistinct is the vision of the self *pitrloke*, in the world of the manes - because of being entangled in the enjoyment of the results of
work. *yathā apsu*, as in water; one’s form *pari iva dadṛśe* - is equivalent to *paridṛṣyate iva* - appears to be without clear demarcation of the parts (hazy); *tathā*, similarly; indistinct is the vision of the self *gandharvaloke*, in the world of Gandharvas. It is known from the authority of the scriptures that similar is the case in other world of Brahma, is the vision very distinct; *chāyā - ātapa yo iva*, as (it is) in the case of shade and light. But that world is difficult to attain, being the result of many special kinds of work and knowledge (i.e. of rites and meditation). Therefore effort should be made for the realisation of the self here itself. This is the idea.

How is He to be known and what is the need of His knowledge? This is being answered:

*Bhāṣya* - (2. 3. 6)

> इन्द्रियाणि श्रग्राहितां स्वर्गिण्यव्रतयमन्त्रास्मात् स्वकारणेभ्य आकाशादिविभे पृथक गहनानां अत्यंतरं चिन्मात्राकथापुप्तं पृथविभावं स्वस्थाविलक्षणात्मकता, तथा नयं विद्यान्यता उद्तमस्मयि च उत्तत्स्कृत्य जागृत्तावस्थापेक्षा नात्मन हिती मला बाला धितो धीरं धीरान् न श्रोते। आत्मनो नित्येकाव्याध्विकारात् शोककारणं उपपत्तें। तथा च शुद्धस्तं तरं शोकमात्रविवः ([छ.7.1-3]) हित।

यस्मादायनि इन्द्रियाणि पृथग्भावं उक्तं, नासी वदि दाहिदाहियतभः यस्मात् प्रत्यगत्ता स सर्वथा। तत्कथिति? उच्चने.

*Translation -*

Indriyāṇāṁ, of the senses - such as ear etc.; *prthak utpadyamānānām*, that are separately produced - from their sources, ākāśa etc., for the purpose of perceiving their own respective - objects; *matvā* knowing -through, discrimination; their *prthagbhāvam*, difference - their nature of being essentially dissimilar to the nature of the self that is extremely pure, absolute, and consciousness alone; similarly (knowing their)
udyāstamayau, (rising and setting) creation and dissolution - in relation to the waking and sleeping states - as belonging to them and not to the self; dhīrāḥ, the intelligent man; na socati, does not grieve; for the constantly - uniform nature of the self being unchangeable, the self cannot be the cause of sorrow. Similar is another Vedic text: “The knower of the self crosser over sorrow” (Ch. vii. I. 3).

The self, in relation to which the dissimilarity of the senses has been pointed out, is not to be realised outside, for It is the inmost self of all. How can that be? This is being said:

**Bhāṣya - (2. 3. 7)**

इन्द्रियंभेऽपरं मनः इत्यादि। अर्थानां इह इन्द्रियसमानजातीयतातु इन्द्रियाधिकेनेव प्रग्रहणम्। पूर्ववदयत्। सत्वशब्दात् वुजिरिलोचने॥

**Translation -**

The sense objects, belonging to the same class as they do with the senses, are understood to be enumerated by the mention of the senses. The rest is as before (Ka. I. iii. 10) By the word sattva, the intellect is referred to here.

**Bhāṣya - (2. 3. 8)**

अन्यक्तात् परपुरुषं अवपक्षं आपक्षायाकाशादि सर्वस्य कारणवान्। अविद्या निद्राय गम्यते ये तत्तद्विन्दु बुद्धादि। तदविद्यामानं अस्य सत्त्वम् अविद्या एव च। सर्वसंसारं भवजित्तं इत्येतेन। यें जाता आचार्यात् शास्त्रस्थापनच गुणते जनः अविद्यादिविद्यद्ग्रन्थिनिविष्छिसेव। परिवर्तयिष्णु परिवर्तनात् पुरुषं इति पूर्णवेश समस्याः॥

कथं तर्कं तत्त अविद्या उपपथत इति? उच्चान् -

**Translation -**

Avyaktāt tu paraḥ puruṣaḥ, puruṣa is superior to the unmanifested; and He is vyāpakaḥ, pervasive - for He is the source of all pervasive
things such as space etc.; alingahliṅga derivatively means that sign through which anything is comprehended, i.e. intellect etc. - He who has not that liṅga, intellect etc., is indeed alinga; that is, He who is devoid of all worldly attributes; eva, indeed. Yam jñātva, having known whom - from the teacher and scriptures; jaṅtuḥ, a man; mucyate, becomes freed - even while living - from the bondages of the heart, such as ignorance etc; and when the body falls, he gacchati amṛtatvām ca, attains immortality as well. This part is to be construed with the earlier thus; He, the alingah (incomprehensible) Paraḥ (Supreme) puruṣa by knowing whom a man becomes free and attains immortality, is superior to the unmanifested.

How can there, then, be any possibility of the vision of the incomprehensible? This is being said:

_Bhāṣya - (2. 3. 9)_

Asya rūpam, His form - the form of this inmost self; na tiṣṭhāti, does not exist; samdrśe, as an object of vision. Therefore na kaḥ caṇa, nobody; pasyati, sees, perceives; enam, this self that is being considered; cakṣusā, through the eyes - i.e. through any of the senses, for the word cakṣuḥ (eye) is used here suggestively for all the senses. How, then, He is to be
seen is being said: hrđā, by that which is in the heart; maniśā, by the intellect - manīṭ being that which, as the controller, rules (iste) the mind (manas) characterised by thought. Abhikṛptaḥ, when (It is) confirmed, i.e. revealed; by that (intellect) which is in the heart and is free from occupation with objects; manasā, through the adequate vision consisting in deliberation; then “the self can be realised” - this should be supplied to complete the sentence. ye, those who; viduḥ, know; etat, this, this fact that the self is Brahman; te, they; amrtāḥ bhavanti, becomes immortal.

How can the ruler in the heart be attained? For that purpose yoga is being inculcated:

*Bhāṣya* - (2. 3. 10)

Yadā, at the time when; pañca jñānāṇi, the five senses of knowledge - such as ear etc., which are called jñāna (knowledge) being meant for it; saha manasā, together with the mind, which the senses follow - together with the internal organ (mind) which is (now) weaned away from (its functions of) thinking etc.; avatisthante, are at rest - in the self alone, after desisting from their objects; ca buddhiḥ, and the intellect - characterised by determination; na vicesṭate, does not engage in its own activities; tām, that (state); āhuḥ, they call; paramām gatim, the highest state.

*Translation*

Yadā, at the time when; pañca jñānāṇi, the five senses of knowledge - such as ear etc., which are called jñāna (knowledge) being meant for it; saha manasā, together with the mind, which the senses follow - together with the internal organ (mind) which is (now) weaned away from (its functions of) thinking etc.; avatisthante, are at rest - in the self alone, after desisting from their objects; ca buddhiḥ, and the intellect - characterised by determination; na vicesṭate, does not engage in its own activities; tām, that (state); āhuḥ, they call; paramām gatim, the highest state.

