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

Shri:
कठोपनिषद-भाष्यम्
श्रीरामाजुनस्मृतिविचारितम्
SRI RANGARAMANUJA'S
KATHOPANISHAD-BHASHYA

EDITED
WITH INTRODUCTION, TRANSLATION & NOTES

BY
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Professor and Head of the Department of Philosophy
Sri Venkateswara College, Tirupati

AND

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[Price Rs. 2.]
FOREWORD

The *Kaṭhoṇaniṣad* is the third Upaniṣad to be published with English translation of the Viśiṣṭādvaīta Bhāṣya in the Sri Venkatesvara Oriental Series, the second to be published with the Bhāṣya of Raṅgarāmānuja and the first to be published with a few words of introduction from me.

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

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

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

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

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

Tirupati,  
4-11-1948  
P. V. Ramanujaswami  
Director
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achieve a very real end here and now” and the explanations he has given follow the occult literature all over the world. Thus we have every reason to take this Upaniṣad seriously as a ‘Vidyā’. According to earlier seers and teachers a vidyā or a knowledge is a path to be trodden or followed in a particular manner and the fruits of such a path are indeed ultimate beatitude and realisation. Thus each Upaniṣad is a ‘Vidyā’, a clear and definite instruction of a particular path, integral to the realisation of the Goal, which of course could be reached by other vidyās also. Thus the Upaniṣads in all are said to give thirty-two vidyās, of which the Kathopaniṣad deals with the Nāciketa-vidyā or Triṇāciketa or Nāciketa-Agni-vidyā.

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

The Kathopaniṣad belongs to the Kāṭhaka School of the Kṛṣṇa Yajur Veda. We do not possess a Kāṭhaka-Brāhmaṇa,
KATHOPANISAD

The Taittirīya Samhitā has both a Brāhmaṇa and an Upaniṣad. The Taittirīya Brāhmaṇa (III. 11.8 1-6) contains an outline of the Naciketa story with which the Kathopanisad opens and is parallel to the latter which is made more elaborate. Indeed according to Raṅgarāmānuja this anuvāka of the Taittirīya Brāhmaṇa is referred to by the Kathopanisad in I. 17. Sri Krishna Prem considers that we can see 'the germ of this Upaniṣad' in Rg Veda X. 135.

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

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

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

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

STRUCTURE OF THE UPANIŚAD

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

FIRST ADHYAYA

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

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

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

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

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

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

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

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

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

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

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

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

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

SECOND ADHYAYA

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

V Vallī. This valli develops the instruction regarding the indwelling-nature of Brahman with special reference to
INTRODUCTION

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

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

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

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

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

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

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

III.² Kaṭha
1. d = Manu III. 18.5
   3-5 = Śvet. 2.9, charioteer is either Agni = (RV: X. 51.6) or Breath (AA. II. 3.8).
       cf. RV. VI. 75.6; RV. X. 44.7
       Maitrī. 2.3-4
       2-6
       4.4
       M. Bh. III. 2.66 (?)
       III, 211.23


2. Hopkins writes that the 3rd Valli of Kaṭha is epitomised in Sānti Parva. Mh. Bh. XII. 247,1ff. (?)
KATHOPANISAD

V. 34.59
46.5
XI. 7.13
XII. 240.11; XIV. 51.3

Manu. II.88


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

IV. Kaṭha 1a = Maitri.

3d = Kaṭh. V. 4d
3 & 5 = Brḥ. 5.4–
4. : 2. 22cd

5cd = 4, 12cd. Brḥ. 4, IV, 15cd (?)
9ab = AV. X. 18. 16a-b 1 (A.K.C.)¹
9. a & d = AV. X. 18.16 : Brḥ. I. 5. 23ab
9c = AV. X. 7.38 : Brḥ. II. 5.15

9a = Brḥ. II. 5.15
4.19ab

12 = M. Bh. V. 45.24 (Cr. Ed.): Brḥ. IV. 4.15cd
13b = cf. Maitri. VI. 2
13d = Brḥ. I. 5.23d

V. Kaṭha 1a = cf. Śvet. 3.18

2 = RV. 4.40.15 (RV. 4.40.10)
= Mahānā = 10.6 = M. Bh. XII. 240.32: Tait S. i.
8.15

6 = Śvet. 3.7
7d = cf. Kauṣ. 1.2
9b = Brḥ. 2.5.19: Rg. V. VI. 41.18
9c = Muṇḍ. 2.1.4d

12 = Var. Svet. 6.12
13 = Śvet. 6.13
15 = Muṇḍ. 2.2.10; Śvet. 6.14
cf Mai: 6.24; Bh. G. XV. 6,12

VI. Kaṭha 1 = Bh. G: XV. 1-3. = V.

45.8 (Cr. Ed.)

3 = Tait. II. 8
6 = Var.: Bh. G. XIII. 30 = M. Bh. XII. 7.23
9 = Var Śvet. 4.20, Mahānārāyaṇa. I. 11
M. Bh. V. 45.6 (Cr. Ed.)
10 = Mait. 6.30; pāda d = Bh. G, VIII, 21
11 = cf Muṇḍ. II. 2.3; 3.2.4b
= Māṇḍ. 6
12 = Ken. 3-ab; Muṇḍ. III. 1.8ab
14 = Bṛh. IV. 4.7
15 = Ch. 7.26.2; Muṇḍ. II. 2.8; III. 2.9
16 = Ch. VIII. 6.6 = Praś. 13.6
cf Muṇḍ. II. 2.6. Mai. VI. 30
17 = Svet. III. 13ab
= Svet. V. 8; Mai. 6.38
M. Bh.

V. 45.24ab (Cri. Ed.)

Anguṣṭa Mātra Puruṣa: M. Bh. 12.284: 176a. (?)

Sāṅkhya & Kaṭha: iii. 10-13; VI. 7-11; Bṛh. I. 4.6
Ch. vi. 3.4
Praś. iv.
Śvet. vi. 13.
श्रीस्वात
श्री श्रीभवस्वरूपदेव नामः
श्रीप्रकाशरामातुजयिनिविरचितभाष्यपुस्तका
कठोपनिषत्
प्रथमवची

हरि: ओ। उशनू है वै वाजश्वस्वर्थवेदसं ददै।
तस्य ह नाचिकेता नाम पुल आस। || १।।
अतसीगुच्छसच्चायमवित्तस्वले श्रया।
अज्जनाचर्मस्वरूपस्म्रितिः गाहतामू। ||
व्यासं लक्ष्मणचौरी नामं प्रणम्यान्याः प्रुःरुपः।
व्याल्यास्यं विदुर्णां प्रीतीयं कठर्ली यथामाति। ||

उशनू है वै वाजश्वस्वरूप इति। उशनू—कामेवान्। 'वश कान्ता'
वित्तमाच्छतारी 'अहिदये'व्यादिन्य संप्रसारणम्। है वै इति वृत्तार्थसारायीं
निपाती। फलमिति शेषः। वाजश्वसः—वाजेन अनेन दानार्दिकम्युग्तेन
श्रवः: क्रितिः यथा स वाजश्वः। तस्याप्त वाजश्वः। रूढिविः वाजश्वस
इति। स किष्ठ क्रिति: वित्तमाच्छतारी सविच्छविप्रक्षेण यज्ञमान: तस्मात् क्रृतौ,
सर्वस्वदस्यं—सर्वे संदृः—दचवार्तितं:। उदाहरणम् कर्मण: काम्यत्वाष्ठितिः
सादुरूपमाविक्षवक्षमिति सूचयते। आस—वमृक्ष। 'छन्दस्युभयां'तिः वित्तस्वरूपः
अतुरुक्तात् 'स्वस्यें तांत्रिक'वित्तस्वरूपस्म्रितिः यथामाति। || २।।

तंह कृमांसनंद्व दक्षिणासु नीयमानासु श्रद्धासविवेचः
सोमवन्यः। || २।।

तं है कृमां सन्तानमिति। तं—नाचिकेतसं कृमां सन्तं—वाक्षे संतं,
अलिक्षम्यो दक्षिणासु गोषु नोयमानासु सती: श्रद्धाः—आलिक्षम्युः। पितृहिंतकम्—
पीतोदका जगठ्ठना दुग्धदोहा! निरिन्द्रिया: | अनन्दा

नाम ते लोकासानु स गच्छति ता ददहूँ ॥ २ ॥

श्रीमानकाथेव दशीथत—पीतोदका श्रीति! पीतसुधरक यामिता: पीतोदका:।

जग्न्य भक्तितं तृणं यामिता: जगठ्ठना:। दुग्ध: दोहे: श्रीरामस्य यामिता:।

दुग्धदोहा:। निरिन्द्रिया:—अप्रजननसमस्तिः। जीणाः निज्ञाना श्रीति यावत्।

या एवंधु गाव: ता: ऋतियो दिन्याणास्ववद्यः ददहूँ प्रत्यच्छः अनन्दा:—

अदुला: ते—शात्सखि लोकासानि नाम—कङ्कः। तारसं यज्ञमानी

गच्छति। एकमान्यस्तेस्थे:। ३ ॥

स होवाच चतरं तत कस्मेः मां दार्श्यसीति। द्वितीयं

तृतीयं तथं होवाच मुख्येः त्वा ददामीति। ॥ ४ ॥

स होवाच पितरमिति। दीयमानदिन्याणात्वागुर्यं मन्मयां। नाचिकेता: स्वामदाने

नानाग्रहं पितु: क्रितसुतामधूणमिच्छन्न आतिक्रमित:। पितामहः याचाच। ततु—हे तत

कस्मै ऋक्ष्ये दिन्यार्थं मां दार्श्यसीति। एवदेशकाणि पिला उपेश्यमाणोपि
बल्लि] केन्द्रोपनिषत

हृदयीत्य तत्तीयमणि पर्यायं कसमें मां दाससतीखवाच। एवं वहु निर्विध्यमानः पिता
कुपितः तं पुलं सुन्तबे ददभीखुकवान् || ४ ||

ब्रह्माण्डेरी प्रायो वहुग्रहेन्मे मध्यमः \ किचिण्डयमयस्य
कर्तव्यं यन्यायाय करिष्यति \ ५ ||

एवऽकुपी पुलं: विगतसाध्यसोऽक: पितसुवाच—ब्रह्माण्डेरीस्य
सवें शृङ्गसदगान्त्वः पुरतः मध्ये वा गच्छामि न तु मन्थः पश्वातः। शृङ्गसदनगमने
न कोषिप मम बिचार हि भावः। किन्तुहँस्यमाह—किचिण्डयमयस्ये
शृङ्गसदये मया करिष्यति ततांत्वं यमस्य करिष्यैं कि वा। पृथ्वीकामस्य मायोः
मार्ग्रेन बाहिनेन कि प्रयोजनं स्थाप्त। येन अप्रविष्ठ्य इव तस्र्में मद्यिणं सहस्तं स्थाप्त।
अत् पुदेदवानुरोचान्मि भावः || ५ ||

अनुप्रय यथा पूर्णं प्रतिपद्य तथा पूरे। सर्पमविच मत्र्यः
पञ्चते सर्पमविचारये पुनः || ६ ||

साधकस्वरोंवेशेशहीनियहिदंपुलवाचं शवचं 'कोषाशेषामयम् मुत्येवे त्वाद् ददामी
कुक्मं।' नेषां पुत्रं मुत्ये दानुष्कसवं इति पश्वातसाधवं पितसाधोकोवाच—
अनुप्रयचताः। पूर्णं—पितामहदाः यथा श्रुवावदं निवेद सिंहतः। यथा ग्राहे साधव
कोः श्रवीयि तित्तिति तानवीक्ष्यं तथा तर्कविक्षिप्यति स्वाभावः। सर्पमविचारति। मर्या
स्मर्यमविचालनापि कारोन जीर्णिति। जीर्णशः मुत्य सर्पमविच पुनराजायते। एवतः
मनिो जीवोऽकं कि मुत्यकरणेन पाल्य सतं। भ्रमेत्य मां मुत्य हि भावः || ६ ||

वैवधारः अविश्वितितीथिचाल्यानो गुहान्न। तस्मेवाश्चायत्
कृष्णितो हर्म वैवधारतोक्कम् || ७ ||

एवरुल्ला भैतिकं: प्रोक्त्यं सुटोधारिः तिः साधकर्मननुवासं। तत: प्रोक्त्यार्थं
यमं द्रास्ता बुद्धा उत्त्—वैवधारः अविश्वितिति। सांक्षाधुभिरवाच्यतिः: ब्राह्मण
स्तन् गुहान्न। अविश्वित। तस्मैधेरातः पाठासाधारावनाविवलः सहिति कृष्णिति
सन्त्:। तद्यथारूङ्गं द्रुष्मा भूसेति। अत: हे वैवधार नरेशकित्से पापस्यपुत्रस्य
हृद भ्रमेऽयः || ७ ||
श्रीकरमानुजसन्निविरितमनोत्तरम् [ प्रथम  

आशाप्रतीक्षेः सज्जनेन् नृत्याद्वेशापूर्वः पुलपश्चिम सर्वानी।
एतत्तद्देव पुरुषस्याल्पमेधोऽस्त्यामन्वन् वसतिः भ्रातानो)
गृहे। ॥ ८ ॥

अकरणे प्रस्वायं च दर्शितं सा — आशाप्रतीक्षेः हि। यस्य अन्यपेधः—
अल्पप्रक्ष्युपलस्य गृहे अनन्त्रू अमुज्ञान: अतिधिबिसति । तस्य
आशाप्रतीक्षेः कामसङ्गलाई। यद्वा अनुपलस्यविज्ञानं आशा। उत्पन्नस्वस्तु—
प्राप्तीच्छः प्रतीक्षा। सज्जि तस्यास्मात् । बुधुतानं सत्यियवाचम्। इत्यापूर्ते—इष्ट
यागादि पूर्वेऽहा खात्यादि। पुलानं पार्श्वं एत्तौ अश्वसनस्यं पापं बुढ़िये—वजीयति ।
नाशयित्यर्थः। बृजवेजने यस्यास्त्रातो बृज
इदित्वानुम्।  अदावित्वाच्चं चुकु। ॥ ८ ॥

तिसो राशीचिद्रवासीप्रेमेऽमेनन्त्र ब्रह्मू अतिधिनि—
मस्यः। नमस्तत्तु ब्रह्मू स्वति मेस्तु तस्कात्यति लीन्
करान् वणीण। ॥ ९ ॥

एवं बुढ़िये श्रुतः: निचकेतसमवच—
तिसो राशीचिद्रवासीरिति।
मे गृहे। यसावेतो: हेत्रव्रृवन्ने नमस्कारः। तिसो राशीचिद्रवासी एवं अवा—
सीरित्वः। नमस्त हि। श्रवणि:। तस्कात्यति। तस्कावेतो: मन्यं स्वति यथा
स्त्रिद्वयेवस्मात्री वीणानं प्रति—(तानु) उद्दिः वणीण प्राध्यथ। 
तव हक्षामाखे
वेदविं मद्यूप्राहदम्यन्तस्याविसमसस्याकान्। तीन्वरानुवणीणेवत्थः। ॥ ९ ॥

शान्तसङ्ग्युपसुमना यथा स्त्रालीतमन्युपृत्तमो मामिन्तृत०।
त्त्वप्रस्य्र्य माभिबद्धतु प्रतीत्वं एतौ लयाणां प्रथमवं वरे बुढ़े। ॥ १० ॥

एवं प्राधितो निचकेतसमवच—शान्तसङ्ग्युपम हि। 
हेत्रृती मत्तुयो एवम प्राप्य निकरित्तानि महाक्षयविनारतिहि: 
प्रस्तवनमा: माभभ—मां प्रति मम पितान: 
गृहात: तीर्थोपः यथा, स्वादिष्ठ:। किष्ठ त्तप्रस्य सुमुद्धिता । लया गृहाय नावित माभ—मां प्रति प्रतीति:
— यथापूर्व श्रीस्तनस्येवेतु। यद्वा आभिवद्ध० आशिः
प्रायुकद्राङ्के (7)। । ' 'अभिभद्ध नामिवादयत हि 
स्मतिष्ठ अभिवदनस्य आशीवदि
व्यौगाचः। एतदि। श्रवणे:॥ १० ॥
यथा पुरस्तात्मज्ञिता प्रतीत औऽहालकिराणिर्मितदिस्सुः।
सुखं रात्रित्रितिया बीतमन्युस्तवान् दशिवावन्तुथुयुष्ठात्रम्
सुक्तम्॥ ११॥

एवं यथा मुखः प्रभुवाच—यथा पुरस्तादिति। यथापूर्वं त्यम्भ अहस्य भविता।
उदाल्ये एव औहालकितः। अशुरस्य अपथेयः आपि।
द्विशुम्भायणो वा।
उदाल्ये शरणार्थेन अशुरस्य गोत्रार्थमितिवादेः।
मत्रामुः—मद्धुरातः।
मद्धुरावत्तस्वस्य। मद्धुरावत्तक्षरवर्यः।
सुखामिति। त्यज गतमन्युस्तवं उच्चरा
अपि रात्रित्रितिया शाचिता।
च्छ। सुखान्त्रा भाप्न्तरीति याच्छ।
दशिवान्तु
दशिवान्तु सच्चित्यः। कसन्तोधं शाब्दः।
हशोधेति कृक्तव्यमिति कसरिद्धः।
चान्दोद्वि द्रिप्तचन्दनावधः।
मत्रामुप्यमिति द्वितीयातनपात्येश्रिति लाभिति योजना॥

स्वर्गीयो न भयं किंचनास्ति न तत्र त्वं न जर्या
विभेदति। उमे तीत्वा अधानायापिपे शोकानिषो मोदते
स्वर्गीयो।॥ १२॥

नायित्वेव वरं द्वितियं आराध्ये—स्वर्गीयो लोक इत्यादिना मनवँग्रेन।
अति
स्वर्गशब्दो मोक्षस्थापनः। यथा चैत्यचारिव स्त्रज्ञपिके।
हे मुखे लं तन न मभवसि।
जरायुक्लोक विसेति जरायु को न विभेदति।
तत्त्वं भविते। नुस्तः त्यं र्योः।
उमे
इति।
अधानाय बुद्धिः।
अत्योपि स्वर्गशब्दो मोक्षस्थापनः।॥ १२॥

स त्यम्बिते स्वर्गमध्योपि मुखे प्रभुहि तथ्यथायानयाय
महाम्।
स्वर्गीयो अयोवतं भजते ऐतद्विदिते पतिये श्रुणे
वरेण॥ १३॥

स त्यम्बिते।
पुरावादिप्रियसिद्धार्थव्यथं स्वर्गमध्योपि जानासि।
‘स्वर्गीयो
दिष्यो यथ्यत्’ स्त्रज्ञपिके यत्त।
स्वर्गशब्दोऽनंतर च
उपालीवाचेति उच्चर। स्त्रज्ञपिके।
श्रवणश्वान्तर—मोक्षश्वान्तर।
स्वर्गोऽसेन तत्त्वं किं
सिद्धध्वाचार—स्वर्गीयो इति।
स्वर्गोऽसे ते। परस्परं प्राप्तं इति।
‘परं ज्ञाति मतं च स्त्रे सम्पन्निमित्तते’ इति द्वितीयातिविषयोष्णाप्ते
क्षत्रष्टः।
स्वर्गशत्वार्येव क्षणोद्वितीयातिस्तरोक्ष्यते भवः।
स्त्रज्ञपिके।॥ १३॥
श्रीकारामानुजसूनिरिवृत्तमभाष्ययुक्त [ प्रथम

प्रते ब्रह्मभि तदु मे निवीष स्वर्गंमर्थि निर्चितं: प्रजानन्द। अनन्तलोकासिमयो श्रीलिङ्गां विधि चवमें निन्ति

गुहायाम्। ॥ १४ ॥

एवंको मृतुरां—प्र तेऽब्रह्मभि। श्रीलिङ्गां ततुभ्येप्राप्यमि। 'स्वर्गंमर्थि' तत्र व्यवहितप्रयोगः। सम उपदेशाच्चार्यालाएऽवर्ति। ज्ञात्स्य पः

दर्श्यति—स्वर्गंमर्थि मिति। अनन्तस्य विन्यसःःः लोकः। तत्त्वापि। 'तत्त्वापि':

परम पदं चिद्युतचल क्षय्माणवात्। अथेऽ तत्साप्तयनान्तरं प्रशिक्षां अपुरुपास्यः

च। भवत इति रोषः। तद्वज्जात्स्ये याज्ञवालशास्त्रं कथं संविधति मन्यमानं नवाह—

विद्याति। व्रज्जात्स्ये नाशाद्यात्यात्यात् एतद्वज्जात्स्ये भवेत्तुत्त्वये भवेत्तुत्वये

गुहायाम्य निषिद्धाति अथेऽ न जानिति। लं जानिताहि भावः। यद्य ज्ञात्स्ये विदेशोपार्थि—

कल्पसंवादः अथेऽ प्रजानंस्ये अनन्तलोकाथि प्रशिक्षां चम्प्वेशु च केदारदुर्गावः।

सिद्धो मवति। प्रजानान्द स्वर्गं हेवेरीति शातुभ्रत:। ॥ १४ ॥

लोकादिप्रयोगं तत्युवाच तसंै या इथका यावतीर्थि यथा

वा। स चापि तत्युवद्वाद्योवयेतमात्रयास्य। मृत्युः पुनरं

वाह तुष्टः। ॥ १५ ॥

अनन्तरं षुतिवात्स्य लोकादिप्रयोगिति। लोकस्य आदिः हैतुं। स्वर्गिति

यावत्। तमान्तस्युवाच। यश्वन्तका इथकाभच्छत्वया। यस्तसायात्या: येन प्रकरेन

चेतत्वः। तस्यमयुक्तवानित्याः:। यावतीर्थि पूर्वसङ्क्षिप्ताद्यः। स चापीति।

स च निम्नितः: तत्र षुतं सर्वं तथ्यावतुद्दितवालित्याः:। अधास्येति। शिष्यस्य

इत्युवाचावनयाद्येन सत्यात्रयाः मृत्यु: पुनरसङ्क्षिप्तवाः। ॥ १५ ॥

तपस्विरेऽश्रीपाणिनो महात्मज्ञ्यसं तवेहाव ददामि भूयः।

तच्छेद नाशा भविताप्रयमिति: मृत्युः च चामामेनकरुणाः गुहायाम्य। ॥ ५ ॥

तपस्विरेऽददामि। सत्याण्य महामानयमृत्युः: नान्त्रितसमवव्रीतम्। पुनःसङ्क्षिप्त

वरं ददामि प्रक्षादनिति। फितत् तत्राह—तथावते। मयोध्यमानोदितिवयेच।
नाशा नानिकेत इती प्रसिद्धी भविता। तिचिलं मुख्यं शन्दवति रक्ष्मालं स्वीकृतिविध्यं: || १६ ||

तिलं शिवलिंगेणुण्डविश्वेष्य सन्धिविकरणकरति जनमस्मृत्यूः।
ब्रह्मज्ञानस्वयं मिथ्यालोकनिकृत्याश्चात्मिकामध्यन्तं
मेति || १७ ||

पुनर्विस्तारंकर्मप्रतीति- तिलं शिवलिंगेत् इति। तिलं शिवलिंगेत्:- 'अयं चाव यः
पवेत' इत्याचानुवाक्रयायायी। तिकर्मकृतं-यज्ञायमयनदानकृत-पाकयज्ञतिरिष्द-सौमयज्ञद।
तिमिति: तितितिहितिरशिमिति:। सन्धिविरसमलोपणेन संबन्धयम्।
एत्य-प्रायं जनमस्मृत्यूं तत्तिरोध:। करोति तथेऽपि पुरानं जायते' इत्यनेनकार्येऽि।
एवाचेव हयां मन्त्रं:। 'त्रयाणाभें चैव' मिति सूत्रे व्यतायीविवृत्त:। तितिहितेयृत्य संधिमिति
निदिर्दिष्टब्रह्मक्रृतं परमालोपसनमहं-ब्रह्मज्ञानमिति। अयं मन्त्रं:। 'विरोणाचेति
सूतमाधे 'ब्रह्मज्ञं:-जीवः। ब्रह्माण्यो जातिलात् ज्ताची। तं देवश्रीधरं
विदितव। जीवात्मानसुपपरसं ब्रह्मात्ममुक्तनावगम्यस्ते' इति विवृत्त:। देवश्रीधरस्य
परमालोपविभिदया जीवपर्योष्क्ष्यसाम्बवाक्यमुद्वात्यदेवश्रीधरस्य
परमालोपमक्तममथी इति भाष्याभिमायः। निचात्य-ब्रह्माण्यं स्वामानं साशक्तस्य। इत्यं:- 'तिकर्म
कृत्वदीति पूर्वमन्तरानिदिशं सांसारिकपार्थशाष्निनित्वान्तः। || १७ ||

तिलं शिवलिंगेत्सचयमेवतिदिदित्वा य एवं विद्धातःतिदुते नानिकेत्येत
केतयम्। स मुख्यपृष्ठानुरतः प्रणोद श्रोकातिगो मेदते
स्वर्गलोके। || १८ ||

तिलं शिवलिंगेत्यति। तिलं शिवलिंगेत्: उकंमौः। तयमेवतिदिदित्वा 'ब्रह्मज्ञं
देवश्रीधरं' मिति सन्तानिदिष्टं ब्रह्मसङ्कृतं सतादकस्वयतेश्रीस्वरूपं, 'तितिहितेयृत्य संधिमिति
निदिर्दिष्टअस्मिस्वरूपं च। विदितवाः-गुरुपदेश्रेण शास्त्रोत वा ज्ञाता। य एवं
विद्धानं एतात्त्वाश्रयानुसंधानपूर्वके नानिकेतनिदिष्ट: स: मुख्यपृष्ठानु
रागदेवादिक्षणान्। पुरतं:- शरीरपातपुर्वमेव। प्रणोद:- तिरस्कृत्य। जीव-
इश्वरायमेव रागदिश्विहितस्तिक्तियथ:। श्रोकातिगो मेदते श्वर्गलोके इति
पूर्वमेव व्यासायतम्। || १८ ||
श्रीदन्तमालामुनिविद्वारणमीत्वात् [ प्रथम

यो तेषाम्: भ्रातज्ञातमभूतां चिति विदित्वा चिनुते
नाचित्तेतम्। स एव भूतव भ्रातज्ञातमभूतः: करोति तत्वेन
पुनः जायते॥ १९॥

यो वाप्येतात्तमिति:। य: एवं चिति भ्रातज्ञातमभूतां चित्वा भ्रातज्ञातस्खलनपत
थानसंख्याय नाचित्तेतमातिमि: चिनुते स एव भ्रातज्ञातस्थानस्थापनादी सन् अनु
भवहेतुभूतं यद्रववधुपासं तददुःस्मिति। तत्तदानां भगवदभ्रातज्ञातस्थापनादी
पूर्वकमेव चयनं 'त्रिभिरविश्वास्थि लिक्मकुक्तिः जनममृत्तु' इति पूवेश्वे: भगव
धुपासनादारा मोक्षाधीनत्वा निर्दिष्टवातः (श्रुते)। नानयदिति भावः। अवधे च मनः
केचुचित्किरोशु न द्रष्टः। कैशिदव्याहाकृतम्। अथापि प्रस्त्वंत्तमेवाव्यायाणिदे
विशिष्यितव्याहालन प्रक्षेपनकायां॥ १९॥

एष तेषामिनः चित्रेन: स्वर्या: यमन्योर्था द्वितीयेन वरेण। एष
मणि तवैव प्रवस्यन्ति जनास्तस्तूतियव वरः निचित्रे: यमन्योर्था॥२०॥

एष तेषामिनः चित्रेन: स्वर्या:। उपदिष्ट इति होषः। यमन्योर्था: द्वितीयेन
वरेण। स्पर्धोः:। किष्ट एतनिप्रिसमि। जनास्तवैव नास्त्रो एतसमि: प्रवस्यती
पख्यादि।। तुतीयनिमित्यादि। स्पर्धोः।। नवेवत्तपकरणां वर्गिनवद्वां मोक्ष
परते कि प्रमाणिनि चेतु। उच्चते।। भगवतैव भाष्यकृता 'वर्गिनवम्भी' चिति
मन्त्रं प्रस्तूत वर्गिनवदेनाल चपुस्मयश्वेलक्षणमोक्षोधियेहते।। वर्गिनवीकाः अमूर
tवभौ भजन्त इति तस्यथ जननमरणमवर्यवादैः। 'विणाचित्रेकुदस्तिभिरमे
संघियमकुक्तिः जनममृत्तु' इति प्रतिवचनात्।। तुतीयवस्थे निचित्रेतसा
क्षिपर्यांतां निन्दिष्टण्यानात्या क्षिपर्यविभुवनेन निचित्रेतसा क्षिपर्युस्मर्गिनवसा
धनस्स प्राथ्यमानवातुपतेषुः, वर्गिनवद्वस प्रक्षेतुरवववचनात्या निराकपितानकःर्दुष
मोक्ष्य स्वर्गिनवद्वववस्मयवादैिन्दितिः कष्टखातायदस्तः प्रतिविदित्तततालाम शास्त्राव
काशा:।। ननु 'स्वर्य लोके न भयं किंवधाति न तत्सं न जर्या विलयति।
उभे तीर्थां अथानाभास्य शोकतात्यो मोदते स्वर्गिनोऽकं ॥ स लम्बं कृवमति
स्वर्गिनवमद्वि:। स्वर्गिनवः अमूर: भजन्त एवत्तव्याहाकः
ृणेः वरेण '। इति द्वितायवस्थे निचित्रे: प्रवस्यस्य वर्गिनवद्वस मोक्षपरत्वं
किसमत्या बुध्या? उत्त अमुक्ष्या? नाम: 'स्वर्गीयगङ्गामायिया, स्वर्गीयगङ्गरोकर्क न स्वर्ग नापुनकर्क, स स्वर्गीयसागरीन्यवियशिष्टवात । ह्यादिज्योस्योगधर्मविश्रातंत्रभुःक्रियातिद्वितयति विऴातिया लोकाकेर्दप्रसिद्धस्वर्गशाद्भक्ति मोक्षाचित्तावात्। हुरदस्तुब्धिते यथू नितुतानि जतुदिशा। स्वर्गीयकस्त कथितो लोकसंस्कारात्मकम्योणि रिति पुराणवचनानुतारायण स्वर्गीयमायानानविश्वासोर्वस्वर्गशाद्भवायत्या तत्वै। लीकिकवेदेवध्वारादेशिने मोक्षसान्यात्याचित्तावात्। नात्मसुविप्यते हिन्दौः वर्ष:।

संख्यार्थी धाधनकामावत। किमल फदनवाक्याग्ने जरामरणार्थहत्यामुतव्याध्यानच्या विदेह बाध्यकम्! उत प्रतिवचनवगतजराम्युतसरणांदिद्? उत क्षयिण्यस्वर्गस्य साधनकामविश्वासिन्येकः प्राध्यमानालनपपतिीर्ष। नामः। स्वर्गीयक्षासिन्यां जरामरणसूपसायोकारार्थहतिहत्यास्य अमृतस्मृताद्विसत्तमस्मृताद्वितीयमेव पुराणेण स्वर्गवर्धकोक्षकम्रः प्रकरणेण दर्शनाव्। 'अनुभूतसंछित्व स्वानम्युततें हि भाव्यते' हिति साराचार्य, अलेव 'अर्जितसमस्मृतालाप्यें' तिम स्वर्गवर्धकोक्षक्ष्मे प्रकरणेण दर्शनाव्। 'अनुभूतसंछित्व स्वानम्युततें हि भाव्यते' हिति साराचार्य, अलेव 'अर्जितसमस्मृतालाप्यें' तिम स्वर्गवर्धकोक्षक्ष्मे प्रकरणेण दर्शनाव्।

अत एव तुदिशा 'करोति तैव युने जायते' हितिस्पानी न स्वर्गशाद्भक्तिवाच्चकम्य। नापि क्ष्योणि: स्वर्गस्य फल्वत्तुरविश्रामकर्क्षे- प्राध्यमानालनपपतिनिर्दितति वृत्ती: पशुः। स्वर्गसाधनानिर्देशनमेव प्रतिबूझाता हितिस्पादि स्वायत्ताः अन्तर्भूः मोक्षस्वरुप्ये। अन्तन्तल्लकालित्यं प्रतिविधिं, लीकिककर्तिनिर्दितिं सूचि तिमकार्यकर्तियं जनमसुत्तव। ह्यादिनोपयोगिः उपस्थामुमक्षाः 'अन्यं वर्ष नाचिते' वृंदिमेवति प्रतिवेधियं दशानिर्देखत। तस्य च दशाया किमित्यां भृत्यिनां क्षरिकः पद्मविनक्षेत्रमेव अस्तोर्लाता। स्वर्गोद्भक्ति मोक्षपर्ष्वो तथा
श्रीस्वरकामानुसारनिविद्विदात्मावृत्तिका [प्रथम]

श्रीनिवाससूत्रपालनमुकुटमार्गमालावाले उपक्रमोपसंहारमध्यवस्तंत्रानाश्विनीवाले
पीडासशापः। सन्तु वा प्रतिवचने बाध्यकारी, अथवायुक्तमार्गकारणनाथ्‌यें अश्वास्थमनस्करणमा
धार्मिकमर्यादावस्तंत्रानाश्विनीवाले प्रवक्तव्यः। न च 'शूरसां स्वास्थ्यामीव' मिति
न्यायात्‌ मूर्तयुक्तमहार्मो अत्यक्षोपक्रमस्त बाध्यतममतिन्यायम्‌। 'मुख्ये वे' तिति
सूते औषधिशास्त्रीयबिखर्षणायाय प्रस्तुताय प्रावलये:। तस्ताःस्वर्गश्वेतस्य
सुखार्थंपरित्यागे न किंचिदकारणमिति।

अनीच्छते-स्वर्गश्वेतस्य सुख्येव दृष्टा मोक्षवाचिलम्‌। स्वर्गकामाचारे
करणे नागृहीतविवेश्यायने: श्वर्गश्वेतस्य प्रतिवचनानमेव, न प्रीति-
निश्चिप्रतिवाचिता इत्युतः, नन्तु स्वर्गश्वेतस्य नागृहीतविवेश्यायने
प्रतिवचनस्ये सिद्धेऽपि देहान्तरदेशान्तरममुथ्मानविवाचिता न सिद्धेऽपि। न च
'यस्तक्षेपण' मिति बालक्षेपणान्त्रेकाः स्वर्गश्वेतस्य प्रीतिविशेषवाचितानिधियय
इति वाच्यम्‌। प्रीतिमालविचित्र निर्णायत्रूक्तितथा सन्देहाभावे 'सन्देहे
तु बालक्षेपण'दिति न्याम्यान्ततात्तादिति परिच्छे यथा लोक एव स्वर्गश्वेतस
निर्णायत्त्तितः। तथापि लोकागतसतिश्चुकावाचिते तस्ताधान्तर्गतिोयत्त्तमार्दीनां
स्थात्। तथा चािर्मनरायणसस्ये लौकिकों तदुपाविते संबधति न बहुमन-
अर्थात्तसस्ये वहान्त्तारे ज्योतिश्मार्दी मेधावल्‌ प्रवक्तत्त्‌ हि प्रवक्तत्त्तवन
ज्योतिश्मार्दिविविष्ये स्थात्। अत: बालक्षेपण्ये निर्तिश्मानिविष्ये स्वर्ग-
श्वेतस्य शाचैः निधिन्यायां बालक्षेपणामालविष्ये यवशास्त्रां
दितेव स एवार्यः। लौकिकों सातिश्मानिविष्ये गुणमोहादेव वृत्तमोहिनों शाक्यशत्तककना। न च
प्रीतिमालवचनस्य श्वर्गश्वेतस्य वेदेः निर्तिश्मानिविष्येचलमस्तिन्यायम्‌।
निर्तिश्मान्तन्त्रान्त्रोद्वेषपापान्त्ये ततापि शचक्यदर्शवाले स्वर्गश्वेतस्य
लोकब्देव-
गोर्णकार्यांतित स्थात्। यद्यतु वैद्यक्यमोहादेव गतिरित्वमानविवाचिताः, तदा सातिश्मानी
स्ये लौकिकों मार्श्यार्मोहादेवी ज्योतिरित्वमानविवाचिताः, मार्श्यानि
मार्मरी निनिविष्ये स्वर्गश्वेतवाच्यव्यवाहार्याशः। वात्तिहृदादेवी
पार्थिवां श्वर्गश्वेतस्य सुर्य-}
मार्श्यानि तिनिविष्ये वृत्तमोहिनों शाक्यशतककना।
श्रीकृष्णानुजस्वामिनिर्विचित्रभाष्यपुस्तक [ प्रथम

तिरिकळळा: स्वर्गाभ्यास्थानोऽन् स्यात्, तदा तदावा शुभदर्शयुगन्त्वा। स्यात्, अतिहि तदापि प्रयोगः। 'तस्या हिरण्यःकौशः: स्वर्गोऽवेकः योगिष्ठा उृतः। यो वैता ब्रह्मणोऽवेकः तेन श्रीरा अपि यत्र ब्रह्मविदः। स्वर्गोऽवेकित उच्छव विस्मृतः। अपहृत्य पापमाननमर्त स्वर्गोऽवेकः ज्ञयेष्ये प्रतिलिप्ती।' तत्तिरिकळळा। हिरण्यमण्डलः। तदावा। सांप्यविकल्प्यत्वःक्षेत्रावृद्धिवायावतायः। असंप्रध्यायः प्रकरणः 'तितिपाञ्चि

tक्रममेतिदृश्यः द्विविधानुविनते नाचित्रेदितमः। स मूलममार्गस्त: प्रणोऽवेकोऽ

काराविदः मौदर्ते स्वर्गीलोकः’ इति मनः कर्मज्ञानसुध्दर्शयसात्त्वाचकत्त्व: श्रीमाण्यः

स्वर्गोऽवेकशास्त्रः सुध्दर्शयसात्त्वार्तितिरिच्वैराजपदवाचकत्त्व: पूर्णिः व्यास्यात
tतवाच्। ननु सूर्योऽवेकोऽवेकिोऽवेकवस्य सवृद्धिचित्तचत्या तस्य वैराजपदे

पवात्। 'नामस्यवायुपरिचितत्व। तदोऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध

वायुपावात्। तथा भव्योऽक्लोकेकोऽवेकीवर्तित्वाचविशेषः सुवायुर्ध
कठोपनिषद्

"वैदिकः वैदिकस्वरूप सामान्यभाषास्थिति।
लैकिकी तस्मानवचनोपसायस्यप्रक्षिप्ति॥" इति

न च 'यथेकं यूर्ध्य स्पर्शेदेश ते वायाचित्र बृया' दिति विहितस्य 'एष ते वायाचित्रि
वचनस्य वैदिकस्वरूपस्य विहिताचित्रस्य विद्यनितिकक्षेत्रम् स्यात्। नचेदःपातिः।
' लैकिकीं दोषसंयोगादि' ति नावमिकाकिरकस्यविरोपास्त न अदिति बाच्यम्।
' यूर्ध्यसैं दुरिष्ठमाहुष्ठते तस्मादूर्ध्यं नोपस्यस्य' इति प्रतिधिध्य 'यथेकं यूर्ध्य स्पर्शेदेश एष ते
वायाचित्र बृया' दिति 'अक्षरसम्बन्धी विहितस्य' प्रतिष्ठाद्याक्षरसङ्काल्कालिकस्यादि -
वियय्याक्षरम्। वैदिकिक्षिप्तावसंहोने असाति बाचकं वैदिकविवधात्र सुक्रतः। अतएव 'यावतोस्क्यात्
प्रतिगुणः यात्रा तावतो यावतः। चतुःधर्मालंकारी-
पदि' ति विष्णुकेश्वरायेऽवाचदेव सुसा 'न केसरिणो ददाति' ति निष्ठितेऽ
प्रायाधिकलापेक्षे सुक्रादिभ: बेहदिना किरिमाण इति निगृहितं उत्तिते।
तथा 'योगिनः प्रति शरीरे सहसै जइते' इति यथे स्वार्तिः केदाराते न प्रयाय्यान्निविन्यायं
परे:। तदथ 'स्वर्गः लोकः' इति मनोऽ अन्यायवादाक्षरसिद्रस्यपदापनत्तवादिविद्रोहाद्रिगुणागाध्रणिचित्रम।
'स्वर्गोलोकः अत्रतं भजनं' इति द्वितीयवादमनोऽ अमूल्यान्निविन्यायं श्रव्याक्षरसिद्रस्यपदापनत्तवादिविद्रोहाद्रिगुणागाध्रणिचित्रम।
'वीणीयात्म-मश्तान्ना' मित्यादिः अमूल्यान्निविन्यायं सुक्तन-नवान्निविन्यायम्
सुक्तन-नवान्निविन्यायम्। उच्छर
'ततोऽ भयं नामितीलितोभिन्नित्रिन्त्रेऽवेदः' प्रातानन्दिः नित्यम्।
अर्थं तिरिदिं स्वाति परार्थितिः शर्मेऽवेदः' इति परस्पर: रश्योऽ नामिततिलिता प्रातानन्दिः नित्यम्।
'शर्मेऽवेदः प्रातानन्दिः नित्यम्। उच्छर
'ततोऽ भयं नामितीलितोभिन्नित्रिन्त्रेऽवेदः' प्रातानन्दिः नित्यम्।
अर्थं तिरिदिं स्वाति परार्थितिः शर्मेऽवेदः।
श्रीकृष्णामुनिनिरिष्टिभाष्यकृतम्

प्रथमः

यद्यं प्रत्येके विष्णुक्तम् मनुष्ये अस्तीत्वंके नावयमस्तीति चैवेके।

एतद्विश्वमदनुशिष्टविश्वासः वराणसेव वरस्त्रीयः।।२१।।

निरिष्टता आहं-यद्यं प्रत्येके इति। 'अतः चराचरयुणा'दिव्यिचिक्रणे इन मनुष्ये
प्रत्यावेशः हि भगवते भाष्यकृतम्। 'अतः परमपुरुषब्रह्मप्राणिप्राणिमोक्षे-
यात्स्यात्मत्विक्षित तदुपायमुनिप्राणिप्राणिविद्वारस्तीतिज्ञाताय भ्रमः
किर्।। एवं च 'यद्यं प्रत्येके इति न शरीरविभागमालाभिप्रायम्। अपि तरस्वेतान्तर-{विनिमेयाभिप्रायम्। यथा 'न प्रेतसंजन्ती।' इति। अर्थंः--मोक्षाभिमाने मनुष्ये
प्रत्येके सर्वव्यथाभिन्युैंत्रस्तरयुणिविनिमेयाभिप्रायम्। यथा स्वयम्
विचिनितकिद्राताम् तद्विश्वमदनुशिष्टविश्वासः न्यायविद्वारस्तीतिज्ञाताम्।
विधानः जानकांनिमिति। तथाति यद्यं विशिष्टप्रकटः। केतविशिष्टनिरिष्टम्
स्वहोस्वत्वतिश्रृंखला मोक्षाभिप्रायम्। अनेकस्व विचिनितत्वेव सर्वेदारविद्वारस्तियम्।
परं परात्मकस्वत्वातिरेन हृदानुशिष्टविश्वासः। अपरं आवेदनमात्रानः परमात्मा-
नमर्ण विद्यमानः तस्मात्सार्वविपाणिगीतिकामात्मायहमें तद्विश्वमदनुशिष्टविश्वासः।
तथा आवेदनमात्राणां परमात्मानमण्ये भ्रमः। शरीरविभागमालाभिप्रायम्। अपि तरस्वेतान्तर-
विनिमेयाभिप्रायम्। तथा आवेदनमात्राणां परमात्मानमण्ये भ्रमः। निर्गच्छिन्यात्माः
निरिष्टिकारणमिति निरिष्टता उद्योगमात्राः स्वतः भावितम्।।
तथा 'त्याणामैव चैव' इति मूले 'तृतीयं युणेऽ निरिष्टिकारणमिति निरिष्टता उद्योगमात्राः
स्वतः भावितम्।। तथा 'त्याणामैव चैव' इति मूले 'तृतीयं युणेऽ निरिष्टिकारणमिति निरिष्टता
उद्योगमात्राः स्वतः भावितम्।। तथा 'त्याणामैव चैव' इति मूले 'तृतीयं युणेऽ निरिष्टिकारणमिति निरिष्टता
उद्योगमात्राः स्वतः भावितम्।। तथा 'त्याणामैव चैव' इति मूले 'तृतीयं युणेऽ निरिष्टिकारणमिति निरिष्टता
उद्योगमात्राः स्वतः भावितम्।।

भवाणिः हृदानुशिष्टविश्वासः। न्यायविद्वारस्तीतिज्ञानस्य तदुपायमुनिप्राणिप्राणिन्यायविचिनि।
तान्त्रिकात्रि तथा विज्ञानस्य तदुपायमुनिप्राणिप्राणिन्यायविचिनि।
तान्त्रिकात्रि तथा विज्ञानस्य गुणस्य प्रशस्तम्। अतः मोक्षस्वरूपाः तदुपायमुनिप्राणिप्राणिन्यायविचिनि।
अतः यद्यं प्रत्येके इत्यहु युणिकात्रि तथा विज्ञानस्य गुणस्य प्रशस्तम्...
विविधःमोऽविनिरप्रदेशप्रमिनपरिध्यायः असंम्बावैदित्ते दृष्ट्यम्। नविकेतसोपथवनांभी-प्रायः—हििेविकनालासा परित्यक्तवरमदेह आिभूतपत्तपापमािग्याद्गिेको
भवतीउच्चस्नुः। 'स्वेन लोके न मथं किंचनाशी' त्यदिता मनःद्वयसं मोक्षतापं-भुतामिनभास्म। अधुना दु बाविरमापित्या तद्विशे संदेहो जाते। अथं 'स्वेन
लोके न मथं किंचनाशी' त्यदिता मनोश्यतपापमािग्याद्गितविशिष्ठत् आसा
अतीशे के नायमस्तीले, तथा उपदिष एतजानीया' मिति। अत एव प्रति-
वचे 'एतच्छला संप्रीतिगुः मित्: प्रवुक्ता धर्ममणुमेतमायण्, स मोदते मोदनीयं
हि चुवेचे 'तत् एतत्त्वानुपुणे स्व' । अतं: यथाक्ष एवार्थं। केचितु—
'प्रामिधाना तििोहिं दतो कथास्वर्णवधिर्या' विष्टे स्वेन तिरोहितिमि निर्दानत-
पदे उपसक्तत्वा निर्दिष्टस्य तिरोधानम् 'देह-योगाद्गा सोपः'इति तदुत्तरस्ते सोपी
तिरोधामधास्विपि गुज्जत्चत्रवेण पराशृंदेिीिात न 'सवनाशासनसनिविचित्रता
स्ये' तिि मानसुस्ते कुलवित्तादिनिम्यमुत्तस्वापि सवनासा पराशृंदेिीिीक्तत्वा। येघे
प्रेत इति निधानत्वेिेशदेन उपसक्तत्वा। निर्दिष्टस्यायि धारणामिति मोक्षद्वितीमोक्षस्य 'देह-
योगाद्गा सोपी' तिवत् 'नायमस्तीलि चैके' इत्यत अयमिति पदेन परामिरो
उस्तु। नैवें मुक्तात्त्वलसन सोजनििि वा लवेति वाक्यात् मुक्तात्त्वसन मोक्षोस्थि
न नेति संदेहक्यथन धाितामिति वाच्याः। मोक्षाचार्यमध्यमस्तुलय मोक्षविशेष-
सन्देहस्यापादाधितु शाक्यधातु। अयमिनातिन विदेहपपरमस्त्रीिेभावाः। नतु न
प्रायमश्रद्वष्य मोक्षविशेषं कनिस्त्रमृ। शरीरवियोगवाचित्वाः। श्रुतपापखिलायां
शरीरवियोगवाचित्वमृवेधवािंसवमतहो परिवर्गमतिक्यायाः वायस्वात्लादितिचेति—
अस्त्वमृ। तथायमिनातिन चरमशीरवियोगपरमस्त्रीिेभावाः तद्विप्र्यम्येिी
विचित्त्वसति अस्तु। नतु तत्स्य निधित्तवाः तद्विप्र्यम्येिी चित्तितया नौप्फळात इति
चेतस्यमृ। अथं चरमशीरवियोगः: ब्रह्माक्षरितसूयेिेभावात्लि चुपेनाथस्य न नेति
विचित्त्यायामसूयापादाधितिव बदनि। ॥ २१ ||

