

KATHOPANISHAD WITH SANKARA BHASYAM

Chapter 1 - Section 1
Verse 1 to 14

VOLUME - 01

Index

S. No.	Title	Page No.
I	Introduction	12
1)	Shanthi Mantra	13
2 to 19)	General Introduction	18
II	Chapter 1 - Section 1	
20)	<u>Verse 1</u>	69
21)	Anvaya - Verse 1	70
22 to 27)	Bashyam : Verse 1 Starts	74 to 84
28)	Verse 2	85
29)	Anvaya - Verse 2	86
30 to 31)	Bashyam : Verse 2 Starts	89 to 94
32)	Introduction to Verse 3	95
33)	<u>Verse 3</u>	96
34)	Anvaya - Verse 3	97
35 to 36)	Bashyam : Verse 3 Starts	98 to 101

S. No.	Title	Page No.
II	Chapter 1 - Section 1	
37)	Verse 4	102
38)	Anvaya - Verse 4	103
39 to 41)	Bashyam : Verse 4 Starts	105 to 110
42)	Introduction to Verse 5	111
43)	<u>Verse 5</u>	112
44)	Anvaya - Verse 5	113
45 to 49)	Bashyam : Verse 5 Starts	115 to 122
50)	Verse 6	123
51)	Anvaya - Verse 6	124
52 to 58)	Bashyam : Verse 6 Starts	125 to 136
59)	Introduction to Verse 7	137
60)	Verse 7	139
61)	Anvaya - Verse 7	140
62)	Bashyam : Verse 7 Starts	143 to 145

S. No.	Title	Page No.
II	Chapter 1 - Section 1	
63)	Verse 8	146
64)	Anvaya - Verse 8	147
65 to 66)	Bashyam : Verse 8 Starts	149 to 155
67)	Introduction to Verse 9	156
68)	Verse 9	157
69)	Anvaya - Verse 9	158
70 to 72)	Bashyam : Verse 9 Starts	160 to 164
73)	Introduction to Verse 10	165
74)	Verse 10	166
75)	Anvaya - Verse 10	167
76 to 80)	Bashyam : Verse 10 Starts	169 to 175
81)	Introduction to Verse 11	176
82)	Verse 11	177
83)	Anvaya - Verse 11	178
84 to 85)	Bashyam : Verse 11 Starts	180 to 184

S. No.	Title	Page No.
II	Chapter 1 - Section 1	
86)	Introduction to Verse 12	185
87)	Verse 12	186
88)	Anvaya - Verse 12	187
89 to 91)	Bashyam : Verse 12 Starts	190 to 193
92)	Verse 13	194
93)	Anvaya - Verse 13	195
94 to 96)	Bashyam : Verse 13 Starts	197 to 202
97)	Introduction to Verse 14	203
98)	Verse 14	204
99)	Anvaya - Verse 14	205
100 to 102)	Bashyam : Verse 14 Starts	208 to 212

INTRODUCTION

I)

Mundak Upanishad	Katho Upanishad
 Taken 1st No Purva Pakshi, other Philosophers Simple Upanishad 3 Chapters - 3 Mundakas 2 Sections - Khandanams per chapter 66 Mantras 	 Taken 2nd No Purva Pakshi, other Philosophers Simple Upanishad Krishna Yajur Veda 2 Chapters - Adhyaya 3 Sections - Vallis per chapter Moksha Phalam 119 Mantras



1) Shanti Mantra:

ओं सह नाववतु। सह नो भुनक्तु। सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु।मा विद्विषावहै॥ओं शान्तिःशान्तिःशान्तिः॥

om saha nāvavatu I saha nau bhunaktu I saha vīryam karavāvahai I tejasvi nāvadhītamastu I mā vidviṣāvahai II Om śāntiḥ śāntiḥ II

May the Lord protect us both, (Teacher and student) together (By giving knowledge). May he (Ishvara) protect us both (Teacher and student), together (By giving us the fruit of knowledge). May we both put forth (Sufficient) effort. May our learning be effective. (Let it be bright and fresh in our minds all the time). Let us not distance each other. (it means the relationship between teacher and student should be healthy enough without any Misunderstanding. Teacher should have compassion and care for the student, and the student should have Sraddha and Bhakti for the teacher, so that the communication of the teaching is successful enough). Let not there be any Adhyatmika, Adhibhautika, and Adhidaivika Obstacles in our evdeavor.

a) Sahana Avatu:

May Lord protect us by blessing us with Brahma Jnanam.