*Bhāṣya* - (2. 3. 11)

Tāṁ ēṭṛṣāṁ abhavaṁ yāṁ ṣaṁśaṁ ivaṁ viyogaviyogasaṁ sūtraṁ | sarvasāmāyogyāyaḥāyataṁ bhavante ivaṁ abhavaṁ yāṁ niścaṁ | etu yo hi abhavaṁ abhidhāyāropaṇaṁ varjitaṁ svāhā | śvīrāṁ
Translation -

*Manyate,* they consider; *tām,* that state - which is such; viz., *sthirām indriyadhāraṇām,* the steady control of the senses, i.e. keeping the inner and outer organs steady; *yogam iti,* as *yoga* (joining) - though in reality it is disjunction, for this state of the yogi consists in the cessation of the contact with all evils, and in this state, indeed, is the self established in Its own nature, free from the superimposition of ignorance. *Bhavati,* one becomes; *apramattah,* unerring - ever careful about the concentration of mind; *tadā,* at that time - at the very time that one commences *yoga,* which meaning follows from the implication of the context; for when the intellect etc., cease to function, there can be no possibility of carelessness; therefore the carefulness is enjoined even before the cessation of the activities of the intellect etc. Or since unimpeded vigilance is possible only when the senses are kept steady, it is stated, “one becomes unerring at that time.” why? *Yogāḥ hi prabhāvāpyayau,* for *yoga* is subject to growth and decay - this is the meaning. Therefore vigilance is needed for avoiding decay. This is the idea.
If Brahman be an object of the activities of the intellect etc., then It should be specifically apprehended as "This is such and such." and since It cannot be perceived on the cessation of the intellect etc., there being then no instrument for cognition, Brahman should surely have no existence (then). It is a well known fact in the world that a thing exists so long as it is within the range of an instrument of cognition, and the contrary one is non-existent. Hence yoga is useless; or Brahman is to be perceived as non-existing in as much as It cannot be cognised. This contingency having arisen this is the reply:

_Bhāṣya_ - (2. 3. 12)

Translation -

It is true that _na eva vācā_, neither through speech; _na manasā_, nor through mind; _na caksuṣā_, nor through eye; nor through the other senses; _prāptum sākyāḥ_, It is to be attained; i.e. It cannot be attained; still though It is devoid of all attributes, It does exist, since It is known as the root of the universe; for the denial of effects presupposes some existence as their ultimate limit. Similarly, this effect (in the form of the universe) when traced back in ascending order of subtility, makes one apprised of the idea of existence as its ultimate resort. Even when the
intellect is being attenuated through the sublation of objects, the intellect dissolves only as pregnant with a concept of existence. And reason, indeed, is the proof for us in ascertaining the real nature of the existent and the non-existent. If the world had no root, this creation would be fined with non-existence and would be perceived as non-existent. But in fact, this is not so; it is perceived as “existing”, just as a pot etc., produced from earth etc., are perceived as permeated with earth. Therefore the self, the root of the universe, is to be realised as existing. Why? Asti iti bruvataḥ, apart from the faithful one who, following the scriptures, speaks of existence; anyatra, anywhere else - in the one who holds the theory of non-existence, in the one who thinks perversely in this way. The root of the world, the self, does not exist; this effect is causeless, and it gets dissolved into non-existence as its end”; katham, how; can tat, that Brahman; upalabhyate, be known? The idea is that It is not perceived in any way.

*Bhāṣya* - (2.3.13)

Therefore, eschewing the devilish company of those who advance the theory of non-existence, asti iti eva upalabdhavyah, the self should be
realised as existing (i.e. immanent in all) - as productive of effects in which existence inheres, and as having the intellect etc., as Its limiting adjuncts. But when the self is devoid of all that and is not subject to changes and effects do not exist apart from their cause, because of the Vedic text, “All modification is mere name, being supported by speech - earth alone is real” (Ch. vi.i.4) - then of that unconditioned, attributeless self that is free from becoming an object of such concept as existence and non-existence; tattvabhāvaḥ, the true (transcendental) nature - (bhavati) is revealed. (Tattvabhaḥ)enā, in that (truly revealed) form, too - “is the self to be realised”, this much is to be supplied. The sixth (genitive) case in ubhayoh is used to imply selection. ubhayoh, of the two (aspects), again - of the conditioned and the unconditioned, of the aspects of immanence and transcendence; the tattvabhāvaḥ, the real (transcendental) aspect; asti iti eva upalabdhasya, of that very self which was earlier realised as existing (as immanent), i.e., which was known through the idea of existence called up by the limiting adjuncts that are themselves the effects of an existing entity; that real aspect of that very self prasidati, becomes favourably disposed for revealing Itself - i.e., to the man who had realised It earlier as existence; the real aspect being that from which all limiting adjuncts have vanished, which is different from the known and the unknown, is non-dual by nature, and is ascertained by such Vedic texts as, “not this, not this” (Br. ii. iii. 6, III. ix. 26), not gross, not subtle, not short “ (Br. III. viii. 8) “in the changeless, bodiless, inexpressible, unsupporting”. (Tait. II. vii. 1)

_Bhāṣya - (2. 3. 14)_

एवं परमार्थात्सद्विविष्णूः यदा यमिन् काले सर्वं कामः कामविद्ययेत अवस्य अभिवल्क प्रमुच्छले विशीर्ष्यन्ते ये अस्म प्राकृत प्रतिशोधतु निदुपो हुदि बुधी श्रितिः आभिवल्क। बुध्विधि कामानां अत्यन्त नात्मा। “कामः सत्यत्त” (३४१३. ३३) इत्यनित्यायमात्र। अह तदां मत्यः प्राकृ प्रवेशादसीतः सः प्रवेशोत्तरकाले अविचारकामकर्मलक्षणस्य मृत्योक्तिगात्राः अमृतो भवति।
Translation -

Of the man who has realised the Supreme Reality, yada, when; sarve kāmaḥ, all desires; Pramucyante, fall off, are broken to pieces; owing to the absence of anything else to be desired; ye, the desire which; hṛdi śritāḥ, clung to the heart; asya, of that man of knowledge, before his enlightenment - the intellect, and not the self, being the seat of the desires, which fact is also supported by another Vedic text - “desire, thought, (doubt, etc., all these are but the mind)’ (Br. I. v.3); atha, then; he who was before enlightenment martyah, mortal, amṛtaḥ bhavati, becomes immortal, after enlightenment - by virtue of the elimination of death constituted by ignorance, desire, and deeds; death, which causes departure, having been destroyed, there remains no possibility of departure, and hence atra, here itself; owing to the cessation of all bondage, like the blowing out of a lamp, samaśnute brahma, (he) attains Brahman, i.e. (he) becomes Brahman Itself.

When again, the desires will be totally uprooted? This is being said;

Bhāṣya - (2. 3. 15)

कदा पुनः कामान् मूलतो विनाश इति ? उच्चते - यदा सर्वं प्रभिद्धाने भेदं उपयालि विनाशितं हृदययो सुङ्ख्यो इह जीवतं एव प्राण्यो ग्रहितवर् दुःखव्याप्नरूपम् अविधिः-प्रत्ययाः इत्यथाः।

“अहमिदं गरीरम्”, “ममेदं धनम्” “सुखी दुःखी चाहम्” इत्येवमादिलशनाः तद्विपरीततः श्रवण-प्रत्ययोपजननात् “श्रवणायमस्मि असंसारी” इति विनेप्यु अविधाप्रवेषेऽय तस्मिन्तताः कामा मूलतो विनाशित। अथ मवयो अन्तित्वो भवति। एतवं हि एतावदेव एतावभर्तामाधिकलस्या श्रवणकर्त्यम्। अनुयासां अनुशिष्ठाः उपदेशाः सर्वविद्यानां इति वाक्यः॥

निरस्तःसुपर्विद्यामप्रब्धामप्रतिपत्ता प्रभिद्धसमस्ताविद्याप्रथं जीवतं एव श्रवणभूतस्य विदुषयो न गतिविद्यते इत्युक्तम् “अत्र श्रवण समस्तुने” (2-3-14) इत्युक्ततात्, न तस्य प्राणः उक्रामलिनि
Translation -

Yadā, when; sarve granthayāḥ, all the knots - i.e. all concepts arising from ignorance, that bind one first like knots; hṛdayasya, of the intellect; prabhidyante, get shattered, are destroyed; iha, here - even while a man is living. The concepts arising from ignorance are, “I am this body”, “This wealth is mine”, “I am happy and unhappy”, etc. When the bondages of ignorance are destroyed by the rise of the opposite knowledge of the identity of the self and Brahman, in the form, “I am Brahman indeed and am not a transmigrating soul”, then the desires originating from the knots become totally eradicated. Atha martyāḥ amṛtaḥ bhavati, then a mortal becomes immortal. Etāvat hi, this much only is - there should not be any anticipation that there is more; anusāsanam, the instruction; the expression, “of all the upanisads”, should be supplied to complete the sentence.