देहात्त्वापि चिनिर्मित्तं पुरा न हि सुविब्रमणेष्यो धर्मः। अन्यं वरं नविकेतो बृहध्यामामोपरोतिनि दृश्यमस्य ॥ २२ ||

एवं मुक्ताधि श्रीस्य मृत्युदिस्मािािीस्वातिगहंत्या पारं धार्मिकममवते


dveśagatāpi vinākṣit śvālāṁtvati ca lañca mātya vahum sañcayetām.

vaśāya ca āstya tādaggatā n labhya nañjyā vaśtulyā ētasya

kāthā ētātoṣya ca lañca mātya vahum sañcayetām ca mariṣya ētātoṣya

kāthā ētātoṣyāca lañca mātya vahum sañcayetām ca mariṣya ētātoṣya

ēvañca nāṉēkatā aha—dveśagatāpi vinākṣit śvālāṁtvati ca mariṣya ētātoṣya ca

māṇūyaḥ puruṣānaṁ yuginām vahum pāñāṭhā hritānāmnasāṃ

māṇubhēdhayatānām yuginām śväya śva ca jīva śraṇāv yad-

dīcchāsi ca

ēvañca nāṉēkatāsāmā mānuṣaḥ viṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

śvālaṁtvati ca mahāśravāsāṃ vīṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

māṇubhēdhayatānām yuginām śväya śva ca jīva śraṇāv yad-

dīcchāsi ca

ēvañca nāṁkēto kṣatā mānuṣaḥ viṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

śvālaṁtvati ca mahāśravāsāṃ vīṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

māṇubhēdhayatānām yuginām śväya śva ca jīva śraṇāv yad-

dīcchāsi ca

ēvañca nāṁkēto kṣatā mānuṣaḥ viṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

śvālaṁtvati ca mahāśravāsāṃ vīṣṇuś ca dhāvamaya mādyah nā vaśkṣreyati śvālāṁtvati

māṇubhēdhayatānām yuginām śväya śva ca jīva śraṇāv yad-

dīcchāsi ca
वहीं] कठोपनिन्दु १५
अस्तेरोण्यपत्तोपूर्वकवचनम्। कामानं—कामयमानां अप्सरःप्रस्तुतिविषयाणां।
कामभाजं—कामं तां विवेचनर्या भजतीति कामभाजस् तं कामयमानापसरः।
प्रस्तुतिनामस्य कामनाबिषयं करोमीतर्यः॥ २५॥

de दे दे कामा दुर्लभा मर्यस्योके सर्वानु कामाणुछन्दन्त: ग्राध्ययः।
इष्टा रामास्त्रासस्तास्तूर्या नहींदाया लभनीया मनुष्ये:। आभि-
मत्तचाभि: परिचार्यक्षोऽन्ऊस्थे करण मानुशाने:॥ २६॥

de दे दे कामा इति: छन्दतः यथेष्टालिंयः। इष्टा रामा इति: रथवारिवतः
सहिता मया दीयमाना: सिर्यो मनुष्याणं दुर्लभं इत्यः। आभिरिति। आभि:
मया दूधाभि: परिचारिकाभि: पादसंवाहनादिद्यक्षूर्यं कार्येयत:।
मरणमभु। मरणातु सुके: प्रभातं, सुकातमस्थतपमिति यथात्। मरणश्रव्यः
देहविवृतावस्तुपायम्। बाचिनोपि प्रक्रियवैदेहविवृत्तचिं न दौष्ट्रयति द्रष्ट्यम्।॥ २६॥

श्रोभावा मर्यस्य यदन्तकैततः संवेदन्द्रियाणं जरयति
तेजः। आपि सर्वं जीवितमयपेव तवैव वाहास्तव
नृत्यगीते॥ २७॥

एवं प्रहोमयमानोपि नन्ध्रेक्ता: अभ्युदितहदय भाह—श्रोभावा इति। हे अन्तकः
लघुपन्यता ये मर्यस्य कामं: ते श्रोभावा:। श्र: अभाव: देषां ते स्थायकः।
दिनदेवास्थिनों न भक्तीतर्यः। संवेदन्द्रियाणं यदेतेजेः: ततू क्षययति। अप्सरः
प्रस्तुतिमोगः हि संवेदन्द्रियदौविज्ञावहा इति भाव:। आपि सर्वमिति:। अप्सरः
जीविवं स्वर्यः, किमुत्तास्यादादिजीविवितः। अत्रशिरजीविकापि न वरणोहेति भाव:।
वाहः: रथयाद:। तिथिन्त्वति श्रोष:॥ २७॥

न विचेतन तर्पणीयो मनुष्यो लमण्यामहे विचमङ्ग्रामे चेच्चा।
जीवित्वामि यावदीशिष्यि स्तं वरस्ते में वरणीयस्त्व एव॥ २८॥

न विचेतनेिति। नाहि विचेतन सुभेंचन कस्तिचित्तृति: द्वष्ट्री। 'न जातु कामःका-
अजीर्येतांतमृतातनानुपेत्य जीर्येन्नतयोः क तदाश्च प्रजानन्।
अभिध्यायनं वर्णरतित्रिमोदाननातिदीर्घं जीवितस्योऽग्रभेष्टे। ॥ २८॥

अजीर्येतांतमृतास्त्यायं सुकुलान्त्वस्वरूपं ज्ञातवं प्रजाननं श्वेतोक्तवेन ज्ञानं तदाश्चः जरामरणश्रुतिः। जरामरणश्रुतिपापः प्रमृत्तिविषयविषयकाणात् लक्षणं कथा भवेदत्वायः। अभिध्यायनं वर्णं अद्वितियं दृष्टिविशेषं, रत्निमोदाः प्रश्नमोक्षदिज्ञातानविशेषं, तात् स्वर्णमः। अभिध्यायनं निरुपणं निरूपयत्। अथलेपेन पेदिके जीवितस्य कः श्रीतिमाणां स्वादित्यं। ॥ २९॥

यस्मिन्निः विविधिकर्त्तन्ति गृह्यो यत्सांपरं यद्यति दृष्टि नस्ति। योयेन वरो गृह्मुस्प्रविठो नान्यं तस्याचाचिकेत। दृष्णेते। ॥ ३०॥

॥ इति प्रथमवची।

यस्मात् इतिवहुः। परिवृत्तविके यस्मिन सृष्टेदत्वस्त्रूपे संडर्ते, तदेवमेव दृष्टि।
योयमिति। गृह्यां आस्तत्वमुस्पविष्टं योयेन वरं तस्यादत्वं नाचिकेत न दृष्टि। इति ज्युतेष्वचनम्। ॥ ३०॥

॥ इति प्रथमवशीव्याख्या।
हरि: ओ! अन्यक्षेत्रोऽन्नतितैव प्रेयः ते उसे नानाध पुरुषः सिनितः। तयोऽध्रेय आददानस्य सादृू भवति हीयतेस्याय उ प्रेयो दृष्टीते॥ १॥

एवं शिष्यं दीर्घके तस्म मुखास्विभ सिन्धुस्य तस्मोपदेशयोगम्यतां मन्वन: सुमुखां स्तीति—अन्यक्षेत्रे इति। अतिप्रसंत मोक्षवर्तमाप्यन्ति। प्रयवच्यां शोभवर्तमाप्न्यन्ति। ते—श्रेयः प्रेयसी परस्परविक्षणयोजने सति पुरुषः सिनितः। बचन्ति। उ पुरुषं स्वक्षतामाप्याद्यं इत्यर्थ्:। तत्योरिति। तयोर्मध्ये श्रेयं आददानस्य— मोक्षयं प्रवेत्तमानस्य सादृू—बदः—भवति। यथा प्रेयो दृष्टीते स पुरुषार्थाद्यः भवति। उ इत्यवचारे॥ १॥

श्रेयः प्रेयश्च मन्तुष्यमेत: तौ संपरीच्छा विविनिति धीर:। श्रेयो हि धीरोऽभिप्रेयसो दृष्टीते प्रेयो मन्दो योगक्रेमादृष्टीते॥ २॥

श्रेयः प्रेयश्च इति। श्रेयः प्रेयश्च भुतुष्यमेत:—मन्तुष्यं प्रामु:। तौ श्रेयः—प्रेयः अच्छौः सम्यगाश्च प्राप्ति ह्वस्त इत्य भवत्तकरोऽर्थः। पिया रमै इति धीरः प्रज्ञाश्च, प्रेयः प्रेयस्या भव:—अभव्यादि श्रेयः एव एव दृष्टीते। मन्दनरि: योगक्रेमादेशोऽर्थः: प्रेयो दृष्टीते। शारीरसोपचयो योगः:। क्रमः परिपवानस्॥ २॥

स त्वं श्रियानि प्रवास्याः कामानू अभिधायामचित्तोत्तरस्य सादृू:। नेताः सुूद्रः विचित्यभवानो यस्या भजन्नि वहनो मन्तुष्य:॥ ३॥

स त्वं श्रियानिति। ताधूनाष्टं स्वतो रूपाणि प्रियानू कामानान हृदानन्दित्यथः। दु:स्वादृश्याः: विमिश्रोतादेशयुक्तत्या निल्पुष्पन्त: त्वः कामान्तस्यार्थः। नैताः सुूद्रासन्निति। विचित्यभवानो सुूद्राः कुसूमित्तगति सुन्दरकं सेविता पाताः नानाविनास्यः। प्रसा:सन्निति। समझौतः॥ ३॥
दूरसेते विपरीते विपूची अविद्या या च विचेति ज्ञाता। विचारा-
भीमिन्द निचेक्रतसं मन्ये न त्वा कामा बह्वो लोकपन्त॥ ४ ॥

दूरसेति इति। या अविचेति ज्ञाता कामकमलिकाय च विचेति ज्ञाता वैराम-
तह्वानसमयी एते दूरं अत्यतं विपूची विदृढी भविष्यती परस्परविकृते न ।
विद्याभीमिन्द विचारथिन्न। विद्याभीमिन्द च भविष्यमिन्द इति आहिताम्बादिविशिष्टात्व पर-
निपतः। चांदस्तवाचा। न त्वा कामा इति। कामा बह्वोधिपि लां। न लो-
कृप्ता कृष्णोमागारिघ्ने न नुक्तक्त। विषयकशीरो न भविसीत्वं। ‘हस-
दे’ ति यहन्ताभक्क। चांदसी यशो।। यहन्ताभाचा चांदसमस्मलानेपनं अढ-
भावकं॥ ५ ॥

अविद्यायामन्त्रे वर्तमाना: स्वयं धीरा: पण्डितं मन्य-
माना:। दृश्यमयाणा: परियन्ति मूढा: अन्वेचनेत्र नीयमाना
यथाज्ञाना:॥ ५ ॥

‘अविद्या याच विचेति ज्ञाते।’ लघुचमार्गिणी अविद्यामार्ग निन्दति—अविद्याया-
भिति। कामकमलिकायमयामविद्यायां। मध्ये धमीभूत इव तमसिः वर्तमाना:।
स्वयंत्र प्रजाशालिन:। शाकुशक्षालिनं बङ्मान:। दृश्यमयाणा:। जाराजागाति-
दुःखित्तित:। अविद्यिन:। परिमन्ति। अन्यूत सप्तार्थम।। केवलु दृश्यमयाणा
इति पाठाभिन्य विषयकाभिं हृदचिंता इत्यथ च वर्ण्यंति॥ ५ ॥

न सांपराय: प्रतिलोका वारः प्रमाणानि विच्छोधेन मूढः। अघि
लोकम नान्ति पर इति मानि पुनःपुनस्थापयमथे मे॥ ६ ॥

न सांपरायविति। प्रतलोकसाधनविध्याित:। अविद्यिनः प्रति न प्रकाशते। प्रमाणातु अनविद्यमनसः विच्छोधेन मूढः—विषयायाग्रक्षास्तमनोयथम।। अघि लोको
नातीति। अघमेव लोकोकु विषय लोको नातीति मन्यमान:। महतियमाणात्मा-
विषयो भविष्यं।। व्यासाय:। ‘समयमे लघुभूये’ ति सूँये। ‘अघि लोको नाति पर
उत मानि।।’ ति पादामरणेन अघि च लोकः परस्त्र लोको नातीतिः वर्णित:।। तत
पक्षो तत्थेति श्रेष्ठ:पूष्पिनी:।। चाशब्द्यक्षायारी:।। मानित्वस्य दुर्मानीत्यथः।। शिष्ट
वस्त्र] काटोपानिषत्त ॥ न ॥

परिमहाबाबादयं लोको नातैत्यस्योषष्टिर्विद्धुऽय। (स) दुमानी पुनःपुनःवेषमापस्यत । इति उत्तर शंकराय सृजने त। ॥ ६ ॥

अवरणायापि वहुमिषणो न लम्यः भुज्यन्तोपिणि वहो यं न चिदः। आद्यायं कत्ता कुशलोवस्त्रयं लभ्या आद्यायं ज्ञाता कुशलान्तुशिष्यः। ॥ ७ ॥

अवरणायापि सित्ति। युज्जसिद्धार्थालम स । अनेके:पुष्पोः। श्रोतुमपि न ाभ्यास्य इत्यः। अवरणायापि महादृढःकफँर्मिताः। भावः। भुज्यन्तोपिताः। नासिद्धोत्तृत्वाः संवेषाः परमात्मायाशिचित्रसुङ्गमेताः। भावः। आद्यायं कत्ता कुशलः। भावः। आद्यायां ज्ञाते।। कुशलैनाथार्थः। आद्यायां ज्ञाते।। कुशलैनाथार्थः। उदासौ उदासौ। उदासौ उदासौ। युज्जसिद्धार्थालम सातासा कश्चिदःकचिदां सिद्धे।। यज्ञायापि सिद्धानां कश्चिदांना कश्चिदां। वेचि तत्त्ववर्ते॥ ॥ इत्युक्तेरिति भावः। ॥ ७ ॥

न नरेनावरेण प्रोक्त एवं सुब्रह्मण्यं हिन्यम्यामणि:।

अनन्यप्रोक्तं मातिरं नासित अणियानूः तांत्यमयम्युपमाणात्। ॥ ८ ॥

न नरेनावरेणेति। अवरेण अथ्येन प्राक्षते वाणिज्यमार्गम्योजनेनवेदमान्त्वर्णेन, नरेण—देहार्माममानिना एव आलम सुविशिष्यो न भवति। कृतो हेतृः। वहुधा चिन्त्यमाण:। वादिमिरिति रूपः। अनन्यप्रोक्तः गतित्वः नासितः। अनन्यप्रोक्तवं उच्चमानायामनोः। शन्येन तद्देवानिनाः। ब्रह्मासाक्षात्कारिणा। प्रोक्ते आलम याह्सी अवगतः। सा ब्रह्मासाक्षात्तेषरेण प्रोक्ते नासीत्वयः।। यद्या अत्र संसारे गति:। चक्षुममान नासीत्वयः।। यद्या। अनन्यप्रोक्ति स्वयमगते गति:। आलमायाय:। नासीत्वयः।। अनन्यप्रोक्त: इति पाठे अक्षरप्रोक्ति सति आलमायायानिनासीत्वयः।। नन्दे येन क्तेन्तुदितिद्विध्यपह-शालिन्याश्वेत्यस्य आह—अणियानूः तांत्यमयम्युपमाणात्। यतो अणियायानूः। यानामाः अत्तमस्त्वमाः तर्कोवचयारः॥ ॥ ८ ॥

नैपा तर्केण मतिरायनेव प्रोक्तायणेन सुखानाय प्रेष्। यां त्व मापस्यायांस्रितिदृष्टिस्य त्वादल्लो भूषामाखिचितः। प्रद्या। ॥ ९ ॥

तदेवाहः। नैपा तर्केण मतिरतिति। एव आलमायिष्यसि। तर्केण प्राप्तिया। नेत्यः।। अत:। तर्ककुशालोपि स्वयं ज्ञात:। न शाक्येश्च:।। प्रोक्तायणेनेति। हे
श्रीरामानुसारनिरिक्तात्मकमात्रात

प्रेषि! प्रियतमः, स्वसादयनेत्र गुरुणा उपद्वैत मति: मौक्षसभानन्दाय भवति।
का पुनर्द्वारा मनिरितव्राहं—यथा त्वभाषा इति। या मती त्वमार्गः—प्रातवानसि सिद्धान्ताध्यक्षितथा निधित्वानुविधाय:। सत्यंत्रविरसि:। सत्यं उपरक्ष्या धृतिस्वस्तो तथोऽक। बतेत्युक्तमा:। त्वादग्रिति। त्वादसाध्विष्णुः। अस्माकृ भूयाधिद्वित्यः॥ ९॥

जानामयः! ज्वाचिरित्थितिलियः नन्दानैः। राज्येष्य इह भुवं ततो।
ततो मया नाचिकेतस्तितोंनिश्चित्यः। अनित्यायेद्वयः। प्रातवाणसि
नित्यः॥ १०॥

पुनरथि तुष्ट आह्—जानामयःस्मिति। ज्वाचितः। नित्यः। कुवेराराख्यः। एवंजातिकं
कर्मफलव्यक्तमःस्मि। जणामि। नन्दायुवैरिति। भुवं ततो भास्ततवं अःःःःः॥ अनित्यसाधकः| अनित्यायेद्वयः। कर्मभिविरसि।। ततो ममेि।। एवं
ज्ञातवत्या मया ब्रह्मानुसारानंसानादेवोनैन अनित्यायेद्वयानीर्भवनाचितकोमितिस्वमिति।
तसात्तोतिलियःस्मातः। जानात आनावसीत्यः।। अतः ब्रह्मानुसारानीकसाध्विकस्म
न विरोधः॥ १०॥

कामशााःसि जगतः। प्रतिष्ठा। कतोरानन्तयमभवस्य पारम्।
स्तोम भूधुरणां प्रतिष्ठा। गृह्य गृह्य धीरो नाचिकेत्तोत्त्यः
साथः॥ ११॥

'लाद्व मृयायान्तवितः। प्रेषि!' ति पूर्वमन्तोकां नाचिकेतस:। अवणाधिकारं विदुषणोत्यः—कामश्यामसि। कर्ताः। कर्मविज्ञानां फलत्तुं। जगतः कामश्यामसि–
चतुर्दशानस्याकार्यसाध्यायिनीविनीवादिश्वादिवालकःकफलासि च। द्वारा। मौक्षश्यामसि आनन्तमभवस्य पारमम्भवायः। अ विनाशावतमर्तनानन्तर्भक्षणः
च महत्याप्रतिसाधनस्यस्मिन्कालात्मायुणागनुस्तोम उद्दत्तिः ना स्यः।। च मौक्षमं हः
लोकिकात्य: कामाय। प्रभाशालित्वात् त्वक्तवानसीत्यः।। यथा मौक्षस्वप्नपालनमवः
स्वस्त्र वा सर्वकामावासि। तत्वो व महंडगाभास्तवं कतोरानन्तफलस्वतान्तत्या:।। सर्वः
प्रभावस्वक्षमात्या। योजनियमः॥ ११॥
तं दुर्देशं गुहमनुस्मरितं गृहाहितं गहरे तु पुराणम्। अध्ययनं
योगातिहितं मेष गत्वा धीरे हर्षेश्वरः जहांति॥ १२॥

tतीत्वं प्रश्नं प्रतिविवक्त—तं दुर्देशेशिर्मिन् मन्यदेय। दुर्देशं—"अश्रुण्यापि
वहनीयां न मम्:।" इत्युत्करीया द्रुमाशयम्। गूढङ—निरोधाययकलरीपास्वतिविवाविवीतो—
हिंतं सचेतसुतानुभवितं गृहाहितं—हर्ष्युभावस्तूः गहरे अत्यमिगं पुराणम्—
अनादि अध्ययनयोगातिहितं—विषयेत्: प्रतितंत्रस्तः सेतसः। अहमानं समव
धानमाहमयोगः। "हहच्छेदेशलस्मी प्राणः। यदा पवावावितं नानामानि गन्तसा सही
ल्यादिः विक्रमपाः। तेन योगातिहितं: जीवामाजः तेन हेतु" देवं परमात्मानं
मत्तेवः। जीवामाजः स्वयं परमात्मानेतुताविवेर्दातिः भवः। हर्षेश्वरस्ति विभयवाहा
कामयुक्तहर्षेश्वरः जहांति:॥ १२॥

एतःचक्तवा सोपरिगृहं लय: । प्रश्नः धन्यभिङ्गभेश्वतपाः। स मो—
दते मोदनीय—हि ल्यावा विख्यतःसङ्क निविचकत्य संस्ये॥ १३॥

एतःचक्तवा सोपरिगृहुक्ति । एततः आलमतं श्वाला सोपरिगृहु—
समालिकं
वेत्तेवः। । धर्मम कर्मसाध्यं शरीरारादिः प्रश्नः प्रश्नक्षूंत्य परित्याएपेस्यः। एततः
स्वास्थ्यां अनुं सुखमतया चक्तुरागोऽधिः । 'अणियां वज्जेत्यर्मिती' निदिङ्गः
परमात्मानं देशविवृत्रोऽऽपां स: विष्णुः मोदनीय श्रीरिष्यमपहतपाम्पावाति
गुणाधिक्षितं वस्तुर्यमणः मोद्या आनवदी भवतीः। । एता सम्प्रसारेऽ
साध्यारात्समुद्राय परंपर्योत्तिंसंपवः स्वेत रूपेण निर्माणप्रस्तराते, स तत्
पर्यंति जक्तन क्रीडः समालं:। इति अश्रुस्तोऽद्वृतस्तु:॥ । एवं प्रश्नोत्तरतमच्चा निविचकत्य संस्ये
मोद्ये स्वामी
हेल्ये स्थितीव—विख्यतुं संस्ये। निविचकत्य संि प्रति प्रभृतं धाम विक्रमहर्ष भवेसाहि
मने इविधे। । 'तत्तत्त्व आलम विशिष्ठ वश्रुम्ये ।' तिः श्रृः। ननु 'नसमी
द्वयं विद्वते' श्रुव्यकारथ्यं 'अध्ययनयोगातिहितं मत्ते वलापिपरमात्मामक्तेजः
प्रतित्यायातमु:। तत्तत्त्व तं दुर्देशे मिनि पूर्वाल्यादिपि जीवार्थ्युस्तु:। तत्तत्
'अश्रुण्यापि बहुविनयां न मम्।' इति पूज्यकन्नोऽपि परिश्वुद्वरीवस्थेप्त्युस्तु:। तत्तत्
अध्यायस्मृति कथेदेनमाध्ययत्वप्रदत्ति तत्त्वेऽव:। आध्यायकावयनम्:। श्रुणोति
श्रीरक्षरामान्युजिनिवितचित्रभाष्यपञ्चति

नौकरप्रार्थ कवितानि परिसङ्गालमिष्ठगीतावचनैकायार्थमापि उपवषत इति चेल। श्रेयसंखिति मले श्रीहजलसरप्रकर्मश्रुतजीविनिःश्रवणेन चर्मश्रुतदेवशब्दस्य देवताकल्पकालार्थाश्रयणीपि 'ते दुर्दशेदि' मिलि मले तात्राजीविनिश्चाजावेन देवमिल्यस्य देवात्कल्पकमित्वार्थाश्रयणायोगात्। पर्वदेवाशीपेतव भर्गवता भाष्यक्ति 'गुहां अविष्ट्या' विशिस्तः 'परमाणुलताक्तः ते दुर्दशेदिण्यनुविष्ट्या' मिलि गुहाप्रवेशो हस्त्यान इत्युत्कर्षम्। तत्रैवत्य मनः परमाणुलक्ष्यतया व्यासस्वरूपार्थिवित्वः। गाधृहेशतुमिति पदेन तु न परमाणुन: गाधृहारविद्धवुद्वित्येवपरिधुर्गादात्मकस्वरूपार्थिवित्वमूत्तम्। हयाहूस्तु विशेषः श्रीहजलश्रुतिमित्ये परमाणुलक्ष्यात्मकस्वरूपार्थिवित्वं प्रतिपावते। ते दुर्दशेदित्विति मनः तु जीवकर्मारमाणुलक्ष्यप्रमाण प्रतिपावत्य इति न तयोरैकायार्थाद्विति:।। 13।।

अन्यत धर्माद्यन्यात्मकां अन्यतासाङ्गत्तङ्गातः।

अन्यत्र भूतात्मक भव्याच चतुर्पद्यायसि तथद। 14।।

'नाभान्तु: प्राप्ते हि भूवं तदव' 'एतत्त्वां संपरिगुण मत्य: प्राप्तः धर्ममाणुस्मृत्वाद्वाद्धर्मवत्। स मोडने मोनीत्रुति हि तस्मात् 'अध्यात्मध्योगिगमेन देवं मलवा धीरो ह्यस्वाकात्मक ' इति प्रतिवेदेतुहि धर्ममयोऽर्थाय ज्ञानासाध्यतया भ्रान्ते-तया निर्दिष्टस्य धार्मिकः स्वरूपं च, उक्तार्थेचेव धर्ममयोऽर्थाय निर्दिष्टस्य स्वरूपं च 'धीरो ह्यस्वाकात्मक ज्ञातीत 'तत्प्राप्त इति प्रतिपावतप्राप्तु अन्यतः धर्माद्यन्यात्मकानि:।। 13।।

नाभान्तु: प्राप्ते हि भूवं तदव् तदव् 'एतत्त्वां संपरिगुण मत्यः प्राप्तः धर्ममाणु-मेताद्वाद्धर्मवत्। स मोडने मोनीत्रुति हि तस्मात् 'अध्यात्मध्योगिगमेन देवं मलवा धीरो ह्यस्वाकात्मक ' इति प्रतिवेदेतुहि धर्ममयोऽर्थाय ज्ञानासाध्यतया भ्रान्ते-तया निर्दिष्टस्य धार्मिकः स्वरूपं च, उक्तार्थेचेव धर्ममयोऽर्थाय निर्दिष्टस्य स्वरूपं च 'धीरो ह्यस्वाकात्मक ज्ञातीत 'तत्प्राप्त इति प्रतिपावतप्राप्तु अन्यतः धर्माद्यन्यात्मकानि:।। 13।।
कठोपनिषत

नवसिन्हापणे पश्ये प्रकाश्युपपत्तायाविषयमापि निरन्तरेऽव। अन्यत्र धर्मान्यायानि
धार्मिकति प्रकरणान्नन्तरश्रवणसादाशिष्यपतिव अन्यत्रात्सात्त्वकतात्त्वानि
भूतादिश्युपितत्वान्न्तरश्रवणसादाशिष्यापि सामानाशिष्यपति न प्रतिष्ठात्। यदि
तत्र धर्मान्याशिष्याणे यथैत्तिक चार्वदिश्युपितत्वानि अन्यत्रात्सात्त्वकतात्त्वानि
तद्द्र अन्यत्रान्न्तरश्रवणसादाशिष्यपतिव एवः प्रत्याय वानाशिष्यपतिपर्यत्व। ।
अतः प्रकरणाशिष्याणे सारसाविश्वासानाशिष्यपतिपर्यत्व अन्यत्र धर्मानि-
दन्त्राधिमादित्यमिथ्यादेशः प्राप्तजाल्पर एवादस्तु। न तु, 'नायमाल्या प्रवचनेन हयो न मेध्ये', सुप्रायोगिनिप्रतिवचनंदशीनोपायोपाध्यायं शस्यस्य लेवातुमन्त्रिवत्यताचालियावेययन्यायवद्याहशस्य सामानाधिकारयं भार्यक्षिणयिनिविचित्र। प्रत्यक्षेण पर 'नायमाल्या प्रवचनेन हयो' एति श्रीतिह्यपापजानालेक्ष्यावलक्षणप्राप्ताधिमादित्योपतेष्यास्व दर्शिनोपायोपाध्यायं नानाधिकारी मानससो वापिष्य प्राप्ताधिमादित्यानास्यामुख्य। 'यज्ञविज्ञानान्य भवति अभासः सदाश्चर्चिच। न स तत्त्वमात्रोऽति प्रतिवचनन्यालान्य धर्मिन्योऽति प्रतिदीर्घायिनिप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रतियोऽप्रति
सर्वे वेदा यत्यद्मानमनि तपाधिति सर्वाणि च यददनिति।
यदिच्छन्तो ब्रह्मचर्य चरति तत्ते पदं सहृदेण ब्रह्मिमि।
ओमिषेवत् ॥ १५ ॥

एवं गृहस्था सुखः 'न जायते स्रीयति' इत्यदिना बिरपेन प्रतिपादित्विषू: इदानीं त्रिवृत्राधितिशयासिद्धधृथि प्राप्यसूर्यं परमायुष्यं संबंधीति प्रतिजानिति—सर्वे वेदा इति। पधते गम्यत इति व्यक्तवचा पदन्तः: प्राप्यसूर्यवाची। यत्वृत्यं सर्वे वेदा: साक्षात्सर्यया वा प्रतिपादनीतियथः। अनेन'—अन्या उपनिषद्: प्रजातिपिकात् परि-श्रुद्धालस्मृतिविपश्यत्वात्—'न जाते प्रिब्धे वा विश्रदित्', 'हन्ता चेन्नाते हन्तु' मिति मनःत्रयस्य परिश्रुद्धालस्मृतिपरश्वस्य सम्प्रचारवात् ॥

अन्योरागिनी निति मनःस्त्रय(३)स्वामि 'आविनाशि तु तद्रिदं शेत सर्वस्मितं तत्त्वं'। 'रिवर्थपार्ननत्येऽयं व्यास्तिमात्राल्पनम्' इति स्मृतिसंवेदनाया सर्वं: प्रेममियोयात्ति सृष्टमत्या व्यपकत्वतो च प्रतिपादिते प्रस्तुतवायुम उपवल्लात्। 'सुभक्षुलालविभजे दूसर्य चार्यिके च तदि 'ति गीतानुसारेण 'आसीनो दूरं श्रवण शयनो यति सर्व:। इति वचन स्वामि तवेऽवुक्तवात्।' असिण्य प्रभविणु नें' व्युष्मसुनासारात् 'यस्य व्रज च क्षेत्रं वें' मिति मनस्यापि तत् साङ्क्षार्वत्वं, 'द्वितीय विषुद्धविन्य योगिच्छे‌संयं परं पंदं' प्रसुतिनाशिशितेदुरीथसास्त्रमेव नान्येत् परम्ः च यलद' मिति स्मृत्वनुसारेण 'सूक्ष्ण: परमायुष्यं कटाणिः: परम्ः पद: मिति मनस्यापि श्रुद्धामस्वपुपे सहस्तत्वः। 'द्वितीय विषुद्धविन्य योगिच्छे‌संयं परं पंदं' प्रसुतिनाशिशितेदुरीथसास्त्रमेव नान्येत् परम्ः पद: स्वाबिको स्वस्त्वं मनस्यापि परिश्रुद्धालविपश्यत्वात्।'सम्म परेशं भूतपुष्टं लित्ततं परेशं 'हन्तु' मिति स्मृत्वनुसारेण 'सूक्ष्ण: परमायुष्यं कटाणिः परम्ः पदं' मिति गीतानुसारेण 'ईशानो भूत-
भव्यस्ये'ति मनस्यापि गुद्धालस्येपि सज्जनात्वाल, भेदभावस्तविमिति प्रत्यगात्म-स्वरूप एव 'नेह नाने'ति निषेधस्यापि सज्जनात्वाल, 'अभेदायापि भायोस्थादास्तैर' परमालमः।' इति सृज्ञातिपरिवर्जनाकस्य 'बायुस्थेऽकथी क्रूणवयमाविति इति मनस्यापि गुद्धालस्येपि सज्जनात्वाल, 'सतेत: पाणिवादं'तिति गीतामापि श्राणविश्वासस्त्रापिद्वो गुद्धालस्येपि सज्जनात्वाल, तत्रै 'न तत् सुर्याः माति' ति मनस्यापि 'न तद्धात्वे' सुमुखये।' इति गीतावाचनेन परिश्राणविस्थाप्तवत्स्य - गुद्धाल, ' तं स्वाच्छली-राशिवृद्धि' इति अध्यायसंहारिकमेन्यस्य गुद्धालस्येपि स्वाच्छलस्य तत्वायं अन्य-पनन्निष्ट: प्रजापतिभवेतवत् प्रत्यगात्मस्वामलस्यलोपोपोप्ती प्रत्यगात्मस्वामलस्य-प्रात्मालस्यवृद्धिशास्त्रयो ब्रुता—इति श्राणे प्रत्यपका। सर्वसंवेदनपतिपाढळयेव 'तत्त्रे पदं संस्कृतेण श्रवो: 'ति वच्चुत्तेन प्रतिज्ञानात्तु परमालस्वरूपपतिपादवेतभागात्मपिवधूत-लस्य गुद्धालस्युसंभवात्, गुद्धालस्या(व्य) नत्यामिन: परमालस्वरूपस्य गुद्ध-स्वरूपपतिपादवेतभागानापि प्रतिपादवतसंभवादित्ती दृष्टायम्। तपसि सर्वाणि चतिति।

तपसि—तद्भवाना उपरिनवभागा इति व्यासार्थमेवत्स्यावत्। यदिच्छन्तो श्राय-चर्च चर्चिति। श्रायचर्च—गुद्धालस्यवर्तःस्मिताहितिदवर्तकणं यदिच्छंतो: दुरुनिष्ठिति। तत्ता पद्मिनि। सर्वस्मृतेदनेवेमशः संहाः: श्रद्धः। प्रायःस्मात्म्यपिलिजभारे असिनमाते अर्थत् प्रावःशास्त्रयो लोकाः 'प्रावः प्रास्ये' ति भास्य: च 'सर्वें वेदा' 'इत्यादिपदलोकस्भार्तरपिद्वतया प्रावःशास्त्रं'। इति श्रुतपकाशिकाव-चर्चनस्यां नातुपरिवरिति दृष्टायम्। स्मृतेवेन तत्तपतिपादक किमित्त वाह—

ओमिते चतिति। 'ओ तस्मिन निर्देशो श्राणक्षिमिकस्मय: ' इति प्रणवस्य श्रवथात्वकल्वत् प्रावःवाच्यविरोक्षकारायो: परजीवाच्यित्वा उपायोपेतोरुपकाविद्श-लामार्तिती दृष्टायम्।। १५।।

एतत्क्रियासः श्रवथ एतत्क्रियासः परस्य।
एतत्क्रियासः श्रवथा यथा यदिच्छिति तस्य तत्।। १६।।
एवं वाचकं प्रणवं द्राम्यं मन्त्रामण्यं स्तोत्रति—एतत्क्रियासः श्रवथाति। 'ओमितानेवाध्यक्षे परं (म) पुरुषममिथायते' ति भ्रामापस्मितान्वा ज्ञातांवनलादिदेवे—
बश्यं ब्रवाचासाधिकारविनिगतत्र ज्ञाते एतद्वेयचार्यं परम्। जन्मेषु ध्येयेषु च आश्चयतत्व:। एतद्वेयचार्यरतिः। एतद्वेयचार्यरतिः। एतद्वेयचार्यरतिः। अनेवादानजननेन। इत्यं फलः मे भूयादित्वमां यत् कामयते तस्य तद्वशततिविवेचः।

एतदालमक्ष्यं श्रेष्ठं एतदालमक्ष्यं परम्।

एतदालम्ब्यं नात्वषा ब्रह्मलोके महीयते॥ १७॥

एतदालम्ब्यं श्रेष्ठम्—एतदोकारानामलम्ब्यं। श्रेष्ठं—व्याकारेरितिः राजः।। अत एव एतदालम्ब्यं परम्—एतदालब्यं कानादि सवोक्तपियतिविवेचः।

उपराशीक्ष सपोषेः॥ १७॥

न जायते भ्रायते वा विपक्षावाय खुतेवच बम्बूऽ कहितु।

अजो नित्यशास्त्रतोपस्य पुराणो न हन्यते हन्यमाने हरिरे॥ १८॥

प्रथमं तात्त्वात्मणामस्त्रावमहां—न जायते भ्रायते वेत्तादिनाम् कलन्ध्याणेन। इत्यं च प्रत्युत्त व्यासेष्यरितिः खुस्कृतम्—‘हेदं: मन्यम्ब्रण तादेवक्रिष्कः,’ ‘न हन्यते हन्यमाने हरिरे।’ हेद्वेत्विद्वरणः स्तवं क्रियमन्तः। हन्ता चैत्यति मन्यम्ब्रण जीविषय एव। लोक्षय परमान्तः हन्तुहस्ततवमात्वतिपत्त्यत्वात्। परमान्तः हि प्रत्युत्तृक्षकोचः। कथं तस्मिनविवेचाविवेचिति:। अहर्षें ह्रमि अयं मां हन्तु—

माणाच्यततिति व्यावहारयुक्तामहाभाभिन् हि देहिणां जीविषय एव। ननु‘नाय जर्जैतविजैति’ तिवत वाच्यायनोपि हन्तुपतिषें उपाधं राज्यम्। सत्यम्,

तत दहराकारास्य देहान्तंश्चिया शंकितविकारनिः उपम्यं। इह हु होकसिद्धि

आनिरपूर्यां निरस्ते। न हि परमान्तः व्यावहारयुक्तामहाभाभिनो हि क्षायस्य। अत: अनुवादनिविधानुपप्पणो। ‘न जायत ‘ इति मन्यम्ब्रण तेनेकार्यः। अतः

मन्यम्ब्रणमपि जीविषयमकेवेति। अख्यायेश्वरस्तव—न जायते भ्रायते वा विपक्षितु—

विपक्षितस्वाहोऽस्मिन् विविधानिमाणे जननभक्तिः। नायमुत्थित—

उसाधाराः॥। न वर्श्वक कहितु—पूर्वमाण मन्यम्ब्रणदिरुपण जननभक्ति:। न

जायत हुतमं देतुमानां—अजै इति। न भ्रायत हुतमानां—नित्य इति। न

कुतेवारीविवेच हुतमानां—शामाण इति। पूर्व न वर्श्वक हुतमानां—पुराणा इति।
हन्ता चेन्यन्येते हन्तुःहत्वेनमन्येते हतमः।
उभो तौ न विजानीतो नायःहन्ति न हन्तेः। ॥ १९ ॥
तदेवोपादेति—हन्ता चेदिति। हन्ताचेन्यन्येते हन्तु—अहसेनं वधः(हनि)—
प्रामीति देहालसद्यः मन्यते चेदित्यः। हत्वेनमन्येते हतमः—छिच्छदेहालयः
देहालसद्यः आरमानं हतोहन्ति मन्यते चेदित्यः। उभो तौ न विजानीति:
आसक्षणपतिर्शेषः। नायः हन्ति। आसक्षणपतिर्शेषः। न हन्तेः—
आसक्षणपतिर्शेषः। न च वेदान्तेवेध्यरुपालस्वसूः कथं हन्नातिप्रसिद्धितः
पूर्वकप्रमेरत्वाचिति वाच्यम्। तस्येव क्षेत्रीयौत्तथा तत्प्रयोक्तलस्मवादिति दश्यमः।

हम् मन्त्री प्रसुतू विश्ववादे चिन्तितम्। तत् हि—‘वायुधानांतरिक्षः
चैतदस्तृतृमिति वायुधानातिरिक्षोमन्त्रण्वाणोऽपि ‘आलम्ब हाोकालसंस्थूः
आकाशाद्वः’। हि तयोरस्यक्षणात् एकविज्ञानेन सविज्ञानसिद्धर्धः
सर्वस्य क्षत्रो वाक्यविकारीवक्याश्रयोग्यवत् यथोत्तरकृत्तिषये, एवं
जीवानं सत्यवाच्योपि ‘लोके दिवाविवयस्वरूपं’। प्रजायति: प्रजा अल्लोत्तृति
जीवानामपि सूर्यश्रयात् एकविज्ञानेन सविज्ञानसिद्धर्धः जीवस्यापि सूर्यज्युष्णान
गत्वर्येि पूर्वक्षे प्राये——’नाल्मा श्रुतिनिर्वचनवाच्यम्। हि’ हि सुभूषेण सिद्धान्तितम्।
आलम्बानोत्तृते ‘न जायते भिजि वा विपिधित’ ‘श्रीजू स्रावबा’ विदयुक्त-निपिष्ठितुः।
ताम्भ सव श्रुतिम्: वित्यवासामाच। नचोत्तिचुर्णीमस्विज्ञान
प्रतिज्ञावैशिश्वंगाय:। स्वभाषय नित्यवेदः श्रीनस्चोच्चविकासलक्षणवाच्यावाचाश्च
राज्यान्तरापपितसर्वः उत्तिश्रुतिः: सविज्ञानपतिज्ञायश्रोपणे:। उत्तिश्रुति
निषिद्धश्रुतं स्वभाषयावाच्यावाच्यावाचाश्च अविरोधात्। इत्यादित्वः: चिरोऽविशेषः।
निर्दविशेषार्थां नयामांपि अवशान्तरापपितसर्वावलोकितसुर्योऽविकारोऽविशेषः
तथा चेतनानां स्वभाषयावाच्यावाचाश्च। तयारिष्ट:। जीवानां तु सा सानिष्टः। अपिल
श्रीनस्चोच्चविकासलक्षणस्वभाषयावाचाश्च। उत्तिश्रुतः। इत्यादित्वः: तत्वगन्तुवाचच
क्षास्वेच्योऽविशेषः। उत्तिश्रुतानिविशेषवाचाश्च भावावाचाश्च। ‘नित्यो नियाना’ मिति प्रसामान

इन्तनित्वानित्वोक्तिरिति क्रृष्णव्यम्। वर्ग्नित्वानि सृष्टार्थः।

नन्त 'न जायते' विख्यते 'वा' इति धन्तिपालिविद्वा जीवोपति 'वाङ्गोलसवासुर्यार्धः नाम जीवो जायते' इति धन्तिपालिविद्वा 'पाघरालसक्षम' कथा प्रामाण्यः' मित्र चेतु असा शशाङ्गवार्तकस्वादेशभि निराक्ताचिता। तथाहि 'वाङ्गोलसवासुर्यार्धः नाम जीवो जायते' इति स्वाधीन्तिविद्वा प्रतिपाद्यते। सा च जीवेन न संभवति। तथा 'संक्षणाभवमसंस्तं मनो जायते' इति कर्तुर्जीवाकंक्रणस्य मनसं उपार्थितः श्रृंगारीपायिति न संभवति। कर्तुर्जीवाकंक्रणोत्स्वन 'एतस्मात्यते प्राणो मनसोऽदिश्याणि' चेति मनसो श्रृंगारित्वपिमातिपुस्तक्षुलुट्टिविद्वा इति 'उत्क्रत्यसंसम्बावतः' न च कर्तुम करण' मित्र सुल्ख्याय नूपेष्टसं ग्रहलय 'विज्ञानादिमावासे वा तद्मपतिङ्गः। विधिपदेशार्थीति सुतास्मां सिद्धान्तितम। वाशार्थः पूर्णाक्षव्याध्यायः। बिज्ञानं च तदार्थ च बिज्ञानार्थः। नन्तु 'कन्याकु दुः' रिति अद्वित्यवदस्य नित्यपुरुङ्ग्कविषेक्ष्मवेदेदिति चेतु। नायं दुः। असि तु 'अद मर्भान्ति' इत्यामाब्राहमाहकाय्यो स्विनिवत्तये 'आद' इति नूपं सिद्धाति। तेन च निर्भलाभसंहार्ध्यमकुस्तन कारणं प्रतिपाद्यत मा द्रुख्यम। आदि बिज्ञानं परस्मास्त्यावर्भः।

'संक्षणानि नाम जीवो जायते' इति श्रृंगारी जीवशाश्वदद्वायस्य तद्भिमानविन्यासमावे सति शास्त्रप्रामाण्यार्थिपेश्यसिद्धाति। परस्मास्त्य जानन्त नाम स्वेच्छायीनशारीरप्रियसहः। तस्मिनेत्य पाघरालः 'स बानादिर्गमित्वध्याय जीवोपतिवेद्योपेय प्रतिविद्विष्ट्या तद्भिमानविन्यासमनुवात्स्वतः। संक्षणानि नाम जीवो जायते' इत्यं नूपो जीवाभिमानसंस्करणस्य इह्चाधीनशारीरविपरिप्रतिपोष्यति: प्रतिपाद्यत मा द्रुख्यम्।

नन्तु सांस्कृतम्पूत्रादिकरणविदमप्यविधिकरणं पाघरालप्रामाण्यप्रतिज्ञां च न त्यादित्व चेतु। वेदोपप्रेरणाय भार्तसहितानु वृक्षे बादवार्णे।

'इदं शतसहास्रादि भारतस्यानानिश्चितरात्।

अनुभय मतिमन्त्रानि द्वन्द्वो दत्मियोक्तितम॥

नवनीतं यथा द्वन्द्वं द्विप्छवं भाष्यं यथा॥

आरण्यकं च वेदोपप्रेरण: ऋषीभुज्यो यथास्मृतम॥
श्रीकृष्णामानुजसूत्रानिरस्त्रितमाध्यमयका

इदं महोपनिषदं चतुर्वेदसमानितम्।
सांस्कृत्योगकृतातनेन पार्श्वाराजुशचित्रितम्॥
इदं श्रेयं इदं ब्रह्म इदं हितमतुचितम्॥
अर्जुनसामार्गिज्ञेन्द्रं अर्थाविकाससैतः॥
भविष्यति प्रमाणं वै पुराणसुनासनम्॥
ब्राह्मणं क्षत्रियश्वेतेऽशुद्धं कृतत्वमाण॥
अर्जीनयिभं सेवयं पूज्यतं सार्वथं मार्गंः॥
सावतं विचित्रमायाय गीतसंस्कृतं स्योः॥
असात्यकर्मं धर्माचिन्तस्यस्ववलंभतः॥

इत्यादिभिः: बहुः स्थतेषु पार्श्वाराजप्राप्तं प्रतिद्वारितितत्रा शारीरकाश्चास्ते
तत्प्राप्तं निरालिक्यत: इत्यस्वसंस्कृतवात्॥