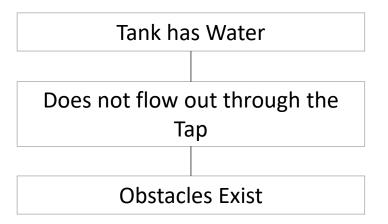
b) Saha Nou Bunaktu:

- May Lord protect us by giving Brahma Jnana Phalam also
- Moksha Pradanena Bunaktu (Protect us).

c) Moksha is result of Jnanam:

- Moksha is not Automatic.
- d) Why pray separately for Moksha Phalam?
 - Sometimes obstacles exist in the mind of a Jiva.

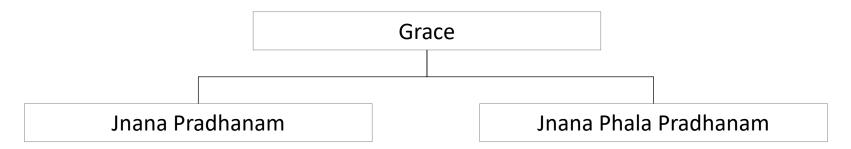
e) Example:



f) Mananam, Nididhyasanam Dvara:

- One is free from Obstacles.
- Enjoys result of Jnanam after Mananam, Nididhyasanam.

g) For this also need Grace of Lord:



i) Both Teacher and Student take resolve here :

- Let us both put effort for successful communication
- Mind gets focussed when I revise class notes.

j) Veeryam = Purusha Prayathna :

First 2 lines - Ishvara Anugraha

k) Chinmaya:

- Guru not a mule in Kedarnath to take Sishya's to destination
- Sishya's Co-operation also required in Vedanta.

I) Tejasvi Nau Adhitam Astu:

Student's effort is Adhyayanam, Patanam, study, Sravanam.

Tejasvi:

- Last teaching remains fresh in my mind, all the time
- Let the learning remain bright in memory, not escape from the other ear.

m) Ma Vid Visha Vahai:

Let our relationship be healthy enough, so that Communication is Successful.

n)

Guru	Sishya
Gives comfort and compassion	Has Sraddha and Bhakti

Lubrication oil for Good relationship should not rust

Both move Smoothly without Squeaky Noises

0)

Shanti	Shanti	Shanti
High PitchObstacles from Devatas	Medium PitchObstacles from Environment	Low PitchObstacles within ourselvesAdhyatmika

GENERAL INTRODUCTION

2) Bashyam: Introduction Starts...

ॐ नमो भगवते वैवस्वताय मृत्यवे ब्रह्मविद्याचार्याय निचकेतसे च।

Om Salutations (Namo) to Yamadharmaraja, the deity (Bhagavate), the Lord of Death (Mrtyave) who is the son of Surya Devata (Vaivasvataya), and teacher of Brahmavidya (Brahmavidyacarya) and also (Salutations) to Naciketas.

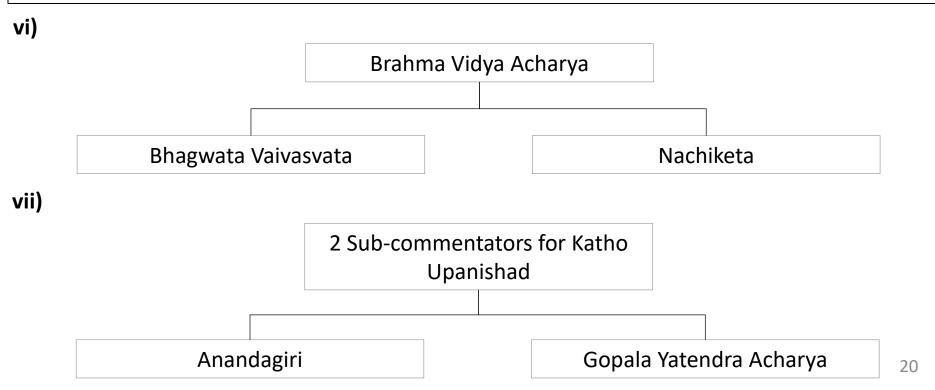
- i) Taken by Swamy Dayananda in 1977 with a choking Voice while reading Shankaras Commentary :
 - 30 Years later in 2007, Swamy Paramatmananda remembers episode.
 - We listen 17 Years later in 2024 with Same emotional feelings on Shankara an outstanding teacher of Vedanta.
- ii) Shankara Offers Namaskara to Yama as a respected Acharya, Mrityu Devata, Celestial Devata, and to his disciple, Nachiketa.
- iii) Mundak Upanishad:
 - Special Namaskara to Parama Rishibhyah.
- iv) Vaisvasvataya = Yama is Surya devata's Putra :
 - Vivasva = Surya.

19

v) Gita:

श्रीभगवानुवाच । इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥ Śrībhagavānuvāca imaṃ vivasvatē yōgaṃ prōktavānahamavyayam | vivasvān manavē prāha manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]



viii) Madhyamani Nyaya:

Lamp in window sil illumines

Inside

Outside

- Both Yama and Nachiketa are acharyas
- Offers Namaskaras to both of them.