By asserting, “He attains Brahman here” (Ka. II. iii. 14) it has been declared that there is no going for an enlightened man for whom all the knots of ignorance become destroyed on the realisation of the identity of the self with the all-pervading and absolutely attributeless Brahman, and who becomes Brahman even while living, which fact is also supported by another Vedic text : “of him the organs do not depart. Being but Brahman he is merged in Brahman” (Br. iv. iv. 6). But for those who are not much advance in the knowledge of Brahman, who are engaged in other kinds of knowledge (i.e. in worship and meditation), and who are fit for the world of Brahma, as also for those others who are the opposite of these and are fit for worldly existence, this particular kind of path is stated with a view to eulogising the superior result of the knowledge of
Brahman that is being treated here. Moreover, the knowledge of fire had been questioned about and was imparted. The process of the attainment of the fruit of that knowledge has also to be described. Hence this verse is begun. As to that,

Bhāṣya - (2. 3. 16)

The nerves that issue out of the heart of a man are śatam, a hundred, a hundred in numbers; ca eka, and one - called suṣumnā. Tāsām, of these; eka, the one - the suṣumnā, abhinihśrtā, goes out, by piercing through mūrdhānam, the head. At the time of death one should bring one’s mind under control through that (suṣumnā) nerve, and get it concentrated in the heart. Tayā, through that nerve, ūrdhvaṁyan, going up - along the path of sun (uttara-marge); one eti, attains; amṛtātvam, immortality” (Viṣṇu purāṇa, II. viii. 97). Or - after having enjoyed incomparable pleasures, abounding in the world of Brahma, he attains immortality, in the primary sense of the word, along with Hiranyagarbha (Brahma), in due course of time. viṣvak anyah, the other nerves that branches out (otherwise), in different directions, become the cause utkramaṇe, for death, i.e. for the attainment of the worldly state alone.

Now concluding the purport of all the cantos the upaniṣad says:
Bhāṣya - (2. 3. 17)

अंगुष्ठमात्राः पुरुषः अन्तरात्मा सदा जनानां समजथिनि हृदये सन्निविश्वः यथाचाराः।
तं स्वातः आत्मीयातः शरीरातः प्रत्येकैः उत्यक्तसन्निविश्वः पृथकः प्रक्षायतः इत्यतः।
किमीति ? उच्चाति।
मुन्न्दिदिव इसीकां अन्तरात्मा ध्येरं अप्रमादेन ।
तं शरीराःप्रक्षां चिन्मात्रां विद्यातः विज्ञानीयातः शुक्लं शुद्धं अमृतं विद्यातं ब्रह्म इति।
हिंदूचनं उपनिषदपरिमाययं इति शब्दशः॥

विधायानुयोगमाण्ड्रायाधिकायोपसाहसः अधुना उच्चाते -

Translation

Aṅguṣṭhamātṛaḥ puruṣaḥ antarātmā sadā janānām hṛdaye, in the heart as related to men; sannvistāḥ - all this is as has been already explained (Ka. II. 1. 12 - 13). Tam, Him; pravrhet, one should raise, should pull out, should separate; svāt śarirāt, from one's own body. Like what ? That is being said : Dhairyena, unerringly; iṣṭikām iva muñjāt, like a stalk from the Maiṇja grass, that is inside it, Vidyāt, one should know; tam, that thing - the absolute consciousness as drawn out from the body - to be sukram amṛtam as pure and immortal - to be the Brahman previously described. The repetition (of “Him one”, etc.), as also the word iti, is to show that the upaniṣad is concluded.

Now this conclusion of the purport of the story is being stated with a view to eulogising the knowledge.

Bhāṣya - (2. 3. 18)

मृत्युप्रकारं यथोद्यान्तरात्मा एवं ब्रह्मविधाया योगविधिं च कृतं समस्तं सोपकर्षं सपदं इत्येतात्।
नतिकेतनं अथ वर्णप्रदानात्म मृयोऽश्च त्रिण्यं प्राणय इत्यतः।
किमसं ? ब्रह्म प्राप्तोऽभूत मुक्तसभवतुः
इत्यतः।
कथम् ? विधायाप्रायाविरजं विगततरजं विगताध्यमाध्यमं।
विमुखम् विगतकामविनियं सन्त
पूर्व इत्यतः॥

न केवलं नतिकेतनं एवं।
अयोध्यं एवं नतिकेतनं आत्मविदुः अिधायमेव
निरूपणं प्रत्यक्षस्यधिप्रायं तत्त्वं इत्यभिमाय॥

नान्याप्रप्रत्यथवृपम्।
तदं वर्णम् एवं उक्तं प्रकारणं वै विज्ञानाति इति एवंवित्।
sāṁyam विनिष्ठानं सन्त ब्रह्म प्राणय विमृत्युष्वविति इति
वाच्यायेः॥

अथ शिष्याधर्षयोऽप्रभद्युमान्तवायेन विधायाप्रहणप्रतिपादनानिमित्तदोषप्रश्नमन्ताः
इयं शास्त्रस्य वेदम् -
Translation -

Naciketa, labdhaḥ, having attained - from Yama, through the 
granting of boons; mṛtyuproktām etām vidyām, this knowledge of 
Brahman imparted by Yama - as stated above; Yogavidhiṃ ca kṛtstnam, 
and the process of yoga in its entirety, i.e. together with all its 
accessories and results what happened to him after that? 
Brahmapraṇaptah abhūt, (he) attained Brahman, i.e. became free, How? 
By having already become virajaḥ, free from virtue and vice (and) 
vimṛtyuḥ, free from desire and ignorance, through the acquisition 
of knowledge. Not only Naciketa, but anyah api, anyone else, too - becomes 
like Naciketa a knower of Brahman by attaining the self, existing in the 
context of the body, as the innermost reality in Its absoluteness, and not 
in any other form - other than the indwelling self. He who knows 
adhyātmaṃ eva, the self, that exist in the context of the body - in the 
manner as described; who is an evam - vit, a knower of this kind, “he, 
too, having become virajaḥ (free from virtue and vice), becomes vimṛtyuḥ 
(free from desire and ignorance) - by knowing Brahman” - this 
(sentence). is to be added to complete the idea.

This valedictory prayer is uttered with a view to removing all faults 
incurred by the disciple and the teacher through lapses resulting from 
ineadverture during the course of acquiring or imparting the knowledge:

*Bhāṣya* - (2. 3. 19)

सह नी आवं अवतु पालयु विद्यास्वरूप प्रक्षणेन || कः ? सः एव परमेक्षरः 
उपनिषत्काशि || किं च सह नी धुनकंतु तत्तिलप्रकाशनेन नौ पालयु || सहेव आवं विद्याकंतु 
वीर्य सामस्य करवःह निष्पाद्यावः || किं च तेजस्विनी तेजस्विनोः आयोः बध्यातं ततु 
स्वधीतमस्तु || अथवा तेजस्विनी आवाययः यतु अधीतं ततु अतीतव तेजस्विकीयप्तु अस्तु इत्यः || 
मा 
विद्वानवीति शिष्याचारां अथोद्व प्रमाद्यरता-न्यायोद्यवनाध्यायपद्योपनिषित्तेव यो 
मा करवावः 
इत्यः || शालिहं शालिहं शालिहं इति निर्बिंचन सर्वदोपेश्चामनार्थम् ||
Translation -

Avatu, may He protect; saha nau, both of us together - by revealing the real nature of knowledge. Who? That supreme God Himself who is revealed in the Upaniṣads. Besides bhunaktu, may He protect, saha nau, both of us together - by revealing the result of that knowledge. karavāvahai, may we both accomplish, saha, together - jointly indeed; viryam, the power - originating from knowledge. Moreover, let adhitam, the lesson; tejasvinau (is to be construed as tejasvināḥ), of us two who are of sharp intellect (be befitting for us) - let what has been studied by us be well studied. Or the meaning is; Let nau adhitam, what has been studied by us two - be, very tejasvi, potent, invigorating. Mā vidviṣāvahai, may we not entertain that antagonism subsisting between a disciple and his teacher owing to defects in study and teaching that originate from unwitting lapses. sāntih, sāntih, sāntih, peace, peace, peace - this repetition three times is to avert all evils. Om.
3. Mādhva-bhāṣya and Translation

_Bhāṣya -_

|| 35 || नमो भगवते तम्मे सर्वेऽपि परमाये ते | सर्वप्राणिहन्दिमाय वामनाय नमो नमः। अमो विष्णु सदा ध्यायस्विष्णुमतिः नाचिकिनक्तम्। यश्च वीत स तु प्राये स्वर्गः तत्र भवानिगः। उत्थ मनवनारं कालमूल्यं भनेत्तरादिति ब्रह्मसारे।

_Translation¹ –_

_Salutation:_ The Bhagavān, the Supreme Lord, Whom I bow to, is above all things. Thou who dwelled in the hearts of all living creatures - salutations to the, O Vāmana! salutation.