\'एवं तत्चिन्तं सांस्कृतं विदिताभवनाम्।

यदृः वित्यमृशुः: कपिलाविज्ञ्यायेऽ।

विद्वानविभाग: केचिदं हस्तच्छत: सत्यप्रभ।

गुणाध्व: विसन्नवच: दोषplays वेंचला॥

इति कापिलमस्य भारते अमादीदोषामाप्रतिपदात्: 'सर्वेऽव तूण्येश्व ज्ञातास्येऽूः
हस्तते। यथागमं यथान्यायं निष्ठा नारायण: प्रेमरिति सांस्कृत्योगपादवतादीनामि
नारायणनिष्ठ्याप्रतिपदात् 'तमेव शास्कतार्क: प्रक्ष्यन्ति मनोष्णिण: 'इति तच्चलान-कर्तव्यायामपि
नारायणप्रतिपदार्थवस्य प्रतिपदात्: 'सांस्कृतं योगं: पार्श्वारं वेद: चारुपतं तथा।
आत्मप्राप्तावेतत्तं न हस्तव्यानं हेतुभिः इति स्वर्णार्थार्थार्थ-प्रतिपदार्थंकालं सर्वेऽप्रमाणं हि तथा वैतत्त्वज्ञामुदरं 'मिति पार्श्वाराजान्तेन
हस्तशास्त्रामापि मामानवाप्रतिपदार्थं तत्राद्य सांस्कृत्योगप्राप्ततिरं मामानामं
न निराधिक्यत: इति चेत।—सत्यं। अस्मविशेषसंस्कृतार्थार्थविशेषतत्त्वाय
नारायण एवंति च समानम्। तथापि अवहुत्तत्त्वया तद्दुर्दृशं हृदयमाजातं:
अणोरणियान महत्वो महियानात्मास्य जन्तोत्तिथितो शुभहायाम्।

वर्त्तमानः पश्यति वीकौशलो धातुसादातनमहियान्

नामात्मानः।। २०।।

एवं मन्त्रां ध्रुवीयम् स्वयंवध्यय न पति वर्गसमास्य स्वयं

वर्द्धिंतुभिन्यास्य सुधामचेतनात्। अति: तत्तो पुरुषः

tद्रस्तः प्रवीणासम्य तथ्यः। महत्तम*: आकाशदेशिपि मध्यः

स्त्रयासस्वस्तिरिहत हर्षः। अस्य जन्तोः: 'न जायते भ्रायते वे'ति मन्त्रां ध्रुविनिदशस्य। आत्मा—

अनः प्रविच्छिन्न निक्तेतात्। अतः पूर्वां मन्त्रामणिनिदशात् प्रयागसमस्वस्य। अणोरणियान्

मन्त्रसदाद्विध्यान्वयनाय एवेति सिद्धम्। न च अय जन्तोगतिः

हर्षशुध्यवाचिना संम्बन्धसारमेनुगहाचितन्तनेन नामेत्यननावाय इति

श्रायाम्। आत्मान्वदान्तिचैव काकक्षणये नोभयात्यायो वोषामावात्।

‘मूलतः

शायां परिवासोपवेशं करोति’ हर्षः शायां मूलतः

परिवास मूलत उपवेशं करोतीति

परिवाससन्निविश्वास्य मूलतः हर्षः उपवेशं करोते स्थाननावाय इति

श्रायाम। जीवविवेर्गुहार्तिलेंतिन्यासपि जीवमेदिष्टात्। न ति जीवमेदिष्टः

जीवः गुहार्तिलं प्रतिपादते नयोजनमसि। ननु 'न जायते' हर्षवन्यस्तावाम्: जायमावाचेतिसहस्तने

परमेश्वरस्यायुपवक्तः अस्य जन्तोगतिः हर्षाधितः इतिभवताय एव कस्मक्तिः

तदमुहार्द्धतः आत्मा प्राप्तामयस्य जीव अवस्थुः। न च कर्त्ताचार्योऽक्षारित्वः

विशिष्टत्वः सदा अहारित्वाय भास्माने जीवे 'कस्त मदनमद: देवं मदनोऽग्रहार्द्धिः'

क प्रथा वेदु यथे सः ‘हर्षः उत्तरस्त्रभ्रत परविश्वास्य

कस्मक्तिः वाचमुः। जीवस्य कर्त्ताचार्योऽक्षारित्वः

सविवेकित्वात् वे तु मृत्युवाच मथनमुविशिष्टत्वः

दुहारंकलिकार्द्धितत्वः चेत। 'प्राणी तु चेतनो जन्मी जनतुज्ञात्रीरणः' हर्षः जन्तु—
श्रीरामानुजदीर्षितभाष्यकृता [ द्वितीय
शब्दस्य चेतनपर्यायर्थवर्त्तमानसिद्धसंबन्धसिद्धतमस्य। अस्येति शंबरस स पूर्वसन्धिमोक्षप्रकणितगामीभविष्यकलेखायेदेवीविष्णुवायांचयितवाचत। अत्यन्तेवनमये। 'एष म आलमानहरूदय्ये अणि चादि वडास्य सप्तनाम्मो श्या-माकाठा इँथा कानचनुरुङ्गु सृजनात्मक भ्रातु भजान रूपिणी ज्ञानार्थी हो आदिनिमोक्षप्रकणितगामीभविष्यकलेखायेदेवीविष्णुवायांचयितवाचत। न नून 'नेटोरानुपवते' दिति सूक्ते 'सह भ्रात्र विकित्रविधिते ्ति वाक्येनुशुनविश्वसितस् भ्रात्रादासपूर्वविलक्रमकाय भावे प्रतिपादितब्रम्भ ' न जायते मिरते वा विपार्थ दिति मन्त्रे मा परिर्या परमाल-प्रलयमेवाचत। एवं वसि 'अन्तर भ्रातृ' दिति प्रभुत्व भ्रातुद्रुढपर्यं प्रतिवचनसि प्राण्य-
द्रुढपर्याचर्य ' न जायते' इत्यादिवित्तेहनथस्य भ्रातुद्रुढपर्याचर्य 'अणीरणीयज्ञिति सन्निः। च प्राण्यमालमानिराधितिः सन्निः। च प्राण्यमालमानिराधितिः इति चेत- न।
हनाद्रिप्रतिष्ठितेनासनुपवत्र्यं विपार्थिः च मुख्यार्थीत्यांशायांकेन नन्दनाचार्य इति तदन। तन्मात्राय-स्थानानिपत्तियानाचर्यतादितेन्द्रसन्निः च एकविश्ववाचतवाचत। शिशुमुकुटर स्पतिपयते।
तमकादु प्रस्यतीती। ति — तादश धर्मान्य अकटु — काम्यकमादिरिहितसन्नाथाको धाराकस्य परीक्षणम: प्रसाद आर्यमन्य: महिमान्य—महाध्वसंपादिक्ष्वसाधार्य—
दिन्यामाभिन्नेनहेतुमुसूत परीक्षणम: यदौ। प्रश्नात्तित तदा वीतिः को भवतीतिः। चुम्बादचित्ति
करणे 'जुड़े यदयुज्यत्वमानीशं' इति मन्त्रकस्य प्रस्तुतु 'अये यदयुज्यत्वमानी
सवर्त्योऽये प्रीतमाणस्यैवाश्रमम् महिमान्य च निक्षेपज्ञातियम्यमहिमानं प्रम्यति तदा
वीतिः को भवतीति। भगवान् भाष्याकार याज्ञवल्लासमा तदनुसारेषी व्यवस्था परीक्षणम: 
निक्षेपज्ञातियम्यमहिमानं च यः। प्रस्तुति स वीतिः को भवतीतिः। धान्यसार-
\[...\]
आसीनो दूरं ब्रजति यशानो वाति सवरं। कस्त मदामर्दं
दूरं मद्यंग्रातमहति। ॥ २१ ॥
धान्यसाराश्वितमाओवामकुमरात्मक्युक्कुटादुर्ज्ञितमाचार्यती—आसीनो दूरं ब्रजति यशानो याति सवरं इति—सर्वम—
कल्यनं इतरतं समुद्रतः स्वीभेयमाणा अप्यासीनन्तरमृत्तकाः स्वादिष्टम् जीवंधराः तत्र सन्ततिः भावः। क्रस्तमिति। दशर्यस्मिर्द्वन्नतमिथि तं पर्मालमापादामुघ्वीत्माहात्राय। को वा ज्ञातेऽयस्यः॥ २१॥

अधृतीषं शरीरेणविभेषोरस्वक्षित्मू। महानं विशुमात्मानं मत्वा धीरो न शोचति॥ २२॥

अधृतीस्मिति। कर्मेन्तारास्वितेन्त, अनवस्थेयं—अशिरेपु, नित्यवेन्त तत्र निर्वितास्थितं महानं विधुं—महाभावकाशणं आसमाण्य मत्वा धीरो न शोचति॥ २२॥

नायमास्मि प्रवचनेन लभ्यो न मेध्या न बहुनां चबुनेऽ।

यथेष्वेव डूबृते तेन तथ्यस्तेषाः आत्मा विद्युत्तिते तनूः स्वाम्।॥ २३॥

ईश्वराभासधुपायं दश्यति—नायमात्मेऽति। अथ प्रवचनश्वर्देन मनस्येव आश्रयेन च लोकाद्वारस्य वात्स्यायनस्य वद्विद्वारस्य। तथेव व्यासार्थे विद्युत्तवाय। प्रवचनं मनं। यथेष्वेव डूबृते तेन लभ्येऽ। एवं। परमाला यं साधकं आत्मायां तेन रूपं। प्रार्थनायुपस्तत रूपं हत्याः। तद्नार्थान्नमतं च तत्तवमयस्वेष पुंसः।

तत्त्वविभिन्नयाः च तत्त्वविभिन्नयाः एव। तत्त्वविभिन्नयाः एव। भगवतं उपासकं प्रेमितं ज्ञाति। भगवतं उपासकं मनस्तमावं तदानुसम्बन्धतितीत्यथः। तस्येष्व आत्मा विद्युत्तिते तनूं स्वाम्—तस्य उपासकः एव। आत्मा परमालास्वरूपं प्रकाश्याति। व्यासाणं प्रवचन्नतीत्यथः। डूबृते इति पाठविं स पवार्थः॥ २४॥

नाविरोऽसुधारितावासान्तो नामसमहितं। नायान्तमासो

वापि प्रगाहनेनामासायान।॥ २५॥

परमालामात्तिस्वतं गुरूः पापासामान्यन्यात्तर। कार्यत्वात्माजानुपदिश्यति—नाविरोऽसुधारिताभग्नोऽन्तरस्मातुपदिश्यति। पदार्थपद्यापि व्यास्य प्रकाशमवध्यायाविशिष्टस्मातुपदिश्यति। अनुशासनकं कामकोमोऽवेगम। नायाविध्यावध्यात्म्मकोितिस्मातुपदिश्यति। अनुभूत्तिदेवन्त मनस्येन प्रेमाभ्यूतान्त मायादिश्यति।।

पुरुषार्थेति विवस्य। नायाविध्यायास्मातुपदिश्यति। दुधारितबिचारदेवस्मानकामान्यान्तरसारसायात्मायाविशिष्टस्मातुपदिश्यति। तत्त्वविभिन्नयाः स्वरूपं प्रकृतिस्मातुपदिश्यति। नायाविध्यायाविशिष्टस्मातुपदिश्यति।॥ २४॥
यथा ब्रह्म च क्षणं च उभे भवत्र योद्धनः। समयुक्तेऽस्येन्
ञ्च च उपः वदे यत् सः॥ २५॥

ṭिति हृदित्या वऽही॥

यथा ब्रह्मचेति। ब्रह्म च क्षणं च ब्रह्मश्लोकायवर्णिद्वीपवस्तितक्षत्त्वाचरामकरमक-मिंदं जगत्। यथा योद्धनं भवत्रत्—यथा विनायकं भवतिलय्थः। यथा श्रुतः
स्वमध्येऽरसं तत्त्व अन्याद्वादनेतुभिवती, सः निलिख्चाचरसंहतं परास्तास्य यस्य यसत्
प्रकारे स्थितः व्रतकारविशिष्टः तत्प्रकारमित्यमिति को वेदेत्यस्यः। नन्तु ब्रह्मश्लोकपदेन इत्याचरारप्रणे कि जीवमिति चेतुच्छये। ब्रह्म च क्षणं च योद्धन
इत्युक्ते ब्रह्मश्लोकलियवर्णयों। किंचिदभिः ब्रह्मश्लोकश्चविश्वाचरासम्बन्धु योद्धन-श्रद्धने भोक्त्यते वा विनायकतें वा लक्षणीयम्। न इति ब्रह्मश्लोकायवर्णेभवमोक्तं तन्मालसंहतं वा कथित्विजीवो वा परास्तास्य बाध्यत। नन्तरनिद्यविषयायां 'यद्याचमुखपर-श्रद्धने लोकालेश्वरिपि' तत्त्व सर्वेऽकेशे यस्य परास्तास्य उपासनाधीन लोकविश्वेश्विततुल-अभिनवं सर्वसंहत्त्वपि परास्तानि ब्रह्मश्लोकसंहत्रुपासनात्मुक्तिब्रह्मस्तयमामितिचेत।
तहद्विशोपायपायकलासम्बन्धत। अतः ब्रह्मश्लोकस्य च चारारामकोपक्ष्णं युक्तम। उद्व च तूत्वत्ता 'अतः चारचारयमहात्' इति। नन्वेमापि ब्रह्मश्लोके
किंतु विनायकतं लक्ष्ये। गौणमपि श्रद्धय दाययांगुणपमपयां असाधारण-गुणनेवं निर्विभ। नस्यामित्यस्य इत्यत्र अभिमार्गै वेदेत्याये व्रतकारविशिष्टः
रस्क्षितिः। अतः 'प्रैते होताःस्य: प्र ब्रह्मणः: प्रोद्वर्ताः प्र वनमानस्ये,'
त्यत् गौणां दाययांगुणपमपयां च वायुयां सद्याये व्रतकारविशिष्टः
सर्वेऽकेशे यस्य परास्तायां अवेष्टञ्जये। नहत्तरश्लोकपदेन इत्यात्
नन्तरकार विनायकिण्यायाः। श्रद्धने निलिख्चाचरसंहतं परास्ताः
स्तीति चेतुदृत्त। वििसति चेतुदृत्त। यथापि ब्रह्मचेति। तस्मात् समयुक्तेऽ
सोपानेन बाह्यप्रारोधात् साधारणां। तत्स्य मुक्तिविशालतमिति वाक्यस्तुपारोधात्
साधारणां। गौणां दाययांगुणपमपयां ब्रह्मस्तयमामितिचेत। नन्तू
उपासनात्मुक्तिस्य योद्धनाद्वारस्य उपासनाय योद्धनाद्वारस्य असाधारण-
हरि: ओ॥ अतं पिकल्लु सुकुटस्य लोके गुहा ग्राजिधि परसे पराभृं। छायापौर ब्रह्मचिद्रो चद्दिन्ति पञ्चाप्रम्यो धे च तिणाचिकेता:॥ १॥

'क इत्था वेद यत सः' इति अस्त दुर्ज्ञानल्ले, अस्त हितमास्ते इत्यार्थस्य दुर्बोधवनेन न वच्च तदःपासे शक्ति। इति मन्यमान्य प्रति उपासोपासकऽयोरेक्युहानु-प्रवेशेऽन परमापनसूक्ष्मपल्बादयम्यनि उपसितु शक्ता। इति द्राक्ष्य शल्यस्य मन्त्राभ्यं दशितोति—कर्ता पितस्याविल्यादिना। सत्यपदवाच्च शुभाधिक्षरं वदमनभवन्तै सुकुटसाये लोके असिचेव लोके वर्तमानो हृदयकुर्ण: प्रविष्टी तत्ताहि परमाकारे पराध्ये—पराध्य रक्षाया उच्चारावः। तदही पराध्येम, उल्लुक इत्यः। तादशे हर्द्वऽकारे वर्तमाने। छायापत्पश्वाद्यायं: नाशी रक्ष्येऽः। अनुष्ठाध्ये: जीवनिर्देशस्य चायमभिप्राय:। उपासोपासकऽयोरेक-
युहार्वित्वे वयोरेव प्रायःप्रार्थयाया प्रायःस्य च तत्प्रायसिसामसर्वथेवं रूपिते शारीरिकवन्यायमुक्तम्। न हि रचने प्रायत्वोऽधि: रथस्ये भविष्यति शार्क्षचः न कार्य। प्रायःस्य परमालमः त्रावशिष्यते वपी जीवस्य 'परामिचयानातु तिरोहितं' मिल्युकर्माया परमालसिद्धुपुरुषरूपाविचविचिह्नितया तदनुमवक्षणतः तत्प्रायसमावेशन प्रायःमाणयोजीवपर्योऽरथलकुमितसरीरायान्वीत्वेकुहारवित्तलक्षाये नानुपातिततितः। पन्नायणो ये च लिपाचिकेता:—पञ्चमित्रीमूर्तिपरिवर्त्यातः करणः। त्रिपालिकेता:—उक्तोऽधि:। एवंभूता ब्रह्मविदेव बदन्तिविः। केवलप्रामाणिकित्वाते तस्मात प्रकरणमास्त्रायान्तिमथानसामायित्वूऽ ब्रह्मविदेवमेव पञ्चायित्वविलिपाचिकेते वदिते। अस्य मन्त्रस्य जीवप्रसर्वपर्यं सुनिति— 'गुहां प्रबिद्यावलामा' विति। ननु कर्मफलोमोगुःप्रयेः परमालमनि 'सलं पिनः'विति निर्देशसम्मोक्षचारसंबंधवः, सुकुलताध्योक्षवर्तितुगुहाविचिह्नितलयसंसर्वः परसीनः सङ्क्षणसंबंधवः, चायातपरचित्यकालमकालिक्ष्योऽद्यपर्यचरणे जीवप्रसर्वपर्यं असंबंधवः, कुदिज्विकर्त्ते तु संस्कृतवैणायपपः। कर्मफलोगुःप्रयेः कःकुरौपोचरणे पिनता-विति निमित्तस्यायपपः: कुदिज्विकर्त्तवेगाय अन्यम् गुज्यविति चेतु:—एवेवे 'गुहां प्रविद्याः' विति सुत्रे आश्रयस्य संस्कृतवैणायपपे चायातपरचित्यकालमकालिक्ष्योऽद्यपर्यं जातिविचिुकुदिज्विकर्त्तायपपे गौरवाः संपत्तिपलुजातियारपरिः हा। लोके 'पञ्च गोहतिरीयोवन्वेष्यः' ह्यातो तथा दर्शनातः। तथाच कर्त्तानिन्दिक्वागायतः जीवस्य द्वितीय:। चेतानवेन तस्तातातीयः परमालेव्राण्यः।। परमालमः प्रयोजककृतैत्वाय पिनताविति निदेशस्यायपि संबंधवः, अन्तःकरणे स्वतःकर्तृतूल-प्रयोजककृतूलयोगभावेन पिनताविति निर्देशस्य स्वपणायपिसंबंधवः, संसर्गः श्राहण गुजुलस्योक्षवर्तितलस्यायपि संबंधवः, अस्तित्रेषु प्रकरणं 'गुहाहिं गापोल 'मिति परमालमो गुहावेश-श्रवणे गुहावेशायपपः: चायातपरचित्यकालमकालिक्ष्योऽद्यपर्यं चिकित्सूधस्मार्यायोऽद्यपर्यं प्रतिपादन-संबंधवः जीवप्रसर्वपर्यं पार्वः मन्त्रं 'इति समाधितवातः न लभ्यकर्त्तावाकाशः। 'तयोर्वृत: 'पिपपः स्वाधूस्तीति सत्याय 'मिति पैशाचिह्नस्यायानुसारेण 'द्व लुप्पं 'ति मन्त्रस्य कुदिज्विकर्त्तवः, 'ह्यातान्तर्विः' ह्याचकरणे अन्तः पिनताविति मन्त्रस्य 'द्व लुप्पं 'ति मन्त्रैकायस्य प्रतिपादितवातं अयमपि मन्त्रः कुदिज्विकर्त्तव इत्यस्य...
इसार्या: 'गुहां प्रविधायामाना' विति सूक्तकैव निराकृतवातः । किष्क जीवे
गुहाप्रेषणस्य बुद्धपुरस्त्रिकत्वा स्त्र: प्रवेशनस्या बुढळा सह जीवस्य 'गुहां प्रविधा'
विति गुहाप्रेषणवर्णं न सभन्ते । उपास्कद्रधारीन्द्राश्चाश्च त्रितीयो दुर्गुहा
सुव्र्णिमिति व्यवहरसम्बद्धादिक्षणानुभवः गुहासे इति व्यवहारादशेनातः ।
अत: एव परस्पः सुत्रानुसरण अस्य मनस्य जीवप्रसादपर्यत्या कृतं
योजनात्तरसमयनुपत्तम् । 'अनेन जीवनायणानुपवित्रे' तिः सूक्तिसारेन
परस्कामो जीवनायणानुपवित्रे परस्कामसुरस्यानुपवित्रे जीवप्रसादातः गुहां
प्रविधात्करे निदेशानुपकरः । जीवप्रसाद ज्ञानसंसारस्मिन्देशे ब्रह्म संसारतः
व्यवहारादेशेत्रे जीवनार्थी संसारतः इति व्यवहारसम्बन्धात । 'जीवनार्थियो कलोति
माया नाविद्वा च न्यायेव भवति, कार्यारिच्छयं जीव: करणोपाधिकारः' इति
व्यवस्थानुसरण प्रति(परि)गृहिते अविधाया वा अन्तःकरणस्य वा जीवोपाधिकारः
मिति पश्चाये प्राको नाविद्वा करणस्य: प्रतिविधोपाधिकारं गृहिते । स्वच्छद्व्यवस्थितः
पराक्रमनायुनिर्माणार्थमेव प्रतिविधानविवेशार्थमात्र अचार्यं चैत्यस्य प्रति
विम्बासंस्थिते नाविद्वा प्रतिविधातिक्रिया: करणप्रतिविधा: वा जीव इति आदर्शोन्यतायांगातः ।
अतो विधाविधिष्ठानं: अन्तः करणाविधिष्ठानं वा जीव इति पश्चाये परिशिष्ठ्यते ।
तत् च हृदयमुहायों अविधानं: करणायुमाविधिष्ठानं अन्त:विधिष्ठानं समयभेदानुपरिशिष्ठ्ये
गुहायणार्थं श्रुतेन न्याविद्वा संत्यमित्रार्थस्य वा नाज्यमित्वांत्यथाभिवाचा । प्रति
मनुसरम्: || ॥

यस्सेतुरीजानानामकरं ब्रह्म यत्प्रमः । अभर्य तितीर्षतां
पारं नानिचेकेत् शकेमहि ॥ ॥

यस्सेतुरिति । य: सेतुः—आधारस्य: कर्मरूपं हृद्यः। इजानामानिति
कान्त्यः: शब्दः । अक्षरं ब्रह्म यत्प्रमः—बलविकारः पारं ब्रह्म । अभर्य
तितीर्ष्यां पारं—संसारसागरं तितीर्ष्यां निर्माणं हृदा तीर्थं । नानिचेकेत् शकेमहि
—नानिचेकेतामिनान्यस्यसिद्धा स्त्राश्च: स हृद्यः । शकेमहिंयः पारं । नानिचेकेत्
शकेमहि त्वं मनस्य नानाहत्यान्य स्मायृः भावद भावृत्ता व्यक्तं तत्त्वातः । अतः दुहास्यन्त्रोऽवृः
न सेतुमिति मानः: ॥ ॥
आत्मानं रथिनं विद्विष शरीरं रथमेव तु। बुद्धि तु सारथिः
विद्विष मनं प्रमहमेव च। ॥ २ ॥

'आत्मानं रथिनं विद्विष ' यादिना 'सोचनं: परमामोतीय संसारायङ्गारुत्तोणवर्षपरमदासी परिकरुपपद्यदशनं। पापसुकृतयपुद्दशितयं—आत्मानं रथिनं
विद्विषति। शरीरारितिताणि रथिनं विद्विष। शरीरमेव च रथं विद्विषतः। बुद्धि-
शान्तिः वस्मापार्थीयः नान्यवद्यक्ष्यतेः। अमोकार्थि भवति भावः। प्रमहः—रशना। ॥

इन्द्रयणि हयानाछ्विष्वयांस्तेतु गोचरान। आत्मेन्द्रियः
मनोयुक्तं मोक्षकेायङ्गामानीयानं। ॥ ४ ॥

इन्द्रयणि हयानाछु—स्पोर्द्धा। विष्ण्वस्तेतु गोचरान्—तेतु इन्द्रये गृहाते रुपितेतु गोचरान् मार्गम् शान्तारितिताणि विद्विषतः। रथसारार्थि
प्रमहालेवें रूपितातं शरीरितिताणि मनोयुक्तैं सारथितः रूपितस्योदसीनस्यायताम्बो गमनतुल्कालिकैकृतिक्याङ्गोऽमानभेदेनान्वितात्तु सुप्रसिद्धः दशरथितः—
आत्मेन्द्रियेति। आत्माः देयपः। मनसंसारायांस्तेयुद्धस्यंशकः। पूर्वं
मनोयुक्तं सारथितः निर्देश्वतात्। भोक्ता कर्त्तव्योऽच्छवानित्यायः। नहि
केषवस्मान्तं। कर्त्तव्यं मोक्षक्षां वासृत्ति भावः। ॥ ५ ॥

यस्तविज्ञानावानमयव्युद्धेन मनसा सदा। तस्येन्द्रियः
याणवेनानी दुष्टा त्वा सारे। ॥ ५ ॥

यस्तु विज्ञानावान्नक्ति युक्तेन मनसा सदा। तस्येन्द्रियः
याणि कर्यानि सद्भावं तस्य सारे। ॥ ६ ॥

शरीरमेवः रथसारायांस्तेयुद्धमानायात्तु—यस्तविज्ञानान्त्यायानं मनसः
दृष्टे। लोके हि समीचीनसार्थियप्रकृतत: अध्य वर्त्तिक्ता भवति। एवं सार्थिप्रमहालेवें रूपितोऽविज्ञानान्त्यायानसम्रामीयायेव अध्यवर्तेन रूपितानि इन्द्रयणि कर्यानि
भवति। नामस्थितः। ॥ ५+६ ॥

यस्तविज्ञानावान्नक्ति मनस्करसद्यास्थुचिः। न सं तपस्यामोती संसारं चाधिपिण्यायः। ॥ ७ ॥
यस्तु विज्ञानवान्नमोति समनसकस्वसदा शुचिः। स तु तत्पद-मामोयि यस्माःद्वृयो न जायते ॥ ८ ॥

हयत्वेव रुपिन्तामममिन्द्रियाणां क्षीकरणतदभायोऽऽग्रेजनं दर्शिवति मनवद्रव्येन-यस्तविज्ञानवान्नमोतिविद्यादिनारः। अमनस्कः____अनिगुहितमः। अत पशुशचि: सवीदा विपरीतचिन्ता पयात्मकादित्यः। न केवलं जिगमितिप्रतिसघनामात्रं, प्रस्तुत गहनं संसारकान्तारमेव प्राप्तीत्यः ॥ ७+८ ॥

विज्ञानसारसारियस्तु मनःप्रग्रहालाचि:। सौदृष्टि: पारमामोति

तद्दृष्टि:। परमं पदमु ॥ ९ ॥

कि तत्दभिमानवकाङ्क्यायं तत्स्यं दर्शीनुसंहरति—विज्ञानसारसारिति।
समीचीनविज्ञानवान्नसत्याश्च संसाराल्पास्युं परमामोतिरुपः प्रामोतीत्यः ॥ ९ ॥

इन्द्रियेऽय: परा हर्षा अर्थेभमां परं मनः। मस्तख परा
वुन्दृष्टात्मः महान्यः ॥ १० ॥

महत: परम्यवृत्तमानवद्वस्य परं:। पुरुषाच परं किल्ले-
तसा काण्डा सा परा गति: ॥ ११ ॥

वशीकायत्वाय रथादरुपितेऽतु शरीराणाम यानि नस्यो वशीकायत्तायं प्रधानानि
तानुच्चनते—इन्द्रियेऽय: परा हवाइदम्यन्तः। अस्य मन्त्रस्याः भगवता
मायाकृता आनुमानिकाविकारणं उक्त:। इत्याह हि तत् भावम्—"तेषु रथादरुपित- शरीराणाम यानि नस्यो वशीकायत्तायं प्रधानानि तानुच्चनते इन्द्रियेऽय: परा
हवाइदिनः। तत्र हयत्वेव रुपितिभ्य इन्द्रियेऽयो गोचरवेत रुपिता विषया
वशीकायत्तेऽपि पराः। वशेन्द्रियेऽश्च विषयसाधकाविन्द्रियाणां दस्तिष्वहातः। तेषाः
परं प्रभावितं मनः। मन्तिसि विषयमयो विषयसाधकाविन्द्रियाणां अवस्थनित्यकार्यः
तस्मादि स्तरस्यमर्जितं बुद्धि: परा। अथवासाख्यामायेऽ मनसोथिकार्यः
तस्या अति रथिलेन रुपित आळमा कहूँतेहि प्रधानाभ्यंगः। सर्वसामेल्लम्यकार्यः
आत्मेऽव महानिति विषेषयः ॥ तस्मादि शस्त्रिपितं शरीरं परसः। तदावहच्छायाः
जीवनस्य संपद्युपाधिम्यचूर्विनामी ॥ तस्मादि पर: सक्तिरामलासुद्धिः

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अभ्यास: परमुत: परमपुरुष:। यशोक्षत्यस्मात्मद्रत्नस्य तस्यंक्ल्यात्मनुमालित:। न स्थलवर्णामितियो उपासनस्यापि निर्विवेक:। 'परिु तथायते: 'रितिः हि जीवालम:। कद्रीत्स्य परमपुरुषायोमिति काहयते। कीर्तिकाचायोपासनद्रिः स्वायायो:। परमस्थान स एव:। तदिनमुवन्ते: 'पुरुसः परं किंचितसा काहाः सा परा गति'रितिः। तथा अभ्यासामित्राणे: 'य आत्मानि लिङ्गं'नित्यादित्वं: सव सावधानकानृ: सव नियम्य-चतीत्यक्त: 'नामिनेतृसिंहं द्रेष्टे'ति: नियन्तरं निभियते। भगवान्ति च। 'अभिद्वानं तथा कर्त्ता करणं च प्रधानविषयं। निविद्या च प्रत्यक्षेऽऽथ देवं चैवाल पञ्चम:मिति। दैवम् पुरुषोत्तम: एव:। 'स्वर्य काहाः हृदि सतिविषोत्तम: सःस्मुतिः-शानिगमोहः के:ति कान्तात। तस्य च कपिकरणं तत्कपकारणगतिरेव। यथा 'ग्रामस्वामीपुरातां हदेशोरूपन्त: निष्ठितिः। आमरसुवेष्टानि यन्त्राहृदानि मायया:। तः शरणं गच्छे'ति। तदेवं 'आलमानं रथनं विद्य' त्याजिना रथारिद्विपकीनस्य: इत्यंत्वेऽऽथ: परा भृत्य इत्यः स्वायायो धृत्याधिकं हृदायादेवते, न स्थायित्वं शरीरमिति परिशोचतद्वक्षादेवतेाऽध्रुव: इत्ति। 10+11||

एवं सवेशु भृदेशु गृहोद्विरतमा न प्रकाशते। दस्यं तत्त्वग्यं वृद्धां महामया महादर्शिणी:। 12||

एवं सवेशु भृदेशिवित। सवेशु भृदेशु आलमतया वर्तमानसो मुण्डिवधवाय- तिरिहितवेत्यां अविवाहितकः करणां न यथाविकाशते। अध्यायः—एकय- वुक्तः बालामण्डराजारितिहितामया: महास्मर्यं विवेचनात्त्वर्तमा: सुक्षमयं:—सुक्षमयं विवेचनात्त्वर्तमा: सुक्षमदर्शन- शैलिकेष्व: इत्यादः:। 12||

यज्ञेद्राक्षमनसी भ्रात्रस्यद्राक्षः ज्ञान आत्मानि। ज्ञान- मात्रानं महति नियम्च्चत्यच्छ्चायं आत्मानि। 13||

बालामण्डराजारितिहितवाचकः 'अध्यात्मयोगायाचिगमे' नेन तिरिहितीच- स्वरूपामानकं वर्णर्यतिः—यज्ञेद्राक्षमनसीत्यांति। इत्यादः तथावयेत्यहि॥(?) भाषयते: 'हयादिकीतिनामिति भाषयतायामी किर्तिकारङ्गमोचते। यज्ञेद्राक्ष- मनसी—वाचं मनसं नियिते। वाक्यमूलसाधक: केलिनितियाणि ज्ञानेद्रियाणि च मनसं नियम्च्चरित:। वृक्षं दत्तेया:। 'लुपां लुपांिः' त्याजिना लुपाः।
मनसी इति सतम्याश्चाद्यसो दीर्घः। तदवच्छेद्य ज्ञान आत्मनी—ततः मनः बुद्ध नियंचेतु। ज्ञानशब्देनात्म पूर्वोकः बुद्धिरिमिखिते। ज्ञान आत्मनीति व्यविकारणे सत्मौ। आलमने वर्तमाने ज्ञाने नियंचेद्वित्यः। ज्ञानमात्मनी महत्त नियंचेतु—बुद्धि कतरित महति आलमने नियंचेतु। तदवच्छेद्य अत्मनी—ते कतरां परसिन्त्रृ श्रद्धाणि सर्वंतायत्तमाणि नियंचेतु। व्यत्येषेन तदर्दित नपुंसक-धिन्त्रता। एवंभूतेन रथिना वैण्वन पदं गतव्यमित्यार्थः। इति भाषितम्। नित्रित्त्वः श्रुतापकाशिकायाम—बचो मनसी नियमान मनोनस्मुपर्युक्तिवृत्तिवृत्तिवा। ज्ञानमात्मनी नियमान ज्ञानानुपर्युक्तिनिवृत्तिवा। बुद्धिश्चार्येषु हेतुवा। ज्ञानस्। ज्ञानसी नियमान व्यवसायान्तुष्णाप्रक्रियता। तथा। बुद्धेमात्रानि नियमानं नाम स एवोपदेशयात् साक्षाकार्य। इते—तदर्द्वित्यवादार्थः। शास्त्रे स्वेत ऋणियथक्त्विमि। शास्त्रे आलमनी महत्त आलमनी जीवनी नियमान नाम तद्देशप्रतिभावचे। रितिः। 'आलमशयद्वे पुढिज्ञातावात्। पुढिज्ञात्तच्छेद्य दिर्देवृत्ये ज्ञानदलब्धिभिन्नाय:। इति। नन्दू भाषेे ज्ञान आलमनीति व्यविकारणे सत्मौ। आलमने वर्तमाने ज्ञाने नियंचेद्वित्यः। हृयुक्तिसुक्का; अन्यावर्तकाविदात्मानोतिरिषणसाय। आलमयवर्तमानज्ञानान्यावामातृ। न च 'तदवच्छेद्य ज्ञान 'इत्येवतास्यके आलमस्वरुपज्ञानान्तिस्यायात्। अतः ज्ञान आलमनी- लुकसतिरिषण वकु न श्वेतम्। तथा सति तस्य एव आलते सामानाचिकिरण्योजनया हड़कर्णमस्मात्। नास्तावस्यानेन आलमानिचिकित्से। न च आलमने वर्तमान इति भाष्यस्य आलमने विषयानिर्माणविश्वासविश्लेषणस्मातेन वर्तमान हेत्युः। 'आल- विषयज्ञान इति यावच। अतो व्यवर्तकत्वया न वैयक्तयथोपेयति इति वाच्यम्। तथासति 'ज्ञानमात्मनी महति नियंचे दीर्घः वैयक्तयथाप्तात्। तदर्द्वित्य अनेनविसिद्धे रिति चेतृ—उच्चते। अन्यिमिर्मेयो भाष्यकारस्य—तदवच्छेद्य ज्ञान आलमनीलां आलमनीति विषयसप्तमी। तन्त्राविषयक्षाज्ञानं, 'आलम उवादेय तद्वितिरिक्ता असि हेता।' हृयुक्तिस्यस्य। तदवच्छेद्य हेतुताविषयस्य श्रुतिदरिष्ट अत्तपकाशिकायां व्यक्तम्। अस्य चालमाहाविषयकाकायेऽत्त्वाविषयस्य श्रुतम् महायातानि नियमान नाम स एवोपदेशयात् साक्षाकार्य। इते तदर्द्वित्यविषयवादार्थः। ततैव श्रुतकाशिकायांसूक्तकालः वाैवक्तदुर्गुप्तापि सप्तमायमनयं तदुक्तवैयक्तयायकार्ण्यकालः इति। ॥ १३ ॥
उचित्त जाग्रत प्राप्य वरातिक्षोधत्। भुरस्य धारा निषिद्धा
दुरलीक्ष दुर्ग पवसतिक्षयो वदञ्जति। II १४ II

एवं वशीरकरणप्रकाशपरिवर्त्य: अधिकारिपुर्द्वामिनिपुरवीकरोति। उचित्त
जाग्रते। आमजनामिनिमुख भवत। अज्ञानिनिद्यायः तर्क करत। वरात्—
स्वद्ध्व आचार्याः अंगमसयासमतं विनोकां। यद्य उपासिताद्रवगतो वा श्रव्यविद्वानो
वा। देवतायासमाध्यमः च यथावक्ते तर्कानि। लेवैरुपायः वरात् प्राप्य श्रेयस्मातचं निवोकां।
नोदासितव्यामिति भावः। भुरस्योऽति। जाति: ततै आत्मतवः
दुर्गीवं पाण्यन्तं वरणितं। तत् कर्त्य हेतुः। यत् आत्मतवः। भुरस्य—आयुविशेषत्
परस्य धारा—अग्नि, निषिद्धा—तीक्ष्णा, दुरलीक्ष—अनतिक्रमणीया।
तीक्ष्ण-झूलाएऽसभ्यः तन्मतः पुंसो यथा कियंद्विव्ययनवचनाने आलमानाशो भवति,
एविमिहायमस्वव्रूपानायकतिद्यायं स्वल्पेयनवधानाश्रयेऽसह भवति। भावः II १४ II

आश्बद्मस्यभूमिभवच्यवचः तथादस्य नित्यमण्डलवच यत्।
अनाधनन्त: महत्: परं भुवं निचार्याय ते मृत्युयुक्तायु—
मुच्यते। II १५ II

उपसांहरात्—आश्बद्मस्यरिमिति। अत्र निचार्यायेत अश्बद्मस्यरात्
प्रेयसमिसत्यवि। अश्बद्मस्यायुविपायस्य कालस्यविषयः। अवयाचयाद्वृत्तमस
मिति:। भहत इथनेन 'आलमिन महति निचार्ये शिर्मिति पूर्वमानिनिक्षोऽवी तीव्रे
गुँक्ति। भुवं—विरसं। निचार्याय—हंद्र। दर्शनमवनाकोपासने विष्ठ्यकृतेश्वे—
लवः। मृत्युयुक्तादिति। भीणात्सत्सारादित्यतः। II १५ II

नामस्करासनायान मृत्युप्रि:। सनातनम्। उत्त्रा श्रुत्वा
च मेधावी भद्राधारी महीत्यते। II १६ II

उपसांहरात्—नामस्करात्मिति। नामस्करासनात्मकात्मि: नामस्करात्म
प्रवृत्तोऽचा कृतः स्वतंत्रबुद्धि:। अतसनातमकः। असोस्यावलितात्
पवाहृपुष्य निचार्यायेत्यथः। II १६ II
य इदं परमं गुणं भ्रात्येन प्रभाषासंसदि || प्रयतः आदरकारे वा तदानन्दन्याय कल्यते || तदानन्दन्याय कल्यत इति ॥ १७ ॥
|| इति चूतीया वाही ||
|| इति प्रथमोद्भयाः ॥

य इदमिति । ब्रह्मसंसदिः भ्राणसमाजे ॥ १७ ॥
|| इति चूतीयवच्चलीया भिषम्य समातम ||
|| इति कठोपनिषदि प्रथमाध्यायाभिष्यम ॥

अथ द्वितीयोद्भयाः चतुर्वेधी ॥

हरि: ओ || पराश्र्वि खानि व्ययुताभ्यस्यभृत्तसमात्प्रभापायवनि-नान्तरात्मच । कथिधीरः प्रथमगात्रामाणमैैक्ष्ठाध्रवच-चंस्मृत्तचभिच्छच ॥ १ ॥

'उत्तिष्टत जालने' ति मोलाहने पि आंखकर्मविसुखां। पत्यन्तु, शोचि—पराश्र्वि । खानि इन्द्रियाणि । पराश्र्वि-पराश्र्वि-गति पराश्र्वि, पराश्र्वि, पराश्र्वि । न वाल्मिकिकाशकानि । तत्सूरुणा वंदनः । शोचि—व्ययुताभ्यस्यभृत्तमूः—स्वतंत्र ईशवं:। ह्यां भ्राणकाशकानि। स्वानि हिसित्वानु । 'चूह हिसाया' मिति धातुः । यद्रा—वातुलाम-नेकाधवलामपराश्र्विकाशकानि इन्द्रियाणि स्वात्विनाल्लोकः । तस्मात्प्रभाभिययनि नान्तरात्मनु—पराश्र्वि-पराश्र्वि-मिति यावकः । पराश्र्विपद्यसम्योऽनि पत्यन्तु उपाध्यम् अतरामानं नेत्यर्थः । यद्रा—परास्मु-सानि । भोत्रा विषयानेव पत्यन्तीत्यर्थः । पराश्र्वि पत्यन्ती-पाठे लोकामप्राय्यमकचवचनम् । इंद्रोद्योप लोकस्थामाने नयः। प्रतिसाग-प्रभृतः ह्रष्कथितज्ञ पुरुषारीयः: प्रत्यक्षामवणयक्तोलघः—कथिधिधीरः । इति। प्रत्यक्षामाणां पत्यन्तीत्यर्थः । छान्तरस्य परम्पैश्च । अतः एव वर्तमानाधिने नहुप्रतिशक्षाः । चधुरकाश्यद इन्द्रियात्मतपः। स्वात्विनाल्लोके निविन्तिः मुसुः ।
पराचः कामानुपत्तिः बालस्ते मृत्यौपत्तिः विततस्य पाश्चमः। अथ धीरा असुरतं विदित्वा अरुभावोपेन्मिह न प्रार्थयन्ते॥ २॥

पराच इति वालाः अल्पमः। वालाः कामानुपत्तिः विदित्वा। ते विस्तृतवस्य संसारवस्य बन्धं यातित्यथः। यद्वा विततस्य सर्ववेदार्थतंत्रस्य मृत्यौर्मेम पार्थ यातित्यथः। अथ धीरा इति। अथशब्दः प्रकृतिविशारदार्थस्य परिष्ठः। धीमतः प्रसंसारण्येव अरुभावतः। इह संसारमण्डले अरुभेषु वद्यार्थुः कर्मिः न प्रार्थयन्ते। प्रकृतवस्य सर्व जिहासितल्यमिति भावः। परस्मात्मसवेजीवगतात्तास्वामगतेऽव मुख्यान्तरत्वात् प्रकृमांत्तिः द्रौष्ट्रम्॥ ३॥

येन हुः संस गच्छे श्रव्यानूः सप्तशङ्कुः मेधुनानाः। एतोनेव विजाताः किन्तु परिश्रिष्टे॥ एतदै तत्त॥ ५॥

येनेति। मेधुनाः मिधुनानिमित्तचक्रवर्षिशवानित्यः। निद्रशोहय येन एतोनेव साहनेन जानातीत्यः। 'तं देवा ज्योतिषम ज्योति' रिति युपादिकासावानिनित्रित्यां तदनुग्रहीतानमेव कार्यरस्यक्रतिवादीति भावः। किमत परिश्रिष्टे। कर्म तदकाश्मिति भावः। एतदै ततः। एतदेव तद्यथान्यत्वा निर्दिष्टं तत्समम पदं एतदै। एतदेव एतमन्त्रं निर्दिष्टपाद्यमस्येक्षः॥ ३॥

स्वामान्ते जगारितात्तथोभी येनादुपत्ति। महान्ते विश्रुत-मात्रामान मत्वा धीरो न शोधति॥ ४॥

स्वामान्तत्त्वितर्थः सकलं स्वामम्प्रचं जागरण्यं च मन आदिनित्रयानमावासेन च नम्परमाना लोकः वाक्यीत्यः। महान्तमयुव तत्त्वितर्थः रूपः। उक्तोर्थः॥ ४॥

य हदं मधुदं वेद आत्मानं जीवानितकात्। ईशानं भूत-भव्यस्य न ततो विद्युष्पस्ते॥ एतदै तत्त॥ ५॥

य हदं मधुदम्दमिति। इदमिति लिंगव्यययक्ष्यं। इमं मधुदं। 'अकालो पितरा' विदितं निर्दिष्टं कर्मरूप्योंतो जीवामानं 'गुहा प्रविष्ट' विद्युत-रीत्या तस्यातिके कालवत्तिः च यो वेदं ततं दुष्कृतकारिनमपि।
न निन्देदिन्त्यथः। तुण्डितज्ञक्रयसंस्त्रेत्। त्वय ज्युग्माश्वयः। निन्दाष्ट्रिक उक्तः।
'ज्युग्माश्वनामाधाराणी' निन्दित दलिता। एतदेऽ तदिति पूर्वास्वत्। ॥ ५ ॥

यः पुर्वं तपस्यो जातमदुः। पूर्वंजायत। गुहां अचिल्य तिर्यंत ॥ भूतेतिन्येवप्रत्ययः। ॥ एत्वादै ततं। ॥ ६ ॥

यः पुर्वं तपस्यो जातमिति।

"अपि एव ससस्तरी ताहु विधीमपास्तुजत्।
तद्विद्धमवृद्धैमहं सहस्रादुसस्मित्समस्मयं।
तस्मात्। जेते स्तथे ध्रुवा सर्वोपसस्कितात्मः॥"

इति स्मृतुकरत्व्रस्य अवधः। अपादनेय्याः: न्याग्निथ्रेऽः। पूर्वं यः। अजायत, तेः। तपसः।-
सत्तंव्यमालादेव्य पूर्वं जातः। 'यो देवाण्य प्रथमं पुरुसातिरिसङ्को रक्तो महर्षिः।
हिरण्यगम्यं पञ्चतत याज्यमानं। निन्दित श्रुतुकरत्रित्रस्य प्रथमं जातं गुहां अचिल्य तिर्यंतं-
हत्यागुहां अचिल्य वर्त्तमां। भूतेति:—भूतं:। देवेन्द्रयात्:कर्णादिभिस्मैते।
भूते:—ध्रुवते।सुर्यस्वा परा प्रकाश्यै। भूतेति। कालेण गुहां अचिल्य तिर्यंतं। एत्वादै ततु।-उक्तोऽऽ॥

या प्राणेन संभवविद्यतदितिदेवतानां। गुहां अचिल्य तिर्यंती।

या भूतेतिन्येवप्रत्ययः। ॥ एत्वादै ततु। ॥ ७ ॥

या प्राणेन्तति। अयं न मन:। 'गुहां अचिल्य विचित दुःके भावता भाष्य-
कद्रत्य व्यास्यात्।। इत्यै (तत्त?) हि भाष्यक्तर। 'कर्मफलात्मको उद्विद:। जीव
उच्यते। प्राणेन संभवति। प्राणेन सह वर्तते। देवतायमी।—हिन्दूगाधीनभोगा।
गुहां अचिल्य तिर्यंती:। हहद्युपुण्डरिककुद्दस्वत्विनी।। भूतेतिन्येवप्रत्ययः।—प्रथि-
व्यासितौत:। सहिता देवालाद्वेषे। विचिन्नायते।। इति भाषितम्।। एत्वादै ततु।--
तत्। तदात्मकमित्यः।। अत्रेय प्रकरणे। ब्रह्मान्त देवमिद्यं विचिन्ने:। त्वय देव-
मित्यः। परमात्मकमित्यो व्यास्यात्ति।। श्रेष्ठं चापि मां विद्वेच'। तिः। एतदुपश्चिन्न-
गैतात्मकनाधिपिः। मा मदात्मकमिति। भाष्यक्तैव व्यास्यात्ति।। अध्यक्षसिद्धविशेषण-
बालिकाः। विशेषे। इत्यहासिद्धविशेषयावाचिन्नस्य। विशेषे। निर्दितद्वात्।
तत्तदात्मकमित्यः।। युक्तः।। इति द्रष्टव्यः।। ७ ॥
सूर्यमस्तुज्ज्वलिनिविरोिमितमाथुष्ट्रा