3) Bashyam: Introduction Continues...

अथ काठकोपनिषद्वल्लीनां सुखार्थप्रबोधनार्थम् अल्पग्रन्था वृत्तिरारभ्यते।

Auspiciously (Atha), a brief (Alpagrantah) explanation (Vrttih) upon the Six sections (Vallinam) of Kathakopanisad (Another name for Kathopanisad) is being started (Arabhyate) so that the students can grasp easily the teaching (Sukhartha - Prabodhanartham) of the Upanishad.

i) Atha:

Auspiciously with grace of lord.



Vruttihi = 2 meanings

Thought

Vyakhyanam, Bashyam, here

- iii) Alpa Grantha = Small text without Purva Pakshi
- iv) Commentary upon 6 Vallis of Kataka Upanishad begins

v)



vi) Vyasa Divided Veda into 4 Parts for Propagation:

Called 4 Disciples to Propagate each Veda.

Vaishampayana Rishi	Yajnavalkya Rishi
Krishna Yajur VedaKataka Rishi Taught this Upanishad	- Shukla Yajur Veda

22

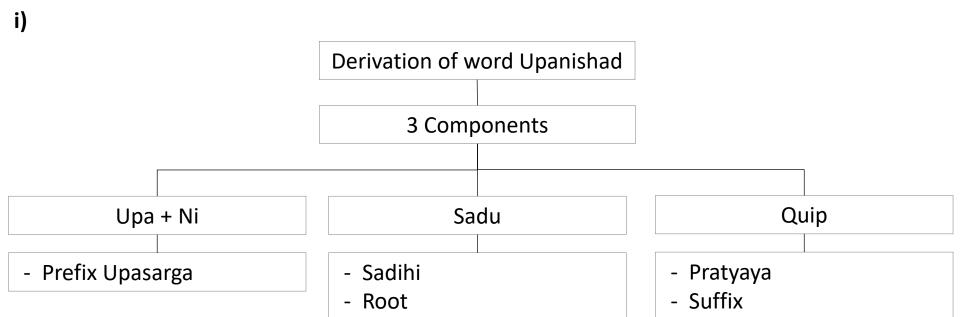
VII) Why Shankara writes commentary?

- Sukha Artha Avabodha Nartham
- To enable students to grasp teaching comfortably, effortlessly, without strain.

4) Bashyam: Introduction Continues...

सदेर्धातोर्विशरणगत्यवसादनार्थस्योपनिपूर्वस्य क्विप्प्रत्ययान्तस्य रूपमुपनिषद् इति ।

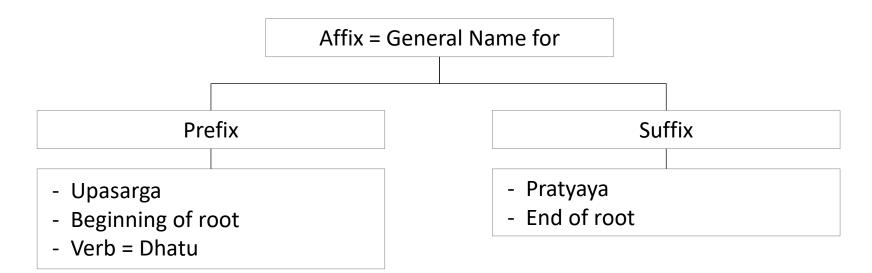
The word Upanishad is a derived form of the root 'Sad' (Sadeh - Dhatoh). This root has got three meanings (Arthasya), they being destruction (Visaranam), reaching (Gati), and weakening (Avasadanam). It has a two - fold prefix of 'Upa', and 'Ni' before (Upa-Ni-Purvasya), the root 'Sad" as well as the suffix 'Kvip' (Kvip - Pratyaya) after the root, and when you combine them all; finally you get the word Upanishad (Antasya - Rupam - Upanishad iti).



ii) Example:

Pre	Determine	Shan
PrefixAdded in the Beginning	- Root - Middle	- Suffix - Added in the End

iii)



iv) Some Suffix, converts root into noun and disappears:

- Suffix is not Visible to us
- Did Job and became Invisible
- Some do a lot of work but not Visible.

v) Kyup Pratyaya converts Verbal root into a Noun:

Verb used as a Noun.

vi) Example:

a) To walk Verb:

- Walking Had a nice walk (Noun)
- Walk = Root becomes a Noun.