In the _Brahma-Sāra_ we read: “He who meditates on Viṣṇu in Agni constantly, and performs three times the Nāchiketa fire sacrifice reaches Heaven; and there, free from all fears, resides for a manvanteric period and after that attains immortality in due time.”

_Bhāṣya -_

इच्छमानाजायं नासं दरी सर्वबद्धिर्माणं। उदालकस्वर्गांलं दरी गाढ्य निरिंद्रियाः। मां दश्वाधिपं न ते गाहं दश्वायं ईश्टं इति। उवाच पुजस्तं बालस्तं शाश्वां वीता स्वर्गं। स जगान यमं वाले ब्रह्मचारीयमस्य तु।

_Translation –_

Thus we record in the _Gati-Sāra_: 

Uddālaka, the grandson of Vājaśravas, desiring to attain heavenly regions, gave away all his possessions, as fee to the officiating priests.

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¹. For translation of the commentary the book referred is Rai Bahadur Sria Chandra Basu, _Katha Upaniṣad_ with the commentary of Madhvācārya, Bharatiya Publishing house, 42-43 U.B. Jawahar Nagar Delhi - 1979
He gave also cows who were decrepit. The young son of Uddalaka seeing this, said to his father “Such cows should never be given in gift, better give me away to some priest, and thus fulfil thy pledge of giving cows.” On hearing this, the father cursed the boy.

The youthful Brahmachārin went to Yama’s abode.

_Bhāṣya -_

虽为泽中之主，应礼敬他\n
Translation -

Though the wife of Yama offered him food and _aghrya_ with all due honors, he did not accept them. When Yama returned she said to him fetch water. On being so addressed, Yama brought water, and doing honour to the young guest, gave him three boons. These were (I) reconciliation of his father towards Nāciketas and the forgiveness for of Nāciketas’ sins, (II) The knowledge appertaining to Hari dwelling in the Nāciketa Fire Sacrifice, (III) Knowledge that Viṣṇu dwells in the muktas and control them too. These were the three boons. This we find in the _Gati-sāra_.

_Bhāṣya -_

Agrya-svarūpasastrāṃ nāvenditaṁ padaḥ; loka bhājanaśrīvī nāvenditaṁ padaḥ |

Translation -

The word ‘Agni’ is the name of Hari, because He is the foremost (agrya) of all’ He abides in the Nāciketa Agni. The phrase _Anantaloka-āptih_
means the instrument by which one reaches (āptih) the region (loka) of the Infinite (ananta) : or the means by which one reaches the eternal (ananta) region (loka). The Ananta means Viṣṇu - and so Ananta loka means Viṣṇuloka or ananta may mean eternal, and so ananta loka will mean the endless or eternal region. The work pratiṣṭha means “the foundation of all regions”. Viṣṇu who dwells in the heart of all beings is the great pratiṣṭha or the foundation on which all the universes rest.

The word “Lokādi” means “the Beginning of all worlds”. Hari is verily the great beginning or source of all worlds. By knowing Him one certainly attains mukti.

Bhāṣya -

The word īstakāh or bricks here means the devatas. As says a text:

“One becomes free from the fetters of karma when he understands rightly the number 360 which represents Viṣṇu. The phrase “ having attained union with the three” means having attained union with the three Vedas i.e., the Ṛk, Yajur, Sāman (and Atharvan) who does nothing opposed to the Vedas. Who knows the true nature of the Lord (and the Jīva and Prakṛti) as revealed in the Vedas. The phrase “ who has performed the three duties” means “ he who has performed. Yajus (sacrifice), dāna (Alms-giving), and tapas (austerity)”. As says the Gitā:

“acts of sacrifices gift and austerity should not be relinquished, but should be performed; [Gitā, XVIII.5]
The phrase ‘trayam etad’ - “this three” means (1) the bricks (2) their number and (3) their arrangement.

The work “Brahmajājñā” has been thus explained in Nāmanirukta.

“By Brahma is meant the vedas, as Viṣṇu is styled Brahmaja because the vedas reveal Him. That Hari is the Jña or the knower of the whole universe. The whole compound word, therefore, means Hari, the knower, whom the vedas have revealed”.

_Bhāṣya -_

अनेकरूपं स्वर्णमही | वदुर्वपं च पुरुषं कार्यसम्बन्धिताय इयाभिधानत् | बमेजुवादसनुप्तो वहृतन्तामामापिः | श्रवणं स्वर्णमही चैव कण्ठमालामद्विगुरुतिः पाधे।

_Translation -_

The word “aneka-rūpam” means ‘golden; and not multi-form’. For the lexicon says : “The word bahu-rūpam means gold”.

In the Padma-purāṇa also it is stated : “The Lord Yama being satisfied with the aptness of Naciketas in reciting the teaching faultlessly, named the Fire after Naciketas and gave him necklace of gold.”

_Bhāṣya -_

तोकादि प्रतिष्ठा त्राजोज्जातलोकानिरित्यादि विशेषांश्च भगवानेव। स्तोममहुर्यनाध्य प्रतिष्ठायं परामर्शाः। भगवठो द्वाराणामेव प्रसिद्धः। गुरुनिरहितं च तत्स्यविशेषतः प्रसिद्धः।

_Translation -_

The epithets “The Beginning of the worlds” “the Great Foundation or support.” “the omniscient whom the Vedas reveal.” “The Infinite world attainment” and the rest show that the Agni, (the topic of the second boon), means the Lord Viṣṇu here : and not fire. The phrase “ the Mighty one praised by all hymns.” also suggests the same idea. In fact, that
mantra expressly uses all these words “The great support (Pratistha) of the world,” “the giver of endless rewards.” do with regard to Viṣṇu and not fire.

The epithet “Urugāya” (II.ii) is a well-known designation of the Lord, and means “he whom the Great ones sing.” So also epithet “placed in one cavity” (I.14) applied to Agni is the specific attribute of the word Viṣṇu, and so the Lord Agni there must mean Viṣṇu. Nor does one attain the endless world by the more knowledge of Agni as fire, or Fire-god. But the knowledge of the Lord alone gives such position.

“Oh Gargi! He who offers oblations to Vaiśvadeva etc., in this world or gives alms, or performs sacrifices like Aśvamedha, etc., or undergoes protracted penances for thousands of years, but does not know the Imperishable; reaches the world which has an end; and never the endless world.” [Br.Up.III 8.10]

*Bhāṣya -*

Moreover, where the primary meaning of a word gives a sensible and reasonable interpretation, it is not proper to take the secondary meaning.

The wise say that the Lord controls their embodied and unembodied, the bound as well as the liberated jivas. The ignorant say that He rules only the living and these souls which are bound, but over the liberated, He exercises no control, they are perfectly free. Let me know, O Yama, the true nature of the controller. Teach me this.

*Bhāṣya -*

अथ विषमानान्य शरीरस्य देहिनः। देहादिमुच्यावस्य चिन्तनं परिशिष्यनेत्। एतदेवतदिति परिहारां नुस्ते स्थिता भगवान्मृत्युच्यत् इति निद्रम्। देहादिशेषेण मोचनं नाम मुक्तिरेव। मुक्तेषु मरणायत्वायां मित्यं भवति। स्वूपदेहपरिवर्त्यायनं विषमानान्येत्यज्ञवाचोर्णं भवति।
What remains when this soul, the dweller in the body, goes out leaving the sense body (at death); and is freed also from the subtle body (at mukti). This is that indeed.