अण्यो: निहितो जातेवदा गर्भे इष्टेवुम्तो गमिनीमि:।
दिवेदिव इश्यो जागुरान्ध्रो विषमादिष्टे मञ्जुष्मभिमि:।।एतैः तदृः ॥

अण्यो: निहितो जातेवदा इष्ठि। अण्यो: अधोरोतराण्यो: स्तितो गमिनीमि:।
गमिनीमि: पानमोजनादिना हुम्तो गर्भे इष्ठे निहित इष्ठि पूर्णविवन्य:।
दिवेदिवे—अहन्यहनि:—जागवर्गुः—जागरणशिष्ठि:। अमतैः; हविषम्दिष्ठः—आज्ञादि-
हवि:प्रदानश्रुति:। काविन्यि: स्तुष्य; अभि: अभनेना अण्यो: निहित इष्ठि योजना।
एतैः तदृः—एतैः अण्यो: निहित इष्ठि पूर्वोत्तरविभावकमित्रभ:॥ ८॥

यथोदेति केवल यथे अस्तं यत्व च मुक्ति।
तं देवावस्तेव
पितालस्तु नायेवेति कथन।।एतैः तदृः ॥ ९॥

यथोदेति केवल। यथास्त्र स्वभावकाभाव दृधि दृधि वेदविद्याय यत्व च कृपयेमि,
तं देवावस्तेव अतिरिक्ता।—देवावस्तेव तस्मिनानि प्रतिषिद्ध इष्ठयिः। तदृः नायेवेति
कथन।—हत्वकाले। तदुः सर्वितम् ब्रह्म कोष्ठपि नातिकर्मते(?) छायावेदन्तपरा-
मिणो दुर्भव्यलिपिदिक भावः। एतैः तदृः—उक्तोः॥ ९॥

यदेवेव तदुपन्तु यदुपन्तु तदन्वन्ह। मृत्योऽस मृत्युसामायति
य इष्ठ नामेव परस्यति।॥ १०॥

नन्तु परस्तंक: सर्वान्तः न संभवि। अहमित्याह्वत्तव्यवेतनानुसारीप्रियमानो
क्षास्या। स चाबिमियासारसीति देवसांतवायायुक्तयुज्यस्तुम्हितये। तत्व्य सर्वेदेश
कालवर्तिनेतिप्रसादारंस्मृतविचारानि च मथित्याष्ट्राक्षानि।—यदेवेव तदुपन्तु यदुपन्तु तदः-
न्ह।—यदेव परस्त्वतत्त्वे इष्ठो अर्थ लेके अहमित्याः सामायमानात्तया आलम्भूनैः,
तदेव लोकानांप्रवासाभां प्रतिस्वामुतिमित्रयः।। तत्स्त्वः आलम्भदो नासीतिर्यः।।
अयमभित्राय:। कि परमात्मसहवदाहमत्त्वेवेति प्रतिस्तिस्वर्देवाकालवर्तिनेतिपदार्थसमाध्यक्षन्तः।
उत्तद्धिलाियाः। नासी:। तेतामहिमियावद्यायतमतीते-
रेछ्यावाषाः। प्रस्तुत ‘अहि मतस्मि सुरीवशे’ तिः सर्वक्षणमितित्वानुमानवादः। न
व्यायामः। अत्यन्तिमहिमादियत्तेर्जीवसाधारविध्यवाचन तत्देव सांतवायायुक्ततत्त्वे
तदानीमानस्त्वारस्नि सर्वदेवाकालवर्तिनेतिपदार्थार्थविरोिमितिवाचावादिति। मृत्योऽस।
मृत्युमामोति यः इह नानेव पद्यति—इह परमामहि सेदिवमवा यः पद्यति स
tे संसारासलांस्यामातीत्यवः: || १० ||

मनसैवेद्मात्रहं नेव नानाति कि शत्रामुः मृत्योम्प्रस मुद्युः  
गच्छति य इह नानेव पद्यति || ११ ||

नन्दसांक सर्वाभूतं परमास्तति कुतो रुप्यत इत्यहार—मनसैवेद्मात्रहं
मिति। इद्युं आत्ममहर्षी विज्ञादमनोमात्मामित्यवः। उत्कमेवार्थं इदीकरणायाध्यक्षति
—नेव नानास्तिक्यादि। स्थायोः: || ११ ||

अञ्जुमात्रां: पुरुषो मध्य आत्मानि तिष्ठति। ईशानो
भूतमाह्यस्य न ततो विज्ञापते: || एतदेव तत्त्व: || १२ ||

अञ्जुमात्रां इति। ईशानो भूतमात्राः—काल्याणातितलिचालनाचे
स्थानः: पुरुषः, मध्य आत्मानि—उपासकारीवाचः, अञ्जुमात्रामनासताः।
न ततो विज्ञापते—तत्तं: भूतमात्राःद्वादेव वाल्यातिशोषाध्यागतानमिपं दोषानु
भोग्यतथा पंखातियोः। 'नन्दु प्राणाप्रिपसंचिति स्वकृमिमिक्रुमालो: रविवृत्तयुप:'
'अञ्जुमात्रां सुरुवं निश्चकरणे यमो वचनं' ईवादिष्टिमुलितुष्ट अञ्जुमात्रात्वेन प्रति
पदितपति जीवेश्वारसमन्ने प्रतिपादनं कि न स्वात। न च न तस्य भूतमात्रेशा
नवादीति दान्यम। प्रथमशुद्धुपीविद्धानुरोधे चरसरुत्तमुतमात्रेशानायत्व आपेक्ष
कत्या गोचितुं शक्तिवालिनिति चेन। 'शब्दादेव प्रभिन:.' ईवचित्तेऽवेस्ये एवमेव
पूर्वपंक्ति कत्वा 'हृदयाच्छेदनंकव्यनाजुकुमारस्य परमामाण्यापि संभावातः
अञ्जुमात्रां: पुरुषोक्रुद्युं च समाधिति,' इति तैतिरितीके 'अञ्जुमात्रां: पुरुषोत्तरायत्मा
सदान जनानां हृत्रेये साधजित,' इति तैतात्थिते चाजुमात्रात्वेन परमामाण्यापि
अविद्यत्व अस्त्रान्तमुतमात्रेशोषाध्यागतानन्त्र आन्यानि: उपासकारीवाचः परमामाण्याच
प्रज्ञानात्। सत्यात्मात्वं जीवेश्वारसम्बन्धितस्य अनन्तायासिद्धक्रिया
प्रज्ञानात्: पर एवे' तिः सिद्दिन्नञतिवात्। सत्यात्मात्मात्वं जीवेश्वारसम्बन्धित
अथापि अञ्जुमात्रां: पुरुषो मध्य आत्मानि तिष्ठति' 'तिः पूर्वोधेन जीवेश्वार
ईशानो मृत्युमात्रारेण परमामहाच विचारत्व—'इति। तदसमजस्य। तथाहि सति
परमामात्राज्ञानाविश्वासार्थः 'हृदयाच्छेदनं नु मनुष्यापालिकारला' दिति
सुल्लिनिरतिपपज्ञातां। नन्दु नासिनमन्वे जीवेश्वारवेदेन अज्ञानायो विचारते,
एश्रमावादपूज्यां भूमि, अद्वैता, प्राचीन प्राचीन प्राचीन प्राचीन प्राचीन प्राचीन

एश्रमावादपूज्यां भूमि, अद्वैता, प्राचीन प्राचीन प्राचीन प्राचीन प्राचीन प्राचीन
कठोपनिषद्

यथोदर्द शुङ्खे शुद्धमासिकं ताद्ग्रेग्व भवति। एवं शुङ्खे-विज्ञानत आत्मा भवति गौतमं। १५।।

॥ इति चतुर्थवर्ती समासा ॥

सर्वेत्रेकाल्पतानस्य पशुमाह—यथोदर्दमिति। यथा शुङ्खजस्ते शुङ्खजस्ते स्योजित तस्तदामेव भवति। न कथकिदंपि विस्तरं एवं—इति विज्ञानतः ममन्त्रीश्च आत्मापि परमात्मज्ञानिन विशुद्धसन्न विशुद्धं वर्तमाना समानो भवतीयथः। ॥ गौतमेति प्राप्यवेवमुवः सूचयमु सहवः संवाध्यायितः ॥ १५।।

॥ इति कठोपनिषद् च चतुर्थवर्तीभाष्यम् ॥

॥ अथ पञ्चमवर्ती ॥

हरिः ओऽ॥ पुर्मेकादशदारमज्ञायकवकथेतस्तः। अनुष्ठानं न शोभति विषुरत्स विषुर्च्यते॥ एतत्ैः तत्॥ १॥

पुर्मिति। जनानादिकिक्रियारूढितस्य ऋजुजुकीवर्तिकाके आत्मन: एकादशो-निद्रशक्षणान्विलितामरोपितो शरीरस्य पुरुष कार्यत। पुरुषार्ज: यथा पुरुष विचित्रं भवति, तथा शरीरस्य स्वामनो विचित्रम् ज्ञातं भवति। अविचक्यस्तु देह आलेख भवतीयथः मः। अनुष्ठानं न शोभति—विचित्रज्ञानं देहानु-वंचितम्: सः॥ कामानित्वसंविशुद्धो भवतीयथः। विशुद्धम् विशुद्धच्यते—जीवदायामायामणिकानिदितः ग्रामग्नदायामविशुद्धं सन्। 'भोगेन वितरं कथयनुष्ठात सम्पदाते' इति न्यायेण प्रायप्रकर्मविवाहो अविवाहिता विवाहो धार्मिक प्राय सुकृतिसम्बन्ध-विमुद्धो भवतीयथः। एतत्ैः तत्—एतत्मनंप्रतिपाद्युक्तत्सवामिपि परमात्मक-मेरेत्यथः॥ १॥

हस्तम्मचिपेदसुन्तरिक्षसद्रोताः वेदिधितियहितिप्रोणसात।
नूपदरसदस्यायोमसद्व्यजः गोमा रक्तवा अद्वितिया रक्तं
बुध।। २।।
पुनर्वस्य सर्वारस्मात द्वादशत — हृस्वशुचिपदित। हंसः सुर्यः शुची
श्रीपातः सीतलः बर्तत इति श्रुचिपतः — तेजस्तिः यावत्। वास्यस्तिः बलः वायः
अन्तरिक्षस्तव अन्तरिक्षगताः वायः। हड़ता वेदिपतः — वेदनार्थर्थमान उद्विक–
विदर्शोप्रिवत्तिः। अतिरिक्तोपनस्तव — दुरोपो—गृहः, गृहमातोपथिः। नृपतः
नृप्वस्तव वर्तमानं, वर्तमानं—वरेषु देवेषु च तथा वर्तमानं, ज्ञेते सत्यपरके
सीतलतिः अतस्तुः। व्योभस्तुः — योगिः परमपदे वर्तमानं च अयामन्त्रमः
अः: जलाः, गोजः—भूजः, ऋतुजः— यज्ञोपवः कर्मसंहृतमृत्थाः
स्वादेश्यातः इति यावत्। यद्रा विच्छकालस्वितित्वा अत्तत्वक्षितकाशकाशिह्रस्ते।
अरुणाः—पन्ते, एतस्य बहुतः अतस्तमः— अपरिचितसत्यरूपवाहात्मक–
मिल्यः। ॥ २ ॥

ऊँचः प्राणमुत्तमायपां एवमुनयः। मध्ये वामनः
मालीनं विशेषे देवा उपसाते ॥ ३ ॥

ऊँचः प्राणमिति। सर्वेऽं हृदयमातः परमातः प्राणवायुर्वर्गमुखमुनयः
अपावायुमण्डलं हिपति। मध्ये हृदयपुण्डरिकमथे असीं वामनमः—
बानियं, भजनियं, अथवा हृदयपुण्डरिकपरिमिततः हृदयपरिमाणमिल्यः। तस्य
विशेषे देवः—सत्यस्वलः। सत्यपि उपसाते इतः। ॥ ३ ॥

अस्य विसंसमानस्तः सर्वस्तनस्तः देहनः।
देहाद्रिद्रुप्तमानस्तः किमतुः परिशिष्टेते। एततः तद्ध ॥ ४ ॥

एवं परमात्मायुमण्डलम् ततो तात्कदेव चिरं यावच विमोद्वे। इति श्रुतस्य
रूपाया यात्रायात्मा एवार्तमः। न किंचिदकलायं परिशिष्ट्यात् इत्याह अस्य विसं–
समानस्तेः। अस्य उपासकस्तव देहिनः। शरीरसः शरीरमपतिष्ठितसः हृदयरी-
स्तेः। यावत्। एवं युज्ञस वा, विसंसमानस्तः—शिथितभवत्तात्मा वा
देहाद्रिद्रुप्तमानस्तः—हृद्यकल्यातो, कर्त्यं किमपि नावाशिष्ट्यात् इति भावः।
एतदेश तद्धः—पूर्वतः। ॥ ४ ॥

न प्राणेन नापातने मर्ये जीविवते कथनः।
इतरे धनु जीनति यस्मिन्नेतराधुपाधितः। ॥ ५ ॥
तत्स्य सवर्णामिणणेषुदत्तकम् महिमाम्भ—न—प्राणेनेति। केनेतरेण जीवनीतायतराय—यसिनेतायुपाधिर्तो। यद्विनं प्राणात्मोऽयोग्यं जीवनं तद्विनेव सवेभं जीवननिर्मितेभावं। स्थापमन्यं। ॥ ५ ॥

हन्त त इद्ध प्रवश्यामि गृहं त्राह सनातनम्।
यथा च मर्यादा प्राप्त आत्मा भवति गौतमं। ॥ ६ ॥

हन्त त इद्धनिर्मिति। गृहं—अतिरिहस्य सनातनं त्राहं ते पुनरपि प्रवश्यामि।
हन्तेति स्वगतमु आश्रयं। हेतु गौतमं आत्मा मर्यादा मौखः प्राप्त यथा यज्ञकारे—
विशीत्यो भवति तथा पुनरपि सुमुखे रागाञ्जुनपहताय उपदेशायोभ्यं सुमयं
व्यक्त्याविषयं। ॥ ६ ॥

योनिमये अपदने शरीरतवाय देहिन्।
स्वायमन्येजुसयायति यथाकर्म यथासुपयम्। ॥ ७ ॥

अधिकारितिरिद्वरिदीपिश्रिप्रेण "हन्त त" ह्यनेन सूचितमथ विविषयोति—
योनिमयि। अन्ये परमात्मसङ्ग्रामंविस्तुला: तद्विस्तुलः: शरीरपरिमुखः
रागाञ्जुनपहतस्तिः प्रयत्ने। अन्ये स्वायमन्येजुसयायति। स्वातुसिद्धत्तत्तत्तिक्षिकर्मो—
पासनाविषयं सम्बन्धी। "सम्यक्षषरायः:" "ते विचारकर्मणि सम्बन्धिति।" इवैदि—
श्रुत्युवाहिदिति भावं। ॥ ७ ॥

य एव सुसेषु जागृतिकार्मकाम पुर्वो निर्मितयाति।
तदेव शुष्कं तद्ह्वा तदेवाम्पत्तुत्व्यन्ते।
तस्तनु लोकाः भितास्वेष तदु नात्यति क्रजन।
एवतैः तत्। ॥ ८ ॥

एवं शिर्यं प्रोचन्याधिम्याभिकृतम् प्रकटमुपसस्ति—य एव सुसेषु जागृतिकाम।
सवेदु हुसेषु जीवेषु कार्मकामं गुणसमुपन्तिमिदम्। साक्षगयं साक्षगययथः। ॥
न्तु "सर्वं कामम् छन्दत्: प्रार्थयस्वे" तत्प्रकट: गुणादय: कामशबंधन
निर्देशने। अर्थाच परमार्थांविभिन्नायुपायसङ्गमादिकोऽयः। सप्त:। साक्षगयं
स्वक्षमुग्धायोभ्यं निर्मितयाति। पुर्वो: योशिक्तं तदेव शुष्कं प्रकारं तदेवाम्पत्तुत्व्यन्ते—
श्रीरामकृपामूल कार्य्यातीत । शिरं स्पष्टं । नियमकालकात्सवपाची निर्देशाभिधाकृतिला-भावात । तदवामूलमित्यवभारणस्य नानुपपिचित्रित इश्वर्यम् । एतेनामूलातृतिनिषेधं शष्टपरामृणोर्षेदत्तात् । प्रत्यक्षा । अर्त्यामूलात्तद्वस्य निर्देशाभिधिकृतां-चालितात् || ८ ||

अभिन्न्रूपोंचुक्त्वन अविद्यारूपं प्रतिश्रुत्तिः प्रवृत्तश्रुव ।
एकतथा सर्बभूमात्तरात्मा रूपयं प्रतिश्रुति प्रविद्याः वहितः || ९ ||

एक पृष्ठाम् सर्वप्रमाणमहामर्मविशेषभूतत्वातो इत्यस्यार्थसं दुर्भोक्षकात् तदुद्धन्तरकारणानूतपि इतीमत्वादिविकृतम् हृदशिं । यथा एकतेजोधात् यशोद्रवणन्तरन्तरायणाय अन्धतात्त्वकोऽशिवात् रूपशिरम्—रूपभूपे भौतिक्याच्याति, वीरसायां द्विमचािमाय गतगृहकाय। प्रतिश्रुतिः प्रतिुत्त्वेते रूपश्रृंगार स्तोत्रतः। व्यासः भौतिक्याच्याति तेजो-थापोक्षातिवेदन अतिश्रुतिः प्रतिश्रुतवश्चार्थिति रूपश्रृंगार। तथा एक एवं सन्न परमात्मा प्रतिश्रुतिः प्रतिश्रुतात्तरात्मायामिनिविवेदन वहिष्ठ्र क्योमोस्तीर्थिः || १० ||

वायुप्रपेक्षीयों  रूपान्त अधिकृत्य रूपश्रृंगार प्रविद्याः प्रवृत्तश्रुवत् । एक-लतथा सर्वभूमात्तरात्मा रूपयं प्रतिश्रुति प्रविद्याः वहितः || ११ ||

उदाहरात्तरात्माः—वायुप्रपेक्षोत्तर वृहत्वः || १० ||

ख़्यो । यथा । सर्वज्ञोक्त्वृत्त चक्षुले लिप्यत प्रात्साहीच्छादि:।
एकतथा सर्वभूमात्तरात्मा न लिप्यत लोकदुःक्षेत स्वा: || ११ ||

उद्वहात्तरात्माः—वायुप्रपेक्षोत्तर वृहत्वः || १० ||

ख़्यो । यथा । सर्वज्ञोक्त्वृत्त चक्षुले लिप्यत प्रात्साहीच्छादि:।
एकतथा सर्वभूमात्तरात्मा न लिप्यत लोकदुःक्षेत स्वा: || ११ ||

उद्वहात्तरात्माः—वायुप्रपेक्षोत्तर वृहत्वः || १० ||

ख़्यो । यथा । सर्वज्ञोक्त्वृत्त चक्षुले लिप्यत प्रात्साहीच्छादि:।
एकतथा सर्वभूमात्तरात्मा न लिप्यत लोकदुःक्षेत स्वा: || ११ ||
एकोवशीति। एकः समाध्यविकर्षितः। वशः इच्छा सोऽस्यास्तीति वशी।
'जगद्देशे वर्ति' इस्यूकर्त्तिया वशवर्तिमप्रक्ष इति वास्ते। एवं बीजं 'तमःपरे
देव एकीमत;ति' ति श्रुत्युकर्त्तिया स्वेत एकीमतःविभागावसं तमोक्षणं बीजं
महादिवचुवधिवप्पलच्छेण यसः करोति ते य आत्मिन्तिन्युकर्तित्वम् स्वात्म्यार्थी-
मिन्यसं ये प्रस्थाति तेजोमेव सुधिरोत्व: ॥ १२ ॥

नित्यो नित्यानां चेतनचेतनानामेको बहुचां यो विद्याति
कामान्। तमालस्य ईश्वरu पद्मन्त्री ब्राह्मस्तेषां शान्तिः।
शाब्रह्म नेतरेव्यापुः ॥ १३ ॥

नित्यो नित्यानास्तिथि। नित्येष्वतं एक एव सन्तः बहुचां नित्यानां चेतना-
नामेज्ञतार्थान् अनयासन प्रवच्छति। शिश्ये संध्यम् ॥ १३ ॥

tदेभदिति मन्यन्ते निर्देशंपरं सुखम्। कथनु तद्विजा-
नीयं किं भैति भाविते वा ॥ १४ ॥

evतुमुक्क्षितिया वाहया—तदेदतिक्षर्ति। ततु—आलोकिकम् परमात्मानमानन्द-
रूपं ब्रह्म प्रतिवशि—कर्तारामलक्ष्यं अपरोखिम् भवाद्वश:। निप्पलयोगा मन्यन्ते।
भवाद्वशास्त्राकाठक्ष्यं शान्तवन्तीतिवशि:। कन्ये रूपादिहिनी यद्र श्रृवणासर्वंतेमानसोऽपि
विजनाशीयम्। ततु किं दीपित्यतया भासते। तत्त्ववेव विषयं प्रकाशते। उत् तेजोस्तर-
संवन्ताय विषयं प्रकाशते इति प्रश्न: ॥ १४ ॥

न तत्र श्रव्यं भैति न चन्द्रमारं नेमा विद्युतौ भैति
कुटोस्यमिति। तेभेव भान्तमुख्याति सर्वं तत्वं भासा
सर्वमिन्द्र विमाति। ॥ १५ ॥

॥ इति पारमहवी।॥

परमात्मान्: योगुःार्थान्यर्थान् 'आदित्यवर्ण: तमस: परस्तादु 'सदेहुकुलप्राये'
ति प्राणातिप्रभुमार्थायदिव्यमाण्ड्रिव्योऽस्ति। तद्विशिष्ट: परमात्मा विमाति
सर्वविशारामीश्चिमानित्याद—न तत्र श्रव्यं भैतिति। अर्थं च मन्तः:
‘ज्योतिंद्रैशा’ दिति सुखे ‘सवैतेजसां छादकं सवैतेजसां कारणभूतमुनुमाहं’
च अनुस्वरूपान्तर्य स्वयंत्रित्सत् ‘अति माण्येन विचतः’। इति च माणंत्– ‘न तत
सुर्ये इतादिमने पूर्वार्धार्धामाहं’—सवैतेजसां छादकमिति। उत्तरार्धस्य पूर्वार्धार्ध-
माहं—सवैतेजसां कारणभूतमिति। अनुभाग फृध्यामावं । तेन कार्यकारणमावः
सिद्धः। पौरुषपूर्वकत्वमा हि कार्यकारणमाव इति भावः। नृत्य पूर्वार्धार्धमाहं—
अनुस्वरूपमिति। ‘प्रसाददिल्लो भासुपुरुषयुत्भाव माती’ त्यादिशुद्धितः सूत्रामाहकप्रमाणं—
मिति व्यासकृतेनब्रजम्। तदीयदीतिसाधार्यकारसंबं तेजोत्सरणामभूमित्वं प्रथमाद-र्थां:।
तेजोत्तरसायसे तदुपादानस्ययुत्वामाहकल्पः निमित्तवर्षे तृतीयवातादेः:
वाक्यपरस्परांक्तमाहाचारादाने उवाचसपि तेजः: स्वसंपंचे स्वार्थकरण-
साध्याचा कल्पः सूत्रामाहकाल्पः चतुर्थपादार्थः हृद्यकिर्तीनेव द्रुत्यः। अधिकाणाम-
वहःवहमान्यतिरितिकरणभूमित्वालं महामात्स्यसरस्तम्भमम्मतः तृतीयवातादेः
इति यत्तैवत्त्वे तदुपादेः। तथाहि सति मान्यमिति कार्येश्चूतमायस्वः ‘शिष्याणां प्रकाष्टं’
इतिवदेवदेवधे कथ्रितियसम्भविपि अनुभावातीतयुक्त शान्तायोगादेः । न हि देवदर-
गमनकियान्यतिरितिकरणभूमिप्राये तिष्ठिति यजुर्वेदः, गच्छति देवदरं गच्छति
तदुपादेः। इति चेत्त–न। अन्वेषः प्रश्चकः द्रुत्यामावं निर्दिष्टितकः: तत्प्रकाष्टिपादविषयां तादाद-
प्रयोगाय सम्प्रतिपच्छलाभाभावात ।। ननु तदीयदीतिसाधार्यकारसंबं तेजोत्सरणामभूमि-
मूलमिति भवदमित्वातां प्रयोगाय सम्प्रतिपच्छलाभाभावात ।। ननु तदीयदीतिसाधार्यकारसंबं
सति मान्यमिति कार्यालेपादेः। इति यत्तैवत्त्वे तदुपादेः। इति यत्तैवत्त्वे तदुपादेः।
वहःवहमान्यतिरितिकरणभूमित्वालं महामात्स्यसरस्तम्भमम्मतः तृतीयवातादेः
इति यत्तैवत्त्वे तदुपादेः। इति यत्तैवत्त्वे तदुपादेः।
वहःवहमान्यतिरितिकरणभूमित्वालं महामात्स्यसरस्तम्भमम्मतः तृतीयवातादेः
इति यत्तैवत्त्वे तदुपादेः। इति यत्तैवत्त्वे तदुपादेः।
वही]

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धीरत इत्यादि—तमेव भानमनुभावतीति। इद्वं च परिद्रश्यामां भास्वरुपं न स्वामाविकः, अयितु परमायदं तद्वीयमेव तेजः। गीतं च भगवता ‘यदादित्यगतं तेजो जगदास्यवेतिदिलिम्। यचन्द्रमसि यचामौ तेजोऽविद्य भामक’ मिति।

विवर्ततं चैत्यवर्ता भाष्कर्त—‘अलिक्ष्य जगतो भास्करनेतो भास्करसदित्यादिना वचेत्। तममदीयजः तेजः। तैत्तिराधितेन मद्या तेज्यो दच्चमिति विद्य’ इति।

अतः अन्यकारे लघोतुल्यानामेनेपरं भास्वरुपशालिना न भावति व्यपदेशे। युत्यत इति भावः॥ १५॥

इति कोपपिनयदि प्रथमवहीभाष्यः॥

॥ अथ पञ्चवही ॥

हरि: ओ॥ ऊर्ध्वमूलो अवाक्षशाल एषोधरः सनातनः।

tदेव शुक्र तदद्रव तदेवावमृतमुच्यते॥

tसारस्य लोकः श्रीमाः सर्व तदु नात्येति कथन।

erवदै तत्॥ १॥

ऊर्ध्वमूलो अवाक्षशाल एषोधरः सनातनः—अथवं च मन्तवक्षः।

‘ऊर्ध्वमूलमस्यशालमिति गीतायात्यानावसरे भगवता भाष्करता व्यास्यात्।

इत्यं हि तत् भाष्यम्। यसं संसारस्यमाध्यवमूलमस्यस्यक्षालस्यमाध्यवमध्यवधिं प्राहुः।

श्रुतयु: ऊर्ध्वमूलो अवाक्षशाल एषोधरः सनातनः। ‘ऊर्ध्वमूलमावाक्षशालं द्रुसं यो वेद सम्प्रति’ इत्यादः।

सत्तलोकोपरि निनिविन्धचतुर्मुखस्यातिद्वेन तसोधरः।

मूहकसि। पुष्ठिच्छिन्नासकलनपङ्क्त्याक्रिकप्रक्रियाेः। सत्तलोकोपरि निनिविन्धचतुर्मुखस्यातिद्वेन तसोधरः।

यदिदं किचु जगतश्च प्राण एजति निस्तुम्। महजन्य

क्षणध्वते य एतदिदुमुत्तात्स्ते मघन्ति॥ २॥
य हूंूं किंच जगतसर्व श्राण एजाति निस्मृतस्मृत् महधर्मय वक्षयमाद्यां—
अयं च मलक्षणः ‘कपना’ दिति सूरे महावता भाष्यक्तम् व्याख्यातः। ततार्थः
महर्षं प्रस्तुतः ‘कश्चसय जगतः’ असिर्भक्षुभावे पुरूषे प्राणशास्वदिनिर्दिष्टे सिद्धां
संबेंसोः ततो निस्मृतां तस्यादिवर्तभुयायिनिमिश्रेरज्ज सपनं शूरते। तथ्यास्मातः
नातिक्रमः किं भविष्यति महौत महावत क्षादिवोषधातात प्रक्ष्यां ज्ञातकमपत इत्या
‘भम्याद्यान्तसत्याति’ ज्ञनेनकार्यायाति। महधर्मय वक्षयमाद्यां पञ्चमयं पञ्चमेण पञ्चमेण
पञ्चमेण भाषितां। विच्छेदः सैलवोण्यकामायां ‘श्राण’ इति सत्यसपन्दामवस्तृत
सिद्धांमिथ्यष्ठायािः। कुःतो निस्मृतांमिथ्यष्ठाम पञ्चमयं वर्णावलिनामः—ततें
इति। एवजनं कपनमिथ्य। एवे कपनं इति हि धातुः। प्रत्यवास्यभायो वस्तिक मेयुं
पञ्चमेण। उदगतक्षणिक परमपुष्टादिततो भेजनं कपनं जगत्यं कपनम पञ्चमयं
इति। अति यह महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
इति। अति महधर्मय वक्षयमाद्यां मग्नं कपनं जगत्यं कपनम पञ्चमयं
भावदेतोः सुज्ज्वमानसवेलोकेकृतान्तज्ञारसरामाराणादिरस्मिन्नवस्वव्याक्तेत्वाय भवतीत्वः।
तस्मात् शरीरपरात्यागेन अल्मान्याय वतेतेति भावः।॥ ४ ॥

यथादशेऽ तथात्तमाय यथा स्मे तथा पितुतलोके। यथापदुः
परिव दद्धे तथा गन्धवर्वलोके छायातपयोरिव ब्रह्मलोके॥ ५ ॥

आम्बो durableमेवाः—यथेष्ठित। यथा दशेऽ चार्द्रकाया अभावात् न स्पष्ट:
प्रतिमासः तथा इति लोके आलम्बत्वः। यद्य—यथा आदर्शेऽ—दर्शेऽ प्रतीय-
मानं वक्तु सावाहुःक्षुस्तवत् अस्फलसश्चादिकोष्ठार्थाय नोष्कयत्वे,
तथेऽहार्ष्यशिष्योऽणं प्रतीतिरिस्थितः। लोकार्थेऽष्टि परतियाः—यथा स्मे तथा
पितुलोके। यथा स्मासद्धेऽनिन्जनेश्वरस्त्रं संप्रदृष्टा संस्कृत्य रिवोपरिविचयः पुनरु-
सत्यायाम्यायवामायः: तथा पितुलोक्य इत्यः। यथापदुः परीव दद्धे तथा गन्धवर्व
लोके। यथा ज्ञानस्वलोकः नेतृस्वत् स्थापकाः; तद्वृत्तं परिस्थला इति न
कसुतुः परितो इत्यः। गन्धवर्वलोकेयायातः प्रतीतिमात्मामित्वः। छायात-
पयोरिव ब्रह्मलोके—यथा छायातपयोरिव प्रश्ने ज्ञात्वकर्तिपरिद्धार्थानवनोपस्थः।
एवं ब्रह्मलोकेष्ठे न सम्प्रवुस्थः। अतों दुर्लभगममस्तत्चत्मिति भावः। यद्रा—
ब्रह्मलोके यथापि छायातपयोरिव चियोपपमवदमानामस्मीवैहार्यव्यौपित्वोपपमस्मी
ससंवचति, तथापि नात्रल्यामामालोकां सुखमिति भावः।॥ ५ ॥

इन्द्रियाणां पृथ्गमावृद्धावतामयोः च यतः। प्रथुगतचेव-
मानानां मत्ता दृष्टी न शोचति।॥ ६ ॥

इन्द्रियाणामिति। पृथ्थमावतामुदद्वातामयोभवमायाम, इन्द्रियाणामिति—
तदेहार्थानामपुस्थःक्षणः। उद्यातामयोः च यतः—हद्विच्यं यथाविधिः।
यद्य उत्ताद्विनाशी यथा परस्परवैक्षण्ण्युपलक्षणपृथ्गमावृद्ध तान्, सवैः इन्द्रियादि-
गतानल्या दृष्टी न शोचतीतः।। परस्परवैक्षण्ण्योपद्विनाशा: ज्ञानाकारी
निले आलम्बन न संततिति ज्ञावा न शोचतीतः।॥ ६ ॥

इन्द्रियायेत्यः परं मनो मनसस्तत्त्च्वद्रम्भम्। सत्वादिधि
महानामलम् महतोव्यतिभ्यस्मम्।॥ ७ ॥
अन्यकाल परः पुरूषो व्यापको सिद्ध एवः च। यदृ
श्रावसु मृत्यु जन्तुर्मृत्वतवं च गच्छति ॥ ८ ॥

dेहविद्विभौप्रत्यायायामः प्रजांद्रपि सृष्टिपरस्परं विषयं पुरूषोऽकारणार्थं प्रतिपादित्यं—इन्द्रियभ्यं परमित्यादिना मनोर्भवन्।
इन्द्रियभ्यं इत्वंतद्वारामयं पञ्चक्षणम्। 'इन्द्रियभ्यं परा धार्मिक परं भ्राता कथ्यन्ते
एकाध्यात्म। सत्त्वशायो बुद्धिस्व। 'म मनस्तः परा बुद्धि' रिति पूरवोऽके।
अस्ति:—हिंदुरागम्। परसं च वशीकर्ष्टतायाः विविखितम्। परस्य् च वशीकर्ष्टं
शरणागतिरेव। शिष्यं स्पष्टम् ॥ ७ ॥ ८ ॥

न सन्दर्शे तिद्धति रूपस्य जन्तुर्मृत्वम्। च च्चुः पर्यया मनस्तत्। कथनेनम्।
हुढा मनं शाश्वसत्वो य एवः (नं विः) इतिद्वृत्तास्ते भवन्ति। ॥ ९ ॥

न सन्दर्शे तिद्धतिः। अयस्य रूपं स्कं विधृते वा व्यापकतादेव सन्दर्शनके
विषयं अनिवृतत्याः न तिद्धतीत्य:। अथवा हि नीचेच्छादिकं नासतीत्यः।
अतं एव च च्चुः पर्यया मनस्तत्। कथनोऽन्ति। सप्तोष्ठः। हुढा मनं शाश्वसतिः—
अयमेश्वरस्वर्णास्वरसास्त्रादिकं धिरुपं इत्यावेऽवायुः। 'हुढेरि भक्तिरुपं च। मनं शाश्वसतिः
धिरि:। 'न सन्दर्शे तिद्धति रूपस्य जन्तुर्मृत्वम्। च च्चुः पर्यया मनस्तत्। कथनेनम्। मिति पूर्वाधिकं
समेतः परित्वा 'भक्तिः च द्वायः च समाहिताम् ज्ञानस्वरूपं परिप्रेयः' ति
महामार्यं उक्तम्। अभिभार्यं आस्रोः इति विन्दुः। 'द्वायः समाहिताम् भक्तिः
पुरूषोऽन्ति। साधनार्थं प्रभावित्य:। 'भक्तिः लन्यं शक्ति
इत्यादिकार्यार्थिणी वेदार्थसङ्के कार्यार्थितिम्। य एवं विठुरिति। सप्तोष्ठः। ॥ ९ ॥

हुढा पश्चात्यावित्यात् ज्ञानानि मनसा सह।
बुद्धिः न विचिद्देति तामाहुः। पर्वमा गतिम् ॥ १० ॥

हुढा श्रेष्ठि। जायते अनेनाति व्ययं ज्ञानानि—हित्रित्वार्थिः।
'सत्सगते' रित्वं चिकित्तस्य व्यासास्वरूपाः व्यास्मात्वतम्। अव्यासायोपेन्त्यां ततः
बुद्धिः स्नेहोऽच्छले। अतं एवम भाष्यम्। 'अव्यासायाभिव्यथाच्छलोऽविच्छेदान्मूल
एव बुद्धिः। हुढा कार्यार्थिणी च बुद्धि च बुद्धिः। इति। शरीरान्तसङ्करनं विहाय गोस्थाना
गमनं परमा गतिरिति तत्वेऽपि स्पष्टम् ॥ १० ॥
स्थिरामिन्द्रियाधारणाम्।
अप्रमत्तस्चदा भवति योगो हि प्रभवाययो।॥ ११॥
तां योगमिति तां—पूर्वतन्त्रनिदिशा वाक्याभ्यासन्तरणाधारणां परमां गति
योग इति मन्यते। उक्तं च व्यास्येः। “परमा गतित्वोगं इत्यथा” इति।
अप्रमत्तस्चदा भवति इन्द्रियाणां निव्योपपत्तिः एव अवहितरचित्ता भवति।
चित्तावधानं क्रियाविरुध्यानां—योगो हि प्रभवाययावतिः।
योगास्त्र प्रतिक्षणाः
पायतश्चालितयाः। अधारानमपेक्षितमिति भावः। यद्य इहप्रभवायनिद्रायणाम
वर्धिता पुराणार्थभागम् व भवतुष्टयो भवितव्यमिति भावः।॥ १२॥

नेत्र वाचा न मनसा प्राप्तु शक्यो न च चुभुणा।
अस्तीति ब्रूचकोट्टवत् कृत्यं तदुत्पलभयते।॥ १३॥

नेत्र वाचेति। स्मृतोऽः। प्राणादेऽ: “सत गतेवर्केतविवाचित। इन्द्रियाणि
सतेव। “सत इसे लेकी वेषु चरित्रं प्राणं गुढात्मे निहितामसससत” इति
सतातन्मेऽः पर्वतेकर्मणियतवचारात्। “यदा फलवाचितः सतानां मनसा सह।
बुद्धपशु न विच्छेदत्” इति योगदात्रयमिन्द्रियाणां परिगणित्वलश सतैवेति प्राणे
उच्च्यते। “हलाद्यस्तु सितेत्रो नैवम्”—शारीरे सिते चायादाननीतिष्कर्मक迹
पश्चोलिग्वात्ततायोपति इन्द्रियाष्वेव। अतो नैवम्। “दशेऽम पृथ्वम प्राणं:
आपैकादात्।” इति। आस्मावदें मनोदभिषेयते, “इन्द्रियाणि दशेऽम कच।
“एकादशं मनं शक्ताः” इति श्रुतस्तु सतिम्भं इन्द्रियंमृतानिविद्धता। न्यूनसत्यवादा
प्राकारविदेयाभिमायाः। अधिकसत्यवादादशं मनोकुभत्वरेव।” इति सितेत्र।
अनुसेवार्थपुलपादयति—अस्तीति। अस्तीति कृतकः शन्यदानन्येवेत्यः।
तस्योपपिशेवाकृमवादति भावः।॥ १३॥

अस्तीत्वोपपल्लभस्य तत्क्षनं चोभयो।
अस्तीत्वोपपल्लभस्य तत्क्षनं चोभयो। प्रसीदति॥ १३॥

अस्तीत्वेवेति। ततर्व मायायोत्तिम्या तत्क्षनं अन्तःकरण। तेन परमासा
अस्तीत्वोपपल्लभस्य। वेदान्तनाथाचारीस्तीत्वोपपल्लभस्य मनसाप्रायायें मननसङ्करितो
वादनसे करते इत्यथा। “उस्मेऽहेऽः उपास्या श्रवणमोक्षस्या अस्तीत्वेषोप-
यदा सवे प्रमुख्यन्ते कामा वेषस्य हृदि श्रिताः।
अथ मत्योग्मूतो भवत्वल ब्रह्म समस्तः॥ १४॥

यदा सवे प्रमुख्यन्त इति। कामा—हुर्विषयविशयकमनोर्थः। हृदा:।
यदा शान्ता भवति । तदन्तरसेवायमुक्तः। अमृतो भवति—विशिष्टच्छिद्याध्युतंतरितमोऽभवतीः।
अथ ब्रह्म समस्तः । अतैलोपासनेवालां ब्रह्मानुभवतीः। ।
‘समान चातुर्यकमादमस्तत्वं चातुर्यः’ तत्र भाष्यः—
‘अनुपूण्य शरीरेणिन्ध्रासिद्धांकनमदयतः यदृच्छतः उपरस्पूर्विश्नेत्रविनाशरूपं श्रायते तदृच्छतेऽऽदा सवे प्रमुख्यन्त इत्यादिक्यं श्रुतेत्यथः।
अथ ब्रह्म समस्तः इति च उपासनेवालां यो ब्रह्मानुभव: तदविशिष्ठभिप्रायः’ इति॥ १५॥

यदा सवे प्रभिष्टन्ते हृदयस्येह (स्वच्छ) ग्रन्थयः।
अथ मत्योग्मूतो भवत्वतेवदत्तुशासनम् ॥ १५॥

उत्तरमेधार्थार्थमय्या उपदेश्यांशः। एतावतेवेत्रसहरतिः—यदा सवे प्रस्थितं इति। ग्रन्थयः। अन्त्यः श्राध्वान्तं रागद्रेष्टायो यदृच्छ प्रमुख्यन्त इत्यथः।
एतावदुप्पुर्णस्वरुपः—अनुशाशकीयं उपासकस्य कर्त्यक्षेत्रेऽदृश्यमेतादृश्यमेव।
वक्ष्मांगमृद्धयस्तादिनाप्रज्ञांतिनाराज्याभित्रापनानादिकं न साधकस्य इत्यतः। किमु उपासनां
प्रीतविकुलर्स्त्यतभावः ॥ १५॥

शातं चैनं च हृदयस्य नात्यस्य नाथयसस्य सूर्यांमभिनिमित्वतेकाः।
तयोद्भयाम्यन्निम्नमेति विंशत्यक्य उत्तक्रमणे मधविनित्त॥ १६॥

‘विस्मुक्तत् विस्मुक्तत’ इति पूर्वसुतां द्वितीयां परस्मुक्तिमहादशातं चैनं चैनं
चेतित। हृदयस्य प्रशाननाभिन:। शातं चैनं च सन्ति। तासा मध्ये एका सुखस्वर्गः
व्रजनाथी मूर्तिसमभिनिमित्ता। तथा नायके उर्वा व्रजालोकं गच्छन। देशसिद्धस्वरूपपति
विशिष्टत्रिक्षानाबिप्राणिविविभक्तिः। मुक्ति त्रासःस्यालेखे। अन्यायां स्वतः नायकः
विभिन्नक्रमणे नामाविष्काशसारमार्गांतः। विशेषकृ तिताः नाथः।
अन्योत्तरमणो उपयुक्तता इति व्यासाठून्यास्त्यातम । इति च बाबंट भगवान बादामालुने उक्तकर्त्या मुनि प्रति तथा हि—मूर्तीयाच्या देशातील नागया बिद्रूषो ह्यांना, अन्यायभूत इति नियमो नोपपादते । नाडीनाला, भूस्थालां अतिशासकलाच दुर्बिधवेऽतया पुष्पेणोपहुंचातुमालाबात । 'त्योधपरा महाभाषयमुहामली बिष्णुहृदया उक्तमणो भक्ततीति भागिरूपेको महानाथांमुखदातीति युक्तमले विषयं पूर्वस्थल—तदार्थों वेष्टमणो तलकाशितहारो विद्यासागरसहखात्याचस्मृतियोगाच हारीनुगृहृति दाशतिः कालखोऽनुषेण संप्रदानतिः । तत्ता चारमध्यम । तदावलः—तत्स तीर्थय ह्याचं बृहस्पत्य अभिन्नमणो अप्रेज्यांप्रकाले प्रकारणं यस तदित्यान्नमानम । तेन अभिन्नमणो प्रकालितदारी भवति । 'तत्त हदारस्यांब्रूढः मध्यतान्न तदावले प्रकालितदारी भवति । न चार्य नागया बिद्रूणो ह्यांच्यां दुर्बिधवेऽतया । विद्यासागर मुखदातीति चतुर्वधारापम सम्धितात । नचार्या नागया बिद्रूणो ह्यांच्यां कालखोऽनुषेण संप्रदानतिः।

अजुद्धानाम: पुरोषोत्तरात्मा तदा जनानां ह्येये चाचविद्।

तं स्थानमाला अजुद्धानामको स्थानात चाचविद् ॥ तं विद्यामुक्त-
ममता तं विद्यामुक्तममत्तादिति ॥ १६ ॥

अजुद्धानाम इति । स्पोतं: | तं स्थानमाला अजुद्धानाम: |

यथा देवदत: स्थानमाला अजुद्धानाम: ह्यंकारे स्वाभव: समानिताण्यादेवदत समानिताण्यादेवदत समानिताण्यादेवदत:। तत्त्वाधारमयं:। तं जनानामन्तरां त्वस्मात्त्वां जनानामन्तरां त्वस्मात्त्वां जनानामन्तरां प्रस्तुत—विद्यामुक्तममत्तादिति ॥ १७ ॥
हा नावचतु । सह नौ खुंकू । सह वीरं करवाहै । तेजस्वि नायकीमस्तु मा विद्विहावहै ॥ आं शान्तिशान्ति-शान्ति: ॥ हरि: आं ॥ १९ ॥

इति कठोपनिषदि पचवहि ॥
हितीयायायससमातः ॥
कठबही समाप्तः ॥

शिब्याचार्ये: शाश्वेतयुन्नतिक्षणकुदोपदशपानाथे शान्ति: रूच्तते ।
स हा नावचतु—स: विद्यामार्थित: परमाला । हस्तबद्ध: प्रसिद्धो । नौ शिब्याचार्य: अवृतु—स्वस्वरूपप्रकाशनेन रक्तु ।
हा नौ खुंकू—विद्याचर्यारथर्वाऐ आवां सहित परिपालयतु ।
यदा विशेषमन्तरेण आवां सहिताचे यथा स्थानी तथा परिपाल्यनिर्यक्ति: ।
हा वीरं करवाहै—सनियमकविद्यापदानेन विद्यास्मादश्र्वः
निर्दयावधुः । निव्रामावे विद्या निर्दयार्यं भक्तिति भाव: ।
तेजस्वि नायकीमस्तु—नौ आयो: यद्यति ततु तेजस्वि अस्तु, वीरंचरं भविःशः ।
मा विद्विषावहै—' यथाधामेण विष्युवं यथाधामेण प्रच्छिति ।
तयोरं यत्रत: 'भैती विद्वेद्यवाष्टिति । इति खुंकुरसवित्या अयमात्ययायापीननितो त्रेषु आयोम्मुद्धितयः ।
शान्तिशान्तिशान्ति:—त्रिविचनं सर्वदेशशान्त्यर्थम् ॥
इति चोपनिषत् भगवतेवेति भगवता वादरायणेन समन्वयायेये तिमिरिकरणौनिश्चितम्। तत् यस्य ब्रह्म च शर्तं चोमे भवत । तत्तेश्वरोपनेचने क इत्यद्वे वेदेण्य यद्यसि। इति वाक्ये श्रव्यशर्योदेशायुपेन भोज्यलस्य या भोज्यलस्य वा उपविवते तत्परस्वभवे विद्वेदि यथावत् चवनायचवनायंदिश्ची कोदि जीव एव स्थात्; परस्मार्यो भोज्यलस्यान्वयदिति पर्यक्षं कृतं। 'अर्था चराचरायणात्, प्रकरणाच, गुहां विविद्यालामानी हि तदर्शानात्, विशेषाश्चेति चतुर्मििस्तैलेस्तिद्वान्। कृतं। तेनं चायमर्य। 'उभे भवत् ओदन॥' इति ओदनं आर्यसम्बन्धितया। अकं परमस्मित्। श्रव्यशर्योदेशायुपेन भोज्यलस्य संपत्यार्यात् मन्ये प्रतिपद्यानात्। अतः श्रव्यशर्योदेशायुपेन भोज्यलस्य एतत्मायाय कार्याच् प्रतिपद्यानात्। अतः श्रव्यशर्योदेशायुपेन भोज्यलस्य एतत्मायाय कार्याच् प्रतिपद्यानात्।