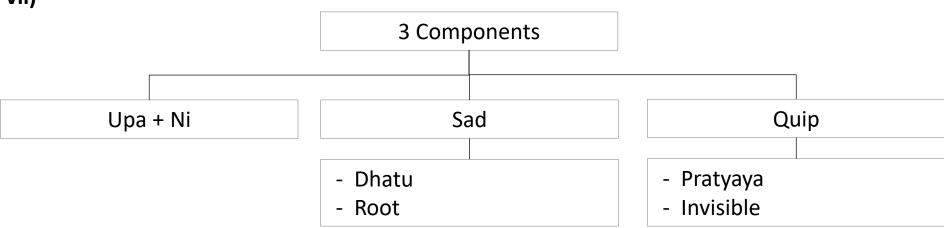
b) I Want to Start a Program - Nice = Verb:

- We had a nice Start of Katho Upanishad
- Nice = becomes noun.
- c) He scored 100 runs (noun)

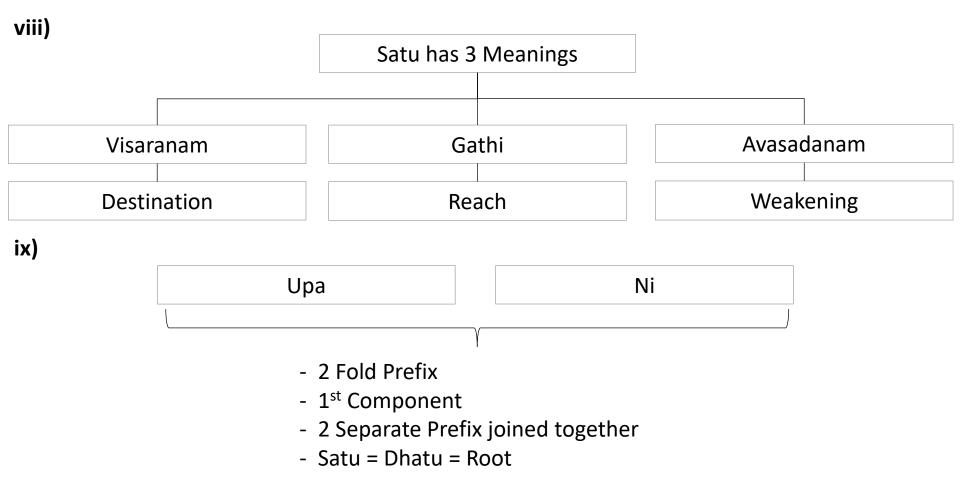
d) Sat - Pratyaya - invisible :

Sat has become a Noun.

vii)



- Rupam = Derived form
- Upanishad is Derived form of Root Satu in the Middle.



x) Sandhi Rule:

Upa and Ni and Sad, becomes Upanishad

xi) Upanishad Shabdenacha Vyachika:

- Meaning of Upanishad
- Knowledge, Vidya Uchyate
- Knowledge, Wisdom, understanding.

xii) Knowledge of What?

- Vedya Vastu Vishaya Kaha?
- Dealing with Vastu, ultimate reality, Brahman
- Knowledge to be known by seekers = Brahma Vidya.

xiii) Gita:

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ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्चते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३॥
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jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||
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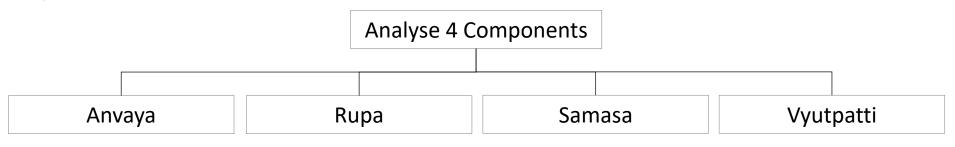
I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Jneyam = Vedyam = which is to be known by all Seekers of Spiritual knowledge.
- xiv) Where to seek this Jnanam?
 - Brahman revealed in Katho Upanishad deals with reality, Brahman, that is to be known by all Seekers.

xv) Grantha Pratipadyam:

Discussed in Katho Upanishad.

xvi) Sanskrit Grammarians:



xvi) Upanishad = Brahma Vidya:

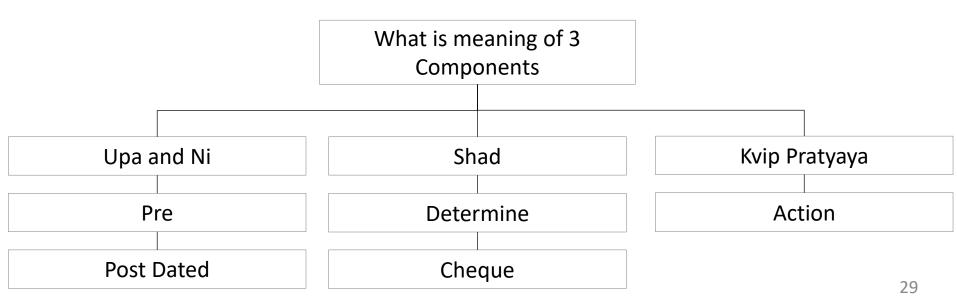
• Brahman = Reality, to be known by all Seekers, revealed in Katho Upanishad.

xvii) Vidya Revealed by Upanishad Shabda

xviii) Kenja Punar Artha Yogena Upanishad Shabdena iti Uchyate?