The word there is ‘Vimuchyamānasya’ - “Completely freed” that is, the soul that has shaken off even the subtle body. the mukti alone can be called Vimuchyamānam i.e., Viśeṣeṇa-moṣhanam. Of course Yama in I.26. says “do not ask me about death (maranam)”. The word maranam or death is applied the control of death. There are two epithets used. Viśrāmsamānam and Vimuchayamānam the first means, to throw off the dense body, the latter to discard the subtle body. If both meant leaving off the sense body, there would be tautology. So the use of these two epithets in that verse also proves that the inquiry really refers to Muktas and not to the ordinary dead.

Bhāṣya -

Translation -

Thus given in the Tattva-Sāra : “A person who knows the supreme self in a general way, as residing in Agni but does not know the Lord particularly, as residing in the heart of all jivas even when they are freed, and who is ignorant of the fact that the Lord is also always the controller of all Mukta jivas and that he possesses super-relatively excellent qualities - a person who is thus ignorant of the greatness of Hari does not get mukti. Therefore Yama answers the third question
with great reluctance, in order to show that the question implies a great mystery. Still by knowing the Lord as residing in Agni there accrues an increase of happiness in the *Mukta* state. Therefore the third question is separately put.

**Bhāṣya -**

स्माणमन्येनजुज्ञाति यथा कर्म यथा श्रुतमित्युक्तवा य एकु सुरसु जागरि कामद्राम पुरुषो निर्माण इति वचनाच जीविणु स्विलो भगवानुपर्ययत इति सिद्धे | मृतजीवी स्विलो मुक्तजीवी स्वितशोभवालोंको भगवानिविकिष्ट इत्येतस्मा श्वानिरोधः ||

**Translation -**

The Śruti recites: “Some jivas ready for the birth go into the womb and obtain a body, others enter into immovable object, according to their action and their knowledge.” Then the śruti goes on to declare in the next mantra: “He the Lord who is awake in those who sleep, shaping one desired object after another - that is the bright, that is Brahman, that alone is called the Immortal.”

This also indicated that the Lord dwells in the jivas; and as this is said in answer to the question put in mantra V.54. We conclude that the question there also was about he Lord and His control over the jivas, both bound and free. Thus, there is no contradiction between these two.

**Bhāṣya -**

गूढ्या तत्तयमं ब्रह्म शीर्षयाण्यं शरीरिणं । सम्प्राप्यसमि जीविणु जागरि स्वितिकपीति ब्रह्माण्डे ।

**Translation -**

The same idea is more definitely expressed in the *Brahmāṇḍa purāṇa* : “The mysterious Supreme Brahman, though dwelling in the dying and decaying bodies of the jivas yet He is awake in all the jivas whether they be asleep or not.”
Bhāṣya -

धारकत्वादमें भगवान्। मरणे स्वितं भगवन्तेन मानुप्राणीं। महति साम्परायं मुक्तीं।

Translation -

The word “Dharma” here means the supporter, He who upholds all the worlds.

The word Maranam - ma anuprakṣih mean do not press me to tell thee about the Lord who controls the dying. The word maraṇam does not mean death here, but the dying. And Mahatī sāmparāye means - ['in-liberation'] the Great Blessing, i.e. the Mukti.

॥ इति प्रथमोऽध्याये प्रथम वल्लो ॥

द्वितीय अध्याय

Bhāṣya -

श्रुद्धां श्रुतीव अन्यों भगवान्योऽहमत्वाजन्तव्यं। तेन प्रोक्ते गतिज्ञानं नालितं। प्रोक्तायंनेव सुज्ञानं प्रेषितं वाक्यशास्त्रं। जीवाणां चैव विशेषं यो न वेति भिद्य पुमान्। तदनुस्त्वताश्च केचिं ज्ञानं न जायत् इति ब्रह्मवैवर्तः।

Translation -

Śrīṅkam means fetters. The word ananya means ‘he who does not realise that the Lord is separate (anya) and he is separate (anya). If such a person teaches another, the there is no understanding of Brahman. While if the ‘anya’ or the person who realises that he is separate from the Lord, declares Brahman then there is understanding of Brahman. So also in the Brahma Vaivarta Purāṇa : The man who does not know the difference between the jivas and Viṣṇu, and those who follow the
teaching of such a person, can never get supreme wisdom jñānam. So long as they entertain this erroneous notion.

Translation -

He who has Viṣṇu for his ʿśevadhi or treasure, has an Eternal Treasure. (Yama says) “I know that the treasure consisting of Viṣṇu is eternal and unending, “the words anityaih dravyaiḥ” also must be similarly explained. They should be read as ‘nityaih a-dravyaiḥ’. The compound adravyaiḥ means ‘by the things belonging to ʿi.e. Viṣṇu” - By things like mind etc., constantly engaged on ʿi.e., Viṣṇu; through the means of such eternal thing like mind etc., when fixed on Viṣṇu who is called ʿ and निजः; I, (Yama) have attained the Nitya i.e. the Lord. For the Lord called Dhruva or unchanging cannot be attained by those who are adhruva, i.e., who are not devoted to the Lord, who are devoid of bhakti for the Dhruva - i.e. Viṣṇu.

Bhāṣya -

The words ‘Kratorānantyam’ mean the infinity or endlessness of knowledge. Since the knowledge of the Lord is endless and Infinite,
therefore He cannot be understood in His entirety by all the vedas. The employment of the term uruṇgāya in this mantra shows that Nachiketas - third question had no reference to the survival of the soul or human personality after bodily death, but to the Lord who is called here the infinity of knowledge. The scriptures show that they are separate, such as the following.

1. “Jivātman is like an arrow and Brahman the target” Mund. Up.II.2.4.

2. “Like an arrow let him be fixed in Him” Mund.Up.II.2.4.

3. So also in Kaṭhopanīṣad I.3.2. (we find Brahman described as) the bank of safety for those who desire to cross the ocean of saṁsāra.

4. So also “He becomes like Brahman” (Kaṭh.Up.II.4.15)

Thus all these texts show that every where difference between Jiva and Brahman is taught and not that the Jiva is identical with Brahman.

(In the verse I.3.2) Yama says; “May we be able to know the Nāciketas Fire,” where the meaning is “may we know the Lord indwelling in Nāciketa Fire.”

Bhāṣya -

उरुणगायं दृष्ट्वा कामस्यासिस्मत्यसाख्येः | न च मृत्वा यः प्रासय नाचिकेतासो मृत्युं दृष्टि न वेति संशयोऽसि | गत्वर्ते मुक्तजीवं स्थितं | प्रवृत्तं जीवात्मां गुरूः | मुक्तजीवं स्थितं विपृणु विदितवा जीवतः पृथक् | मोदते मोदनीयं तं प्राण्य मुक्तस्वदेव चेति महावाराहे।

Translation -

The verse I.2.11. should be construed as “उरुणगायं दृष्ट्वा कामस्यासिस्मत्यसाख्येः” having seen the Lord sung by the Great ones, etc., you has renounced the attainment of desires.
The third boon of Nachiketas does not relate to the survival of the Jiva after death, because Nachiketas himself had died and was consciously conversing with Yama, and so he could not entertain any doubt as to Jiva surviving after death or not.

The word 'gahvarīṣṭhām' does not mean “He who stays in great difficulties and dangers “but”. He who dwells in the Mukta jīvas.

The word pravrhyā means having discriminated the Lord as separated from the Jiva.

How do you say that this verse refers to the state of the Muktas. And not to ordinary Jīvas. This question is answered in the Mahāvarāha purāṇa:

The Mukta having attained him, who is the source of all joys, rejoices constantly having also realised that Viṣṇu dwelling in the Mukta-jīva is separate from the Jīva.

_Bhāṣya -_

This Indestructible Brahman is called Viṣṇu. He is the Supreme and Unchangeable, knowing Him as the Supreme, the refuge of all, the jīva undoubtedly gets liberation.

The Mukta or the perfect Jñānin, called there vipaścīt is never born again nor dies. (The verse na jātaye ........ gives two reason. First, na
ayam kutaścit......) This Lord came from nowhere, was never born (nor
die) - therefore the knower of Lord, also never takes birth nor dies.
(Secondly na babhūva kaścit) the jīva was never born. In its essential
(svarūpa) nature, the jīva is unborn and incapable of dying. In its own
form, every jīva, as ajīva, is unborn and undying. The Mukta jīva
has however this additional attribute, that it never assumes any body, and so
the ordinary birth and death are no longer ascribable to him. This jīva is
pūrṇa or dweller-in the town. But it does not die with the destruction of
the town (the body).