यथार्थसम्बन्धितया। अकं परमस्मित्। श्रव्यशर्योदेशायुपेन भोज्यलस्य संपत्यार्यात् मन्ये प्रतिपद्यानात्। अतः श्रव्यशर्योदेशायुपेन भोज्यलस्य एतत्मायाय कार्याच् प्रतिपद्यानात्।

तथा। अहुक्षुमात्: पुष्यो मध्य आहामि तिष्ठति। ईशानो भूमिवस्य न ततो बिजुगुणते। इति वाक् मन्ये अहुक्षुमात्यानिर्दिष्टयानि जीव एव। अहुक्षुमा जीवानित्या। यथाप्राणिवद्वते दक्षिणमिर्नायुपेन भोज्यलस्य एतत् परमस्मित्। अहुक्षुमात्यानि यथाप्राणिवद्वते दक्षिणमिर्नायुपेन भोज्यलस्य एतत् परमस्मित्। अहुक्षुमात्यानि यथाप्राणिवद्वते दक्षिणमिर्नायुपेन भोज्यलस्य एतत् परमस्मित्।

9
श्रीकल्पमानुरुनिवर्चितमाध्युका [ः छ]

पुराण निधानकर्म योग वा वाचतः इति श्रुतिस्वरूपसिद्धावैदिक पूर्वकाल कळ्या–'शत्रुदाने प्रामितः' 'हुष्टेक्षा तु मनुष्याधिकारकाल' 'कपनात' 'ज्योतिर्देशीर्नात' इति चतुर्मस्त्री: सिद्धां तु तेषां चायमथः। अहुक्रमितः परमालम्। शवतादेव 'ईशानो मृत्युमयसः' इति इश्वरवस्यके शान्तशवतादेव। ननु कथा तथा परस्मालो ज्योक्ष्मात्रवल्लभाले 'हुष्टेक्षा तु मनुष्याधिकारकाल'। हेदि हद्दे परस्मालो वर्तमानात्वत् तदपेक्षा अहुक्रमितवस्यपर्यंते। न च सत्तु गादीनामक्ष्मात्रस् नानाहस्यक्रमितवल्लभामात्र तदन्तवीर्णिनः परमालम्। कथमक्रमितवल्लभात्वत् वाचयम्। उपसनाचितविशिष्टेन मनुष्याधिकारकालात् तेषां चारिषात्मकवत्ते तदन्तवीर्णिनः: अहुक्रमितवल्लभात्वते नातुपाति। 'कपनात'। 'यदैव किंच जगतः प्राण प्रज्ञाति निस्तुतम्। महादेव वचनुक्तवायमस्मिन समार्थः चातुः प्रकरणेनहेतुनवर्तमात्रस्याधिकारिकालात् आहानात्। तस्य च परस्मालोधमं स्वरूपात्वत 'श्रीयासदाहात्। प्रकट' इत्यस्तिर्तिष्पितकालात् अहुक्रमितः परस्मालम्। 'ज्योतिर्देशीर्नात'। 'न तत् सुरः भावति न च मनुष्याधिकारिकालात् अहुक्रमिते सकलात् द्विद्वीष्टिस्मृतिस्मृतिप्रदानात् तदास्वयोतिस्मृतिस्मृतिप्रदानात् आत्मविद् ब्रह्मस्वाभित्या प्रतिपादितवाच अहुक्रमितः परस्मालोधमस्यः।

तथा– 'इद्द्रेभ्यंः परा ब्रह्मं अर्थाविभाषा परं मनः। मनसः पुराण वृद्धि:। बुद्धे पालम् महान्यः। महात् परमस्यकालस्य पुरानः। पुराणं परं किंचित् सा काशा सा परा गति:।' इति वाक्ये सांख्यप्रक्त्रियाययिन्यमिता पत्निविशिष्टिरिक्षुः पुरुषनिधानाः। सांख्यप्रामाणिकसाधारणस्य भाषणे कुस्थ्यमात्र अनुवादेनानुवादनात् इति आनुमोदकममणकेपदायितमेति चेदिति सूक्ष्मकालं पूर्वकालं कळवा 'शरीरस्तम्भकिष्मस्तग्रहीतदेश्यति' च। 'सुहुर्मं तु तदः वादः' 'तद्दीत्वल्लर्वा' 'ज्योतिषवाचनाः' 'कम्पीत्वति चेत्र प्रशो हि प्रकरणात्' 'तत्वात्मकेन वैवेद्यमानस: प्रकरणं' 'महद्वाचेत' सत्संबोधित: सुरूपसिद्धांतं कळवा। 'तेषां चायमथः। आनुमानिक्ष्मात्रस्यवाक्षायनमीष्टम्। उपासनायोगिनीकरणाय। आत्मानं रत्नं विभु:। शरीरं रथमेव चेत्रति वाक्ये रथस्थादिबिन्धु: उत्तुप्पु:। आत्मार्थमात्र रथस्थानं शरीरस्यवाक्षायनं अनुसरण: भावादिकालमाना। शारीरं रथमेव चेत्रति किन्। श्वेयमात्र शरीरस्यवाक्षायनमीष्टमैनं अनुसरण: भावादिकालमाना।
इन्द्रायांवंशीकरणंकाश्येः 'ब्रजेद्वायुमनसी प्राणः' इत्यादिर्शनातः, तदनुसारे-पावनायकान्तन शरीरसेव गृहाणः। ननु कथमयकारणादेव वक्तसं शरीरसामिभ-धान्यम्। तत्राहः—'सूक्ष्मं तु तद्हैववात्'। भूतसुधूरसमप्रतेकत्वेव ववस्थाविविधेयमापि शरीरं भवति। तद्वश तारणवाचिनाः अभ्यक्तकारणां श्वेतं शरीरायोपचाराद्वारे तद्विषाधिति। श्वेतस्थिरसेव पादक्षिण्यात्, तस्येव वधीकार्याय प्रतिपादनास्यपक्षिनात्तबृहत्, अभ्यक्तकारणां कारणवाचिना श्वेतधीरायोरूप्यम् उक्तिते भावः। ननु यदि भूतसुधूरसमप्रतेकत्वादयुगाम्यं, कारणन्तरसिद्धोपादने कः प्रदेशं इत्यतः—'तद्वशितावद्धवत्'। असंसमाते अवकाशं यथानि सामग्रीनिः तथा विधिततत्वेति प्रयोजनवत्त्वमाति। सांङ्ग्यातो भदन्युगामात यथा न्यप्रयो-जनलिमित्वमाति भावः। 'जेयलावस्यवचनाः'। यदि तत्त्वसिद्धस्वमनवप्रविष्कर्ष्या, तदात् जेयलावस्यवचनाः। अवकाशं जेयलावस्यबिज्ञानान्मोक्ष्यं वर्त्तितानिलकृते शब्दे जेयलावस्यवचनाः। ननास जेयलावस्यवचनाः। अति न तन्त्रसिद्धयेव भ्रमणम्।

बदलिते चेत्र प्राणो हि प्रकरणात्। 'अश्वद्वमस्यश्रीमहमहम्मयं तथादासं
निह्यमनःयुक्तं यतं। अज्ञानं महत्तं यतं भूवं निचायतं तं सूर्युपलस्यमुच्यते'
इत्यथास्य जेयलावस्यवचनान्तरं मेब श्रुतित्विदतीति चेत्र। 'सोट्यानं परस्माणोति तव्रीष्णः:
परं पद्मिति प्राणस्य परमाणम्। प्रकरणात् स एव अश्वद्वमस्यश्रीमहम्मयं मात्रे जेयलावस्य
निर्दित्यतं, न तन्त्रसिद्धमयुक्तम्। 'त्रायाणेमेव चैत्यमुक्तप्यासः प्रकरणः।
असिनप्रक्रणे हि उपायोपयोपेतुणां तव्राणेमेव जेयलोपनासः। 'अन्त्य धर्मान्त्यात्-
झोंमादिति प्रकरणं दस्तेत। नावायकाः। 'महद्वसः। यथा 'बुद्धेरालमा
महानमं' इत्यत्तालमान्तरसामानांभुजाणकसायं तस्मातिसं ता पृथ्वीं गृहाणं, एवयथाभुजातामान:।
परवेनाभिधानानां कारणन्तरसिद्धं गृहागत इति श्यतसं। अत इतियुप-
निकस्वापि परमाणपरेति लिपिभिंविकर्ष्णीरिणात्मः।

क्रमावधे: क्रमावधे: विचारानि भूमानां भ्रमण्यमभूतवाच्यामिदतः।
ब्रह्मामात्यमवदात्तस्तुऽतसां सुनिरार्दितिं सहत्कृमम्।

इति कठोपिनार्धादेव ब्रह्मात्मायामिदः।

इति श्री रज्जरामानुजप्रविष्टिः कठोपिनिश्चायम् समासः।
श्री:
कठोपपनिपुष्पायाग्निपुष्पाय

श्रीनिवासं परं बङ्गा मणिपत्य मणीयते।
रक्षारामानुजमुनिक्षमभास्यं टिप्पणी॥

प्रथमादी

श्रीमा महाराष्ट्र मादरस्थितकाव्यसंहल्ला। अजनालकः आर्ये शोभालकः दर्शनालकः नारायणालकः जनालकः शास्त्रालकः भक्तिलकः सत अचलः। तदुपरकः शास्त्रालकः आयन तमस्य अजनालकः महामुमूः। तस्मात् भारामणं सबेरहरादारकं उखारं संभवं ष्ट्रीनिवास-मिखलां॥

१. खड़ेन ताक्त्यें छःवे। १०-१३८-१।

५. ‘‘स एशुरुकः पुन् एकन्ने परिदेवनारङ्गकर | कवयित्रिः। उच्चते। बहुनां शिष्णुणां
मुक्ताणां व एमि प्रथमः। सनूः मुख्यं शिष्णुप्रदीर्घस्थलः। मन्त्राणां च बहुनां मन्त्रमिहेन तृत्य एमि।
नायणे प्रदा कवयितः। कवयित्रिः प्रयोजनं। मन्त्र ग्राह्यं कवयित्वात् ष्ट्रीनिवास-मिखलां॥ नृसं प्रयोजनमं पण्डित्ये कोषयात्रात्मकं पिता’’। [इति]॥

‘‘तयास्य तत् पितृप्रियो युथा मामूर्थिरं सत्या परिदेवनारङ्गकरं पितारं
शोकाविं किं मांवृष्टिः। (अन्युस्मितेते)’’ इल्लाम्॥

६. तथेहि चारं। चचेन्द्रेन पुष्पये। तदेव यथा चेति। पूर्णं वषो यथासनं तदुपरस्य।
परं च वषो महति तपरापरस्य। कवयित्रिः। एकन्ने महति। तद्द वषोंसाध्यं साध्यविनिर्भरते।
पूर्णं सहेत्रविनिर्भरते। इवानादेवधिन अपि विचारं। वेदे सेवं पुरुषेनिर्धरते। तस्मात्
सवेन्द्रसाधारणेऽपि अनंतसरपणं। स चेन्द्रविनिर्भरती कहः। शोकः। इति कहः। मन्त्रः
(सुखादामवसं विना) शोकाविनिर्भरतां पितृदामानां पितृदामां प्रतिपोग्नाणी महतिः।

७. ‘‘प्रोपायां तमामाला भायं व ऊँचौंज्वचनं।’’

८. ‘‘वर्जीत्ताप्राप्याभासं भाशा। निर्जीतत्तःप्राप्याप्रेति । प्रतिष्ठा।’’ इल्लाम्।

९. ‘‘वस्मि भद्रदुस्माहक च भिम श्रायति। तद्विकर्तमसादामानद्वोध्येशु नोभ्येशुकु तममैकयां रहित प्रति श्रीनु ब्रह्मदृश्यं श्रीमणोत्प्रति लोकविकारः। श्राम्यसः। तस्मादिति
तच्छवीते अस्माती राष्ट्रविवेच्यात्परिधानं शंकात्मभागः। तस्माते इवसे प्रतिनिधित्वादिते स
चरसात्। इति सूत्रेण वषोंविनिर्भरते। किं मांवृष्टिः। बौद्धच्यो alteration।

१०. ‘‘प्रत्रात: जनायकी। स एवपि पुनः समाचार इति वेदिकम्ब्रनिवासम्।’’
11. एतदुरौचेच क्वत दशिचनान् इति मूलमात्रेन मात्यभिमिता भावति। तदेव छन्दः- सामीपस्मणि। यथासिद्धे द्विद्वासारास्त्रे भविष्यति। दिष्टमुष्टैं एकादश्मिष्री भाव्यम्।

14. तद्व मथा उपायमा उपरिम मद्वृचेच चान्ति। "क्षत्रियं विलयं सर्गासारामके चर्चितस्मात् प्रभवमिलनं। तथेऽवचोसति च शिशुवदिसमासाभाराचक्षुकमू। अति सौरीति-अनन्ततोकारणं सर्गासारामक्षितान्वमस्मात्। अथो अथि प्रतिद्रमाचयं जगतेति: विराग्येन। ततेतमारक मनोव्यमानं ज्ञानीहि। निल्लेिति श्वितं—युहायां विदुयां दुदृशी निमित्तमिलेि।" ॥

15. "लोककाळी लोकाचारामाधि प्रत्यभारीरिवारिवारै।"

16. अस्य दुरौ इति तोषिदुबुल एपैसुकरू। आदर्भिज्ञानाय क्षत्रियमारकं बुद्ध कृत्याके हास्यविशेषं दहातु च दुरसरींति ‘तमसरीति मीरामणो महालमा’। इत्युप्तेति। सुधामू। बन्धन कामकापक्षमुकुटातिमितिमहेशः पदमेष। ख भौरी दैवति इति बादुलक्ष्यते गरुज्यते—सिद्धरवदा। इत्युप्तेति। प्रयोगेदाचित्रेन रन्द्रतिति रूपं भवति तथापि रञ्जीतविनाय रञ्जाविविलमिति व्याख्यात इति भावति। "यदा सुधाम् अकुसितात् गति करसमी प्रस्थाना। अन्यदिर्पि कृत्याकरिकमकल्लोकेतुलाद्विकुर्विलमिति।" इत्यथान्तरसपर्यन्त्रोपक्रमै। परन्तु अनन्ततबर्दशां 'नेतां सुधां विलमितित्वं।' इति तुम्म्युक्षकसस्व पदवि। "नेतामापलयस्ति सुधां चंतिति कुसितो महाजनमुखश्चत्रा। चत्तमी भन्त्रायमान।" इति कुसिता गतिरिति व्याख्यानं दृशते। खतोतिः। खतिरः। 
का 'इति बुधुम इयामात्र यत्वसमेतेन। इति िन्िसन्ति-रामनीति भावति। एवं कुसिता गतिरिति उपरि व्याख्यानेः खते खथितिः अकुसिता गतिरिति व्याख्यानं गुणविविलमिति विषुकथ्यां। कुसितापरिवेक्षिति प्रितपादः। भवान्द्रकरणेष्टर्यमाभण्यैः स्वाधिकां। कुसितलं भानामर्मियाप्रत्यक्षरूपम्। न तु गतिरितलाभिति।

20. िक्षेपि। 'अन्यद्यम्ब एतमारितनिमिति' इलर्थः। 'एतमारितनिमिति। िक्षि' इति वा पाठः।

22. "अतिकृष्ण ियूिह एनं वरेते मा माति।"

23. अत्र देशायिम् श्रवणविषिरतमस्तशीत। "किरीति। भवते एव नःशुचम्।" ताहासमन्दम्। िक्षि ल्यं यथ छविहेत्रमायात ताहासम्। िक्षि लाडान्यो चक्षतु दुर्खम्। अतिउद्भवः। िक्षि यो यो एवो दीर्घेति तस्मात्सृष्णवदितिकप्य।

24. दत्तधिति सामान्ये गुणसंकम्। धाति: शरदो जीतिविद्विभिष्ट सातकी। शरदो जीवलेखः।

25. कामायमानानिमिति। कामान्ये ये ये कस्मा: उत्त्तम इलर्थः। तदाऽविक्ष्मसा द्वाराधिक्षियोजनस्मातः।

27. "श्रो भूमिष्यन्ति न वैति सन्दिघ्यमान एव येतः। भवो भवनं लक्ष्मीन्यस्तानं मोगां। ते श्रोमावः।"
२९. ॐ अनंते क्रमानं माणस्युक्ताम् अमृतानं सक्षात्तुपेक्ष उपगम्योः। इत्येवं व्याख्याने अन्वीतांतमुक्तानामिति मुक्ताक्षरा माहा। यमसाप्ति सुकेरे निहत्तानं भविष्यति-मापे द्राक्षां वर्तमानवदृ भूतवायुष्मारति। ‘अनिलेताद्रिशः’ आश्वास्यमी निताम्। इति हि कथ्यति।

३०. व्रजविलादशृंखलिवणम् यत: नान्यं तस्मात् हुः हुः इति उत्तमो न धृतयते। अति तु नान्यं निकरता हुः इति प्रथमः। अतं एव वर्तमानातुपपस्ते: स्मर्ति पूर्णालिपि भावः।

याहद निकरितः संज्ञायेऽवरिष्टो ग्रन्थिये तत्तदा, नान्यं करे वरिष्ये इति हुज्जातिंद्रधात-सायं व्याख्यातिकाम्: खण्डेवात्स्मानं प्रथमपुरुषवदृ व्यक्तितलापिः युक्तं भावः।

द्वितीयबहुः

१. प्रेय उत्तर गौरीप्राप्ति च।

२. ताबिति पुष्पोपपस्तेषै: प्रेय:प्रेय:पदार्थापि श्रवणेऽपीति कहूँतोपपस्ते ततोः। खातनाथ्युक्ताय।

३. ‘हुज्जातिंद्रधात्च ग्रन्थियाः’ इति पूर्वमानिकरतिवें यथेऽ द्वारा रत्नां नन्दिकरेता न प्रतिज्ञाम। तत् इतद्विदानीमाह यम: ‘नैति सुत्रां विशिष्टस्मायिवाः।’ इति। इस्तापि भ्रुकुमा।

५. धनिःसृतो तयस्ति वर्तमाना इव। आत्मानं प्रतिद्वं मन्यमाना इत्यायाहुत्येन्योज्यम्।

६. ‘सम्प्रेरेत इति सम्प्रेरेति परलोकः।’ तपाविष्योजन: साधनविशेषः शाश्वय: साम्प्रेरेत।’ भावयति: ‘सम्प्रेरेति इति सम्प्रेरेति परस्मारावः वेदपत्तिः पदात। इतिवेगोग्निय्ये गम्यत् इति सम्प्रेरेत। तपाविष्योजन: साधनविशेष: साम्प्रेरेत।’ —इति।

‘दुम्नाैलवयः।’ इद्यंवान्तर्तृत्त: ‘सत्यावर्तेऽलोकः परस्य लोको नासिको नाशिको इत्याधिक विनाश-वाक्यात्मकिभवां शपाते।

उत्तरदस्य योजनावात् न दशित। पर उत्त परेः लभ्ये चतुर्वैयाहारो नोक्ष्यात। उत्त अन्ति च मानी नुन:पुपार्तिपुर्वण्यथाभ्राम्या उद्धित्ता इति भावः। पानातपटे वा। संस्मर्तात नवभूषित: सत्यावर्तकायायाः गायं पाठं कठोत्तो दस्यते। ‘अर्थ्यो लोको नैसिको न पर इति’ इति भावव्य-दृःस्त्य मन्त्रस्य नैसिकायां दलस्यत विशिष्टे ‘अशुप्रावत् च सुबर्हनासिको इति’ इतथार्थस्मात् तु हृत्त दस्यते। अर्थ्यो लोको नासिको नाशिको इति विररमण, न पर इति मानी नुन:पुपार्तिपुर्वण्यथाभ्राम्या ने। इद्यंवान्तर्तृत्त: अमुक्तः च सुबर्हनासिको इति राधौ चिन्ते कथिता द्योजितः श्रावणम्। तव: तव: सच्चिन्द्रपदार्थवाम्: श्रीप्रावत् च विररमण वा भावोकित:पाठ: ‘अर्थ्यो लोको नैसिको न पर’ इति द्वितीयवाक्यारिणेय एवेति तदृभुवारेऽवै भावात्मकिभवाः यथात्मको—
"अयमेव थोक: एवंश्रायानादिदिश्वःप्रति। न पर: परलोक: इति मानि इति
मनाविदी: तदसुक्मालाछर्यमु: पुनःपुनः: ज-समारणप्राणमयमस्म कस्मार्यात
इलेवर्म, थोक: इलायं एकादम्यायस्य व्याहाराय परे ज। अलंकारीतु च
श्लोकःप्रायं वाच्यात—अयातुम च सुखं नासित्व: इति। देवान्तरोप
गोमन्तितो श्रेष्ठ।"

इति। अथ परेषामसिमातो य: पाठ: तमेव हुला आचार्याः व्याच्यता इन्द्रीयुक्तत: इति
एकादम्यम। तत्र चक्रवर्त्यालाहरेण अथ्य परश थलोकी नासित्वः सति अस्वर्णस्य इतिमानीपत्ततरत
कथमकथय:। अ न इति कक्ष्यदुग्य थलोकी नासित्व नेत्र इति शाहानार्हराभोष्क देवान्तरेती।
वर्त्तानेच देहै शलोकी नासित्व नेत्र न कक्ष्यनक्षत:। देवान्तरोपरोगय: तु ऐधिलमानः
सुभुमिका वा सुख: नासित्व देवान्तरितबिध आलम नासित्वित्याननु: सवे मन्त्रे:। ऐधिकखुबके
वाच थलोक इतुपुस्त: इत्यादा:। एवस: नामप्रतिविवादामरेका व्याख्याने हुले कस्मिष्टित
अनावश्यकोते ‘अथ थलोकी नारित पर ऊरं मानो’ इति स्वत: पाठ: इति तदसुक्मालाछर्य
प्रकारान्तरेण व्याख्यातमरेण भावत:।

८। “न हि नरेण मनुवेण अवरोध प्रका: अवरोध हृदेन्त्र आहातदुनिष्ठेतेलत।
उकः: एतं आशं तवें मा पृथिवी:। न हि शुभ्य सम्यक: विविषय: विविषयं शक्य:। वस्मातः
बहुः अर्थित नासित कस्मिन्न इलायं इवताननका विचयमान: वादित:। कय: पुनः
शुधिहेत्वा इति। उच्यते। अन्नम्रोको अन्नमने अनुवर्त्यासिःसाच्याण प्रतिविवादानमरेण
प्रका: उँचे आसमनं गति: अनेकौऽ भवितानित्यालिद्विक्षणं चिन्ता गति: अथ अस्वर्णस्य
नासित्व न बिविषयते। सन्तिनकर्तकस्यमन्त्रिष्टमहात्त्वतः। अथ वा खलसूते अनन्यसिः नृत्य
आसमनं प्रका: अनन्यसिः गतिः अनेकस्यमन्त्रिष्टमहात्त्वतः। शेषायासममश्यत:। शाश्वत
क्षेत्रपरा निषाद युद्धविद्याबिहानम्। अतो गतिनाशनी गतिनाशिविशेषते। सन्तिन
गतिदिवसः नासित अनेक आसमनं प्रका: नासित्वयाबिहानम् तद्विक्षनम: शौम्यः। अथ वा
प्रथमान्तरप्रतिविवादायानं अवरोधाया प्रका: आसमनं अर्थात: अनन्यायोपातिनासछान्ति
भवितानित्यालिद्विक्षणं चिन्ता:। तत्रप्रयोगसिद्धान्तविशेषते। एवं शुड़ितिः आलम
आपमतासाच्याणायान्त्वत: प्रका:। इत्यथा अनुगृहायु अनुवाद:। अनुन्याणातिद्विश्वस्य समवाहत
आलम्। अतत्र अश्रुः। अनुप्रयोगो न तत्त्व:। श्लोकः: भुनुयते केलितेन तोक:। तत्समम्बुद्धित:। न हि
तरस्य निषाद काव्यव विशेषते।"

९। अपनायिते न्याने अनुपनेति।

१०। अनिमलितय वैश्वन्तन्याष्ट्रसः। शैवः अनिमलं बलुः इति जानामिति
वा। शैविष्टिते शैविष्टित्येकान्त भविष्यं जानामिति वा।

११। एतत्मन्यचरितेभविष्यत्रिद्वितीयादिकमेव प्रकरणम्। तत्र अपयमतः—हिंतं प्रयत्नमिति
मार्गद्वय्यमानान्तरहर्षस्यतिः। द्वितीयः—तत्र धीरेण विविधस यन्त्रपदार्थं हिंतं परिभाषितमिति
तृतीयः—निवेशादिक द्वितीयं अविशेषति नाम:। हितस्य
विदेहि, तत्र नविनक्षस हितितस बिथा भरियाृतमिति, पञ्चमन्त्रः—अवेदेनिनां प्रयः एव आन्तिखभवति न हृ विद्वान्वार्थ्यभिन्नामिति, सामे—परतत्वविवेय समंतली आचार्याः वा शिष्यो वाक्यित्रसङ्ग्रहः इति, अभाभोः—आधारमिना आचार्याः आचार्यांमपेनेत्य सङ्ग्रहावेष तवद्वारा তন্ত্রাং উদগমिति, নমম—এবংছদ্যো হা নিদ্ধকো নাকিনতো জাত। ইতি, দ্বাম—কেন্দ্রকমিণ্যা পরমাচর্যায়া আপানালকরিয়াত্রীহৃদিপুরোগ্যাপট্টো নাবিকেতালিমাদদীপকো ভবতি তন্ত্রাঞ্জনন্ত্র সাধ। আচার্যাকো পুরুষালমসাংস্খ্যরস্ততিতি, একাদ্রোদিষ্টা—নবিনক্ষস: परतत्व–

‘’স্তোত্রম ক্তাদম। মহাত্ম অর্থীমানীৃঅবদেনাদলত্তাঃ। স্তোত্রম চ নরমহা নিরিক্ষয়লালত্ব স্তোমহাদ।’’ ইতি স্তোমধৃদ্রেকদদাণ্ডাঃ শ্লোকোন্ত্র ব্যাধ্যাপাঃ।

१२. ‘’যেবं প्रতे বিচিত্রস্ত মহুদাঃ’’ ইতি পূর্ব নাবিনক্ষস: তৃতীয় প্রথমে মণ্ডলান্তরং

‘’বিমানায়, বাহারমাদিনান্তিদিগে জীবিতা কো স্বত্ত’।

‘’বিমানে সর্বাধিকার মাতৃ’ ইত্যাদি এই অংশ নাকিনতো ধূঢ়ী যাত্র যিও জন্ম সংস্কার চ’ ইতি

‘’স্তোম মহুদায়ণ ধূঢ়ী ডাকী নাবিকেতালিমাদি নাভিতান্ত্র সাধারণ প্রথম চ্যতি তত্ত্ব।

এবং নাবিনক্ষসাঃ প্রথমার্থাঃ ব্যাধ্যাপাঃ।

১৩. ‘’প্রাণঃ। ধূঢ়ী উদমনে। উদ্ভাসম প্রাহারমু উপাদানমু, প্রাতুপসৃষ্টি প্রতিষ্ঠা ইত্যাদিভিঃ বিপরীতাত্মা।’’ তদুপক্তঃ প্রত্যয়হেতুতি।

নাবিনক্ষসং হে নাবিনক্ষস: লাঃ প্রতিস্থাপ:।

১৪. তদুপক্তঃ প্রাচ্যানাত্মা প্রাচ্যায়নন্ত্রনাত্ম ইতি কৃতমহি তৃপ্তরাত্মা ইতি হি ন স্বাধম। তথাপি প্রাচ্যায় প্রজাঃ: প্রাচ্যায়নায়সোপাসনাত্মো চৌধিরি
यमेन विधातापदिकल्याशमानबाल तदज्जै एवाकं प्रभव विद्य ज्ञायते। असिद्धां अभावायनीयं वाक्त्ययापरिवर्तनात्या ज्ञातादेशस्य स्याध विलक्षण ज्ञातामात्रादि भवति तदुपरेद्यम्यिलयथे।।

20. भावे 'उत्तमापणाय' इतान्त 'धर्मायाम्योचरने' इति 'उत्तरायाम्योचरने' इति न विनितो च पाठः।

ज्ञायामेयो कोकेव्य इवादिभिषति। इवादिरु परमायपमेत्याजगसयातिकारिकादियों बोध्यः। इवादिभिधिर्यों पाठादेःनेम वा केनिचित्र भावाम्।

21. मार्दायाज्ञादिति। सदृशं इवादासचाच्च्। भावादिकुपलक्षणाथ इति तात्पर्यं।

22. निल्लवेनेति। अवशिष्टमित्यथ अवेश्वरपणामभिधिरेवयथ:। अवभ्यं पाठः। मोहिय इति भाव।

24. यस्य पुनःपरापम्पीति। अवभिधिक्रमः। अवलिप्तायाम्योति।

25. निक्रिद्ध प्रतिति। भावा वा तदतिरंज्जरा प्रतिवधा।। किनिद्ध प्रतिति।। किं पाठोपस्ती लन्तेष्येयम्।

असाधारणसुपुर एव भाषा इति। असाधारणम्युष एवेति। असाधारणसुपुर्य एवेति। असाधारणसुपुर्य एवेति। पाठादेःनेम।

तें दुर्दीश्यालिपिकुदिराधाश्मान्तालककाद्य साकादुपदेशांपरं प्रकरणम।। तद्ध प्रथमेदुपदेश्याल्यातितहुण्डोपदेश:। अनन्तरे उ संहराः।। दूरतिव बितरिणेपरेन्द्राय नविकिततःत्र्य:। तद्ध उपदेशकानां अनुन्तिकेष्यार्पणस्यपरेशां। कृतप्रदेशं चेति वेदा इवादितु निलु मन्त्रेपु।। अय जीवामसबहोपदेशो द्वारः।। ज्ञानन्तरेपरमायोपदेशः।। तद्ध युध्यायो निनित इति यहुकां तस्यस्यायानं "आशीनो दुःख ब्रजीत" "काशवांगे शारीरेणु" इति द्वारः।। भावालयादिति यजुकां तत्त्व विनित विनितं "नायाकरसाप्रस्तेलेन चृद्धम्:। इति नेयस।। अत्यातुद्योपपाघविक्षेप भाव्यन्याते। एतद्धंतिया कनीकरायामहां "नाबिरत्" इवुत्तमम्येनुः।। नरस्व भाष्यो दुर्दीश्यालान्तालककाद्य चक्षपुस्तकनुपदेशार्यसंहराः। चरणेन "यस्य भाषा च" लयेन।

चूतीवली

9. सलपदवायुपति। भाषान्यवायुपति। वृक्षपालः।। नयुन एवम्भुता भाषाविद्य इवुत्तमम्युष।

भावालयादम्य अवभिधायाम्युषाः।। केनिचित्रायाम्युष।

अप्रकालप्रकालयायिते। अनन्तोऽहृदयचर्यायाम्युषुदित भावः।।

उपभासकुपुरमेण इति। दूसरः।। प्रथमाभिधिवचनम।

11. भाषा वतो 'भावितम्' इवादिन्वितं पठवते।

12. 'इमं मनं प्रस्तुतिः' इवादिन्याम्यान्तरे 'हृतं हि' इति 'विद्यमानम्यिलयथे।
१५. भगत अभावकर्षिका—उपसंहर्ततिं उत्तरमन्नेवें दस्यते। तेनेवं विद्वेद्व-जगतारिका कि सृजतै किशोरींचं भवति। परसाल्मोग्देशोपसन्धार इह। उपाध्यायोपसन्धार उत्तरकर्षरेत श्री हेम्मू।

भस्यं वध्वं यों: प्राध्यायेन प्रतिपालत इति स्कुटेन्ति। मन्न्यां रस्तिराप स्वदं।

चतुर्द्वारी
पुर्णाचार्यविभागदीकरणांवेशिक्षा द्वितीयाचार्यायस्य आर्थिति।
तत्र "अनार्णीयायांहंत श्रेयोऽनाशयता।" इत्याचार्येन समवेकतं भस्यं चतुर्द्वारी-वध्वं प्राध्यायेन प्रकर्ष्यते।

तत्र परमावहिन्धार्याश्च अविद्वितांश्रीस्य, परमावर्तरस सब्देस हेयतं, तत्सा सब्देवनिधिनीयान्तुं, मानितः। शरीरायमित्तुं, सर्वेजगत्तत्रुस्प्राविनान्तुं, सामान्यः। सर्वात्मालमिनि-न्तुं, अभिनिधिनीयान्तुं, तदि-चर्यादीसुवेरेरविनान्तुं, सब्देवदधारितं-सब्दपदार्थातं, एवंविधितं नमोमालं, शरीरं सिद्धतापि निर्धातिं, निलाङ्ग, मेदेजमालान्मतं तत्कालास्तं निर्मायेस्यं न करणेः प्रदशाखु मन्न्येः प्रतिपालते।

१२. किंतु इत्यद्वारात्मकःदेवेति। इशालात्माति श्रुताचार्याधिकारिः। भवेत इशान-शब्दस्य न श्रुतिरिति। भृतींती नारायण्यात्मकस्याधिकारिः बादिः। प्रतिप्रवेशः सब्दायम अवकाशो न देय इत्यभिप्रायेः। व्यक्तित्वं हद्रम्तरूपेण हृदेण्यात्मानांकृतः। श्रुतिरिति। अन्यायार्थं जीवः। परमाम प्रतीत संस्कारः। परमाद-सब्देशः इति नारेन्नेतिन्ति। जीवो वा सब्देशो वा। इत्यपूर्वः हि संस्कारस्य चुक्तस्य। तत्र सब्देशविधः साक्षादशः। भृताण्। श्रुतुः। कथं न भवेत्। सब्दविधिततिरितिः केनविविध: प्रभेण्य परमात्राभयो नामण्यात्मानं भर्तिः। भृतींती श्रुतिरिति च निनयो। ननिष्कायार्थकं श्रुतित्वत।

कालशास्त्रिः। भव एश्च इति भूतधार्मिक्यायुष्मानस्यात्मको भृतिः।

प्रकाशमंजली

१. पुरालामनं यथा पुरं विखितं भवितं। जीवावलम: शरीरमवाते बाधामिति भृतिः।

२. पुनर्पर्यं साक्षितमातं इद्देवती। देवं मतम: 'तमसं' 'पस्तत्' 'हरसङ्को-पानोपयोगितता पुरवृक्षवशः प्रतिप्रवेदितां सर्वस्यमं पुनःप्रकारंतैरं इत्याधिकारिः। शरीरदस्त्रांतिरितिः: तदवत्त्वे जीवावले पवित्रसिन्न संवेदे उपसमू। तस्याप्रत्येकातः परं प्रभेति। हि विचित्रतिमिति विमान्यम्।
3. नियमानिकीश्रेयसर्प्रदज्ञिन अन्तरालमलं हटीँकृं प्रक्रिति: अथार्थामति भवाः। सच्चा-
प्रकरणं: सदुनिद्वषी। किष्ठे देशा उपासत इश्वर ब्रमण नवमुखलिङ्गस्वंस्वःअक्षयन्ती,
शक्तिः क्रमेनस्त विविधार्थिनानि नागाधिकारिविविधार्थिनानि
वार्षिकः सर्वसंख्यति ज्ञिति ज्ञातिः कथायम्। 'देशसमवनिवीनि संप्रदात
हैसी। देशा भरपुरहारतोऽविषोऽत्राः। इति भौतितितात्माध्यक्तिर्मिह अनुसरणये।

4. एवं परमात्मानुगायीस्विति। एतेऽनं पूर्वत्त्रप्रकुल्मोपतानत्त्वविकोणयात् तदनु-
गृहार्थीविवृत्तमिहः किष्ठि इति ज्ञातिः। वहा द दूरीऽव प्रवाहानुकैपलिया अन्तरालमलस्य
परीक्षेन यथार्थामति क्रयतं तथा अर्थापि योजनं शक्तिः:। देस्ति जीवाः देहवनाः ज्ञातेः।
बालिकण्डः अथ बालीऽसा वाल्मीकिनमित्रमणं करते। विविधनात्माः जरया प्रशालितानानि भवति।
वेवेवा विपर्ययं मनोविपर्ययं भवति। किमस्मात् यथार्थामति देहार्थामति जीवात्मिक ब्यं
ः अन्तः लक्ष्यं भूतपूर्वस्यादः किष्ठीविधुत्ताय तदनुवर्जिता ज्ञातिः किमतेच्छ नास्ति।
ब्राह्मण: भूतपूर्वस्य विभिन्नस्त तदनुसारे जीवाः: मनं न करतं सर्वसंहस्त्वितास्य सुखस्याभावी
भावं। पूर्वसांविक्रियार्थिति वृद्धितोऽव वीक्षये द्वितीयं हृः हरीकृतं:। एवं वृद्धितोऽव प्रति जीवाः अलजीमारियपावित्रि
महात्मिगुः। जीविन प्रति परमात्मन आलम्ये दु: साधारणमक्षिकं गायत्रेयाभावी वेदित्यमिति।

5. ततैयम् महानमात्रेही। उत्सवः आचारिकोत्सव मन्त्रित्याया व्यासवत्ताः चे स्थित-
मिहां तत्संगमात्रेही। ऊत्सवः आचारिकमत्याया व्यासवत्ताः चे स्थित-
मिहां तत्संगमात्रेही।

6. आचार्य इति। बिलक्षणाधिकारिवभिनिनिनित्यस्याभावीयानिकमिति:।

7. हृत त इलायने सुचिनिमित्यि। परमात्मत्वात्वाभिविकुक्षामोनाभावामाणिनिनित्यस्याभावीयानिकमिति:।

8. पूर्वकृत्येति। बिलक्षणाधिकारितां बोधितित्वा उत्साहजननेनेवः:। प्रक्रियात्मुखरे
तीति। पूर्वायने बिधिच्छ रमानोऽर्धवेधः पुनः परिश्रमातीति:।

इदमस्म भावं कृति जीवात्मखयो जीवात्मखयो जीवात्मखयो जीवात्मखयो जीवात्मखयो जीवात्मखयो
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9. पुनः अनुपदितात्त्वतीति। इदान्तत्वदेशस्यनि वैत्तिक सम्प्रदायविश्वताः।

10. उदाहरणात्त्वतीति। अभिदायमने तस्य दुरुपगामवें सा स्वर्गमात्त्वाथः अति
से तेजस्वितिशिरस्याभावी अति तद्भद्धामात्त्वाथः।
१२. आत्मबिशेषताविषयक: पुर्वपारंपरिक: ब्राह्मण: साध्विक: धर्म: विवेकस्मरित: भव:।
...
१४. एकांत: बिशेषतः पृथिवी: तथा: परमात्मानुपालित: संसार: तद्नुसारः पालनः व्यवहारः।
...
१५. प्राणाविनिमत्त्यां तथा: परमात्मा:।
...
पद्मचिह्न

श्रीगोपालकर्मेऽनेन चरमा करोः।

१. तत्तत्त्वादिुपेश: श्रद्धार्थ: दस्त्याचतुर्विषयक: पुरात्तक: प्रक्षेपनान: तस्य चेयकांतरसारानां श्रुतिशाेषमां तत: वैराग्यज्ञनमिलितानि: भव:।

२. प्राणाविनिमत्त्यां तथा: परमात्मा:।

३. तत्तत्त्वादिुपेशः श्रद्धार्थ: दस्त्याचतुर्विषयक: पुरात्तक: प्रक्षेपनान: तस्य चेयकांतरसारानां श्रुतिशाेषमां तत: वैराग्यज्ञनमिलितानि: भव:।

४. तत्तत्त्वादिुपेशः श्रद्धार्थ: दस्त्याचतुर्विषयक: पुरात्तक: प्रक्षेपनान: तस्य चेयकांतरसारानां श्रुतिशाेषमां तत: वैराग्यज्ञनमिलितानि: भव:।
तत्परतानेत। मनेचं बोधमित्रं शाखाधीनन: परमालमवषो विखंतनः। सोपपि निविष्ठयासनपर्यःसमयानिष्ठमेलुः।

५. आलमणी पुणेंवकल्लित। ‘क इत्या शेंद यत्र सः’ इलादिना तस्य दुःखोत्तरं पूर्वसुमृतम्। तत्या सति कथमिह तस्य बोधः।'सम्प्रायतन्तृवाच्यत इति बश्चाया: परिहारीऽज्जिन्ते कियते। दुःखोत्तरं यदुःक्त तद्तत्वेऽय। अथाशि शाखाद्वादु बोधुः वाच्यते तवादु ब्रुः तद्धपासनं कर्ष्यमिति तत्यात्ममिति भावः।

प्रवृत्तसुखसंवादे येन विविधताःंः तेन: अनसःसद्वत्या अनान्विततः।

६. आलमणी न सन्तीति जातीति। योगो वक्षयः। तत्र शाखामण्डलयः। तदिव ह उपदिति आः इति भावः।

७.८. देशिविदेशीत। इक्षुनेश्वरामन। तत्पूर्वकोऽयोः समुचियते। अःः त्वः शाखाद्वादु योगविविधसिसः विविधबंसविविधनिविवेच्यतं पूर्वेऽक्तं तद्विषेद्विषेच्यतं सम्प्रायतन्तृवाच्यतं इति भावः।

६. शाखा इति विकृत इति। पूर्वेऽयः प्रकारान्तरेऽय दुस्वाहमृद्वृक्तूः उत्तरार्थविषयोऽयो विविधताः इति भावः।

१०. योगास्तमित्रं विद्वानिर्मिते।

११. चार्यमताया भावितामिति। प्रमादसक्षीणाः इति विविधसिसि इति भावः।

१२-१४. गसीरोक्तमयवध मनस्त प्रतिकृत्यं अस्तुत्तत प्रतिपादनमहूःविविष्येण पुनःभ- र्वन्ततरेऽय योगावशःस्वतम् उच्यते। तत्र शाखेश्वतरोश्च नैव बवः। इल्लोः मनेचान्ते।

परमेश्वर-शाश्वतं शाखामात्वमस्तुः सति। अथान्तरमं प्रज्ञा “अत स्वयंप्रस्त्यवधीसवधायतां च।” इल्लोः अश्वानं अथान्तरमात्वं नननिदिष्टपत्रणं उच्यते। अवशिष्यं इत्रे नैवव- प्रतिपादनवधारा दर्शनान्तरान्तरान्तरात्रोिश्वत्रमस्य:। अतः दृष्टान्तकां प्राकारानां योगायं शास्त्रकां बवः। बवः सबं भूसवमंते। इल्लोः नननिदिष्टपत्रणं।

१५. मनाेनोाँवाश्वत्त। कामया: प्रसन्नत्त इति गोश्चं उच्चं स एव कामानं हुमाविंदं। तथापि उपासनेन अस्ततं विन्यस्तति इति योगवेंवनं च प्रतिपादनः। ‘प्रत्येकः: प्रतिपादनम्’ इल्लोः शास्त्रीयिविष्यम् उच्चं। न लघुत्तमिति भावः।

१६. द्वितीयां परमसुक्लितत। पूः। ‘अथ मत्योऽद्वृतां। भवलात्नं शाश्वसमन्ते।’ इति बद्वीरस्तात्तात्त्र प्राणेः ववतां भविन्दाय। इह दुः तत्परादनंतरं गतिशिलेश्वरं देशाविशिष्टं गतवा अश्च निवद्विस्तमस्वतन्त्रचम्यंतरिक्षावन्दमहाया सुमिक्ष्यतूः इति।

१७. यथा उपकरे ‘सं हुद्य्यैं शुमावेंद्रिविऱ्यं’ इति तत्तत्तुत्परपारासक्तीः। इति करण्डेऽग्रविविधिः। तदेव उपसंहारिणं कियते इति बोध्यूः।

१८. अध्याश्चारीभिः। अध्यास्तथयस्स वहीष्ठकस्य वाकेःसत्तवार। इति भावः। तदात् बिखंतात्तिः प्रधानाल्पाश्चारीयिनिद्वृत्तमात्र। योगाविविधिः द्वितीयायच्यतस्य।
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| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |

कळानारसम सत्तुमयी नामः | गी. १६-२ | ३२ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |
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| पु | इ०क्रियावाचित्रिता यो | व. २-२-२६ | ३१ |

KATHOPANISAD

I. 1.

Ușan ha vai Vājaśravasaḥ sarvavedasam dadau

tasya ha Naciketā nāma putra āsa ā

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

COMMENTARY:

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

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

uṣan: Desirous. The word comes from the root vaṣa
meaning desire with the suffix satr, which gets sambrasaraṇa
(Pāṇini I. i. 45) as enjoined in the sūtra beginning with
grahijya (Pāṇini. VI. i. 16).

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

vājaśravasaḥ: son of Vājaśravas. Vājaśravas is one who
has attained fame through gifts of food (vāja). His son is Vāja-
śravasaḥ. Or it may be a name, merely, Vājaśravas.

The meaning is that the sage indeed performing the sacri-
fice called Viśvajit (conqueror of the world) in which every

1. Beauty of Añjanādri is Śrī Veṅkatesvara.
2. cf. Śrī Krishna Prem Yoga of the Kathopanisad p. 14: meaning of
   Vājaśravasaḥ.
3. The Viśvajit-sacrifice was performed by Mahābāli when Vāmana came
   and asked for three paces of ground, symbolically the earth, Heaven and
   Self, thus completing the sacrifice fully; Vāmana is stated to be the subject
   dealt with by this Upaniṣad. cf. Viṣṇusahasranāma ; viśvam (I),
possession is to be offered as fees for performance (dakṣinā)
(to ṛtviks), gave away in that sacrifice all his possessions. By
the word ‘uṣan’ is indicated that the sacrifice, being one that
is performed for getting some fruit, the fees, must necessarily
be in every way correct (and proper).

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

I. 2.

tam ha kumāram santam dakṣināsu niyamānāsu
śraddhāvivesa somanyata.

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

COMMENTARY:

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

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

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

āvivesa: overtook.

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

1. cf. Krishna Prem “boy as he was.”

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

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

I. i. 3.

pitodakā jagdha-trṇā dugdha-dohā nirindriyāh
anandā nāma te lokas tān sa gacchati tā dadat

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

COMMENTARY:

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

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

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

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

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

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

tān: to those (worlds)

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

I. i. 4.

sa hovaca pitaram tata kasmāi mām āsyaśi dvityam tritiyaṁ. Tam hovaca aṁtyave tvā dadāmiti.

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

COMMENTARY:

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

tata: O Father!

kasmāi: to which Rtvik by way of sacrificial fee

mām: me

dāsyasi: will you give.

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

1. The idea is that these cows had drunk water for the last time, eaten grass for the last time etc. and which therefore are dying, are absolutely useless as gifts, for gifts must be of good cows and not of worthless ones.
dvitiyam: for the second time, (and)

tritiyam api: for the third time also spoke to him “To whom will you give me?”

The father, pressed very much, became angry and told his son that he would give him away to Death.

I. i. 5.

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

I go ahead of many, I go in the midst of many.

What is that Death has to do, which he would have done by me?!