What is connection between Upanishad and Brahma Vidya.

xix)



xx) What is Etymological, Derived meaning of Upanishad?

Example:

- Philosophy (Love, liking, Knowledge)
- Love of knowledge, wisdom = Philosophy.

xxi) Shankara:

- How 3 Components of Upanishad convey Brahma Vidya.
- Yogaha = Association
- Artha = Derived meaning
- Prefix Root Suffix, 3 Have Etymological, derived meaning
- Upanishad Conveys Brahma Vidya

How is it Derived?

What is meaning of 3 Components.

5) Bashyam: Introduction Continues...

उपनिषच्छब्देन च व्याचिख्यासितग्रन्थप्रतिपाद्यवेद्यवस्तुविषया विद्योच्यते। केन पुनरर्थयोगेन उपनिषच्छब्देन विद्योच्यत इत्युच्यते।

By the word Upanishad (Upanishad - Sabdena), what is meant (iti - Ucyate) is the knowledge (Vidya), which is revealed in the Upanishad (Grantha - Pratipadya) dealing with the ultimate reality, the Brahman, which has to be known (Vedya - Vastu - Visaya) by all the spiritual seekers, and which I desire to comment upon (Vyacikhyasita). By the Association with what derived meaning (Kena - Punah - Artha - Yogena - of the components - the root, Prefix and suffix), the word Upanishad (Upanishad - Sabdena) Conveys the meaning of Brahmavidya if it is asked; (Vidya - Ucyate) it is being told (iti - Ucyate).

- i) Shankara by meaning of Upanishad Arrives at Anubandha Chatushtaya Adhikari, Vishaya, Sambandha, Prayojanam.
- ii) Upa and Ni and Shad and Kvip Pratyaya:
 - How to Extra Derived meaning from 4 Avyayas components?

iii) Shabda Avayava and Shabda Artha (What is the connection)

iv)



- Khe Akashe Gachhati iti Khagaha.
- v) How Upanishad = Brahma Vidya?
- 6) Bashyam: Introduction Continues...

ये मुमुक्षवो दृष्टानुश्रविकविषयवितृष्णाः सन्त उपनिषच्छब्दवाच्यां वक्ष्यमाणलक्षणां विद्याम् उपसद्योपगम्य तन्निष्ठतया निश्चयेन शीलयन्ति तेषामविद्यादेः संसारबीजस्य विश्वरणाद्धिंसनाद् विनाशनादित्यनेनार्थयोगेन विद्या उपनिषदित्युच्यते।

A qualified student, for whom the desire for sense objects (Visaya - Vitrsnah - Santah), which are both Visible (Drsta) to him in this world (Like money, Children etc) as well as those which are invisible (Anusravika) to him in this world, but are revealed by Veda (Like Svarga etc) have gone away;

And therefore has the intense desire to know (Yemumuksavah) Brahman whose characteristics are going to be given (Vaksyamana Laksanam) in the following sentence, approaches (Upasadya = Upagamya) Brahmavidya, which is Revealed by the Upanishad (Upanisat - Sabda - Vacyam). The teaching is pursued certainly (Niscayena) with commitment (Tannisthataya) by the qualified student by dwelling in it (Silayanti).

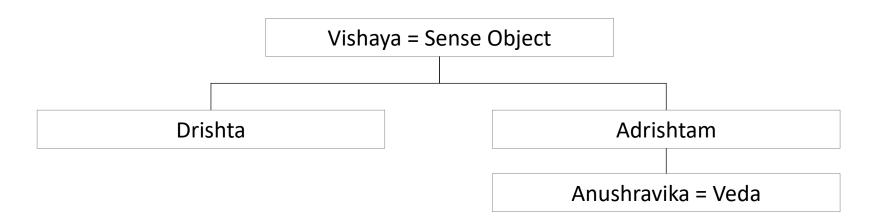
i) Teaching sought by Qualified Mumukshus:

- Mumukshu Upasadhana Vidya
- Upa = Approaching, Seeking.

ii) Trishna = Desire:

Vi - Trishna = Desireless, Mumukshu.

iii)



iv) Patanjali Yoga Sutra:

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५॥

drishtanushravikavishayavitrishnnasy vashikara samjna vairagyam || 15 ||

That effort, which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment.

[Chapter 1 - Verse 15]

Drishtanushravika = Vairagyam.

v) Why Veda Called Anusravaha?