Because this Lord was never born from anywhere and from any
cause and never dies, therefore the knower of the Lord also the Vipaścita
(the wise) is never born nor dies. Moreover no Jīva in its essential
nature is ever born, but is said to be born when it assumes a body and is said to
die when it leaves the body. The wise however has not this sort of birth
and death also, because he never goes in relationship to any body (nor
gets embodied) because he has no karmas. Every Jīva being immortal in
its essential nature, he who thinks that the Jīva is killed or that it kills
(another Jīva) is ignorant for slaying and being slain has reference to
the body and not the Jīva.

Bhāṣya -

Translation -
The (the Eternal, Undying Lord) dwells in the cavity (of the heart)
of the eternal jīva.
The word अक्षुन्न means ‘having firm faith in Viṣṇu.’ The words Mahimānam ātmanah do not mean “the greatness of the self”, As says the Text: “In the śruti mahimānam ātmanah means that Viṣṇu is greater both in quality than the Jiva hence He, Lord Viṣṇu, is called Jivat mahimā - greater than the Jiva.”

The phrase “Lord goes far by mere sitting,” etc., sitting He goes to distant places, lying down He visits everywhere because by His lordly power, Viṣṇu brings about the most contrary things.”

॥ इति प्रथमोऽध्याये द्वितीया बल्ली ॥

तृतीय अध्याय

Bhāṣya -

आत्मांतरत्वंति विभुतिक एव द्विधा स्थितं | स विषुः परमे वायो परेष्योऽवृद्धरुपं ।
शुभाभिस्वत्ति भोगास्त्रयेऽवेष्व विदुर्यं प्रभुं आत्मं पापिनां नित्यं | मयंदा विषुपापिनां | संसारस्य च पारस्यस्य विषुवद्वस्तरुपं ।

Translation -

The Lord, though One, has two aspects; one is Ātma and the other as Antar-ātmā (the Inner self). That Viṣṇu takes up His above in the param or highest namely, Vāyu who is more excellent than all high Beings (like Rudra etc.) and whose form is all-full. The Lord experiences all the good fruits of karmas (and not the evil). He is like the cool shade ‘chāyā’ of a tree to the soul of the weary but holy pilgrim who has attained mukti, and He is like burning sun, hot and scorching (ātapa), to the sinner.

The two that drink are the two aspects of the one and the same Īśvara - one as Ātma dwelling in the heart of cosmos; and the other as Antar - Ātma dwelling in the heart of every Jīva.
Translation -

Higher than the devas presiding over the sense organs are the devas presiding over the sensations. Soma (the moon), the Lord of wealth (Kubera) Súrya (the sun), Āpas (water), Aśvinau, Agni, Indra, the son of Indra., Yama and Dakśa are the ten devas of the sense organs. Suparni (or Satparni), Vāruṇi and Uma are the goddesses presiding over arthas or sensations. Suparni and Vāruṇi preside over two sensations each, Uma on one alone. The presiding deities of manas are three Rudra, Vindra and Šeṣa. They are superior to the Devis of Artha. Higher than the Devas of Manas is Sarasvatī, the presiding deity or Buddhī. Higher than her is Brahmā (and vāyu) the presiding deities of Mahat Tattva. Higher than these is Śrī or Ramā the presiding deity of Auyakta. Higher than her is Viṣṇu called puruṣa because. He is full (Pūrṇa) and there is no one anywhere equal to Him. It is out of question that anyone should be greater than Him, when no one is equal to Him.
Let him meditate that the Devis Uma etc., presiding over speech, etc., are controlled by the Devas Śiva and the rest. That Śiva and the rest are controlled by Brahmā and Vāyu, the presiding deities of Mahat. Let him meditate that these two are controlled by Rāma, the supreme Bliss; and that she is governed by Viṣṇu, the Supreme self. The word *niyama* (*niyachehet*) means here meditating that the lower is governed by the higher; and not that the man is to control the lower by the higher, For how can any man control the Devas who are rulers set over man?

Beyond Mahat is Śrī Tattva, how is then the Lord said to be beyond Mahat? There is no contradiction in it. Since Śrī the wife of Viṣṇu, is higher than Mahat. He also is higher than that, because He is higher than His spouse Śrī.

*Bhāṣya* -

The word *vyātrna* comes from the root तुण्ड कात्तरण ‘to humiliate‘ ‘to lay flat‘ hence the word means subdue and make low.

"Now I shall tell you this secret Brahman", and then go on to say: “I shall also tell the condition of the Jīva after death.” This is said in order to indicate the difference between the jīva and Īśvara.

The Jīva is that which experiences the fruits of action and is subject to obscuration of consciousness in deep sleep, pralaya, etc., The Supreme
Brahman is the Lord Viṣṇu who remains awake when all the Jivas are asleep in the deep sleep of pralaya or suṣupti, etc., The Brahman is not affected by the Jiva's entering the womb when reincarnating. The Brahman is known rightly then only, when He is known as separate from the Jiva. For, if Jiva and Brahman were the same, we could not say, “Brahman who is so near to the Jiva - for then it would be” “the Jiva who is so near to the Jiva” A thing cannot be near or distant to itself. It is only in relation to another object that a thing is said to be near or distant.

_Bhāṣya_

अनानमयकं भूतेष्वस्नयोपानमानसवादिपि | पूर्व यो जनयामस्य पूर्वाजानि चतुर्मुखम् | स्वामानं च गुहासंवं सर्वपूर्वेस्तस्माहिभुः | यह प्रक्षेत सदा विष्णुम् एव तुदं सम्भवितं इति च || यथा मुखविद्वानभाविनिवेद्यादिना जाता एक्ष्याद्यः काम्यपात्तृत्तत्वादिने । न तथा भगवतो ब्रह्मा ।

Translation -

That Viṣṇu verily dwells in the heart. He is the Great warrior, who constantly sees Himself seated in the cavity, surrounded by all the Lord of elements. He created the Four-faced; the unborn of yore, before the elements called waters and the Lords thereof; yaḥ, before Śiva, the Lord of Tapas.”

Brahman is called pūrvaṁ, ajātāṁ-he unborn born before - because he is not like Indra and Agni and others, who once being born from the mouth of Brahman, are born again from Kāśyapa. Not so the Lord Brahmā, but never being before, he is produced prior to Śiva and western.

_Bhāṣya_

अनानददितिविभṣुषयं प्राणसहितं स्थितं । उनमो देवताभावं सोमानं विविधानाम ।

Brahman is the Lord Viṣṇu who remains awake when all the Jivas are asleep in the deep sleep of pralaya or suṣupti, etc., The Brahman is not affected by the Jiva's entering the womb when reincarnating. The Brahman is known rightly then only, when He is known as separate from the Jiva. For, if Jiva and Brahman were the same, we could not say, “Brahman who is so near to the Jiva - for then it would be” “the Jiva who is so near to the Jiva” A thing cannot be near or distant to itself. It is only in relation to another object that a thing is said to be near or distant.

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_Bhāṣya_

अनानददितिविभषुषयं प्राणसहितं स्थितं । उनमो देवताभावं सोमानं विविधानाम ।

Brahman is the Lord Viṣṇu who remains awake when all the Jivas are asleep in the deep sleep of pralaya or suṣupti, etc., The Brahman is not affected by the Jiva's entering the womb when reincarnating. The Brahman is known rightly then only, when He is known as separate from the Jiva. For, if Jiva and Brahman were the same, we could not say, “Brahman who is so near to the Jiva - for then it would be” “the Jiva who is so near to the Jiva” A thing cannot be near or distant to itself. It is only in relation to another object that a thing is said to be near or distant.