**Commentary:**

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

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

I. i. 6.

anupāśya yathā pūrve pratiṃpāśya tathā pare
sasyam iva martyaḥ pacyate sasyam iva jāyate punah

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

**Commentary:**

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

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

पुर्वे : grandfather and others, as they were without any false speech; so also,

अपारे : the good men that are now even after them: in the same manner must you behave. This is the meaning.

ससयम इवा : like corn

मर्त्याः : the man becomes like corn worn out in a short while and, becoming worn out, dies, and like corn is he born again. In this mortal world which is transitory, what is the use of uttering falsehood. Keeping to truth send me to Death. This is the meaning.

I. i. 7.

वैस्वानाराज्य प्रविष्टयि अतिथि ब्राह्मणो ग्रहान ।
तस्य आति भस्तिनेन कुर्वांति हराय वैवसवातोदकम् ॥

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

COMMENTARY:

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

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

हराय means अहराय : bring. This is the meaning.

I. i. 8.

आशा प्रतिक्षे संगताम सुन्तानं का
िष्टाप्वते दत्त अस्यायं का सर्वानं का

etad वन्धे पुरुषस्याक्षरङ्गेः

यस्यानासनं वसाति ब्राह्मणो गृहः ॥...
Hope and expectations, contact (with good men), the true and kind words, sacrificial good deeds, beneficence, the sons and cattle of the unintelligent person at whose house a brāhmaṇ dwells starving, this (sin) destroys.¹

**Commentary:**

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

_yasya alpaṃedhasah puручasya grhe:_ In the house of which unintelligent person
_anaśnan_: starving
_Brāhmaṇaḥ_: guest
_vasati_: dwells
_tasya_: of him
_āsāpratikṣe_: desire and will; or else, āsā means desire for the unaccomplished, and _pratikṣā_, desire to get things which are existing.

_samgatam_: contact with the good
_sūnantam_: speech that is true and pleasant
_istāpūrte_: īṣṭa means sacrifice and others and _pūrta_ means construction of tanks etc.

_ḥṛtān ṣaśūṁś ca_: sons and cattle
_etad_: the sin of the form of starving

_vṛnkte_: deprives, destroys is the meaning: from _vṛja_ varjane: to deprive. (VIII conjugation _śnam_) or else this is a form from the root _vṛja varjane_ (II conjugation) which omits the conjugational sign _ṣah_.

I. 9.

_tisro rātrīr yadavātsir grhe me_

'nāśnan brahman natithir namasyah |
_namas te'stu brahmaṇ svasti me_

'stu tasmāt prati trin varān vṛṇīṣvā __

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

**Commentary:**

Thus addressed by the elders, Death said to Naciketas:  
me grhe: in my house, O Brahman fit to be revered, thou, the guest, have spent three nights without food. This is the meaning.

namas te: the meaning is clear
tasmāt...: therefore, for this reason
me: to me
svasti: well-being, so that I may be well
tyin varān: prati: three boons in return
vrniṣva: choose.

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

I. i. 10.

śaṅtasaṁkalpaḥ suṁanā yathā syād
vitāmanyur Gautamo mābhī mṛtyo

tvatpracṛṣṭam mābhivadet pratiṁ
etat trayāṁm prathānam varam vrne

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

**Commentary.**

Thus being requested, Naciketas said:

Mṛtyo: O Death!

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

suṁanāḥ: with his mind settled in peace

mābhī: towards me.
Gautamaḥ: Gautama, my father

vitamanyuḥ: freed from anger (roṣa)

yathā syāt: (make him) so as to be thus.

And

tvāt prasṛṣṭam: sent back (home) by you

mābhī: towards me

pratītāḥ: pleased as before

vādet: would speak.

Or else

abhi vādet: will bestow (on me) blessings, since the abhi-vādana is used to signify the giving of blessings in Śmṛti-texts such as abhivadāta, nābhivādayate

etad...: the meaning is clear.

I. i. 11.

yathā purasṛtād bhavitā pratītāḥ
Auddālakir Āruṇir mat prasṛṣṭaḥ

sukham rātrīḥ kavyītā vitamanyus

tvām daṇḍivān 'mṛtyumukhāt pramuktam

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

COMMENTARY:

Asked thus Death replied: he will become as before well-disposed towards you. Auddālaki is to be taken as Uddālaka; Āruṇi means son of Aruṇa. Or else he is a descendent of the two families, or else the son of Uddālaka and of the family of Aruṇa²

mat prasṛṣṭaḥ: influenced by me or as favoured by me, the meaning is ‘due to my blessing.’

sukham: Having become free from anger in respect of you, he will sleep happily in the future nights. Lut (1st Future) signifies that he will get (thereafter) good sleep.


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

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

I. i. 12.

Svarge loke na bhayaṁ kincanāsti
na tatra tvāṁ na jarayā bibhetि |
ubhe tirtvā aśanāyāpi pūṇa
sokātigo modate Svargaloke ||

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

Commentary:

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

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

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

I. i. 13.

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

**COMMENTARY:**

\textit{sa tvam}: You whose omniscience is well-known in Purāna, You know the fire which is helpful in the attainment of Svarga.

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

\textit{śradduḍhānāya}: to one who has ardent desire for liberation. What is that which you will get attaining the Svarga-world? The reply is:

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

\textit{etad...This is clear.}

\textit{pra te brāvimi tad u me nibodha Svargyam aṁgini Naciketaḥ praśānaḥ \ anantarolakāptim ato praśīthāṁ viddhi tvam enan nihitam guḥāyām}

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

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

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

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

atho: After the attainment of that

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

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

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

I. i. 15.

lokādim agnim tam uvāca tasmai
yā iṣṭakā yāvatīr vā yathā vā |
sa cāpi tat pratyavadat yathoktam |
arthasya Mrtyuḥ punarevāhatusṭah ||

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

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

**Commentary.**

Then the Veda speaks.

lokasya ādīṃ: means to the world; the meaning is the same as Svargya (leading to Svarga).

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

sa cāpi: He too: and Naciketas too
tat: all that he heard exactly repeated, this is the meaning.
arthasya ca...: Death pleased on seeing the ability to grasp (the instruction given) of his disciple spoke again.

I. i. 16.

tam abravit priyamāno mahātmā
varam tavehādya dadāmi bhūyah |
tavaiva nāmnā bhavitāyam agnīh
srīkām cemām anekarūpām grhāṇa ||

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

**Commentary.**

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

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

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

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

I. 17.

triṇāciketas tribhir etya sandhim
trikarmaṝt tarati janma-mṛtyu
brahmajajñam devam īdyam viditvā
nicāyyemāṃ sāntim atyantam eti

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

COMMENTARY.

Again He (Death) refers to Karma:

triṇāciketaḥ: One learning the three anuvākas (Tait. Brāh. III. xi. 7, 8 & 9) beginning with “ayam vāva yah ḥavate” This verily which blows (is the Fire-Nāciketas).

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

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

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

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

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

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

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

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

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

I. i. 18.

trīnāciketas trayam etad viditvā
yā evam vidvān's cūnte Nāciketam |
sa mṛtyupāsān ārurataḥ pranodya
śokātīgo modate Svargaloke |

He who, having mastered the performance of the three sections dealing with the Nāciketa (fire) and knowing in this manner, performs the piling of the Nāciketa-altar after knowing the three,⁷ that person, even prior to casting away the fetters of death, transcending sorrow, enjoys in the celestial world.

COMMENTARY.

trīnāciketa: has already been explained.

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

2. Sri Śaṅkara considers this to be Father, Mother and Guru: Prem identifies them as Atma-Buddhi-Manas.
trayam etad: The nature of Brahman and the nature of the soul having the former as its self mentioned in the mantra brahmajajñāṁ devam īḍyām: (I. i. 17) and the nature of the fire (altar) mentioned in the passage "Tribhir etya samādhim" (ibid.)

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

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

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

purataḥ: even prior to leaving the body

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

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

I. i. 18b.

This mantra is not in other texts, and is special to Rāmānuja's Bhāsyā on the Upaniṣads.

yo vā' pīyetām brahmajajñātmabhūtam
citim viditvā cintute Nāciketam

sa eva bhūtvā brahmajajñātmabhūtah
karoti tad yena ānār na jāyate

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

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

sa eva: that same person,

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

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

1. i. 19.

esa tē'gniṁ Nāciketaḥ svargyaḥ
yam uṣṇīthā dvitiyena varena
etam agnim tavaiva pravahsyanti janāsaḥ
tritiyam varam Nāciketo vṛṇīṣva

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

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

tritiyam varam: third boon: the meaning is clear.

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

1. Madhva considers this to be the highest abode of Brahman and it is after attaining this which is, as it were, immortal or eternal, one goes to Mukti, Liberation. The second book thus refers to the created world on Brahman whereas the third refers to the highest Bliss, cf. Sri Krishna Prem it d., p. 36 ff.
state thus: There is no room for any doubt (in this matter since the Bhāṣyakāra (Rāmānuja) himself has explicitly and impliedly explained with reference to the mantra containing the words svargyam and agnim (Kaṭha. I. i. 13) as follows: “It is the (abode of) liberation which is the highest end, that is meant by the word svarga here, because the text “Those that live in svarga attain immortality” (Kaṭha. I. i. 13) states that one who is there has neither birth nor death; because the reply is “One learning the three anuvākas dealing with Nāciketa and performing three actions, attaining contact with the three, by means of it crosses over death and birth” (Kaṭha. I. i. 17), and because it cannot be that Nāciketa whose face is turned away from perishable ends can ask for the means for attaining a svarga that is transitory, as he scorns at the transitory ends when asking for the third boon; and because the liberation of the form of the unbounded bliss can be meant by the ‘svarga’ signifying the supreme Happiness.

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

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

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

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

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

Or let there be contradiction in the reply. Still the word 'svarga' that is found in the question-passage that precedes (the reply), is strong enough according to the principle of
Uपक्रमाधिकारण (PMS. III. 3.1-7). Nor can it be said that “for the sake of many” the few found in the beginning are to be rejected according to the principle enunciated in the Sūtra “Those of the larger number must have their common subsidiaries.” (PMS. XII ii. 2’); because in the Sūtra (PMS. XII. ii. 23) it is said that “that alone which is first” is stronger than those at the end, though they are larger in number. Therefore there is no reason at all for over-riding the primary sense of the word svarga.

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

Further they raise the issue that though it is true that the word svarga signifies delight according to the principle above-mentioned it is yet to be established that it signifies that delight which is enjoyable in another body at another place. It cannot be said that the supplementary passage “That in which there is no heat etc.,” leads to the conclusion that the word svarga used in the injunction texts, signifies the particular kind of delight, because here there is no room for the principle “That which is doubtful is to be determined with the help of the rest of the passage” (PMS. I. iv. 29), since there is no doubt here as to the significance which has been already determined as having reference to delight in general (pritimātra) to which issue they (themselves) reply as follows:

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

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

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

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

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

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

1. Kumārila’s *Tantra-Vārtika* (p. 348 Poona ed.)
2. *Sat. Brāh. IV. 21.29 & Āpastamba śr. S. XII. 23.13 cf. The text here of this sloka has the variant *gamika* instead of the word *kalpana* in the *Vārtika* text.
as to make the word to mean the three in the group excluding Subrahmaṇya, or including Him, all the four of the group. Further in the Ahinādhikaraṇa, (PMS. III. iii. 15-16) it is stated that the number twelve relating to Upaśad-sacrifices enjoined in the sentence “Twelve for the Ahīna” which occurs in the context of Jyotiṣṭoma, is however to be taken away to a particular group of sacrifices to be performed for many days (ahargaṇa-viśeṣa) because the word ahīna is to be etymologically explained as having been formed according to Vārtika under Pāṇini IV. 2.48, with Kha-suffix after the base ahaṇ and is to be taken as meaning through nominal significance (rūḍhi) some particular group of sacrifices performed during a number of days, since it is not at all used in respect of Sattra sacrifices, and therefore it cannot refer to Jyotiṣṭoma, it not being an ahīna (group of sacrifices performed in a number of days).

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

1. Ganganath Jha’s translation.
Reply (Siddhānta):—

True. If the word ‘svarga’ was never used in respect of anything other than the ordinary svarga (that is the place between the Sun and the Pole star), then it would be necessary to accept a nominal significance for it; so restricted as not to apply to it (liberation). But it is used to denote that (liberation) also. For it is found to be used in the following passages in the spiritual scriptures (adhyaṭma sāstreṣu such as the Taittirīya Āranyaka I. 27.3. Brhadārānyaka and Tatavakāra Upaniṣads:—

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

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

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

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

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

1. Hume’s trans.
2. Hume’s trans.
justified on the principle of Brāhmaṇa-परिवर्तक (i.e. the general term gets restricted on account of the particular) 1.

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

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

1. It is very similar to the Go-balivārda nyāya.
as saurya (sacrifice enjoined in the passage: sauryam carun nirvapt brahmavarcasakamaḥ (PMS. VII. iv. 1), which have no subsidiaries enjoined in their contexts, which therefore, need subsidiaries and only those (subsidiaries) that are Vedic and belong to Daršapūrṇamāsa-sacrifices on account of there being the similarity of enjoinment by the three Vedas, the purpose of which is to enjoin actions to be done with the help of sacrificial fires (vālianika). This is stated in the Śāstra Dipika (of Pārthasārathi Miśra) thus: “The group of Vedic subsidiaries presents itself through similarity of being Vedic (to the vikts) but the group of non-Vedic (laukiki) sacrifices being dissimilar cannot present itself”.

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

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

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

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

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

I. i. 20.

_yeyam prete vicikitsā manusye_
'stityeke nāyam aslītī caie |
etad vidyām anusīṣṭas tvayāham_
 varāṇām esa varas tṛṭiyāḥ

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

**COMMENTARY**

Let me take up the subject. Nāciketas says “_yeyam prete..._” What follows is stated by Bhagavān Rāmānuja.
touching this mantra in the *adhikarana* beginning with "The eater because of the mention of the mobile and the immobile" (*Śrī Bhāṣya* I. ii. 9). He writes¹ "It is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self — which knowledge has the form of meditation on the highest Self—, and by means thereof knowledge of the true nature of final Release which consists in obtaining the highest Brahman. The passage, therefore, is not merely concerned with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever, the same problem, in fact, with which another scriptural passage also is concerned, viz "when he has departed there is no more knowledge" (*Bṛh. Up.* II. 4. 12).² The full purport of Nāci- ketas’s question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature "of the state of Release." Philosophers, indeed, hold many widely differing opinions as to what constitutes Release. Some hold that the Self is constituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define Release as the passing away of Nescience (*avidyā*). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (*kaśchalya*). Others, again, who acknowledge a highest Self free from all imperfection,

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

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

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

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

The question relating to meditation and others is implicit in it from the manner of the answer given. If liberation is the

1. p. 361 Thibaut.
attainment of a qualitiless state, the means to it would be the
cognition of the sentence-meaning (vākyārtha). If the
attainable is that possessing two characteristics (ubhayalingaka)
the means would be the meditation of it as such. Therefore
knowledge of the nature of liberation requires the knowledge
of what is related to it."

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

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

I. i. 21.

devair atrāpi vicikitsitam purā
nahi suvijñeyam anuṣreṣa dharmah
anyam varam Naciketo vṛniṣva
mā moparotsir ati mā srjainam ||
In respect of this, even by Gods doubts were entertained before. Verily this is not easily comprehensible. This truth (dharma) is subtle. O Naciketas, ask for a different boon. Press me not. Please press me not. Leave me please.

**Commentary:**

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

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

*anyat varam*: different boon. The meaning is clear.
*mā māparotsir*: *mā mā* means prohibition. Duplication signifies viśā, emphasis. Do not press further.

*Enam ati śṛja*: This, leave me.

**I. i. 22.**

*devair atrāpi vicikitsitam kila*
*tvaṁ ca mṛtyo yan na svijñeyam āttha*
*vaktā cāsya tvādṛganyo na labhyo*
*nānyo varas tulya etasya hāscit.‖

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

Spoken to thus Naciketas says:

"devair atrāpi : the meaning is clear.

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

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

I. i. 23.

satāyusah putrapautrān vṛṇīṣvā
bahūn paśūn hastihiranyam āsvān |
bhūmer mahādāyatanam vṛṇīṣvā
svayaṁ ca jīva śarado yāvad icchāsi || 23 ||

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

COMMENTARY:

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

satāyusah : the meaning is clear
bhūmeh : of the earth
āyatanam : wide area or kingdom
vṛṇīṣvā : choose.
or bhūmeh : on the earth
mahād āyatanam : abode with beautiful halls and stairs
vṛṇīṣvā : choose.
svayaṁ ca... : for yourself: as many years as you wish to live is the meaning.

7
I. i. 24.

etattulyam yadi manyase varam
vr̥niṣṭa vittam ciraḻivikān ca |
mahābhūmau Naciketas tvam edhi
kāmānām tvā kāmabhājān karomi || 24 ||

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

**COMMENTARY:**

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

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

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

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

I. i. 25:

ye ye kāmā durlabhā martyaloke
sarvān kāmāṁśchandataḥ pṛārthayasva |
imā rāmāḥ sarathāḥ satūrya
na hīḍaṁ lambhaniyā manuṣyaiḥ |
ābhir matprattābhiḥ paricārayasva
Naciketo maraṇam mānuḥ pṛākṣiḥ || 25 ||

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

**COMMENTARY:**

*chandataḥ*: As you please is the meaning.

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

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

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


śvobhāvā martyrasya yad Amtakaitat
sarvendriyānām jarayanti tejaḥ
api sarvam jīvitam alpam eva
tavaiva vāhās tava nṛtyagīte || 26 ||

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

**COMMENTARY:**

Though thus allured Naciketas with unswerving heart speaks:

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

I. i. 27.

na vittena tarpaṇīyo manusya
lāpsyāmahe vittam adrāksma cet tvā ||
jīvisyāmo yāvad īṣīyasi tvam
varas tu me varanīyah sa eva || 27 ||

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

COMMENTARY:

na vittena: Truly no satisfaction is seen in any on account of wealth amassed since there is the axiom “Never has desire been quenched through enjoying the desired objects”. This is meant. Besides,
lāpsyāmahe vittam: If we have seen you we shall get wealth. What is meant is if there is seeing of you what difficulty is there in getting wealth? Then, if it be said that long life may be sought, he (Naciketas) replies,

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

I. i. 28.

ajīryatām amṛtānām uṇetya
jīryan m artyahas kva tadāsthaḥ pṛajānan ||
abhidhyāyan varṇaratipramodān
anatidirghe jīvitē ko rameta || 28 ||
Having become aware (of the nature) of those that never age and are immortal, how can a man that ages have consciously any desire for that (which is transient enjoyment)? Who realising the splendour and ecstacies (of the immortal) will have delight in life that is none too long?

**Commentary:**

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

prajānan: discriminating

jiryan martyah: afflicted with old age and death; this being
tadāsthaḥ: Desirous of the objects such as divine damsels, which get afflicted with old age and death and others

kva: How can be? is the meaning

abhidyāyan varṇa......: The splendours of the form of those of the solar orb

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

abhidhyāyan: intelligently understanding

anatidirghe: atyalpe: too brief

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

I. i. 29:

yasminnidam vicikitsanti Mrtyo
yat śṁparāye mahati bruhi nas tat |
yo’yam varo guḍham anupraviṣṭo
nānyam tasman Naciketā vṛṇite || 29 ||

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

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

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

This concludes the First Valli of the First Adhyāya
of the Kathopanisad

II VALLI.

I. i. 1.

anyacchreyo'nyad utaiva āreyas
te ubhe nānārthe āpuruṣam sinitah |
tayoḥ śreyo ādādānasya sādhu bhavati
hiyate'rthād ya u āreyo vrñite. ||

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

COMMENTARY:

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

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

1. Sri Krishna Prem translates 'Śreyas' as 'better.'
te: The Good and the Pleasant
nānārthe: having ends distinct from each other
purusam: the man
sinītaḥ: bijn. Make the man subject (vasyatām) to themselves

tayoh: Among these two
śreyah: the good, liberation
ādādānasya: to him who strives after
sādhu bhavati: well-being happens.
yā u preyo vrñite: But he who chooses the pleasant
u: eva: alone, indicates emphasis (avadhāraṇa)

arthaḥ hi yāt: falls down from the supreme end (puruṣ-ārthāt).

I. ii. 2.

śreyas ca preyaś ca manusyaṃ etath
tau samparitya vivinakti dhiraḥ |
śreyo hi dhiro 'bhi preyaso vrñite
preyo mando yogakṣemād vrñite || 2 ||

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

**Commentary:**

śreyas ca preyaś ca: the good and the pleasant
manusyaṃ etath: approach the man
tau: these two things, the good and the pleasant
samparitya: discriminating, critically considering
vivinakti: divides (separates), as the swan (separates) milk and water

dhiraḥ: Brave,—one that is pleased with his intellect, one who is intelligent

\(^1\) It can also be the “wiseman” as the commentary indicates that aspect also:
prayasaḥ abhi: preferable to the pleasant
śreyah hi: the good alone
vṛṇite: chooses.
mandaḥ: one of dull-wit.
yogakṣemāt: for the sake of worldly welfare (literally: earning welfare). Yoga means the increase of the body and kṣema, its protection.
śreyah: the pleasant
vṛṇite: chooses.

I. ii. 3.

sa tvam priyān priyarūpāmśca kāmān
abhidhyāyan Naciketo'tyasrākṣihi
naitām srīkām vittamayim avāpto
yasyām majjanti bahavo manusyāh ॥ 3 ॥

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

COMMENTARY:

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

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

dūram ete viparite viśūci
avidyā yā ca vidyeti jñātā |
vidyābhiṣpinam Naciketasam manye
na tvā kāmā bahavo lolūpanta. || 4 ||

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

COMMENTARY:

Avidyā: That which is known as non-knowledge having the form of actions leading to enjoyment
yā ca vidyeti jñātā: and that which is known as knowledge having the form of the awareness of truth
ete: Two
dūram: altogether
viśūci. (are) having opposite directions. viparite: contradictory to each other
vidyābhiṣpinam: Him that seeks knowledge. In case the reading is vidyābhiṣitam (the meaning is) one by whom knowledge is desired. The Past participle becomes the second member of the compound word, since it is included in Ahitāgni gaṇa (Pāṇini, II, ii. 37), or else it is a case of Vedic exception (vyatyaya).
kāmāḥ: enjoyments
bahavaḥ: though many
tvā: you

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

I. ii 5.

*avidyāyāṁ antare vartamānāḥ*

*svayam dhīrāḥ pāṇḍitammanyamānāḥ |*

*dandramyamānāḥ pāriyanti mūḍhā |
andhenaiva niyamanā yathāndhāḥ.* || 5 ||

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

**Commentary:**

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

*avidyāyāṁ*: Non-knowledge of the form of desireful actions

*antare*: in the midst of

*vartamānāḥ*: existing as in the dense darkness

*svayam* (eva); by themselves

*dhīrāḥ pāṇḍitammanyamānāḥ*: considering themselves as intelligent and proficient (learned) in the scriptures

*dandramyamānāḥ*: suffering from pains caused by old age diseases and others

*mūḍhāḥ*: fools

*pāriyanti*: wander. The rest is clear. But some give the meaning taking the reading "dandrayamānāḥ" (instead of "dandramyamānāḥ") as "those whose minds are melted by the fire of lust for objects."

I. ii. 6.

*na sāṁparāyāḥ pratibhāti bālam |
pramādyantam vittamohena mūḍhām |*

*ayāṁ loko nāsti āpara iti mānī |
punah punar vaśam āpadyate me || 6 ||
The seeking for the other world never happens to the immature, the inattentive and the deluded by desire for wealth. One who thinks that this world is and no other, again and again comes under my subjection.

**Commentary:**

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

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

māṇi: means the arrogant (durmāṇi). The explanation for the statement that this world does not exist for him, is to be gleaned from the fact of his excommunication from society by the orthodox (śiṣṭa). The word durmāṇi goes with the passage punah punar vaśam āpadyate me—again and again comes under my subjection.¹

1. This reading is not found in the text of Śruti-prakāśikā. Referring to the passage quoted in the Sri. B. "ayam loko nāsti para iti māṇi," the author of the Sruta P. gives the intended meaning in these words "atra anutra ca sukham nāsti ityarthaḥ."

2. Raṅgarāmānuja thinks that to have this meaning the text must read ayam loko nāsti para uta māṇi. So he says that the author of the Sruta-prakāśikā followed this reading. It must be noted here that in all the editions of the Śrībhāṣya and the Sr. P. the reading of the mantra text is ayam loko nāsti na para iti māṇi. The negative particle na before para is undoubtedly a scribal error.
I. ii. 7.
_srasanāyāpi bahubhir yo na labhyāḥ_
_sṛṇvantopī bahavo yan na vidyāḥ_
āścaryo vaktā kuśalo'sya labdhā-
-ścaryo jñātā kuśalānusīṣṭāḥ. || 7 ||

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

COMMENTARY:

_yah_: the well-known supreme Self
_bahubhiḥ_: by many men
_srasanāyāpi_: for even being heard
_na labhyāḥ_: could not be attained; this is the meaning. The intention is that even the gain in hearing of about Him is itself the fruit of great and good deeds
_sṛṇvantopī_: Though hearing etc. The intention is, surely it is not easy for all those that hear to attain clear knowledge of Him.

āścaryo vaktā_: an able expounder and an able attainer of Him are rare. This is the meaning.

āścaryo jñātā_: A knower (of Him) also taught by a proficient teacher (Guru) is rare since it is stated (in the Gitā VII. 3) "Among thousands of men a certain one strives after realization: among those that have made attempts and realized, a certain one knows Me as I am." This is the intention.

I. ii. 8.

_na nareṇāvareṇa ōprokta eṣa_
_swuviṣṇeyo bahūdhā cintyamānāh _
_ananyaprōkte gatir atra nāsty-
-aṇīyān hyatarkyam anupramāṇāt_ || 8 ||

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

**COMMENTARY:**

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

*nareṇa* : by one who deems his body to be himself

*eṣaḥ* : the (Supreme) ātman (self)

*suvijñeyo na* : is not easily knowable

What is the reason?

*bahudhā cintyamānaḥ* : considered in different ways;

*vādibhiḥ* : by disputants, is to be supplied

*ananyāprakte* : *ananyena* : by one who is not other than (who is one with) the soul that is taught, that is, whose sole subject of knowledge is the Supreme alone (*ekāntin*) – who has the perception of his soul as Brahma.

*prakte* : when the soul is taught

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

*atra* : here in the cycle of *samsāra*

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

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

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

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1. *Sribhāṣya* I ii. 9.
I. ii. 9.

naiṣā tarkena matir āpaneyā
proktānyenaiva sujñāṇāya pṛesṭha
yām tvam āpah satyadhṛtir batāsi
tvādṛṇ no bhūyān Nāciκetaḥ pṛastā

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

COMMENTARY:

The same is said again.

esaṃ mātiḥ: This knowledge relating to the Self
tarkena pṛāpanīyaḥ na: Is not attainable through reasoning. Therefore it is not possible to know it by himself, even by one who is well-versed in reasoning: this is the meaning.

pṛesṭha: Dearest. Only the knowledge imparted by a Guru different from one’s own self brings about that knowledge that leads to liberation. What is that knowledge? This is said in the words yāṃ tvam āpah. What knowledge you have got; that is you have decided as one that is to be acquired. This is the meaning,

satyadhṛtīḥ asi: You are one whose resolution is firm
bata: indicates sympathy.
tvādṛg: Let there be disciples like you.

I. ii. 10.

jānāmy aham śevadhir ity anityam
na hy adhruvaḥ pṛāpyate hi āhruvam tat
śtato māyā Nāciκetaś cita'gnir
anityair dravaiḥ pṛāptavān asmi nityam.

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

**Commentary:**

And again (Death) pleased says:

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

*dhruvam tat* : the truth of the Self that is eternal

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

*tataḥ* : therefore

*mayaḥ* : by me who know this

*Nāciketaḥ agniḥ* : The fire-altar Nāciketaḥ

*anityaiḥ draṇaiḥ* : with transitory things

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

Therefore

*nityam* : the knowledge which leads to the imperishable goal

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

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

I. ii. 11.

*kāmasyāaptim jagataḥ pratiṣṭhām
kratortānantyangabhayasyaparam |
stomammahadurugāyampratīṣṭhām
dṛṣṭvāaḥṛtyādhiroNaciketoṭyasrāksīh||11||

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

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

kratoḥ: of karma, action (sacrifice)
pratiṣṭhām: the result

jagataḥ kāmasyāptim: the attainment by the world of its desires of the form of objects such as women, existing in all the worlds upto the abode of the fourfaced Brahman
dṛṣṭvā: having perceived (this)
Now he speaks of the nature of Liberation (mokṣa).
ānanyam=aśiṣitvam: non-destructibility
abhayasya pāram=atyanantarbhayatvam: absolute freedom from fear

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

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

I. ii. 12.

ṭam durdarśam gūḍham anupraviṣṭam
guhāhitam gahvareṣṭham ṇurāṇam |
adhyātmayogādhigamena devam
matvā dhiro harṣasokau jahāti ||12||


2. Cf. Ananda K Coomaraswami: stoma mahādyurugāyam—'The exceedingly praised far-going (stride or step) of Viṣṇu.'
II. 12.

The brave (soul) knowing, through the realisation attained by meditation upon the Self, the God difficult of being perceived, hidden, entering (and) residing in the cave (heart), indwelling, (and) beginningless, abandons both pleasure and sorrow.

COMMENTARY:

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

durdarsam: incapable of being perceived as stated in "Who is not attainable by men even for hearing... (I. ii. 7a.)"
guḍham: hidden by non-knowledge which is of the form of action that obscures
anupraṇiṣṭam: that has entered into all beings
guhāhitam: residing in the cave of the heart
pruṇāṇam: beginningless (ancient)

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

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

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

I. ii. 13.

etacchṛtrvā samparīṣṭhyā martyaḥ
pravṛṣṭham dharmaṁ aṇum etam āpya
sa modate modāniyam hi labdhvā
vivṛtam sadma Nāciketasam manye. || 13 ||

1. cf. Ṛṣa Up. comm. by Veṅkaṭanātha.
Having thus heard this, the man, pondering over, abandoning the body and others resulting from action, and attaining the subtle self, enjoys achieving the enjoyable.\(^1\) I think the abode has been open to Nāciketaṇa.

**Commentary:**

\(\text{etāt} : \text{the truth of the Self}\)

\(\text{śrūtvā} : \text{having heard}\)

\(\text{saṃparigrhya} : \text{having pondered over. This is the meaning.}\)

\(\text{dharmaṃ} : \text{the result of action, body etc,}\)

\(\text{pravṛtya} : \text{having separated; abandoning is the meaning}\)

\(\text{etam} : \text{this, one that is one's self}\)

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

\(\text{āpya} : \text{having attained in a particular place}\)

\(\text{sah} : \text{he, the knower}\)

\(\text{modaniyam} : \text{enjoyable, viz. one's own nature with the eight qualities such as freedom from sin etc.}\)

\(\text{labdhvā} : \text{having got}\)

\(\text{modate} : \text{enjoys; becomes delighted, is the meaning.}\)

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

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

\(\text{vivṛtam sadma} : \text{I think the abode of the form of Brahman is open, fit for entry of Nāciketaṇa,}^{1}\) is the meaning, since there is the scriptural passage: “This soul of his enters the Brahman abode” (Mu. U. III. 2. 4.)

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If it be asked: In order to be in accord with (the passage) "Knowing and realising the soul born of Brahman" (I. i. 17c.), let the individual soul with the supreme Self as its Self be meant in the passage "adhyātma-yogādhiṣṭam eva matvā—realisation attained by meditation upon his Self" (I. ii. 12), and consequently, let the previous portion "Him that is unperceivable" (ibid) also refer to the individual soul. And further let the previous context "Who is not attainable by men even for hearing, whom many though hearing could not know..." (I. ii. 7) also refer to the nature of the purified individual soul. Thus it will follow that this will be in accordance with the Gītā passage:

"Some one sees this which is wonderful:
Some other speaks of this which is wonderful:
Yet some other hears of this which is wonderful:
And even after hearing nobody knows this." (B. G. II. 29) which applies to the purified soul alone.

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

I. ii. 14.

Now (Naciketas) asks, in order to get clear knowledge, for instruction regarding the Nature of that (Self) which has to be attained, mentioned as that which is distinct from the result of sacrificial works (dharma) in the passages: adhyātma yogyādhigamaṇa devam matvā dhīro harṣaśokau jahāti: (I. ii. 12cd.); etacchṛtvā samparīghṛya martyah pravṛhyā dharmyam aṇum etam āhya sa modate modaniyam hi labāhā... (I. ii. 13abc); na hy adhruvaiḥ prāpyate hi dhruvam tat (I. ii. 10b.); and the nature of the means (to the attainment of that) indicated in the same places by the word 'matvā' (pondering over) as distinct from dharma (sacrificial works) and the attainer indicated as 'courageous' (dhiraḥ) in the passage 'dhīro harṣaśokau jahāti' (I. ii. 12d.) (thus):

anyatra dharmād anyatradharmād anyatrāsmāt kṛtyaṅkrtyaḥ
anyatra bhūtācca bhavyācca yat tat paśyasi tad vada. II 14

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

COMMENTARY:

anyatra dharmād etc.

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

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

dharmah : upāyāḥ : the means
dharmād anyatras: different from the well-known means is the meaning

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

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

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

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

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

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

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

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

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

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

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

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

I. ii. 15.

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

sarve vedaḥ yat padam āmananti
ataḥ sa sarvāṇi ca yad vadanti |
yadicchanto brahmācaryam caranti
| tat te padam saṁgrahena bravini || Omityētā || 15 ||

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

Commentary.

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

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

¹, Viṣṇu Purāṇa: Veṣṇurandhrādhibhedena bhedaḥ sadjādī samjñataḥ abhedavyāpino vāyostathāh sau paramātmanahaḥ.

Variant reading in Śāstra Dīpikā (Nirnaya Saagar ed. p. 125): taṣya mahātmanah; Ānandāśrama ed. gives the reading Paramesvarah
the individual soul and the Supreme Self (these above doubts are replied). It may be seen that the statement "That abode I shall teach you briefly" is to the effect that what is dealt with in all the Vedas is going to be taught, and the nature of the purified soul cannot be that which is dealt with in the portions of the Vedas that deal with the nature of the Supreme Self, though the nature of the Supreme Self which is the Inner Ruler (antaryāmin) of the purified soul can be dealt with in the portions that deal with the nature of purified soul.

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

_yad icchantah_: desiring which

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

_caranti_: observe

_sangrahena_: briefly

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

What is that (word) which indicates that briefly? The reply is _Om ityetat_: Om that is. According to (the Gītā) “The mention of Brahman is traditionally spoken of as of three forms. Om Tat Sat”. _Prāṇava_ is the word that indicates Brahman. It may be noted that since the parts of _Prāṇava akāra_ and _makāra_ indicate the Supreme Self and individual soul respectively, there is instruction also with regard to the means and the attainer.
I. ii. 16.

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

\[
\text{etadhyeyakṣaram Brahma etadhyeyakṣaram } \text{param} | \\
\text{etaddevakṣaram } jñātvā \text{ yo yadicohati tasya tat } || 16 ||
\]

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

**Commentary:**

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

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

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

I. ii. 17:

\[
\text{etadālambanam sreṣṭhām etadālambanam } \text{param} | \\
\text{etadālambanam } jñātvā \text{ brahmaloke mahīyate } || 17 ||
\]

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

**Commentary:**

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

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

na jāyate mriyate vā viśeṣaṁ-
nāyam kutaṁścinna babhūva kaścit |
ajo nityaṁ śāśvato'yam pūrāṇo
na hanyate hanyamāne śarire ॥ 18 ॥

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

COMMENTARY:

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

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

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

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

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

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

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

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

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

I. ii. 19.

The same is explained further.

*hantā cenmanyate hantum hataścenmanyate hatam*

Ubhau tau na vijānito nāyām hanti na hanyate. 19

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

**Commentary:**

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

*hataścenmanyate hatam*: the meaning is if one whose
body and limbs are cut off, deeming his body as soul, thinks
within himself ‘I am mortally injured’
ubhau tau na vijñānitaḥ: Both of them do not know, "The nature of the soul" is to be supplied.

nāyam hanti: He does not kill. "The soul" is to be supplied.

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

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

A discussion is carried on in the Vedānta Śūtras (II. iii. 18.) touching these two mantras, The objector's view is that "in spite of the scriptural text "The wind, and other (antarikṣa)-these are immortal" (Brḥ. U. II. 3. 3.), which teaches the (immortality of) wind and atmosphere, because there is the scriptural passage, "The ether comes from out of the soul (and) the wind from out of the ether" (Tait. Up. II. 1.) indicating the origination of them, their origination is accepted, and because it must be accepted that all things are modifications of Brahma so as to explain (the passage) "from the knowledge of the One the knowledge of all occurs" (taught in the scripture). So also, in spite of there being texts describing individual souls as eternal, as there are texts "He created the individual souls on earth with water" (Tai. U. II) "The Lord of creatures (Prajāpati) created the creatures," which teach that individual souls are created, one has to accept creation even in respect of the individual souls, with a view to explain "the arising of knowledge of all from the knowledge of One."

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

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

If it be as asked whether the origination of the individual soul negatived by the text “He is neither born nor dies” is taught in the Pāṇcarātra (passage) “From Vāsudeva the individual soul called Saṁkarśaṇa is born”, (we reply) it cannot be in respect of the jīva (individual soul).

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

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

ādivijnānam: eater-intelligence means the Supreme Self.

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

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

1. Kyanto ghuḥ the forms derived from Ghu : da or dha (to give or to bear or to nourish) adding with suffix ki (Pāṇini S., III. iii, 92) is masculine,
presiding deity, out of His Free Will, as the body. Consequently there is no lack of authoritativeness to Pāñcarātra. This is the meaning of the two Śūtras.

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

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

I. ii. 20.

Thus having clearly expounded the nature of the individual by the preceding two mantras, (now Death) teaches the nature of the Supreme Self who is the self of that (individual soul) (thus):
II. 20.

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anor aniyan' mahato mahiyän
âtmasya jantor nihito guhāyām |
tām akratuḥ paśyati vītasoko.

Dhātuḥ prasādan mahimānām ātmanah. II 20 II

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

COMMENTARY:

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

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

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

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

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

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

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

The rest will be clarified later on.

tam: such a Supreme Self

akratuh: Actionless, remaining without performing any Kāmya action, action done for getting any result.

dhātuh: of the Supreme Self who supports

prasādāt: due to the Grace

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

yadā pāsyati: When one sees

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

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

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

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

I. ii. 21.

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

ūsino dūram vrajati śayāno yāti sarvataḥ |
 kastam madāmadam devam madanyo jñātum arhati. 21

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

COMMENTARY:

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

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

I. ii. 22.

aśariram sarireśvanavasthesvavasthitam  
mahāntam vibhum ātmānām matvā dhīro na śocati. II 22

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

COMMENTARY:

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

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

I. ii. 23.

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

nāyamātmā pravacanena labhyo  
namedhayā na bahunā śrutiṣa  
yam evaiṣa vrntyte tena labhyas  
tasyaiṣa ātmā viśrntyte tanum svām. II 23

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

COMMENTARY:

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

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

esah: The Supreme Self

yam: which practiser

vṛṇute: chooses

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

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

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

I. ii 24.

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

nāvirata, duścaritān nāsaṇto nāsamāhītah
nāsaṇtamānāso vāpi prajñānenainam āpnu yat. || 24 ||

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

COMMENTARY:

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

1. Tānūm Śvām: Svarūpam; cf. RV. V. 72.4, Some writers like Anand K. Coomaraswami and Dr. K. Maitra write "It hardly appears that any doctrine of "Grace" is necessarily involved." But it appears to the writer here that it is inescapable.
asāntaḥ: one whose passions of desire and anger have not subsided,
asamāhitaḥ: one whose mind is not attentive due to distractions by manifold activities
asāntamānasah: one whose mind is not restrained
enam: The Supreme Self
brajñānena: through knowledge
nāpnuṣat: will not attain. This is the meaning.

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

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

I. ii. 25.
yasya brahma ca ksatram ca ubhe bhāvata odanah
mṛtyur yasyopasecanam ka itthā veda yatrasah. || 25 ||

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

COMMENTARY:

brahma ca ksatraṁca: means the whole world of the form of moveables and immovables through secondary significance; the primary meaning being the two castes brahmaṇa and ksatriya

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

saḥ: He, the Suprems Self, that destroys all the movebales and the immovable,

kaḥ...yatra: in which manner He is, that is how He is, that manner who knows

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

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

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

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

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

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

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

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

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

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

This concludes the Second Valli
of the First Adhyāya

of the Kathopanisād.
KATHOPANISAD

THIRD VALLI.

I. iii. 1.1

ṛtam pibantu sukṛtasya loke
guhāṃ praviṣṭau pariṃ ārdhye |
chāyātaṇu 2brahmaśido vadanī
dāncīgnayo ye ca triṇāciketāḥ. || 1 ||

Knowers of Brahman who have five-fires, and who have studied the three anuvākas (beginning with ayaṁ vā va yah āvate) speak of shade and sunshine, which drink Ṛta and which have entered the cave in the most supreme excellent place in the world of good deeds.

COMMENTARY:

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

ṛtam pibantu: rta : the inevitable result of action which is spoken of as truth (satya), pibantu : enjoying
sukṛtasya loke : existing in this very world which is attainable through good deeds
parame : in the most supreme ether

ārdhye : means the ultimate number; fit for it is ārdadyam. That means the excellent, existing in such a heart-ether (hrdayākāśa)

chāyātaṇu : indicate through secondary significance the ignorant and the intelligent. The idea in mentioning the individual soul as ignorant is this. There may be a doubt

1. cf. RV. X. 177. 1-2;
that if the meditator and the meditated upon dwell in the same cave and they are (as indeed they are) attainer and attainable, the attainable cannot be said to be existing in the body which is metaphorically spoken of as a chariot helping attainment of That (attainable Brahman), as the thing that is approached with the help of the chariot cannot indeed be in the chariot itself. This doubt need not be. Though the attainable Supreme Self is there (within the body-chariot), since on account of being enshrinded in the ignorance of the form of action, due to the will of the Supreme Self, as stated in the Vedānta Sūtra (III. ii. 4) “Hidden on account of the Will of the Transcendent”, the attainment of the form of the experience of Him is lacking. Therefore there is no incongruity in saying that the individual soul and the Supreme Self, attainer and the attainable, dwell in the same cave, which is within the body, denoted by the metaphor ‘chariot’.

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

trināciketāḥ: This has been already explained.

brahmavido vadanti: Such knowers of Brahman speak of, is the meaning. Since merely those who have worshipped (served) the five fires and mastered the three Naciketa-anuvākas, have no ability to describe such a transcendent Self, these (pañcāgni and trināciketa) are qualifications going with the knowers of Brahman.

That this mantra refers to the two, the individual soul and transcendent Self, is said in the Vedānta Sūtra “Those two that have entered the cave are souls” (I. ii. 11). If it be asked (i) since there cannot happen the state of being an enjoyer of action mentioned in this mantra, that is, drinking Rta, by the Supreme Self who is free from (any) enjoyment of results of actions, (ii) since existence in a world attainable through good deeds and delimitation by a cave, are impossible for the

1. A. K. Coomaraswami holds that these ‘two’ refers to Mitra and Varuna “Mitra is the day, Varuna the night” (P. B. XXV 19-10), apiira and Para Brahman, the immanent and Transcendent selves, God and Godhead,
transcendent Brahman which is omnipresent; (iii) since the descriptions (in this mantra) as shade and sunshine (chāyā and ātāpu) that is non-luminous and luminous, are not consistent if referred to the individual soul and the Supreme Self; (iv) since if the reference is to the intellect (buddhi) and jīva (the individual soul), all these (different views) will harmonize, and (v) since indeed the use of the word pibantau with reference to the organs of enjoyment of fruits of actions can be explained by taking it as an agent through secondary significance, it is only proper to hold that this mantra refers to buddhi (intellect) and the jīva (individual soul):

We reply:—There is no room for the doubt raised by you since in the sūtra (I. ii. 11) "Both entered the cave," the same question has been raised and answered in the following manner: "When there is (dual) number mentioned and one of them determined and the second requires determination, it is only reasonable to decide it as belonging to the same genus (jāti) (as the former), since there is parsimony of thought, when the genus already known is adopted and the particular alone is to be determined. If, on the other hand, it is said to be a thing of a different genus there is heaviness (gauravam) of thought, due to requiring two ideas, one of the genus and the other of the particular. Even in common usage in the statements such as "The second to cow is to be sought", it is seen to be similar. Consequently the second to the individual soul who is definitely known through its characteristic of drinking Rta, is to be determined to be the Supreme Self alone who belongs to the same genus as the individual soul, being conscient.

Since (i) the Supreme Self being the causal agent can be spoken of as one of the two who drink, since (ii) the inner organ (buddhi) is neither an independent agent nor a causal one, the word 'pibantau' (the two who drink) can in no way include it; since (iii) it is possible that the omnipresent Brahman does exist even in the world that is attained through good deeds, since (iv) the entering into the Cave also
happened to (the Brahman) who in this very context is mentioned as having entered into the Cave "Guhāhitam gāhīraṇṇśham" K. U. (I. ii. 12b), and since (v) the word "chāyātapā" can indicate the a-little-knower and the All-knower, this mantra refers only to the individual soul and the Supreme Self.

Further the doubt that "because according to Paingirahasya Brähmana (beginning with) the passage": Of these two the one eats the sweet Pippa (Mund. U. III. i.) refers to the sattva, the mantra Dvā' suparnā: the two birds (Mund. U. III. i) refers to the intellect and soul (and) because in the adhikaraṇa containing the Śūtra (V. S. III. iii. 34)

"This much for the sake of meditation", this mantra is said to bear the same meaning as the mantra "The two birds", this mantra has also to refer to the intellect and soul, is cleared by the author of the Vedānta Śūtras himself by the Śūtra (I. ii 11) "The two that have entered the Cave are souls". Besides the entering into the Cave on the part of the individual souls, is stated to be due to the instrumentality or conditioning by intellect. Its co-mention as entering the Cave with the intellect which itself has entered into the Cave is not valid. Though in respect of gold that has become heavier due to its being taken along with its base (upasthambhaka), the statement "gold is heavier" is reasonable. Yet such statements as "The gold and the base are heavier", are not made. For this reason according to the opponent's view the explanation given to this mantra in consonance with the Śūtra (Guhām praviṣṭham) (I. 2. 11) is not reasonable. For, though according to the scriptural passage "With the form of Jīva (soul) entering into" (Ch. U. VI. 3. 2), the Supreme Self enters with the form of the soul (jīva), yet, it does not enter (in His own nature), as Supreme Self. The mention of the Supreme Self and individual soul as the two that have entered the Cave cannot be correct. Indeed though one can say that Brahman is a samsārin (i.e. one who is caught up in the chain of births and deaths), meaning by that that the Brahman is caught up in samsāra in his form as jīva, still one cannot say
that the two, individual soul and Brahman, undergo samsāra. With regard to the two views accepted in accordance with the scriptural statements (i) "(It) makes through its manifestation (abhāsa) the particular soul and the God" and itself becomes Māyā and avidyā' (Nṛsimha pūrvatapaniya Up. 9) and (ii) "Conditioned by the effect is this jīva, conditioned by the cause is God", that either avidyā or the inner organ (antahkarana) is adjunct (upādhi) of the jīva, it is not correct (to hold) that avidyā and the antahkarana (inner organ) are the reflection-containing reflexive adjuncts (pratībimba-upādhitā). Because it is not correct to hold that the individual soul is either the reflexion in avidyā or in the inner organ, since the consciousness (caitanya) which is non-perceptual (acaksuṣā) cannot be reflected. And reflection means that which is grasped by one through the rays of light in the eyes deflected on account of obstruction by a transparent substance. Therefore only two views remain; that the jīva (individual soul) is that which is delimited by avidyā or by antahkarana.¹

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

I. iii. 2.

yah setur ijānānām akṣaram brahma yat param
abhayam titirṣatām param Nācikelam šakonāhi

I. A. K. Coomaraswāmi writes: Sukṛṣya ite means 'righteous world,...The Euporean Brahma-world is more truly 'non-made', (akṛta uncreated) than well-made (Sukṛta), unless we understand by 'well made' 'Self-made' (Sukṛta) in accordance with Tait. Up. II. 7. He contends that Sankara's interpretation and incidentally Rangaramanujā's as Karma-phala are impossible in this context with the paramaparāvatī. The Parama Vyanman, cf. RV. X. 129, 7 cf. RV. VII. 134, 10 and Praṇa Up. I. 11.
Which is the bridge of sacrificers, which changeless is the supreme Brahman, the fearless shore for those who intend crossing (the samsāric ocean) which is to be attained by Nāciketas (fire), that let us be able to meditate upon.