- Veda is always heard from a Guru, words Uttered by Teacher.
- No use reading Veda, listen from guru.
- That which is heard by Student from a Guru = Anushravanam = Heard Teaching.

Example:

• Indra, Svarga, Brahman, Amrutam.

vi) Sense Pleasures not revealed by Pramanam = Adrishta Vishaya

vii) Tattva Bodha Definition of Vairagyam:

Iha Amurta Phala Bhoga Viragaha

Iha Loka	Para Loka Amrutha
Drishtam	Adrishtam

viii) Mumukshus, Detached from Iha Loka, Para Loka Phalam, Vishayas = Vitrishna Sampataha:

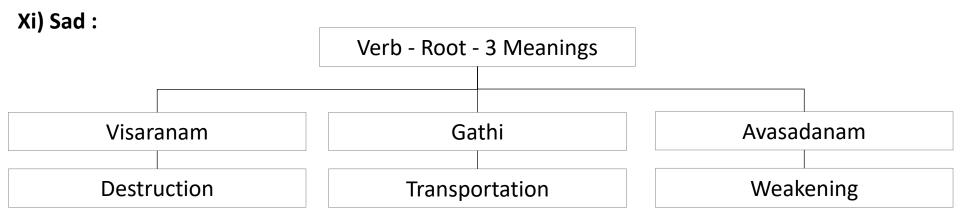
Endowed with Sadhana Chatushtaya Sampatti

ix) Vidyam Upasadya = Upagamya:

- Upa = Upasadanam, Upagamyam, Approaching
 - = Knowledge approached by a Qualified student

x) Ni: Nishchayena Sheelayam:

- Teaching pursued by committed, dedicated Seekers.
- Sheelayanti = Pursuit
 - = Sravanam, Mananam, Nididhyasanam



xii) Tesham:

For those Seekers, who approach this knowledge with commitment.

xiii) Avidyade Samsara Beejasya Visharanath:

- Visharanam = Himsatvat = Destroys, Killer knowledge of Avidya, Kama, Karma = Samsara.
- Destroys, ignorance, Desire, Punya Papa Karmas.

xiv) 3 Knots responsible for Punarapi Jnanam, Maranam:

- Samsara Nashika Vidya
- Because of this reason, Brahma Jnanam is called Upanishad.
- Upa and Ni and Shad = Brahma Vidya.

7) Bashyam: Introduction Continues...

तथा च वक्षयति "निचाय्य तं मृत्युमुखात्प्रमुच्यते"(क-उ-१-३-१५) इति ।

For those qualified students (Tesam) who approach this knowledge and Pursue it with Commitment, it destroys (Visaranat = Himsanat = Vinasanat) for them the seed of Samsara like ignorance etc (Samsara - Bijasya Vidyadeha - Etc meaning desire, Karma, Punya - Papas and so on).

i) Brahma Vidya:

 Destroyer of Samsara for those who approach and Committedly Pursue the knowledge.

ii) Katho Upanishad:

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

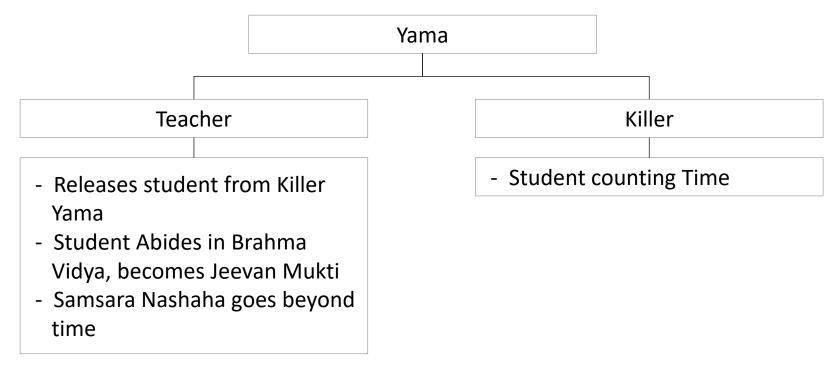
He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

- By Knowing Brahman, you get released from Mrityu Mukha, Mouth of Yama Dharmaraja.
- Ordinary Samsari always within the Teeth of Yama.

iii) Time is constantly Biting us:

- Growing old, Dying
- Become free from Clutches of Kala, Time
- Pramuchyate, Jnani is released, Jnanam Destroys Samsara.

iv)



v) Therefore 1st meaning of Sat = Visharanam:

Next Gathi meaning.

8) Bashyam: Introduction Continues...