_Bhāṣya_

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Translation -

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Brahman is called pūrvaṁ, ajātāṁ-he unborn born before - because he is not like Indra and Agni and others, who once being born from the mouth of Brahman, are born again from Kāśyapa. Not so the Lord Brahmā, but never being before, he is produced prior to Śiva and western.
Visṇu is called Aditi because He is the Eater ('ada' - to eat) He dwells in the cavity along with the chief Prāṇa. He is the best of all devatas: transforms Himself into various avatāras such as the Fish, the Tortoise, etc., from his seat in the cavity. Thus, Supreme Self, the Great Visṇu, in every age manifest Himself as Avatāras surrounded by the Lords of elements. The word Devatā may mean the best of Devatā. The phrase 'Prāṇena saṁvīṣati' means Prāṇena sahita bhavati - along with the Prāṇa enters or dwells. The Lord, entering the cavity and staying there, manifests himself in various ways through the elements, as incarnations.

The Omniscient Lord Viṣṇu, well guard between the Master and the Disciple, is always praised by those who know Him as the Highest person.”

That through the help of which two is perceived (aryate-jñāyate) the joy (ṇa-ananda) is called arani.

Bhāṣya -

The Lord Viṣṇu who exists in the manifested form (Avatāra) and in organised bodies on this earth, is verily-the root-form and the entire
Lord Nārāyaṇa Himself, The Lord as the Root-Form to Heaven is verily also the Lord as existing in the manifested form (Avatāra). He who makes the slightest difference between these two (the Lord in Heaven and the Lord on earth), whether as regards their attributes or essential nature, undoubtedly goes to blinding darkness after death. So also undoubtedly to darkness they go, who are bhedābhedavādīns, (who hold that the Avatāra is different from, as well as identical with the Lord).

“Similarly those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference plus identity (bheda-bheda) therein, go to blind darkness. There is not the slightest doubt in it.”

**Bhāṣya -**

भवेकत्रं संयोगं इवश्रयो बिस्मित्वाः धर्मोपरायणस वा स्त्रायं वा विविधतं इति शब्दनिषयं ।
अतो नानेविश्वासोऽस्यविषयो भेदभेदिविषयः । प्रथमं य इह नानेव पश्चिमम्
स्वरूपनिपरिधार्यः । नेतो नानातिति किश्चनमति किश्चनश्रवात्विवानां गुणानां किरिणां च परस्परं
तदनं च भेदनिपरिधार्यः ।

**Translation -**

In the Śabda Nirṇaya the following meaning is given to Iva. “The word Iva is used when two quite contradictory attributes are collocated together or when comparison is intended or when littleness is meant.”

Therefore, in the phrase nānā iva, the Iva has the force of denoting 'little', and difference plus non-difference. In the verse य इह नानेव पश्चिम (IV.10) the force of इव is to prohibit difference in svarūpa or essential nature of the Lord (as manifested in the highest heaven or on earth). While in the verse under discussion - (IV.11) the force of किन्यन kīncana in नेतो नानातिति किन्यन is to indicate that there is absolutely no difference in the various members, attributes and actions of the Lord; nor is there difference plus identity.
Translation -

As the rain water falling on the tops of hills quickly runs down, similarly he who sees attributes of Viṣṇu as separate from Him runs down quickly to darkness.

Even the Ātman or Vāyu of the liberated sages becomes like unto Him; but not indentically the same, what to say of the non-liberated jivas. As says Bhaviṣyapurāṇa: “The Ātman of all the liberated jivas — whether men or Devas, attain similarity and specially the Ātman of the eternally free Vāyu attains similarity only with Viṣṇu, and not identity with Him, what to say of other non-liberated men and Devas. All jivas are direct reflections of reflections of the god Vāyu.”

Bhāṣya -

"...\"
Let one have this firm faith that this town is under the control of the Lord; he should have this conviction that this town belongs to the Unborn. "The person who has got intuitive vision (aparokṣa) becomes vimukta or free through humility and absence of egoism, even while in the body. He next becomes Mukta in the highest sense of that word (Haṁsa), when all sorts of sorrows and their reflections in consciousness are destroyed."

As Hari is eternally free (hīna) from all faults and is the essence (sāra) of all, therefore He is called Haṁsa. The Vāyu is called suci or pure. He dwells in Vāyu and hence is called Dweller in the pure. As He is the personification of highest (vara) happiness (sukham), He is called Vasu. He as Vasu dwells in the firmament. He is called hotṛ as He regulates all senses. He called vedīsat because He is honoured (vedya) of all. He alone who possesses great (all) riches (tha) is called atithi. As atithi or master of vast riches He resides in soma called here the jar. He dwells among men and among the Best, i.e., the Devas also is He indeed, He is in the Veda called Rita or Truth. He is in the great Nature called Vyoma, Śrī is called Vyoma because this universe is supported (Vyotam) in Her. And since He is in the creatures of water and the plants of earth, and in the mountain born rivers, therefore He is called abja, etc., The Muktas are called Rta, literally meaning 'gone' from r “to go.” They who have gone into Viṣṇu are called Ṛtas. The Lord is called ritaja because he dwells among the liberated as their controller. He is Ritam. The Veda is called Ritam. As all the Vedas declare principally Viṣṇu also, He is called Brihat because He is full of all qualities. He is indeed the Highest person.

_Bhāṣya -_

न केवल प्राण एवं चेतनानां विधारकं। किन्तु विष्णुं समाधिस्य प्राणो जीवानिभवत्याम्। अतो मुखाश्यो विष्णुस्चेतनानां स्वतन्तरं। अन्तिमिष्को लोकेषु प्रविद्धोऽन्यं न विचलनं। पाकादिकल्लुभायाय देवस्य प्रतिरूपका। रूपं रूपं प्रति द्विति सत्यचेतनवल्लभं। एवं देवो वायुर्पि
The Chief Prāṇa alone is not the supporter of all sentient beings; but refuged in Viṣṇu, Prāṇa, supports all these jivas. Thus the Highest and principal support of all sentient beings is Viṣṇu. He is absolutely Independent.

As says Kūrma-purāṇa:

“The fire (Agni-devatā) is one only and not many, who however entering into worlds becomes manifold as agents of cooking, etc., yet for every one of the forms that this Deva assumes in the worlds, there is a counter-form or reflection in the shape of insentient material fires. Similarly, the Deva Vāyu is alone the upholder and no one else, yet when he enters the worlds he becomes manifold, and for every one of his deva-forms, there is a reflected insentient form, such as we feel by touch when the air blows, thus is the Lord Janārdana, the sifter of men. He alone is independent and one, staying within every Jiva. Every conscious jiva is a reflection of a particular form of the Lord when He enters the world. But these jivas are all outside of Him, therefore, they can never be identical with Him, These jivas, though reflections, are however beginningless and endless.

Bhāṣya -

Sūryān yavāntarān ca caḥ pratiśvāmōjas vairākṣaḥ | vairākṣaḥ ghatādeśārthaśchārthaṁ līpyate ||

Abhāṣyaḥnāvāntaḥ tu bāraḥcchāraḥ chāntam | epi bāraḥsūvāntaḥprāṇaḥ pūryoṣṭhā | abhāṣyaḥ jīvānāśrūṣāṁ hūrśaṁ hī līpyate | chāntāmaṇḍaṁ jīvaṁ pramāṇaḥ hārī tāvāntatābhāṣyaḥ hī nāv dāpēṇa līpyate idān kīmēm |
"As the sun (Sūrya Devatā.), is the Inner Eye, the external organ of sight being its reflection, and as this inner eye is not contaminated by the defects affecting the external organ of sight - because the Inner eye is Sūrya Devatā and the external Eye of his insentient reflection only: So the Supreme Person being separate from all Jīvas, because He is independent Jīva. (But Jīva and Isvara are both conscious beings, and not like the conscious Sūrya Devatā and the unconscious eye: why should not then the sorrows of the conscious Jīvas affect the conscious God? To this, the Purāṇa, replies). The Jīva is merely a reflects consciousness, the Supreme Lord Hari is the Highest consciousness; and as He is independent, He is no tainted by the defect of His reflection, for the Highest consciousness can never by tainted, otherwise it would not be highest and independent.” Thus we read in the Kūrma purāṇa.