**COMMENTARY:**

*yah setuh:* which is our bridge, that is the supporter that is the granter of fruits of sacrifice (*karma*)

*iśānānām:* Of those that have performed sacrifices; (this is) a form with the suffix *kānac* (*Pāṇini* III, 2. 106)

*aṅkāram Brahma yat āparam:* changeless supreme Brahman

*abhayam titirṣatām pāram:* to those who intend to cross the samsāric ocean the shore, firm and fearless.

*Nāciketam sakamahi:* The meaning is that we are able to meditate upon that which is attainable through Nāciketa-fire. *sakamahi:* this is a case of first conjugation, *ṣap,* according to Vedic exceptional rules (*vyatyaya*).

This part of the Mantra has been explained by the Śri Bhāṣyakāra (Śri Rāmānuja) in this very manner.

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

I. iii. 3.

The following (mantra) beginning with "Know the Self as the occupant of the chariot" teaches the nature of the attainer, with a view to instruct the requirements for the attainment of the supreme abode of Viṣṇu, which is the farther end (terminus) of the road of samsāra.

\[
\text{ātmānāṁ rathināṁ viḍḍhi śarimāṁ ratham eva tu} \\
\text{buddhim tu sārathim viḍḍhi manāḥ pragrahāma eva ca} \quad \text{|| 3 ||}
\]

1. cf. *Ch. U. VII* 4, 4 Ya ātmā sa setuh; *Br. U. IV* 4, 22; *Mun. U. II* 2, 5; *RV* X. 6 & 16
Kathopanisad

Know the self as the occupant of the chariot, the body as the chariot itself, know the intellect (buddhi) to be the charioteer and the mind (manas) as the reins.

Commentary:

ātmānam rathinam: Him who presides over the body know as the occupant of the chariot
šariram . . . . : Know this body itself is the chariot

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

pragrahaḥ: rein (or bridle, raśanā)

I. iii. 4.

indriyāni hayān āhur vīṣayāms te su gocarān
ātmendriyamanoyuktam bhoktety āhur maniśīnaḥ || 4 ||

(The intelligent) speak of the senses as the horses, their objects as their fields: (and they) speak of the soul along with its body, senses and the mind, as the enjoyer (bhoktā).

Commentary:

indriyāni hayān āhuh: the intelligent speak of the senses as the horses; the meaning is clear.

vīṣayān teṣu gocarān: teṣu : in respect of the senses which are expressed by the metaphor of horses. gocarān: as the paths (roads): know the sense-objects of the sound etc, to be these. This is the meaning.

Now (Death) shows as a quite well-known fact that in the absence of its body, senses, mind and intellect which are metaphorically referred to as chariot, charioteer, horses and reins, there is no agency on the part of the inactive self who is

metaphorically spoken of as the rider in the chariot in respect of actions, both mundane and scriptural, of the form of movement.

ātmendriya... : The word (ātman) refers to the body. The word manas refers through secondary significance also to the intellect, which is its effect, since in the previous mantra buddhi is mentioned as the charioteer.

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

I. iii. 5 and 6.

Now He (Death) speaks of the purpose of the metaphor of chariot etc. in respect of the body etc. in the following two mantras.

yas tu avijnānavān bhavaty avyuktena manasaḥ sadaḥ
tasyendriyāny avasyāni duṣṭāsvā iva śāratheḥ ॥ 5 ॥

yas tu vijnānavān bhavati yuktena manasaḥ sadaḥ
tasyendriyāni vasyāni sadasvā iva śāratheḥ. ॥ 6 ॥

For him, who always remains ignorant with his mind uncontrolled, his senses become uncontrollable just as wild horses for the charioteer; but for him who becomes intelligent always with his mind concentrated, his senses become controllable, just as trained horses for the charioteer, (are controllable).

Commentary:

In this world indeed to one who has got a good charioteer and reins, the horses become obedient. In the same manner only when the intellect and mind, metaphorically spoken of as charioteer and bridle are good (trained and disciplined), the senses, metaphorically spoken of as horses, become obedient and not otherwise.

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

\[
yas \text{ te avijñāvān bhavaty} \\
anamanaskah sadāsucih \\
na sa tat padam āpnoti \\
sa samsāram cādhigacchati \| 7 \|
\]

\[
yas \text{ tu vijñānavān bhavati} \\
samanaskah sadā su:ih \\
sa tu tat padam āpnoti \\
yasmād bhūyo na jāyate \| 8 \|
\]

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

**Commentary:**

amanaskah: he whose mind is unsubjugated etc.

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

samsāram ca adhigacchati: the meaning is that not only is there the failure to attain the desired abode but on the contrary it leads to the same dense jungle of samsāra.

I. iii. 9.

He (Death) concludes answering the question (viz. Which is that abode?)

\[
vijñānavārathir yas tu \\
manahpragrahavān narah \\
siddhanah param āpnoti \\
tad viṣṇoḥ paramam padam \| 9 \|
\]

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

\textit{vijñāṇa...}: The meaning is that he who has a trained intellect and mind attains the nature of the Supreme Self which is the end of the path of \textit{samsāra}.

Now those among body and others, metaphorically spoken of as chariot and others for the sake of controlling, as to which are relatively more important than others in respect of controlling, are being mentioned in the following two mantras.

I. iii. 10 and 11.

\begin{verbatim}
indriyebhyāḥ pariḥ hy arthā
arthebhyaḥ ca pariḥ manah
manasās tu pariḥ buddhir
buddher ātmā mahān pariḥ || 10 ||
mahataḥ pariḥ avyaktam
avyaktāt puruṣāḥ pariḥ
puraśān na pariḥ kincit
sa kāsthā sa pariḥ gatiḥ || 11 ||
\end{verbatim}

The objects are more important than the organs, and more important indeed than the objects is the mind (\textit{manas}), and more important than the mind is the \textit{buddhi} (intellect), and more important than the \textit{buddhi} is the Great soul.

More important than the Great (soul) is the unmanifest (body), more important than the unmanifest is the \textit{puruṣa} (person). More important than the \textit{puruṣa} there is nothing. It is the ultimate (means for the means). It is the final goal.

**Commentary:**

The meaning of these two mantras has been stated by Bhagavān Rāmānuja in his \textit{Bhāṣya} under the Anumānikādhikaraṇa (I. iv. 1). The text of the Śrī Bhāṣya is as follows:

"It thereupon proceeds to declare which of the different things enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely as

1. Thibaut's translation of the passage is given here. Thibaut has stated here 'beings', it should be 'things'.}
they are that which require to be controlled - more important than the senses are the objects', and so on. More important than the senses - compared to the horses, - are the objects - compared to roads - because even a man who generally controls his senses finds it difficult to master them in presence of their objects; more important than the objects is the mind - compared to the reins because when the mind inclines towards the objects even the non-proximity to the latter does not make much difference; more important than the mind (manas) is the intellect (buddhi) compared to the charioteer - because in the absence of decision (which is the characteristic quality of buddhi) the mind also has little power; more important than the intellect again is the (individual) self, for that self is the agent whom the intellect serves. And as all this is subject to the wishes of the self, the text characterises it as the Great (self). Superior to the self again is the body, compared to the chariot, for all activity whereby the individual self strives to bring about what is of advantage to itself depends on the body. And more important finally than the body is the highest Person, the inner Ruler and Self of all, the term and goal of the journey of the individual soul, for the activities of all the beings enumerated depend on the wishes of that highest Self. As the universal inner Ruler of that self brings about the meditation of the Devotee also; for the Sūtra (II. iii. 41) expressly declares that the activity of the individual soul depends on the Supreme Person. He alone is the Ultimate means for accomplishing the meditation upon that which is to be made amenable (vasiharya) and that which is to be attained ultimately; hence the text says "More important than the Person there is nothing. It is the Ultimate means. It is the final goal."⁹

1. Wherever, in Thibaut’s translation, ‘Higher’ occurs ‘More important’ has been substituted as Rangarāmānuja renders pāreśa as more important.

2. This sentence has been modified in this translation, so Thibaut’s is incorrect.

3. Our translation of the Katha text is substituted in the place of Thibaut’s.
Analogously scripture, in the Antaryāmi Brahmaṇa, at first declares that the highest Self within witnesses and rules everything, and thereafter negatives the existence of and further ruling principle. There is no other seer but He. Similarly in the Bhagavad Gītā: "The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i.e. the highest Person)") (XVIII. 14). The Divinity meant here is the Highest Person (purusa) alone; because of the Gītā-statement “I dwell within the heart of all; memory, perception, apoha (absence of consciousness)... (XV. 15); and making Him amenable means complete surrender to Him, as stated in “The Lord dwells in the heart of all creatures, as if mounted on a machine (body), causing them to turn round and round by His Māyā. Surrender unto Him alone with all your being, Arjuna...” (Bh. G. XVIII. 61-2).

I. iii. 12.

esa sarvesu bhutesu gudho'tmā na prabhāṣate
dṛṣyate tv agrya, y buddhya sūkṣma'yā sūkṣmadraksibhiḥ || 12 ||

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

COMMENTARY:

gudhah: hidden; because of being hidden by the māyā of triple qualities.

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

agryayā: being one-pointed, that is, having no outer or inner activities.

sūkṣmadraksibhiḥ: by those experienced in perceiving intuitively.

dṛṣyate: is seen; this is the meaning.

1. Bh. G. translation is ours. And the sentence is modified by us.
2. Bh. G. translation is ours. And the sentence is modified by us.
3. Bh. G. trans. is modified to suit Śrī Rāmānuja's meaning.
I. iii. 13.

yacched vāh manasi prajñas tad yacchejjñāna atmani:
ñānam atmani mahati niyacchet tad yacche chānta atmani. || 13 ||

The intelligent (man) must integrate his speech with mind, integrate the mind with the intellect in the soul, integrate the intellect with the soul that is great, (and) integrate the soul with the quiet self.

COMMENTARY:

Now He (Death) shows the manner of making one’s inner and outer organs actionless, and manner of knowing the nature of the individual soul mentioned in the mantra (K. U. I. ii. 12) “through attaining the Yoga of one’s inner self”.

yacched: In respect of this mantra Sri Ramānuja has stated as follows: “The following describes the manner of controlling the senses, metaphorically described as horses and others. yacched vāmanasi: (One) must integrate one’s speech with one’s mind, that is, place one’s organs of speech etc., and the organs of sense in the mind. The objective case after the noun vāk is omitted according to the (Pāṇinian) rule suhām suluk. (VII. i. 39). The locative case in manasi is lengthened according to Vedic exception. tad yacched jñāna atmani: tat: that mind one should integrate with the intellect; jñāna: here indicates intellect mentioned before. jñāne atmani: these are two locatives which are not coordinate (vyadhikarana). The meaning is: with the intellect that is in the soul, jñānam atmani mahati niyacchet: (one) should integrate (one’s) intellect with the soul that is great and agent. Tat yacchet śānta atmani: That agent one should integrate with the Supreme Self, the indwelling Ruler of all. The neuter ‘tath’ is according to Vedic exception. That abode (belonging to) Viṣṇu is to be attained by such an occupant of the chariot (the body). This is the meaning.”

This (above passage in the Śrī Bhāṣya) has been explained by the author of the Śrutapraśāsita (as follows): “Integration of speech with mind means making (speech)
indifferent towards activities that are contrary to the mind. Integration of mind with intellect means making mind act in accord with the decisions of the intellect. Intellect is of the form of decision that the objects are renounceable (heya). The integration of that intellect with the soul means impelling the intellect towards the soul with a view to perceive it as something that has to be sought after. Quiescent means the state of being always opposed to the six waves of desire. Integration of the soul that is great (mahat) with the quiescent self means the consciousness of its being subservient to that (Supreme) Self”.

Since the word ātman is mascuine, the word must be used as such, but it is used (as the Bhāṣya says) in the neuter according to Vedic exception.

If it be asked that the statement in the Bhāṣya—that the two locatives jñāne ātmani are not co-ordinate, (and that) the meaning is that (one) should integrate (the mind) with the intellect which is in the soul—is not correct, since the qualification ‘which is in the soul’ serves no purpose, there being no knowledge which is not in the soul. It cannot be stated that in case this much is said that one should integrate that with the intellect (that is, if in the mantra the word ‘ātmani’ is omitted), there is a possibility of mistaking this jñāna for the nature of the soul (ātma-svarūpa or dharmi-bhūta-jñāna); therefore it is said (in the mantra) jñāna ātmani, intellect which is in the soul, because it (delusion) will get stronger by taking them i. e. jñāna and ātmani as co-ordinate words. Verily the word ātmani cannot exclude the acceptance mistakenly of jñāna to be the soul. Nor can it be said that the meaning of the Bhāṣya “which is in the soul” is which is in the soul in the relation of cognition and cognized (visaya-visayi-bhava-sambandha), that is jñāna ātmani means jñāne that has the soul as its object; since thus it serves the purpose of distinguishing this from the substantive conscious ness there is no fault of purposelessness because then the mantra-passage “jñānam ātmani mahat niyacchet” becomes superfluous, this meaning is already implicit. We reply: This
is what Rāmānuja means. In the statement ‘

_śruti_yacahed 

fāne ātmāni_ ‘ the locative ‘ātmāni’ has the meaning of the cognized (viṣaya). And that knowledge of the soul i.e., with a soul as its object is of the form ‘the soul is that which is to be sought after’. All others are to be renounced. And this means that this knowledge which is of the form of decision that the objects are to be renounced, is clear from the Śruta-prākāśikā. The integration of the soul which is great, of such knowledge that is of the form of decision to seek after the soul and renounce all else that are other than that, means to direct the consciousness to turn towards the purpose of seeing the soul alone, which is the object to be sought after. This is also clear from the Śruta-prākāśikā. Since thus both the passages have their respective purposes, there is no room for doubting that they are superfluous as maintained by you (the objector).

I. iii. 14.

_uṭtīṣṭhata jāgrata pṛāpya varān nibodhata _

_ksarasya dhārā nisātā duratyaya _

_dūrgam pāthas tat kavayo vaddanti _

Rise up! Be awake! Approach superiors (and) learn! The knife edge is sharp and difficult to walk on. The learned speak of this path as difficult to attain.

COMMENTARY:

Having thus instructed the manner of attracting (Him), He (Death) now calls the attention of the well-equipped persons (adhiṣṭhata jāgrata pṛāpya varān nibodhata):—

_uṭtīṣṭhata_: Rise Up: become inclined towards the knowledge of the Self

_jāgrata_: Be awake: bring about destruction of the sleep of ignorance

_varān pṛāpya_: approaching great teachers

_nibodhata_: learn the truth of the Self. Or else

_varān pṛāpya_: obtaining boons from the Godhead who has been well-mediated upon, or from those that know the
booda, such as those mentioned in the passage “You will correctly understand the real nature of God.”

nibodhata: learn the nature of the Self that is to be known. The intention is that one should not be indifferent (to the knowledge of the Self)

kavyayak: knowers

tat: the truth of the Self

durgam pathah: as the difficult path

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

ksurasya ahara: edge of a particular weapon

nisita: sharp

duratyaya: difficult to walk upon.

What is meant here is that just as he who walks on a knife-edge has to lose his life if there is least inattention (on his part), even so, at the time of knowing the nature of the Self if there is committed the blunder of inattention there happens loss of one’s self.

I. iii. 15.

asabdam asparsam arubam avayayam
	tatharasan nityam agandhavaco ca yat

anadyanantam mahatah param dhruvam

niraya tan mrtymukhat pramucyate || 15 ||

Having perceived that (Self) which is eternally soundless, touchless, colourless, imperishable and tasteless, odourless, and beginningless and endless, and higher than the great (soul), fixed, one gets released from the mouth of death.

**Commentary:**

Now He (Death) concludes here (with this mantra). The word ‘eternally’ goes with every one of the adjectives, viz. soundless, etc. For the same reason of being soundless etc. It is imperishable like time (kalavat). It means having no diminution of parts
mahataḥ: the soul. With the word mahataḥ reference is made to the individual mentioned in the previous mantra (KU. I. iii. 13.) ātmanī mahatī niyaccheta.

dhruvacat: Fixed (immutable)
nicāyya: Having perceived, i.e. having contacted (God) through the meditation of the form similar to perception

mṛtyumukhāt: from the mouth of Death, means from the terrible samsāra.

I. iii. 16.

Nāciketam uñākhyānam Mṛtyuprakām sanātanaṃ | uktvā śrutvā ca medhāvī brahma-loke mahiyate || 16 ||

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

Commentary:

To conclude: Nāciketam: This vidyā (uñākhyānam) received by Naciketas

Mṛtyuprakām: taught by Death, that is, Death is only the teacher and not the author (of this vidyā). Therefore

sanātanaṃ: eternal. The meaning is being of non-human origin, it is eternal because of uninterrupted transmission (of this instruction)

I. iii. 17.

ya idam paramam guhyam śrāvayaḥ brahma-saṁsādī | prayaṭaḥ śrāddhakāle vā tad ānāntyāya kalpate |
                                          tad ānāntyāya kalpate || 17 ||

If one who purifed makes this extreme esoteric heard in an assembly of Brāhmaṇas or at the time of Śrāddha (then) that is capable of granting infinite fruits.

Commentary:

brahma-saṁsādī: in the assembly of Brāhmaṇas.

This concludes the Third Valli of the First Adhyāya of the Kathopaniṣad.
SECOND SECTION:

IV VALLI.

II. i. 1.

parānīc i khaṇī vyāṭṛṇat svayambhūs
tasmāt parān pāṣyati nāntarātman  
kāsoid dhirah pratyagātmānam aikṣad  
āvṛtācaksur amṛtāvam icchan. \| 1 \|

The Self-born (independent lord) condemned the senses (to) extraversion: therefore they see (outward objects) and not the inner self: some intelligent man with his eyes turned inward seeking immortality sees the inward self.

COMMENTARY:

(Yama) seeing those that are indifferent to the nature of the Self in spite of the inspiring instruction 'Rise up and be awake... (I. iii 14:) expresses (his) grief (thus):

khaṇī: senses

parānī: means parān aṅcanti: which are extraverted, that is, those which reveal outer objects but not the self.

Then he gives the reason (for their extravertness):

svayambhūḥ: Self-born: independent Lord

vyāṭṛṇat: tortured (condemned): from root tr: to torture (himsa). Or else the meaning is (the Lord) has created the sense-organs which reveal objects, since roots have more than one meaning,

tasmāt: therefore

parān: is the same as parācāh (objective plural). The meaning is they see or grasp the outward objects and not the inner self. Or else "Parān: becoming extraverted (they) see the objects alone" is the meaning.

If the reading is parān pāṣyati: the singular refers to the world (in general).

Death says that though the nature (svabhāva) of the world is like this, there is some extraordinary person who inclines towards the inner self like one who is swimming upstream in a river.
kaścit dhīraḥ etc.: The meaning is someone sees the self that is inward (pratyaècaum ātmānam). The Parasmaiçpadā is Vedic usage. The same is the reason for the use of the Imperfect tense instead of the Present tense.

vāksus: eye; refers to or stands for all the sense-organs. This (āvṛttacaksus etc.) means one seeking after liberation with all his sense-organs withdrawn from their respective objects.

II. i 2.

parācaḥ kāmān anuyanti bālās
te mṛtyor yanti vitasya pāṣam |
atha dhīrā amṛtatvam viditvā
dhruvam adhruveṣv iha na prārthāyante || 2 ||

The immature follow the outward objects of desire. They get into the noose of the omnipotent Death. But the intelligent knowing the immortality, the everlasting, seek not (for anything) among the transitory (objects) here.

COMMENTARY:

bālāḥ: those of small intelligence
parācaḥ kāmān: outward objects of desire alone
anuyanti: know

te mṛtyor...: They get bound in the wide saṁsāra; or else the meaning is that they fall into the noose of mine (Death) whose authority is unquestioned everywhere.

atha: the word 'atha' (then) means taking up a different aspect of the present topic.

dhīraḥ: the intelligent
dhruvam amṛtatvam viditvā: knowing the everlasting immortality in the inner self alone

iha: here in this world of saṁsāra

1. anuyanti is rendered as avagacchanti by RR. But in no edition do we have the reading 'avagacchanti' follow, which is better than the commentator's reading.
adhruveṣu: among the transitory (objects)

na prarthayante: hanker after nothing. What is meant is one who has known the truth of the inner self has to abandon everything else. It must be noted here that since the I-ness (ahamkara) of all the individuals has reference to the Supreme Self and consequently the Supreme Self is denoted primarily by 'I' (aham) He (the Supreme Self) has the (quality of) Selfness (pratyakṣa)

II. 1. 3.

yena rūpam rasam gandham sabdān sparsāṁs ca maithunān |
etenaiva vijñāti kim atra pariṣiṣyate | etad vai tat 3 ||

With regard to this by which alone one perceives colours, tastes, smells sounds and touch on account of contact between two what remains there? This verily is That.

COMMENTARY:

maithunān: the particular pleasures brought about by union

yena etenaiva vijñāti: the meaning is by which this means alone one knows completely (i.e. without remainder). The idea is that the sense organs which reveal colour and others are able to do their functions only when permitted by Him as in (the passage) "Him, the light of lights, the God adored" (Br. Up. IV iv. 16.)

kīm atra pariṣiṣyate: The idea is what is there that is not revealed by Him

etad vai tat: This is That. The supreme abode which was already mentioned as that which is the attainable is This alone, that is, the nature of the Supreme Self which is described in this mantra.

II. 1. 4.

svapnāntam jagaritāntam ca ubhau yenānupāsyati |
mahāntaṁ vibhum ātmāṁ matvā dhīro na socati 4 ||
By which (one) perceives both the worlds of dream and waking consciousness, meditating on the Self, (Him), great and infinite, the intelligent (one) does not grieve.

**Commentary:**

svāpṇāntam: (the state of dream): the meaning is by which the Supreme Self having the form of the senses, mind and others, men (lokaḥ) perceive all the dream and waking worlds. Him has to be supplied before 'mahāntam'—the great. This has been already explained (under K.U. I. ii. 22.

II. i. 5.

ya idam madhvadān veda ātmānānī jīvamāntikāt
iśānam bhūtabhavyasya na tato vijugupsate

etad vai tat || 5 ||

Him who knows this (individual soul) the eater of honey (results of actions) and the lord of the past and future near (it), one should not despise. This is that.

**Commentary:**

idam: this, the neuter usage is Vedic exception. (It has to be taken as imam: this

madhvadān: the eater of the results of actions mentioned in the passage rtam vibantau (K.U. I. iii. 1. a)

jīvam ātmānānī: the individual soul as jīva

an iketāt iśānam bhūtabhavyasya: and the Lord of all conscious and inconscient at all the three times, that resides near him (the jīva) as said in the passage "guhāṃ praviṣṭau" (I. iii. 1. b)

yo veda: who knows

1. cf Isa. Upanisad 6 d. which is repeated here. Venkatanatha has rendered it thus: tato na vijugupsate: brahmātmakatvenanudrīṣṭeṣu sarveṣu svatmaḥbhūtabhavyayāt kutacāt api na vijugupsate kvacāt api nindām na kariṣṭy arthāḥ.

2. Reading given in Katha. text. Aurobindo (trans) is imam.
na tato vijugupsate: him even though a doer of bad actions one should not despise. The word jugupsā is stated to mean despise under the Śūtra (Pāṇini III. i. 50.) "which enjoins the employment of the suffix ‘san’ after the three roots guṇ, tiṣṭ, and kiś”. The Ablative case tataḥ is in accordance with the Vārtika under II. iii. 88.

etad vai tat: the meaning is as explained before.

II. i. 6.

yāḥ pūrvam tapaśo jātām ādbhyaḥ pūrvam ajñayata

guhām praviṣya tiṣṭhantam yo bhūtehbir vyāpaśyata

etad vai tat

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

COMMENTARY:

yāḥ: who

ādbhyaḥ: from waters; as stated in Manu "First He created waters alone. In them he cast his seed. That became the golden egg brilliant like the Sun. Brāhma the grandfather of all the worlds himself was born from It". This ādbhyaḥ is in the Ablative case (apādāna: Pāṇini I. iv. 24.)

pūrvam: before individual creation (or particular creation, vyāṣti)

yāḥ ajñayata: who was born

tam: Him

tapaśaḥ pūrvam jātām: first born out of sheer will alone as stated in the scriptural text (Tait. Nārā. 19.) "That divinity greater than all the worlds, Rudra, the chaser out of the diseases of, saṃsāra, the unlimited omniscient (mahāraśi) saw Brāhma, the first among the Gods, while being born before the creation of anything else."

guhām praviṣya tiṣṭhantam: having entered the cave of the heart and established (himself) there
bhūtebhīḥ: with the elements, that is, having body, sense-organs and inner organs etc.—such a Brahma, the four-faced vyāpāyaṭa: He saw with the benediction “This must be the creator of the world”.

etad vai tat: This indeed is That: (this) has already been explained.

IV. 7.

yā prāṇena sambhavati Aditir devatāmaya
guhāṁ praviśya tiṣṭhanti yā bhūtebhīr vyājāyata
etad vai tat || 7 ||

Which Aditi (eater) remains with breath possessing many sense-organs (devatāmaya) remaining in the cave after entering into it: (and) which (Aditi) is born with elements. This indeed is that.

COMMENTARY:

This mantra has been commented upon by Śri Rāmānuja under the Vedānta Sūtra (i. ii. 11.) “The two have entered the Cave”. To quote the Bhāṣya: “Aditi means jīva (the etymology being) he who eats (atti) the fruits of actions. Prāṇena sambhavati: remains with the breath; devatāmaya: having enjoyments dependent upon the sense-organs. Guhāṁ praviśya tiṣṭhanti: residing in the hole in the lotus of the heart; bhūtebhīḥ vyājāyata: having contact with elements earth etc., is born with the manifold form of gods and others.”

etad vai tat: This indeed is that, that is, tat: That. This means that this is one which has That as its self. It may be noted that since in this very context in the passage (KU. i. i. 17.) “the word devam was explained as meaning that which has the Supreme Self as its self, since in the Gītā passage elucidating this scriptural passage (XIII. 2.) kṣetraśṇa etc. know me also as the knower of the body,” the word mām has been explained by Śri Rāmānuja himself to mean madāmaka: that which has me as its self; and since just as the word indicating the inseparable quality is capable of denoting the substance, even so the word indicating a substance having
inseparable attributes also is well known as capable of denoting (signifying) its quality, therefore the explanation of the word ‘tat’ (that) as meaning that which has that as its self is appropriate.

II. i. 8.

aranyor nihito jataveda garbha iva subhito garbhinibhibhi
dive dive idyo jagravadhir havismadbhir manusyebhir
agnih etad vai tat 8

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

COMMENTARY:

aranyoh: Fire that is in the two aranis
garbha iva: Like the fetus carefully kept (protected) by pregnant woman, with food and drink. This goes with the preceding nihita, is placed.
dive dive: day by day
jagravadbhīḥ: by the wakeful that is not inattentive
havismadbhīḥ: such as offer oblations like ghee etc.
idyah: fit to be praised by such Rtviks
agnih: Fire, one who takes (praisers) to the forefront. This is to be construed as going with (placed in the aranis).
etad vai: This nature of Agni indeed
tat: is that which has Brahman mentioned before as its Self.

II. i. 9.

yatāḥ cōdēti sūryo'śtam yatra ca gacchati
tam devāḥ sarve arpitās tād u nātyeti kāscana
etad vai tat 9

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

1. cf. RV. III. 29. 2 a; SV, I. 7. 9; KBU, II. 4. 8
yataḥ...: From which Brahman the Sun rises and in which he merges
tam devāḥ...: The meaning is that all the gods are established in that Self.
tat u nātyeti kāscāt: tat: That Brahman, the Self of all, nobody transgresses, since it is like (one's own) shadow that cannot be jumped over. This is the idea.
U; eva: emphasise the point.
etad vai tat: this has been already explained.

II. 10

yad eveha tad amutra yad amutra tad anv iha
mṛtyoh sa mṛtyum āḥvati ya iha nāneva pāsyati  10 1

This same indeed which is here is yonder. The same that is yonder is here. From death to death goes he who sees here as if there is any difference.

Commentary:

If it be doubted that since it is not possible for the Supreme Self to be the Self of all for the self is that which is experienced as possessing 'I-ness' that is 'I', and that self is experienced as absent from other places (in such statements as 'I am here alone.'), how can such a self be the self of all things at all places and at all times? The reply is as follows:

yad eva: which truth of the Supreme Self
iha: here in this world is experienced as 'I' and therefore is the Self
tad eva: that very same
amutra: is the self of all those that exist in the other worlds. Consequently there is no difference in self. This is the meaning. To elucidate further: the question here can be considered in two ways: (i) whether the experience that I am here alone which has been stated as opposed to the Supreme Self being the self of all things at all places and times, is that of those who know the truth of the Supreme Self or (ii) that of
those who do not (know): Not the first (view), since there cannot be such an experience on their part as 'I am here alone'. On the other hand, their experience is of that Being as in all things, as stated in the passage "I was the Manu and the Sun". Nor the second view, for the experience of the non-knowers of the truth being limited to them, the individual souls alone, their experiences having reference to their being absent at other places cannot contradict the Supreme Self being the self of all things, He being not grasped by them.

ṁṛtyoḥ...: iha: In this supreme Self
nāneva: as if there is difference
yah pāsyati: who sees
sah: He

ṁṛtyum āpnoti: goes from samsāra to samsāra. This is the meaning.

II. i. 11.

manasaivedam āptavyam neha nānāsti kimeva
mṛtyok sa mṛtyum gacchati ya iha nāneva pāsyati 11

This is to be attained by the mind alone. There is no difference whatever here. From death to death he goes who sees here as if there is difference.

COMMENTARY:

If it be asked how is this truth of the Supreme Self that is the self of all, attainable by us, He (Death) replies:

idam: The nature of the Self

manasaiva: graspable by the purified mind alone. This is the meaning. The same thing already mentioned he repeats for the sake of emphasis: ya iha etc.: the meaning is clear.

II. i. 12.

anguṣṭhamotraḥ puruṣo madhyo ātmani tiṣṭhati
isāno bhūtabhāvyasya na iato vijugupsate | etad vai tat 12
The Person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body. He therefore does not despise. This indeed is That.

**COMMENTARY:**

*īśāno bhūtabhāvyasya*: the Lord of all the conscient and the inconscient existing at the three times

*madhya ātmani*: in the middle portion of the meditator’s body

*āngūṣṭhamātraṁ tīṣṭhati*: resides having the size of the thumb.

*na tato viṣjugupsate; tataḥ*: Therefore, for the same reason that He is the Lord of the past and the future, due to extreme kindness benevolence (*vātsalya*) *na viṣjugupsate*: He takes all the defects that pertain to the body as enjoyable things.

**Objection (1).** If it be asked whether (it is not) the individual soul alone that is described in this mantra because he is described as having the size of the thumb in the Śruti texts such as “Lord of the Breath, wanders about (bound) by his actions;” “having the size of the thumb and with brilliant form similar to the Sun” (*Śvet, Uप, V. 7, 8*) and Śmṛti texts (such as) “Death pulled out forcibly the man of the size of the thumb” (*Mbh. Vana* 28, 16); it cannot be said that the Lordship over all the past and the future cannot go with him (the individual soul), since in accordance with the characteristic first mentioned the said overlordship mentioned at the end can be explained (to be) relatively (so); we reply Not (so) because in the *Adhikaranaḥ* beginning with the Sūtra (Vedānta) “*Sabdād eva pramātah*—On account of the word (*Īśāna*) itself, the measured” (*I. 3. 24*), raising the same objection (*śrī vajraśākṣa*) it has been established that since the measure ‘thumb’ due to delimitation by the heart can happen to the Supreme Self also, and since such a measure, is mentioned also in connection with the Supreme Self in the Taittiriya passage “The person is of the size of the thumb and resting on the thumb
(heart) (of that size)" (Tait. Nārāyaṇīya 53) and in the Śvetāsvatāropaniṣad "The person of the size of the thumb, the inner self, is always residing in the hearts of the people" (III. 13), and since the unlimited lordship over the past and the future is the unique characteristic of Brahma alone, this mantra refers only to the Supreme Self.

Objection (2) But what some here say is "The measure of the thumb is the characteristic of the individual soul alone; however, the first half of this mantra simply restates the (nature of the) individual soul, and the third quarter informs that he is himself the Supreme Self." This is not correct, since in that case the next Sūtra (I. iii. 25) "In relation (to the human heart since he resides) in the heart, this is so since human beings are qualified (for the meditation)" the purpose of which is to show that the measure of the thumb can apply to the Supreme, will become incongruous.

Objection (3) If it be asked "One may doubt that in this mantra there is no mention of jīva being the Brahma, since there is no reason to postulate the measure of the thumb to the individual soul who is known as having the measure of "the point of the awl (āragra), to clear which doubt this Sūtra has come into existence to prove its thumb-size", we reply that this explanation is a strained one.

Objection (4) If it be asked "Since on account of the lexicographical passage" "Īśvarāḥ śarva Īśānaḥ..." the word Īśāna is established as signifying a particular god, and since the author of the Śrutaprabhāsikā, who has commented upon the Śrī Bhāṣya passage under the same sūtra Śabdā eva pramitah" "On account of the word Īśāna bhūtabhayasya: verify the Lordship over all the past and the future cannot belong to the individual who is subject to karma" as follows "Since by the word (śabdā) itself (in the Sūtra I. iii. 24) Īśāna is referred to, the conclusion arrived at here is not due to any characteristic (liṅga), but due to the word applying to the Lord Himself. This is the significance of the particle "eva" (iiself)," accepts the word Īśāna as Śruti (one of the six
pramāṇas of Jaimini such as śrutī, liṅga etc.), the same sūtra (i.e. word Isāna) excludes Nārāyaṇa and the individual soul, and so this mantra has reference to Rudra alone. (We reply) Not so. When a word that has both Yoga and Rūḍhi (etymological nominal) significance, has a word which qualifies that which is indicated by the Yoga-significance of the former (yoga-rūḍhi-word), the nominal significance is not entertained, as seen in the examples such as the passage

падмाणि yasyāgrasaroruhāni
prabhadhayaty urydhvamukair mayūkhaṁ

[The Lotuses growing in the lakes on the top of which (Himalayas) (the Sun) makes blossom forth with his rays that shoot upwards] (Kumārasambhava). Here in this passage it is seen that on account of the use of the word 'agṛa' (top) which qualifies the saras (lake) indicated by the first member of the compound saroruha, the nominal significance of the word saroruha is rejected. Otherwise the word padmāṇi need not be used. Therefore the word Isāna is not a Śruti (of Jaimini). Only on account of lack of naturalness (in the interpretation) the author of the Śrutaprabhāṣīkā himself has resorted to an alternative way of explanation beginning with "Or else", in accordance with the natural trend of the Śrī Bhāṣya. This discussion is enough. To proceed.

etad vai tat: This indeed is That; this has been already explained.

II. i. 13.

aṅgūṣṭhamātrah puruṣo jyotirvādhumakah
isāna bhūtabhavyasya su evādyā sa uścaḥ | etad vai tat 13

The person of the size of the thumb like the light without smoke, the lord of the past and the future, He (is) alone today and He himself tomorrow. This indeed is that.

Commentary:

jyotih...: Light. The meaning is He is shining like fire with dry fuel.
sa eva: He himself. the group of things of today and the group of things of tomorrow; the group of things that exist in the three times, all these have Him as Self. This is the meaning.

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

II. i. 14.

yathodakam durge vṛṣṭam pārvalēṣu vidhāvati
evam dharmān prthak pāṣyams tān evānuvidhāvati  14  

As the water rained on the top of the mountain flows on all sides of the hills, even so one who sees dharmas differently runs after them alone.

COMMENTARY:

Just as the rain water showered on the top of the mountain flows on the adjacent hilllocks falling down in cascades, being scattered, so also, one who perceives the states of being (dharmān) of the inner ruler of gods and of men, which belong to the Supreme Self, as those that pertain to different substrata, falls into the abyss of samsāra after the manner of the fall of mountain-streams. This is the meaning.

II. i. 15.

yathodakam buddhaḥ buddham āsiktaṁ tādrg eva bhavati
evam muneḥ vijñātaṁ ātmā bhavati Gautama  15  

Just as pure water poured into pure water remains the same, even so becomes the soul of the intelligent meditators, O Gautama!

COMMENTARY:

He (Death) speaks of the result of knowing all as having One Self.

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

vijñātaṁ muneḥ: Of the intelligent one that practises meditation
ātmā: the soul becoming pure on account of the knowledge of the Supreme Self.

bhavati: becomes similar to the Pure Supreme Self. This is the meaning.

Gautama! O Gautama! He (Death) addresses him (Naciketas) as O Gautama, out of gladness, indicating the greatness of the Attainable.

This concludes the First Valli of the Second Adhyāya of the Kāthopanisad.

FIFTH VALLI.

II. ii. 1.

पुर्यम् एकादाशद्वारम् अजस्यावक्रमितासाः।
अनुष्ठाया ना शोकति विमुक्तस्य का विमुच्यते।

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

COMMENTARY:

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

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

अवक्रमितासाः: having his mind uncrooked, that is, straight-minded, that is, capable of discrimination.

Just as the city is distinct from its owner, so also the body becomes distinctly known from its self. The idea is that for the undiscriminating person the body itself is the soul. (That is he suffers from देहात्माभ्रामण)

अनुष्ठाया: knowing distinctly

ना शोकति: does not grieve. The meaning is he is free from grief, desire etc. which are related to the body.
vimitas ca vimucyate: Being free one gets freed. Getting free from sorrows, desires, hatreds etc. which are of the body and others (ādhyātmakādi), while living according to the maxim enunciated in the Vedānta Sūtra. "Thou exhausting the others (merit and demerit) through experience one attains union" (IV. 1, _ ), at the end or lapse of prārabda karma' attaining the river Virāja, through the path of the Arois etc., one becomes freed from all contact with matter (prakṛti). This is the meaning.

etat vai tat: This indeed is That. The nature of the freed described in the mantra is one that has the Supreme Self as its Self. This is the meaning.

Once again He (Death) emphasizes the Selfness of Brahman of all.

**II. ii. 2**

ḥaṁsaḥ svāsam vasur antarikṣasad dhota
vediṣad atithir duroṇasat
nrṣad varasad rtaśad vyomasad
abja goja ṛtajā adrijā ṛtam brhat || 2 ||

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the dweller in man, and dweller in those above them, resident in the world of truth, dweller in the celestial sky, there water-born, earth-born, sacrifice-born, mountain-born,—these are the great Truth.

**Commentary:**

ḥaṁsaḥ: The Sun

1. Karma that has begun to bear fruit is prārabda karma.
2. This is a most used Mantra belonging as it does to all Vedas and sākhas: Cross references to this Mantra are given according to the VEDIC CONCORDANCE: Bloomfield. RV. IV. 10. 5; Vaj. Sam. X. 24; XII. 14; Tait. Sam.: I. 8. 15. 2; IV. 2. 1. 5; Matt. S. II. 6. 12; II. 71. 14; III. 2. 1; III. 16. 1; IV 4. 6; IV. 57. 3; Kath. S. 15. 8; 16. 8. Art. B. 4. 12. 5; Sat. S. 3. 4. 3. 2; 6. 7. 3. 11; Tait Ar. 10. 10. 2; 10. 50. 1; Mah. Nar. Up, 9. 3. 17. 8, etc.

This Mantra is known by the following names: Durohānāṇaḥ, Ḥaṁsavoḍi, and Angrasahapāvitra:
suchāt: suchā; in the Summer, sidāt: There is. In other words, the brilliant.

Vasuḥ: The wind: vasayati: makes one live
antarikṣasat: antarikṣe sidāt: That which is in the atmosphere
hotā vedisat: The Hotṛ-priest or the Fire who is in the altar.

atithir duroṇasat: the guest that has come to the house,
nṛṣat: One that resides in men as their self
vārasat: One that resides similarly in those above men, that is the Gods,
ṛtasat: One that resides in the World of Truth (Satyaloka of Brahman).

vyomasat: Vyoma means the celestial sky. The individual soul that is there also
abhāḥ: water-born
gojāḥ: earth-born

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

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

II, ii. 3.

ūrdhvam prānaṃ unnāyat apānaṃ pratyāgasyati
madhye vāmanam āsinam viśve deva upāsate 3

(Brahman) uplifts the prāṇa and presses down the apāna. The Viśvedevas meditate upon (that) Dwarf sitting in the middle.

Commentary:

The Supreme Self resting in the heart of all lifts the prāṇa-breath upwards and throws the apāna-breath downwards.

madhye āsinam: sitting in the middle of the heart-lotus
vāmanāṁ: The adorable and worshippable. Or else the meaning is one who has the small size on account of limitation by the heart-lotus.

tam: Him

Viśve devāh: All those of the harmonious nature (sattva-guṇa)

upāsate: Meditate upon. This is the meaning.

II. ii. 4.

asya visramśamānasya sarirasthasya dehināḥ
dehād vimucyamānasya kim atra pariśiṣyate, etad vai tat \[4\]

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

Commentary:

(Death) says that for the meditator who thus meditates upon the Supreme Self there is only that much delay as the fall of the body as stated in the Scriptural text "For him there is only so much delay as the departure from the body" (Ch. U,) VI. 14.2), and that there is nothing more to be done.

asya dehināḥ: For the meditator

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

visramśamānasya: or else when he is enfeebled (in body)

dehād vimucyamānasya: or whether he is departing from the body

kim atra pariśiṣyate: What is there that remains? The idea is he has done his duty (kṛtakṛtya), there is nothing more to be done (by him)

etad vai tat: This indeed is That; (this has been) explained previously. (that is, the individual soul described here has the Supreme Self as its self).

II. ii. 5.

na prāṇena nāpōnena māryor jīvati kahcoha
itareṇa tu jīvanti yasmīn etāc upāśritau \[5\]
No man whosoever lives by \textit{prāṇa} or by \textit{apāna}; but all live by something other on which these two depend.

**COMMENTARY:**

(Death) here speaks of His greatness in being the cause of the breathing of all creatures; \textit{na prāṇena...}

Who is that another by whom they live? The reply is \textit{yasmin etau upāśritaḥ}: On whom these two depend, that on which the very functionings (\textit{jivanam}) of \textit{prāṇa} and \textit{apāna} depend on that very same depend the lives of all else. This is the idea. The rest of the mantra is clear.

II. ii. 6.

(Death) says I shall again teach you the Brahman, the most secret and eternal.

\textit{hanta ta idam pravakṣyāmi guhyam brahma sanātanam}
\textit{yathā ca maranam prāpya atmā bhavati Gautama} 6

\textit{O Gautama! surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure.}

**COMMENTARY:**

\textit{hanta}: exclamation indicating wonder.

\textit{O Gautama atmā etc.}: The soul after departure, that is after liberation

\textit{yathā bhavati}: of what nature it becomes

\textit{tathā}: of that nature

\textit{punar api}: Once again, to you seeking liberation uninfluenced by desires and others (and therefore) fit for the instruction, I shall teach, this is the meaning.

II. ii. 7.

(Death) explains now as to what is meant by '\textit{hanta te}' in the previous mantra which has reference to a particular fit person:
Some souls enter wombs for getting bodies, (and) others take up the form of the unmoving, in accordance with karma and in accordance with knowledge.

**COMMENTARY:**

_anye_: those unlike you who are indifferent towards learning, the truth about the Supreme Self

_śarīratvāya_: in order to take up bodies

_yonim_: womb of brāhmaṇas etc.

_prapadyante_: enter

_anye_: others

_sthānum_: the state of being unmoving (trees etc.)

_anusāmyanti_: attain:

_yathākarma yathāsrutam_: in accordance with the actions and sacrifices and meditations performed by each, since there are the passages "Those of good conduct" (Ch. Up. V. 10. 7) "Him follow knowledge and action" (Brh. Up. IV. iv. 2).

This is the idea.

II. ii. 8.

He (Death) now takes up the question on hand after calling the attention of the disciple (Nāciṇekas) by creating interest (in it):

_aya esa suptesa jāgarti_

_kāmām kāmām puruṣo nirmimānah_

_tad ēva śūkram tad brāhma_

_tad evāmytam ucyate_

_tasmin lokāḥ śrīlāḥ sarve_

_tadu nātīyeta kāṣcana etad vai tat_ 8

That person who is awake whilst others are asleep creating through his willing and willing, that very same (being) effulgent is that Brahma. That same alone is spoken of as immortal. Therein rest all the worlds. That indeed no one oversteps. This indeed is That.
suṣṭeṣu: Whilst the individual souls are asleep

kāmam kāmam: This is a form with the suffix namui. It means willingly and willing (again and again or successively, but this word does not mean desired objects such as sons etc.) mentioned in the sarvān kāmān (K.U. 11, 23. etc) This meaning is clearly (seen) in the Śrī Bhāṣya and the Śruti-prakāśikā under the adhikarana “Sandhye (III. iii. 1)”

tad evo: That very same which is the person creating according to His personal desire willingly and willing,

śukram: effulgent, revealing (objects)

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

tad evo amṛtam: that itself is the Immortal

He is spoken of as Immortal. The rest (of the mantra) is clear. It may be noted that though those that are eternally free (nityamuktāḥ) are also immortal, yet because they are not independently so (that is, their immortality is dependent upon the Divine Grace as it is), the emphasis tad evo amṛtam that alone is immortal is not incorrect. This enables the rejection of the view that the freed souls and the Divine Lord are identical, because of the exclusion of any other immortal, since the word amṛtam here means only the Unconditioned Immortal Person.

II. ii. 9.

(Death) once again teaches that the One Self is the ‘I’ of all beings with a view to emphasise that fact, since it is difficult to comprehend.

Agnir yathāiko bhūvanam praviṣṭo
rupam rūpam prati rūpo bahuva

ekās tathā sarva bhūtāntarātmā
rupam rūpam prati rūpo bahis ca

Just as the one fire having entered the world has become such whose form is present in every form,
even so the one inner self of all beings has its presence in every form and outside.

COMMENTARY:

Agniḥ: Just as the one element fire on account of its presence in everything due to triplication, having entered the world with its cosmos

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

pratirūpaḥ: one with its form engraved in each. It may be noted that since on account of the element fire being mixed with all the material forms it is one with its form present everywhere, he is pratirūpa (in every form).

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

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

II. ii. 10.

Death gives another instance:

Vāyur yathāiko bhuvanam pariṣto
rūpaṁ rūpaṁ pratirūpo babhūva
skastathā sarvabhuṭantaratāmā
rūpaṁ rūpaṁ pratirūpo bahiś ca 10

Just as the one air having entered the world has become such whose form is present in every form, even so, the one inner self of all beings has its presence in every form and outside.