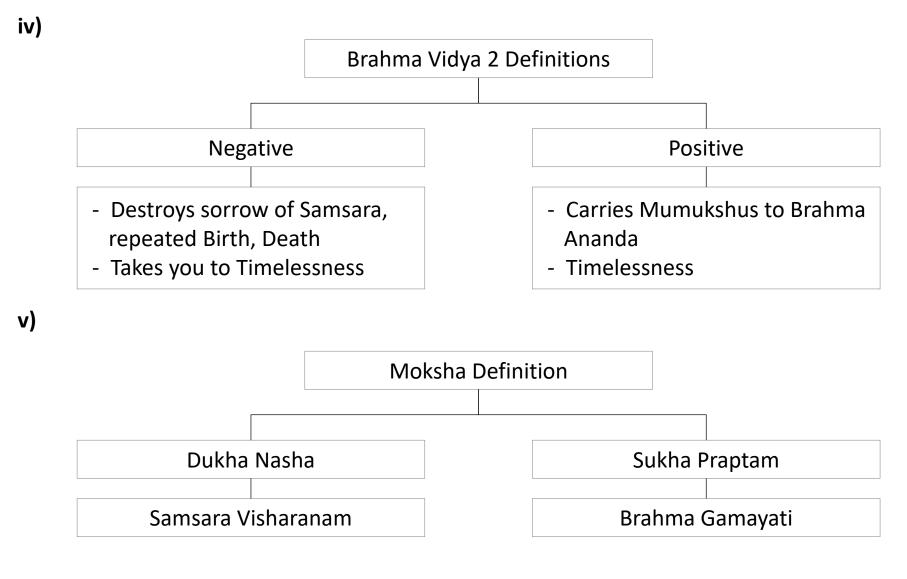
पूर्वोक्तविशेषणान्मुमुक्षून्वा परं ब्रह्म गमयतीति ब्रह्मगमयितृत्वेन योगाद्वह्मविद्योपनिषत् । तथा च वक्षयति-"ब्रह्मप्राप्तो विरजोऽभूत् विमृत्युः" (क उ २- ३- १८) इति ।

Otherwise (If we were to take the second meaning of the component 'Sad' which is reaching, gati), it means the knowledge of Brahman reaches the above - Mentioned qualified Mumuksu (Purvokta - Visesanam - Mumuksun) to Param Brahman (Brahma - Gamayati - iti). Therefore, in keeping with this meaning of being associated with reaching Brahman (Brahma Gamayitrtvena), Brahmavidya is called Upanishad. This interpretation is also found in this very same Upanishad (2.3.18) where it is said "The one who gains Brahmajnanam attains Brahman and becomes free from all impurities and Death." ("Brahma - Prapto - Virajah - Abhut - Vimrtyuh" iti).

I) Va = or = Otherwise, If you don't take 1st meaning, consider 2nd meaning of "Sat"

II) Param Brahma Gamayati:

- Transporter, carrier of Seeker to Brahman immortality, timelessness.
- III) Carries Mumukshus, seekers of Brahma Vidya.



vi) Shankara always keeps Vedic quotations before uttering anything

vii) Katho Upanishad:

मृत्युप्रोक्तां निवकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् । ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥ इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva II 18 II
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter). [2-3-18]

viii) Brahma Praptaha Virajo Butu Mrityu:

- One who gains Brahma Vidya becomes, one with Brahman
- Praptaha = Gamayati.

ix) Katho Upanishad conveys Gathi Artha of Sat:

- Viraja Buta Mrityu
- One becomes free from all impurities and becomes Mukta Purusha.

x) Vi - Mrityu = Free from Maranam because of Jnanam:

- Vi Mrityu = Samsara Nashaha
- Brahma Praptaha = Ananda Prapti

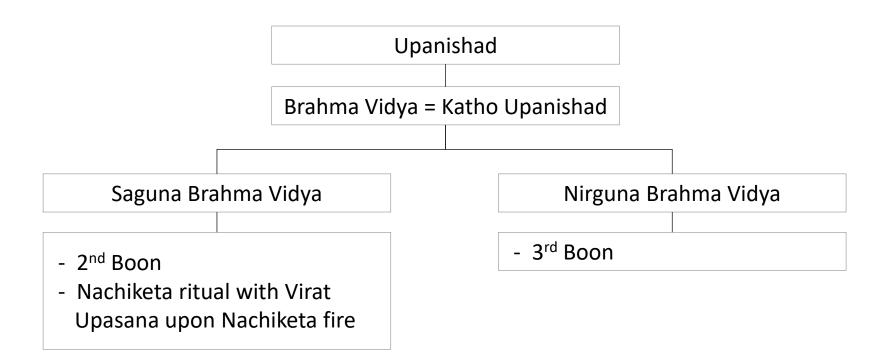
xi) Visharanat, Ghati, 2 meanings of Sat - Over:

- Next Avasadanam, weakening.
- 9) Bashyam: Introduction Continues...