Bhāṣya -

Translation -

He, the Lord, is one only, and the inner self of all beings. The Jīva is called His reflection and for every form of His, there is a reflection but this reflection is bahir or outside the Supreme Self, that is to say, totally separate and different from Him; because it is dependent.
If the Jivas as reflection have no beginning and are anādi, why the
result was the word babhūva in the past tense, showing that the Jivas
came into existence at a certain period of time. To this the commentator
replies.

The past tense in babhūva is to explained in the same way as the
past tense is āsit in the text ‘ātmā vā idam agre āsit’ (Aitareya-up.) “The
Supreme Self alone was in the beginning. The āsit shows that the ātman
is above all times and pervades all time.

Says a text : By knowing Hari who is within one’s self, the man
becomes liberated undoubtedly. But he who meditates on Him as
identical with the Jīva, verily falls into blinding darkness.”

This form of the Lord is alone the Highest Joy, ‘Paramam sukham’
of this verse: and not the bliss of the liberated - which though joy is not
the highest. The bliss of the liberated wise one is but a portion of it
(infinitely small when so compared). “The joy of Brahmā and the rest, or
of the liberated is but a reflection of the bliss of the Lord, a small grain
of the bliss of Viṣṇu. The bliss of Viṣṇu alone is the highest bliss; can this
Bliss-Form be fully known by any? No, It cannot be so known. How can
I know it without His grace this Form which is Divine Ineffable Supreme
Joy.”.........(Mahā-Varāha).

Bhāṣya -

सर्वोत्तो भगवान्तिनिन्दुवां भूमिवद्यम् तु | जगदाधे च वृक्षस्य शाखा देवास्तोत्रवम् ||

रमायंवी सोऽव्य आशुगतेहरिषः | तत्त्राजलवत्त्वाद्रवद्यम् प्रकीर्तितां ||

प्रवाहस्वनादिद्रव

मुख्तत्त्वमुनो हरिः | मुख्यामुनसम् एवेको जग्नितियं प्रवाहतः || प्राणायो हरि सर्वेऽज्ञत्सामाज्ञ

निस्युम् | ब्रजव्यादं वेव स्वर्णस्मालितिष्ठुने | जीवे स्वितस्तु भगवानस्य नांत्तुसितः || आदोऽ

मुखवस्तम्खो न तथा पितुलोकगः | ततं किंचिद्वृज्जयात्तत्त्व गामथ्येव नृत्तेत् हरिः || नात्यात्पे न

चछायां यथेवाहनि नृत्तेत् | सप्त तथा प्रमेहलोके हृस्त्वेत पुरश्यात्तम इति च ||
Translation -

As the earth is the soil in which all trees have their roots, so the Lord Viśṇu, the highest of all, is the root-soil of this tree called the universe; whose branches are he devas all being lower than that root-soil. The goddess Rama is the root. This tree is called Aśvattha.

Lord Hari is called asva because of his quick motion. As this universe is pervaded by Hari, and as it is the food (अ - food) of Hari it is called Aśvattha. This universe is beginningless as an eternal current of existence, but the highest eternal and immortal is the Lord Hari.

He alone is the one and true eternal, the world is eternal, only as a phenomenal current.

The whole world trembles through fear of this Hari called Prāṇa, because it has come out of Him.

So also it is said : [in the Mahāvarāha purāṇa] “The Lord dwelling in the Jīva is seen by the Rṣis through their sights of wisdom, as fully as one sees his own face in a mirror. But He is not seen so distinctly by the dwellers of the pitri-loka. A little more distinct than this, is the form of the Lord as seen in the Gandharva loka. As in the morning day-light when there is neither too much glare (of noon) nor too much darkness (of evening) but when it is both light and darkness, an object is seen distinctly so the Supreme Person is seen in the Brahma-loka.”

Bhāṣya -

पुनरिन्द्रियभिः परं मन इत्यादि देवतात्तत्त्वमानपूर्वकं भगवतं सर्वोत्तमत्वम् एव सर्ववाक्यानां महतात्तत्त्वमिति आपवित्तम् । तात्त्वमपरिज्ञानपूर्वकं सर्वोत्तमं हरं ॥ आपवित्तमें सर्ववाक्यानां तत्त्त्वं महतिपूर्वम् इति । प्राणभावानुवन्ते विषुविन्द्रियेकमेव पश्यति । प्राणभावानुवन्ते यदा जनान्तृष्ट्येव पश्यति । तदैव मुख्यं योगी न दुस्तरिन्द्रियेंकचिचिदिति ॥
Translation -

In order to show that the knowledge of this gradation is necessary for Release: and that of the highest esoteric object of all scriptures is to impart knowledge of the Lord as the highest of all Devas and do distinguish and differentiate Him form the rest. [All the Vedas describe many Devas with the object of showing the superiority of the Lord over them all. As says the following:-]

‘The highest aim of all the scriptures is to establish the pre-eminence of the Lord, and to show that Hari is the best of all Devas: and this is effected by showing the gradation of Devas inter se and their being all under the Lord.

No one can see the form of Viṣṇu through his senses, except when he assumes a body and incarnates; and even the mere seeing of incarnation forms of the Lord does not lead to release, unless the person seeing realises the Lord is that form through jñāna dṛṣṭi. The Yogin gets release only when he sees the Lord through wisdom vision, never by physical sight of the senses.

Bhāṣya -

Translation -

The phrase ‘Yogah hi prabhava-apyayau’ does not mean “the yoga is the origin and destruction or that yoga creates and destroys things,” but that yoga should be made with regard to the origin and passing away of objects, and the coming and going away of objects is form of the Lord.
The Lord Kesava possesses super-relative existence and reality and
goodness, hence He is called *asti* (अः = greater than all; स्वतः = beings; or स्वतः = goodness or reality or सत्य) So because His name is *Asti* : therefore He 
should be known as such. How can any one know Him who does not 
realise His Supreme goodness and excellence.

Viṣṇu is called *Tattvabhāva*, because He produces or unfolds 
distinctly (*bhāvatāye*) the reality or be-ness (*Tattva*) of both (*ubhya*) the 
*prakṛti* (matter) and *puruṣa* (spirit). His greatness over all is known 
through His grace, and His grace is obtained through the knowledge of 
His superiority over all.

*Bhāṣya* -

Translation -

Those who know from beginningless time the superiority of Hari 
over everything the grace of the Lord, in every successive birth but those 
who do not possess from before, this knowledge of the superiority of 
Hari, get it subsequently through the grace of the Lord: and this 
knowledge; thus acquired, is never lost again and the ignorance once 
conquered is never revived. Hence this knowledge is the highest.

*Bhāṣya* -
When the desires of the Inner organ (anthakaraṇa) are renowned, and there takes place the manifestation of the desires belonging the body of the intelligence (cidātman) then being released he never deis again.

When a person is fully liberated from the bonds of false knowledge, then he attains to immortality. All instructions have this object in view.

The Jīva is the body of Viṣṇu and therefore it is called sarira or body. But Viṣṇu has a body of His own, how is it then that the Jīva is said to be the body of Viṣṇu? It is called His body because it is under His control.

Let one realise that the Lord resides over the Jīva and is separate from it. And the difference between the Jīva and Brahmaṇ should be thus realised. “Whose body is the Jivātman.” He who controls the Jivātman from within “.........(Br.up.) Moreover the phrase “ in the hearts of the creatures.” of this verse shows that Hari is word Janānām hṛdaye may mean either (1) in the heart of the Jivas, or (2) in the heart of the bodies.

Translation -

When the physical body is concerned it then the size of the physical thumb; when the soul body is taken then the size is of the thumb of the soul.
Thus should the Lord be understood as separate from the Jīva, in order to attain release.

No school of thinkers say that the Lord is identical with the physical body of man.

No one among the un-informed (loka) even say that the Lord is identical with human body. Moreover the very phrase “the Lord is in the heart of man” shows that the Lord is not identical with the bodies of men.

The Jīva is not of the size of thumb, therefore, this mantra teaches the difference between the Jīva and Viṣṇu. Thus it is conclusively proved that Viṣṇu is the best of all.

Reverence be to that Lord Viṣṇu who is ever victorious; whose beloved and elect (apta) I am, and who is most beloved (apta-tama) of all beloved ones (aptebhyah) to me.