COMMENTARY:

The meaning is same as that of the previous mantra.

II. ii. 11.

He (Death) then teaches by means of an example that though there is no difference between the Supreme Self and the individual soul as soul, still the defects (of the individual souls) do not touch Him.
Sūryo yathā sarvadakṣyasya oṣūr
na liṅgaye cāksusair bāhyadosaṁ
ekas tathā sarvabhitāntaratmā
na liṅgaye lokadūkkhena bāhyah || 11 ||

Just as the sun is the eye of all the world but is not smeared by the eye-defects which are outside, even so the one Inner Self of all beings is not smeared by the griefs of the world, He being outside them.

COMMENTARY:

Sūryo yathā... Just as the Sun though within the eye as its divinity, according to the Scriptural passages “This (Sun) with his rays is established in this (eye)” “The Sun becoming the eye entered the eye-ball”, is not touched by the impurities that have come out (of it), even so the Supreme Self though residing in all souls, is not touched by the defects that are in them since He is beyond everything other than Himself, on account of His unconditioned unique Nature of being free from all sins etc.

II. ii. 12.

eko vaśi sarvabhitāntarātmā
ekam bijam bahudhā yah karoṁ
tam ātmastham ye’nupasyanti dhīrāś
tesāṁ sukhāṁ sāsvatāṁ netāreśāṁ || 12 ||

That One controller, the Inner Self of all beings, who makes one seed manifold, Him residing in the soul, those intelligent ones who see, to them there is eternal bliss (felicity), to none others.

COMMENTARY:

ekaḥ: One who has neither an equal nor superior
vaśi: vaśaḥ: will: He who has it is Vasant or else it means one who has the universe at His command as stated in the passage “The world remains at His will.” Or else it means that He is at the command of His devotees as stated

1. Some editions of the text have rūpam instead of bijam.
in the (Rāmāyaṇa Bālakāṇḍa) passage "We, the two servants, O best of Seers, are here ".

*ekam bijam*: The (one) seed of the form of the ultimate Unmanifest (*tamas*) which is undistinguished, being one with Him as stated in the passage "The Darkness becomes one with the Divine". (*Pr. Up. IV. 1.*) "All that becomes one with the mind, the transcendent."

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

*tam*: Him

*ātmastham*: the inner ruler as stated in the passage "Who residing in the Self" (*Sūd. Up. *).

*ye pāṣyanti*: Who see

*teṣām*: To them there is liberation. This is the meaning.

II. ii. 13.

*nītyo nītyanām cetanaś cetanānām |
eka bhūnām yo vidadhāti kāmān |
tam ātmastham ye'nupāṣyanti dhīrās |
teṣām kāṃtīḥ kāśvatī netaresām || 13 ||

Eternal of the eternals, conscious of the consciences, one of the many, who accomplishes the desires, Him dwelling in the soul, which intelligent ones see, to them there is everlasting peace; to none others.

**Commentary:**

(The Supreme Self) being eternal, conscious and one alone, grants with facility the desired objects to the many, eternal consciences.

The rest is clear.

II. ii. 14.

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

*tad etad iti manyante'nirdeshyam paramam sukham kathāṃ nu tad vijānīyāṁ kim u bhātī vibhāti va || 14 ||

1. Here also most texts of other schools have it as *Nityo nītyanām*, the Eternal in the many transient. (cf Anandasrama ed.)
(The knowers) think the supreme bliss as fit to be pointed out as "this is that". How can I know that? Does it shine? Does it shine luminously too?

**COMMENTARY:**

paramam sukham tat: That transcendent Brahman, the Supreme Self of the nature of Supreme Bliss

etad iti: perceptible like myrobalan fruit on the palm of the hand

manyante: those with accomplished-Yoga, like you, think. That is persons, like you, are able to perceive

katham: How con I who is incapable of perceiving can know the Brahman void of colour etc.

Does it shine having rays of light? even then does it shine indistinctly due to mixture of some other light (such as that of the Sun or of other luminaries)?

II. ii. 15,

na tatra Sūryo bhāti na Candratārakam
nemā vidyuto bhānti kuto'yan agnih

tam eva bhāntam anubhāti sarvam

tasya bhāsā sarvam idam vibhāti 15

There the Sun shines not nor the moon and stars nor do these lightnings shine. How (then) can the fire? Him shining only, all else shine after, with His light all these shine.

**COMMENTARY:**

(Yama) replies that for the sake of having an object for the yogins there is a form of the Supreme Lord, beneficent, on His divine, auspicious, as known from the scriptural authorities such as "Having the color of the Sun. He is beyond darkness"; "To Him whose form is ever the same"; and the Supreme Self with that body shines distinctly with His luminosity transcending all.
This mantra has been explained under the *Vedānta Sūtra* (I. iii. 41) “Because of seeing light” with the following commentary: There is seen the light of Him that is measured with the size of thumb, the light which eclipses all other lights and is the cause of all other lights and helps (them to shine).” And this Commentary (Bhāṣya) has been elucidated by Vyāsārya (author of the *Srutasprakāṣīkā*) (thus): “The first half of the mantra is stated thus:” That hides (eclipses) the other lights. The meaning of the first quarter of the second half (of the mantra) is stated (that) it is that which is the cause of the other lights. *anubhāṅgā* shining after: by this is indicated the cause-effect relation (between Him and other lights). The idea is that the unfailling antecedent-consequent relation is indeed the cause-effect relation. The meaning of the fourth quarter (of the mantra) is stated to be “helps others to shine.” This (meaning) is supported by the passage “Having whose light the Sun shines” (II ? ).

In the same work (*Srutasprakāṣīkā*) there is seen another interpretation which is as follows: The first half means that if and when His effulgent Light is perceived all other luminaries get eclipsed; the third quarter means that He is the efficient cause, that is, when the luminaries come into existence He helps the material-causal substances of those luminaries. The fourth quarter means that He helps the luminaries even after they have come into existence by giving them through His contact (indwellingness) the power to perform their functions as the rays of the moon (*candra*) help the rays of the eye.

Others say that the third quarter means that the illusory world has no separate appearance (*bhāṇam*) from that of the Brahman which is (its) substrate. But this is not correct, because though the active suffix (*sātī?) meaning agent in the word (*bhāntam*) can somehow be explained inspite of there being no difference (between action and agent), as in the statement “The knowledge of the disciple shines”, yet the

1. The word others here refers to the Māyāvādins.
word *anubhāti*" (shines after) is wrong, for when Yajñadatta stands having no action of going apart from the action of Devadatta, we have not seen any one making the statement that Yajñadatta follows Devadatta who goes.¹

If it be said that we have seen the statement that the iron burns after the fire (there), No. The statement is not accepted as a correct one, if it is intended to convey that idea by one who already knows that the iron has no separate agency of the action 'burning'.

If it be said: that the meaning accepted by you that 'if and when His Light is perceived the luminaries get eclipsed', is not appropriate, since the liberated ones who have got the perception of His Light, yet perceive other luminaries, and therefore in their cases there is no eclipsing which means the non-perception due to commingling of identical natures, (we reply) this question has reference only to bond souls (baddhas).

If it be said: that it cannot be the case, since there is no perception (sākṣatkarā) of Him by bond souls, (we reply) No, Arjuna and others had the vision of Him and they were bond souls. Or else (it means) when the Brahman is considered, other luminaries such as the Sun do not shine, just as in comparison with Kālidāsa, lesser ones are bad poets or no poets at all. The meaning of the first half (of the mantra) (thus) is "That Brahman, therefore has the Form of the Supreme Light". The statement "That hides the other lights" also means the same.

This same idea is re-enforced by the second half (of the mantra) which shows that the coming into existence and the capacity to perform their functions by the other luminaries require the help of the Supreme Self. Thus it can be seen that there is no inconsistency here.

¹ The Telugu and Tamil Grantha printed texts are very corrupt here. The Poona ed. gives the following text which is followed here:

Na hi Devadattagamane kriyāvyatiriktagamanakriyāsānye tiṣṭhati Yajñadatte gacchantam......
Or else, the first half has the same meaning as is apparent (that is, they do not shine literally speaking).

If it be asked when the very effulgent Sun and others are experienced through perception, how can it be stated contrary to perception that they do not shine? The reply is given in the second half (of the mantra): \textit{Tam eva bhāntam...}\ This seen effulgent Form of the Sun is not His own but it is the Light given to Him by the Supreme Self, and belongs to that Supreme Self alone. This is stated in the \textit{Gīta (XV. 12.)} by Bhagavān Him-self. “That light which is in the Sun and reveals the whole world and that light that is in the Moon and fire, that light do thou know as Mine.” This has been explained by Śrī Rāmacṛṣṇa in His \textit{Gītā Bhāṣya}: “Which light there is of the Sun and others revealing the whole world that Light is Mine, and given to them by Me pleased with the worship done (individually) by one and all of them (to me).”

The idea therefore is that it is quite correct to say in respect of them (the luminaries) that they do not shine, their effulgent forms being like glow-worms in the darkness.

\textbf{SIXTH VALLI}

II. iii. 1.

\begin{quote}
\textit{urdhvamālo'vāksākha eṣo'svatthah sanātanaḥ} |  
\textit{tad eva śukram tad brahma tad evāṁrtam ucyaṭe} |  
\textit{tasmin lokāḥ śrītāḥ sarve tadu nātyeti kāścana} || etad vai tat. || 1 ||
\end{quote}

This eternal pippal tree has its roots above and branches downward. The same is effulgent, that is Brahmān. That same is said to be immortal. On Him all the worlds depend. That indeed none oversteps This indeed is that.

\textbf{Commentary:}

The (first) part of the mantra has been commented upon by Śrī Rāmacṛṣṇa when explaining the \textit{Gītā} passage (XV, I).
The Bhāṣya passage is as follows: "The pippal tree called Sanisāra which the scriptures describe as having its roots above and branches below and eternal," The scriptural passages are "This eternal pippal tree has its roots above and branches below (K. U. II. iii 1.) and " He who knows exactly the tree with its roots above and branches below (Tait. Ār. I. II. 5.) The state of being with its roots above is on account of beginning with the fourfaced Brahman who is above the seven worlds, being the first Cause, and its having branches below is on account of ending with earth-dwelling men, cattle, beasts, worms, insects, birds and trees. Now he shows that Brahman is different from that. This mantra has already been explained. (K. U. II. ii. 8.)

II. iii. 2.

yad idam kiṇca jagat sarvam
prāṇa ejati nihsṛtam I
mahad bhayam vajram udyatam
ya etad vidur anvātās te bhavanti II 2 II

All this world whatsoever existing in the breath and emanating from it trembles with extreme fear as if from the uplifted thunder-bolt. Those know this become immortal.

COMMENTARY:

Yad idam...udyatam: This part of the mantra has been commented upon by Śrī Rāmānuja under the Vedānta Sūtra 'Kampānāt' (I. iii. 40). Introducing this mantra he has said: "There is mention in the Śruti of trembling due to great fear of Him of the entire world, that is of all creatures residing in the person of the size of the thumb, who is here mentioned as Breath (Prāṇa), having emanated from Him. The meaning is that the entire world trembles with great fear as if there is the uplifted Vajra with the feeling as to what would happen if His command is disobeyed. Mahad, bhayam, vajram, udyatam these Nominatives have the sense of Ablatives, since the meaning is the same as bhayād asyāgnis tapati (K. U. II. iii. 3)."
This Bhāṣya is elucidated in the Śruti-prakāśika thus: “The word ‘existing’ is supplied on account of the Locative case ‘prāna’, in order to reply to the question “Where from it (jagat) has emanated?” The author of the Bhāṣya (Śrī Rāmānuja) mentions that He Himself because of the context, He Himself is the source...” Ejānam is explained as kampana, i.e. trembling, for the root is ejā: kampāṇa: to tremble. Trembling here means the performance of one’s own actions for fear of evil effects... On account of fear caused by the Supreme Person, as if by the uplifted Vajra-weapon, the whole world trembles. This is the meaning. Here, in this mantra, it may be noted that the four words Mahād, Bhayam, Vajram, Udyaṭam in the Nominative case have the sense of Ablatives. The first two words in the Nominative case having Ablative sense indicate fear, the latter two words indicate the Brahman, called Breath, the cause of fear.

But some explain this mantra also as follows:—Bhayam means etymologically that of which one is afraid. That is that which causes fear. Like the uplifted highly fearful Vajra, the Supreme Self, herein called Breath, makes everything tremble. The verb ejāti has here the causal sense.

Yas tad...: The meaning is clear. It may be noted according to the maxim enunciated in the adhikaraṇa with the Sūtra “For the same reason Breath - ata eva prāṇa.” (I. i. 24) the word prāṇa refers to Supreme Brahman alone. On this point there is no controversy (between the several schools).

II, iii. 3.

bhayād asyāgnis tapati bhayāt tapati Śūryah
bhayād Indraś ca Vāyuś ca Mṛtyur dhāvati paṇcamah

For fear of Him fire burns, for fear of Him the Sun heats, for fear of Him Indra, Vāyu, and Death the fifth, run.

1. The lacuna in the quotations is Raṅgarāmānuja’s.
VI. 5. KATHOPANISAD

COMMENTARY:

dhāvati: the root dhāv: to go, when referring to Indra and other (gods) indicates their respective functions. The rest of the mantra is clear.

II. iii. 4.

iha ced asakat boddhum prāk sarīrasya visrasah tatah sargasu lokesu sarīratvāyā kalpate 4

If one before the body gets loosened here is not able to know (Him), then he becomes liable to take body in the created worlds.

COMMENTARY:

sarīrasya visrasah prāk: before the falling apart of the body. visrasah: visrāmsanāt. iha loke: in this world boddhum: to know Brahman

asakat cet: asaṃkhoṣaṃ cet: if unable: the change of conjugation is a case of Vedic exception
tatah: for that reason.
sargasu lokesu: in the created worlds sarīratvāyā kalpate: become subject to dissolution of the form of birth, old age, and death etc.: this is the meaning.

The idea there is that one should attempt to know the Self before the fall of one's body (i.e. one's death).

II. iii. 5.

That the Self is difficult to know (Death) says:

yathā darśe tathātmani
yathā svāpne tathā pītrloke
yathāpsu pāriva darśe tathā gandharvaloke
chāyālaṁpayor iva brahmañaloke

As on the newmoon day so in the body (ātmāni): as in the dream so in the world of the fathers; as in the waters as if appearing on all sides so in the world of the Gandharvas: as between the shade and sunshine so in the world of Brahman.
yathā dārṣe: the meaning is “just as on the new-moon day there being no moon-shine the appearance (pratibhāṣa) (of things) is not clear, so in this world with regard to the Self”. Or else the meaning is: yathā dārṣe: just as the thing seen in the mirror is not seen as (it is) when seen directly, free from any modifications such as facing in the opposite direction, so is the cognition of the Self here (in this world).

Now he (Death) says that the same is the case in the other world: yathā svabhāne: just as the experiences in dream are, unlike the experiences in the waking state, incapable of being reviewed, so as to be free from all doubt in respect of them even so, is it (the experience of the Self) in the world of the fathers. This is the meaning.

yathā pūṣu...: just as the thing under water is not clearly perceptible, as the things (outside water), even so

panidāpraśaiva: looks as if perceived. The meaning is that it is not seen all round. That is even in the world of Gandharvas the appearance is superficial.

chāyātāpa...: Just as in the admixture of shade and sunshine, the appearance is not such as would be in the unmixed sunshine, so also in the world of Brahmān (the four-faced), the appearance is not perfect. The idea is that therefore the truth of That (Supreme) Self is difficult to know. Or else, the idea is that though in the world of Brahmān there is perfect discrimination between the self and the non-self, just as between shade and sunshine, still the Truth of the Supreme Self is not attainable for those that live here.

II. iii. 6.

indriyāṇām prthagbhāvam udayāstamayau ca yat
dṛṣṭaguhpadyamanāṇām maṁvā dhiro na socati

The intelligent man knowing that distinctness, origination and dissolution are of the sense organs which are separate and come into existence does not grieve.
**VI. 7 & 8. KATHOPANISAD**

**COMMENTARY:**

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

_udayāstamāyau ca yat_: yat is an indeclinable, meaning yān: which origination and destruction are there, and which distinctness of the form of mutual difference, all these, the intelligent person knowing these as belonging to the sense organs, does not grieve. This means that one who knowing that mutual difference, origination and dissolution do not happen to the soul which is of the form of consciousness, (does not grieve).

Now Death describes with the following two mantras the very surrender of the soul already mentioned, since even with regard to knowing the truth of the individual soul as distinct from its body the only means is the surrender to the Divine Lord.¹

**II. iii. 7. and 8.**

_indriyabhyaḥ paraṁ mano manasah sattvam uttamam | satvādadhi mahān atmā mahato'vyaktam uttamam || 7

avayaktā tu paraḥ puruso vyāpako'linga eva ca | yam jñātvā mucyate jantur amṛtatvān ca gacchati || 8

Superior to the sense organs is the mind, superior to the mind is the intelligence, superior to the intelligence even is the great soul, superior to that great is the unmanifest.

Superior to the unmanifest is the person, the pervader, and verily unferrable, which knowing, the creature gets liberated and attains immortality.

**COMMENTARY:**

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

¹. cf. Prof. Malitza's denial of prapatti: Vedanta Kesari 1948.
greater than the objects is the mind". The word ‘sattva’ (in the text) means intellect, since it was stated before that “greater than the mind is intellect” (ibid).

*aliṅgaḥ*: Unknowable. Superiority is intended in respect of making Him to condescend (to listen to our prayers). To make Him condescend means to surrender (to Him) alone.

The rest is clear.

II. i i i. 9.

na samārṣe tiṣṭhati rūpam asya
na ca kauṣumā paśyati kaścamainam

ḥṛḍā maniṣā manasābhikāpto
ya etad vidur amitāś te bhavanti 9

His form is not for perception, no one else sees him with his eyes. He is attained by mind through devotion, steadfastness. Those who know Him they become immortal.

**COMMENTARY:**

*asya rūpam*: His form, or else it means His body. The meaning is that being omnipervading He does not stand as an object of perception. Or else there is (for Him) no perceptible colour such as blue etc. For this very reason (it is next said) *na ca kauṣumā paśyati*: with the eye no one sees Him. The meaning is clear.

*ḥṛḍā maniṣā*: This part (of the mantra) has been explained by Vyāsārya under the *Savatra praśiddhi adhikaraṇa* (of the *Śrī Bhāṣya*) (I. ii. 1.) as follows: By the word *ḥṛḍā* is signified devotion; by *Maniṣā*: steadfastness. In the *Mahābhārata* (? ) taking the first half as it is here, the following is read as the second half:

*bhaktyā ca dhrtyā ca samāhitāṁ jñānasvarūpam paripaśyatiha.*

"Through devotion and steadfastness one with one's mind concentrated, here perceives that of the form of knowledge."
abhipiptah: graspable; attainable. The following is in the Veddārthasangraha. "The meaning (of the above quoted Bhāṣya passage) is that, one with one's mind concentrated through steadfastness sees the Supreme Person with devotion." "Sees" means attains; since it has to be in accord with the Gītā passage. "Through one-pointed devotion is capable..." (XI. 54).

ya enam viduh: the meaning is clear.

II. iii. 10.

yadā pañcāvatiṣṭhante jñānāni manasā saha
buddhiḥ ca na viceṣṭati tām āhuh paramām gatim 10

When the five sense-organs with mind are static and the intellect does not move, that (state) they say is the Supreme movement.

COMMENTARY:

jñānāni: organs, according to derivation from jnā to know, with the suffix lyut (ana): meaning instrument. This has been so explained by Vyāsārya (Śrutapraṅkāśika) in the Sāpta-gatya-adhikarana (II iv. ). The mind itself with the function of determination is indicated by the word 'buddhi'. So is it in the Śri Bhāṣya. "The mind itself is mentioned by the words 'buddhi' 'ahaṅkāra' and citta, due to its different functions, such as determination, egoity and reflection.' It is clear there itself that the "paramāgatim " mentioned here means movement towards liberation abandoning movements within the body.

II. iii. 11.

tām yogān iti manyante sthirām indriyadāvānām
apramattas tādā bhavati yogo hi prabhavāpyayau 11

The state of steady concentration of the sense-organs they deem as Yoga. Then one should be vigilant, since Yoga is the means to life-ends (namely) attainment, and removal (of evil).

COMMENTARY:

tām: That (state) mentioned in the previous mantra
indriyadhāraṇām: the supreme movement of the nature of concentration of outer and inner organs

yogam: iti manyante: (They) deem as Yoga. Vyāsārya says that the meaning of paramagati is Yoga.

apramattāḥ taḍā bhavati: Then that is when the organs are motionless, there happens the state of vigilance of the mind.

Of what use is this vigilence of the mind? (To this enquiry) He (Death) replies: Yogo hi prabhavāpyayau: Yoga is indeed origination and cessation. The idea is that since Yoga is in constant peril, vigilance is necessary.

Or else, the idea is that one should be vigilant in respect of Yoga since it is the means of all life ends of the form of attainment of desired things and removal of all undesirable things.

II. iii. 12.

naiva vācā na manasaḥ prāptum sakyō na caksurā |
asti bhrvato'nyatra katham tad uupalabhyaate || 12 ||

That is capable of attainment neither by speech nor by mind nor by the eye. How can that be realized except from one who teaches that it is?

COMMENTARY:

naiva vācā: the meaning is clear. The following discussion is found in the Prāṇaḥāda of the Vedānta Sūtras) (II. iv. 8) "Saptagater viśeṣatvāc ca: the organs are only seven since only seven are mentioned in the scriptures as going to the other world." There are seven worlds in which the seven organs lying in the cave (placed in their respective places) move" (Mund. U. II. 1. 8), and since only seven organs are enumerated when referring to the Yoga state in the Mautra (K. U. II iii. 10) "When the five sense-organs with mind are static and the intellect..." Against this prima facie view the siddhāntā is as follows: "But while living there are hands and others, therefore not so " (V S. II. iv. 6), when there is the body, since hands and others are also useful in respect of taking up (things) and other activities. hands and others
also are organs. Therefore it is not so. Because of the śrutī and smṛti texts. "There are ten organs in a person and the ātman is the eleventh." (Bṛh. U. III. ix. 4) where the word ‘ātman’ means the ‘mind’; “The organs are ten and one: the eleventh here is the mind” (Gītā. XIII. 5). Statements of lesser number have reference to particular uses: and statements of larger number are due to differences in mental functions. This state (stated in the first half of the mantra) is explained.

astīti...: except from the statement that ‘It is,’ this is the meaning. The idea is that it is attainable only from the Upaniṣad.

II. iii. 13.

astīty evopalabdhayasya tatvabhāvena cobbhayoh
astīty evopalabdhasya tatvabhāvaḥ prasidati

It is known through the statement that “it is” as well as through the mind: when one has known through these two that “it is,” the mind becomes clear (lucid calm).

COMMENTARY:

tatvabhāvena: the etymology is tatva bhārayati: helps knowing the truth: tatvabhāvaḥ: inner organ. By this also the Supreme Self is to be known as ‘It is.’ What is meant is, after knowing Him as ‘It is’ by the Vedānta passages It is to be contemplated and meditated upon as ‘It is’ with the mind also.

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

astīti eva upalabdhayayah: Of one who has known that it is: the use of the past participle in the word ‘upalabdha’ is similar to that in ‘bhuktā: in the statement’ bhuktā brāhmaṇāḥ: brāhmaṇas have eaten’ (that is its meaning is active and not passive)

tatvabhāvaḥ prasidati: the mind becomes clear, that is, free from old faults.
II. iii. 14.

yadā sarve pramucyante kāmā ye'sya hṛdi bṛtāḥ
atha martyo mṛto bhavatī atra brahma samaśnute || 14 ||

When all the desires that are in the heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

COMMENTARY:

kāmāḥ: desires for bad objects that are in the heart
yadā pramucyante: when they get removed, then
atha: immediately,
martyaḥ: this meditator (upāsakaḥ)
amṛto bhavati: attains immortality. The meaning is that he "becomes one whose past and future sins get removed and do not touch him respectively."

atra brahma samaśnute: this means here itself, at the time of meditation he enjoys Brahman.

The following is the Śrī Bhāṣya under the Sūtra "And the same (is the departure) up to the beginning of the movement, and the immortality (is that which happens) before the burning up of the body" (IV. ii. 7). The meaning is anupāṣya means not burning the contact with the body of sense-organs and others. Which immortality is of the form of freedom from and destruction of the future and past sins, that same is mentioned in the scriptural passage beginning with "Yadā sarve pramucyante..." (K. U. II. iii. 14)

In respect of the (statement) atra brahma samaśnute: here (he) enjoys the Brahman; the idea is that this has reference to that experience of Brahman which happens at the time of meditation.

Repeating that which was already said for the purpose of emphasis, He (Death) concludes that what is to be taught is only this much:—

II. iii. 16.

yadā sarve prabhidyante hṛdayasyeṣa granthhayāḥ
atha martyo mṛto bhavatī etāvad anuṣāsanam || 15 ||

 commentator: the speech given here is that which has been already said.
When all the knots of the heart are here broken, then man becomes immortal. This much is the teaching.

**Commentary:**

**granthayāḥ**: likes and dislikes and others which are not easily untieable like knots

**yadā prabhidyante**: that is when they are removed

**etāvad anusāsanam**: that which is to be taught so as to be practised by the meditator is this much alone. What is to be stated namely which is the going out (of the body) through the nādi in the crown of head and passing through (the path of the) arcis and others is not of the meditator, but of the word of God, pleased with his meditation. This is the idea.

Now Death speaks of the final Liberation which is the second already referred to in (K.U. II. ii.) “Vimuktaḥ ca...”

II, iii. 16.

**āstam caikā ca hṛdayasyā nādyas**

**tāsam mūrdhānam abhinihṛtaikā**

**tayordhvaṁ āyann amṛtatvam eti**

**viśvah yā ukrhamante bhavanti** || 16 ||

Hundred and one are the nādis of the heart. Of these one is stretched to the crown (of the head); through that one (nādi) one going upward gets immortality. The others (nādis) are such as help going towards all sides.

**Commentary:**

**āstam ca...**: there are hundred and one important nādis of the heart, among them the one Brahmanādi called Śuṣumnā goes up towards the crown of the head. Through that nādi ārdhvaṁ gacchan, going to the world of Brahmān

**amṛtatvam eti**: means attains liberation of the form of the manifestation of his own nature following the attainment of Brahmān together with the particular place

**anyāḥ**: the other nādis
viśvaṁ utkramaṇe bhavanti: are useful for going out towards the path of the diversified saṁsāra. But Vyāsārya (in the Śrutapraṅkāśikā) interprets this as follows: “Other nādis are scattered all round (the body). These are useful for those who seek not liberation to get out (of the body) (at the time of death)” (IV. ii. 7). This passage is considered by Bhagavān Bādarāyaṇa in the Utkrāntipāda (IV. ii. ). To explain (the prima facie view is this): “The restriction that the going out happens to the knower through the head-nādi, other than the hundred, and to a non-knower through the others is not proper”, since the nādis are very many and are too subtle to be distinctly seen, and so one cannot select. It is quite proper to hold that the statement tayordhvaṁ āyan-namṛtatvam eti viśvaṁ yā utkramaṇe bhavanti—through that one (nādi) one going upward gets immortality. The other (nādis) are such as help going towards all sides” (K.U. II. iii. 16cd.) merely refers to the chance-going out. Against the prima facie view the reply is given in the following Sūtra (IV. ii. 16) “The place of the individual soul that is the heart becomes illuminated just in front of it, having the passage revealed by it, favoured by the Grace of the Hārda (the Supreme Dweller in the Heart), on account of the capacity of the Knowledge (on the part of the soul), and of the continuance of remembrance of the path which is a subsidiary of it through the one other than the Hundred.” And the meaning of this (sūtra) is as follows:

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

agra jaśalam: in front of which there is illumination

tatprakāśitadvārah: one becomes such that to whom the passage (of exit) is revealed by it, since there is the scriptural passage. “The top of the heart is illuminated; by that illumination the soul goes out either through the eye or the crown of the head or other parts of the body.” (Bṛh. U. IV. iv. 8.)

This much is common to both the knower and the non-knower. But the knower gets up only through the head-nādi,
different from the hundred (other nādis). It is not that
that nādi is not distinguishable by the knower, since the
knower is favoured by the Supreme Person resident in his
heart, being pleased with his knowledge (upāsana) which is
extremely blissful to him, and which is an adoration of the
Supreme Self, and on account of the continuous recollection
of the Path highly pleasant to him, as the subsidiary to the
Knowledge. Therefore he knows that nādi and so his going
out through it, is quite appropriate.

Now to proceed:—

II. iii. 17.

āṅgusthamātraḥ puruso'natarātmaḥ
sadā janānāṁ hydaye sannivīṣṭaḥ |
tam svāc charitrāt pravrhen
muṇḍād iṣeṣikāṁ dhaireṇa
tam vidyācchukram amṛtam
	tam vidyācchukram amṛtam iti || 17 ||

The person of the size of the thumb, the inner Self
is always established in the heart of men. Him, one
should pull out with courage from one’s own body
as the stalk from the muṇḍa grass. Him one should
know as the brilliant immortal. Him one should
know as the brilliant immortal.

COMMENTARY:

āṅgusthamātraḥ: the meaning is clear.

tam svāc charitrāt: just as in the statement “Devadatta is
distinct from his own body” the pronominal word ‘sva’ (his
own) refers to a thing belonging to Devadatta indicated by the
c-o-mentioned word (Devadatta). Even like that the word ‘sva’
(in the present mantra tam svāc charitrāt) refers to that which
belongs to the inner Self mentioned previously. Consequently,
the meaning is as follows: Him, the inner Self of all men, one
should pull out (that is, know distinctly) from the individual
soul, mentioned here as men, as that which is His body. That
is after the manner mentioned in the scriptural text “When
one sees the Lord as different from oneself, and pleased,”
(Sw. Up. IV. 7) one should know (Him) as distinct on account of His being the supporter, controller and master (ôṣi) mûñjat: from the mûñja-grass.

iśikām ivâ: like the stalk in its midst.

dhairyeṇa: (with courage) with skill in knowledge, This (word) goes with what preceded (i.e. brâvasthit: should pull out).

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

II. iii. 18.

Now concludes the subject-matter of the Story. (of Nâci-
ketas):

Mṛtyuproktāṁ Naciketo'tha labdhvā
vidyām etāṁ yogavidhīm ca hṛtāṁ
brahma-prāpto virajōbhuh vimātyur
anyo'pyevam yo vid adhyātman eva || 18 ||

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

COMMENTARY:

mṛtyu ... Nâciketas having attained the knowledge of the Self taught by Death and also the method of Yoga mentioned in the passage "yadā pañca..." (K. U. II. iii. 10) after the manner mentioned in the scriptural passage, "Attaining the transcendent Light one becomes manifest by His own nature" (Ch. Up. VIII. 3 4), attaining Brahman became one in whom His eight qualities got manifested.

yo vid ...: The knowledge relating to the Self whoever else knows, he also becomes like Nâciketas. This is the meaning.

Om sa ha navavatu sa ha nav bhunakto.
saha vīryam karavāvahai.
tejasaśvā nav adhītam astu mā vidviśūvahai.
Om sāntih sāntih sāntih.
May He protect us, May He protect us together. Let us bring about the power together. Let our learning be luminous. Let us not hate one another.

Om Śāntiḥ, Śāntiḥ, Śāntiḥ.

**COMMENTARY:**

Now the śānti (peace chant) is recited in order to abolish on the part of the taught and the teacher.

`sa ha nau avatu. sa ha`: The Supreme Self revealed by Knowledge. *ha* indicates (His) well-knownness.

*nau*: Us, the disciple and the teacher

*avatu*: May protect revealing His form

*saha nau bhunaktu*: May (He) protect us together through increasing knowledge. Or else May He protect us so that we may be together without parting.

*saha viryam kariavahai*: May we bring about the power of knowledge by imparting it in accordance with rules. The idea is knowledge becomes ineffective when the rules are not observed.

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

*mā vidvisorahai*: May there be no hatred; which means let there be no hatred between us due to learning and teaching in any un sanctioned way, as stated in the *Smṛti* text: "One who teaches not in accordance with rules (*dharma*) and one who questions in contravention of rules, one of them dies or develops animosity."

*Sāntiḥ*: The triple repetition is for the purpose of doing away with all sins of commission and omission in thought, word and deed.

*Thus, concludes the Sixth Vālli in the Second Chapter of the Kathopanisad.*
Commentator's conclusion:
That this Upaniṣad has reference only to God is determined by Bhagavān Bādarāyaṇa in three Adhikaraṇās of the Samantavādhyāya.

ADHIKARAṆA I

In the passage "yaśya brahma ca kṣatram ca..." (K. U. I. ii. 25) "To whom the Brahmaṇa and Kṣatriya both become food; to whom Death is curry spice; this, who knows how He is?" the person indicated by the pronoun in the possessive 'yaśya' is an eater or enjoyer, since Brahmaṇa and Kṣatriya are spoken of on account of their being spoken of metaphorically as 'rice,' are to be taken as eatables or enjoyables. Now who is that eater (bhoktā)? The prima facie view is that He is the individual soul alone, since the Supreme Self cannot be the eater. Against this the Siddhānta view is expressed in the four Sūtras: (I). Attā caracaragrahanāt; (II) Prakaraṇāc ca; (III) Guhām praviṣṭāvātmanau hi taddarsayāt; (IV) Viśeṣaṇāc ca; (Vedānta Sūtras: I. ii. 9, 10, 11, 12.)

The meanings of these are as follows.

I. The eater indicated in respect of rice mentioned in the passage "the two are rice" is the Supreme Self alone since in the mantra (K. U. I. ii. 25) it is said that He is the killer (destroyer) of all the mobile and immobile which are indicated by the words Brahma and Kṣatra which through secondary significance signify all the mobile and the immobile, and now that the word 'odana', rice secondarily signifies the destroyable, has been shown when commenting upon this mantra, and may be seen there itself.

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

III. If it be said that since in the succeeding mantra "Drinking ṛta. (I. iii. 1) only the two that are capable of enjoying fruits of actions are mentioned and the Supreme Self cannot have anything to do with that (enjoyment of the fruit of actions) either as Agent like the individual soul nor as
instrument like the antahkarana (inner organ), the eater is not in the context dealing with the Supreme Self, the reply is ‘guham pravishau (I. ii. 12) the two that have entered the cave are only the two, the individual soul and the Supreme Self”, because the two alone are mentioned as having entered the cave. In the passage “The brave (soul) knowing through the realisation attained by meditation upon this self, that God difficult of perception, hidden, entering, residing in the Cave, indwelling, beginningless, abandons both pleasure and sorrow,” entering of the Supreme Self into the Cave is mentioned. And also the entering into the heart-cave by the individual soul is mentioned in the passage “Yā prānena sambhavati... That Aditi (eater) which remains with breath possessing many sense-organs remaining in the cave after entering into it is born with elements.” (K. U. II. 1. 7.)” Since thus both of them are seen to have entered into the Cave and these two can be referred to as the ‘two drinking ṛta’ (I. iii. 1) according to the maxim of ‘Chatri’ (one who has the umbrella) no break in the context pertaining to the Supreme Self can be doubted on account of the mantra “īlam pibantu...” (I. iii. 1).

IV. (Viṣeṣaṇāc ca:) Since in the context in the passage “Brahmajājñānam Knowing the soul born of Brahman and conscious as the worthy Lord, one attains through peace of ever,” (K. U. I. i. 12ed.) the individual soul and the Supreme Self are specified as the meditator and the meditable, the purpose of the mantra “īlam pibantu...” (I. iii 1) is only to describe them in order to facilitate meditation as those resting in one and the same place. So the mantra is that which only deals with individual soul and the Supreme Self. It is concluded therefore that the Mantra “Brahma ca kṣatram ca...” (K. U. II. 25) has reference only to the Supreme Self.

1. In the statement chatrino gacchanti made in respect of a group of persons going together, a few of whom are carrying umbrellas, the word chatrinah refers to the entire group including those that have not got them cf. Purvamimamsā sūtras I. iv.
Again in the mantra "Aṅguṣṭhamātra......the person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body" (K. U. II. i. 12), the prima facie view is that he who is mentioned as of being the size of the thumb is the individual soul alone, since the measure of the thumb is well-known only in respect of the individual soul in the following śruti and smṛti passages:

"The master of breath (prāna) wanders about with his actions" (Śvet U. V. 7): "One of the size of the thumb and having a form like that of the Sun" (Śvet. U. V. 8); and "Death pulled out with force the person of the size of the thumb." (Mh. B. Vanaparva). This is replied to by the Siddhānta given in the four following Sūtras:

I. Śabnād eva pramitah: 
   V. S. I. iii. 24;

II. Hṛṣyakeśaya tu manusayādhikāratavāt:
    " I. iii. 25;

III. Kampanāt:
    " I. iii. 39;

IV. Jyotirdarśanāt:
    " I. iii. 40;

The meaning of these is as follows:

I. One that is measured by the size of the thumb is the Supreme Self on account of the term itself, that is the term Īśāna, which indicates lordship in the passage "Īśāna bhūta-bhavasya—Lord of the Past and the Future." (K. U. II. i. 13)

II. If it be asked how then the delimitation to the size of the thumb can go with the Supreme Self (Bādarāyaṇa) replies that since the Supreme Self is in the heart which is of this size, on that account, the Supreme Self can be of that size. It cannot be doubted that the Supreme Self residing in the hearts of the horse and the ass and other (animals) which have no thumbs, and consequently that the Supreme Self cannot be measured by their thumbs, how the Supreme Self within them can have that size for, the scriptures that enjoin meditation are only in respect of the human beings because of their fitness for meditating; and they have thumbs. There is
thus nothing to prevent postulation of this size on account of the delimitation of the Supreme Self residing in the heart due to its size, which is of the size of the thumb.

III. Kampanāt (I. iii. 39). Since the scripture "Yad idam kiñca jagat sarvam prāṇa ejati.....All this world whatever existing in the breath and emanating from it trembles, extreme fear as if from the uplifted Vajra..." (K. U. II. iii. 2), mentions this one having the size of the thumb as being the cause of the fear which makes all creatures to tremble and this quality is known from scripture "Afraid of Him the wind blows" (Tait Upāniṣad) and others, as belonging to the Supreme Self, the person of the size of the thumb is the Supreme Self.

IV. Jyotirdarśanāt (I. iii. 43): Since in respect of him of the size of the thumb, there is mentioned in the passage "Na tatra Sūrya bhāti.....There the Sun shines not nor the Moon and stars nor do these lightnings shine." how (then) can the fire?, a light eclipsing all luminaries, and the possession of such a light has been stated by the Atharvāṇa Upāniṣad as belonging to Brahman, this one of the size of the thumb is the Supreme Self. This is the meaning.

ADHIKARAṆA III

Since in the passages "Indṛtayebhyah... Superior to the senses (I. iii. 10)," the Śāṅkhyān method (of enumeration of categories) is recollected and since a person other than the twenty-five is negativated, here (in this mantra I. iii. 10) by the word 'Auyakta' is indicated only the primeval Matter accepted by the Śāṅkhyas which has not got the Brahman as its soul. This prima facie view is expressed by the first part of the sūtra (V. S. I. iv. 1) "ānumāṇikam apyekeśam iti et-If it be said that in some (revisions) also the primeval Matter is (also stated as the original cause)”—and the reply is given by the later part of the same Sūtra "Saniro..... and the following seven Sūtras: They mean as follows:

1. Since the word 'auryakta' can indicate the body which is metaphorically spoken of as the chariot in the
passage "...kariram ratham eva tu... (K. U. I. iii. 13), which among the individual soul, body, intellect, mind, organs and objects metaphorically spoken of as the occupant of the chariot etc., in the passage beginning with "Atmanam rathinam viddhi... (I. iii 8), accordingly the word avyakta means the body alone.

II. If it be asked how the body that is manifest can be referred to as avyakta (unmanifest), the reply is sukshman tu tadarthavat (I. iv 2)—the subtle (matter) on account of certain states, the body." Therefore by the world avyakta which means the cause, is meant through secondary significance the gross body itself. If it be asked that if it can have the primary significance, why should there be a secondary significance, (and) it should have the primary significance, it says "It is relevant" to accept the secondary significance, namely the gross body, for the word avyakta, since the gross body is fit for the activities and its mention alone is required here for the purpose of controlling.

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

IV. If Matter accepted by Sankhya is that which is meant here, it must have been mentioned here as fit to be known; since by the Sankhyas who state that liberation arises out of the knowledge of the Unmanifest and the Manifest and the sentient being, all these are accepted as things that must be known. But it is not stated as that which must be known (here). Therefore what is established in the Sankhya is not to be accepted here.

V. Vadatiti cen na prayāṇa hi prakaranōt (V. S. I. iv. 5). "If it be stated that the Scripture immediately after the previous mentions it as a thing to be known" Asadham... Havir
perceived that (Self) which is soundless, touchless, colourless, imperishable eternally and tasteless, odourless and beginningless and endless and higher than the great (soul) fixed, one gets released from the jaws of death” (K. U. I. iii. 15) Not so, since, on account of the context of Omniscient Supreme Self “He attains the Supreme abode Viṣṇu which is the goal of the path” (K. U. I. iii 9.), He alone is mentioned in this mantra as the one to be known and not the unmanifest accepted by the Sāṅkhyaists.

VI. “Trayaṇāṃ eva caivam upanyāsah praśnāc ca” (V.S. I. iv. 6)—“In this context there is mention only of the three” the means and the goal and the attainer and, “also the question”, is seen only in relation to these three as in the passage “Anyatra……Tell me that which verily you see that which is other than the right ether than the non-right……” (K. U. I. ii. 14) and not in respect of the Unmanifest and others.

VII. “Mahato:vao ca” (V. S. I. iv. 7). Just as in the passage “By the word Mahān is not taken as meaning “the mahat category called buddhi (K. U. I. iii. 10.) accepted in the Sāṅkhya system due to the co-ordination (sāmānādhikāranya) with the ātman (self), even so it is that the Unmanifest also cannot be taken to be the category accepted in the Kapila system, since it is mentioned as higher than the individual Soul.

Thus by these three Adhikāraṇas it is determined that the whole of this Upaniṣad has reference to the Supreme Self.
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<td>self,</td>
<td>self, with Brahman as his Self.</td>
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32 | omit | with Brahman as his self
34 | brahmajajña bhūtab | brahmajajñabhūtab
| bhūtvā | |
17 | 3 Janmamṛtyu | Janmamṛtyū
| 5 omit | the three
| fn. on Brahman | of Brahman
18 | 22 is it true through | is it through
| 35 omit | the usages of
19 | 8 (is it) the transitory | (is it) that the transitory
| 'svarga' that | 'Svarga'
19 | 27 These | Those
22 | 20 (i) in the worldly | (i) one in the worldly usage
| usage and (ii) in | and (ii) the other in the
| the Vedic usage | Vedic usage.
23 | 8 grassness | grassness etc
25 | fn. 2 "The test...... | must be read with the foot
| in the ‘Vārtika- | note 1. gamika must be
| text | read as gāmitā.
30 | uḍgāṭr's | uḍgāṭr's

24 | 3 Ahinādhikaraṇa | Ahinādhikaraṇa
17 | dhāyya | dhāyya
18 | and used | so as
19, | samidhāni | Sāmidheni
21, | " | "
26, | " | "
30 | dhāyya | dhāyya
25 | 32 being | too being
26 | 2 particular. | particular mentioned along
| | with it).
25 | samuṭhiṣṭanti | samuṭṭhiṣṭanti
27 | 4 subsidiaries and | subsidiaries take
| | subsidiaries
11 | sacrifices | concluded in the
33 | Concluded | |
28 | 5 mā | na
13 to mean only
to mean
20 literature, the word
literature, in the sense of
liberation
33 9 'I am'
'ayam'
30 Whether departure
Whether there is or there
is not such departure
34 8 deeming that one is
deeing that it should not
be taught to one who
the other Shore
9 it
entertained
14 entertained namely
entertained
21 mōparotsir
mōparotsiḥ
37 29 śvo'bhā vā
śvo' bhāvāḥ
29 expatiated by thee
these enjoyable things of
these enjoyable
things of man
38 4 Vāhān
vāhāḥ
25 Parasmai[padi
Parasmai[pada

II VALLI

48 5 Nacikataḥ
Naciketaḥ
tvādṛg
tvādṛk
31 āravaiḥ
āravaiḥ
50 15 af
as
51 24 that that
that the
55 10 Bhāṣya passage "na jāyate.....who is
the attainer in the
the attainer in the
mantra "the intel-
ligent)" the intelligent
sufficient
sufficient and of the facts
sufficient and of the fact
that since the means is
conditioned by the three
times it cannot be quali-
fied as one distinct from
all that is conditioned
by the three times.
56 23 sufficient
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<td>33</td>
<td>teach</td>
<td>teach you</td>
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<td>60</td>
<td>32</td>
<td>Imperishable,&quot; the mantra</td>
<td>Imperishable, they say that it is the ultimate end&quot; the mantra</td>
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<td>61</td>
<td>3</td>
<td>purified soul since</td>
<td>purified soul, (viii-b) because</td>
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<td>7</td>
<td>distinct in it</td>
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<td>samjñātaḥ</td>
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<td>65</td>
<td>25</td>
<td>I shall</td>
<td>he shall</td>
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<td>66</td>
<td>16</td>
<td>atmosphere, because</td>
<td>atmosphere, their origination is accepted because</td>
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<td>origination of them,</td>
<td>origination of them and</td>
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<td>11</td>
<td>it as referring</td>
<td>as referring</td>
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<td></td>
<td>34</td>
<td>wearing of the individual soul by</td>
<td>wearing a body by</td>
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<tr>
<td></td>
<td>fn.</td>
<td>is masculine</td>
<td>are masculine,</td>
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<td>69</td>
<td>1</td>
<td>Free will, as the body</td>
<td>Free will.</td>
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<td>Svayambhūva</td>
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<td>3</td>
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<td>at the bottom is</td>
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<td>irrelevant. Therefore</td>
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<td>75</td>
<td>13</td>
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<td>vīrṇute</td>
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</table>
ERRATA

Page.  Line  For.       Read.
...
78  24  of a particular  of some particular
79  9  only the group  only to the group
80  12  with helps  which helps

III VALLI

81  27  parārdhe  parārdha
27  parārdh-
82  9  account of  account of the individual soul
83  33  one, the word  one, and so the word
84  8  Brāhmaṇa (beginning with) the passage
85  14  acākṣasa  acākṣusā
86  24  Self  soul
88  7  buddhi  buddhi also
89  8  sa samsāram  samsāram
92  10  all; memory  all; from me happen memory
94  12  the word must  the word ‘tat’ must being
37  is
95  5  renounced.
6  knowledge which is  renounced.”
7  is clear  knowledge is
98  5  paśyati  paśyanti
100  3  inner self  inner (pratyak) self
101  25  antiketat  antikat
104  19  jagrodaybhik  jagrodaybhik
105  9  emphasise  emphasises
108  32  sabda itself  sabda, the word
33 Īśana  Īśana itself
109  10  ūrdhvamukhair  ūrdhvamukhair
ERRATA

Page. Line. For. Read.

V VALLI

<table>
<thead>
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<th>Line</th>
<th>For.</th>
<th>Read.</th>
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</tbody>
</table>

6. omit All that becomes one with the mind.

121  | 11   | How con I who is | How can I who am......
|      | ......can know | know |
Upaniṣads

Philosophy - India

India - Philosophy