लोकादिर्बह्मजज्ञो योऽग्निस्तद्विषयाया विद्याया द्वितीयेन वरेण प्रार्थ्यमानायाः स्वर्गलोकफलप्राप्तिहेतुत्वेन गर्भवासजन्म-जराद्युपद्रववृन्दस्य लोकान्तरे पोनःपुन्येन प्रवृत्तस्यावसाद्यितृत्वेन शैथिल्यापादनेन धात्वर्थयोगादिमिविद्याप्युपनिषदित्युच्यते

Viratvidya or Saguna Brahmavidya is the knowledge of Virat, who is also known as Agnih, and who was born of Hiranyagarbha, even before the creation of the Lokas (Loka – Adih), with all - Knowledge (Brahmajajna); and this alone is the Vidya, which was sought after by Naciketas as his second boon (Dvitiyena - Varena - Prarthyamanayah). This Viratvidya, or Saguna Brahmopasana which is the cause of reaching Svargaloka (Svargaloka - Phala - Prapti -Hetutvena), has the power to weaken (Avasadayitrtvena = Saithilya - Apadanena) the group of Calamities (Upadrava -Brndasya) Like being in the womb, Birth, old age etc, (Garbhavasa -Janma - Jaradi) Repeatedly Occurring again and again (Pounah Punyena) endlessly (Pravrttasya) in other Lokas (Lokantare), can be temporarily avoided while living in Svargaloka, where one stays for a very long time). Hence, the Upasana known here as Agnividya can also be called Upanishad, because the third meaning of the root 'Sad' (Which is weakening), connects well (Dhatu - Artha - Yogat), with the Agnividya (As it also weakens Samsara, and thereby gives temporary immortality).

i)



- II) Fire used as symbol for Virat Upasana
- III) Therefore Virat gets new name Agni:
 - Agni Vidya = Virat Vidya = Saguna Brahma Vidya = Brahma Vidya = Upanishad.

2 Other Special names of Virat

Lokadhihi = Virat

- Virat = Creator of 14 Lokas
- Adhihi = 1st born
- Lokas were born after
 Hiranyagarbha was born

Brahma Jangyaha

- Virat = Brahma Jaha= Born of Hiranyagarbha
- Hiranyagarbha Putra = Virat
 Devata
- Jnyaha = Omniscient,Sarvajnyaha

v) Virat Upasana taught in Katho Upanishad = Saguna Brahma Vidya :

- Therefore, Katho Upanishad can be called Upanishad
- Upanishad = Revealer of Saguna Brahma Vidya.
- VI) Upanishad = Virat Vidya
- VII) 3rd Meaning of Sat Applicable in Saguna Brahma Vidya = Avasadanam
- a) Weakening meaning of Sat How?

b) Saguna Brahma Vidya can't destroy Samsara:

- Can't take you to Param Brahma, Moksha
- If it can, no need for Nirguna Brahma Jnanam.

c) Virat Upasana weakens effect of Samsara, therefore called Avasadanam:

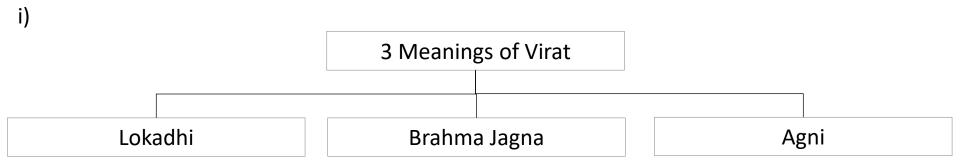
- Indirect definition
- d) Takes a person to Brahma Loka after Virat Upasana
- e) In Brahma Loka, not free from Samsara, still Ajnani

f) Effect of Samsara is less in Brahma Loka:

- If Brahma Jnanam obtained then only Krama Mukti
- Ajnani in Brahma Loka lives 2000 Chatur Yugas = One Day of Brahmaji.

g) Enjoys Brahma Loka Sukham:

- Effect of Samsara reduced because of Saguna Virat Upasana done in Nachiketa ritual.
- h) Hence called Avasadanam, weakening force



- j) Virat Vidya = Saguna Brahma Vidya
- k) Previous 2 meanings Nirguna Brahma Vidya which was sought after 2nd Boon
- I) This becomes clear only after reading Katho Upanishad

m) Tad Vishaya Vidya Dvitiya Varena Prarthamanaya:

- Vidya Svarga Loka Phala Praptihi Hetuhu Bhavati
- Virat Vidya = Cause, Hetu.
- n) Upasana is means to Svarga Loka and Brahma Loka Higher region of Svarga 7th Level.

o) Avasadaya itiri - Weakens Samsara:

- Garbha Vasa (Repeated Births)
- Person lives for a long time in Svarga
- Janma coming out of Garbha
- Jara Disease
- Maranam Death

p) Upadrava:

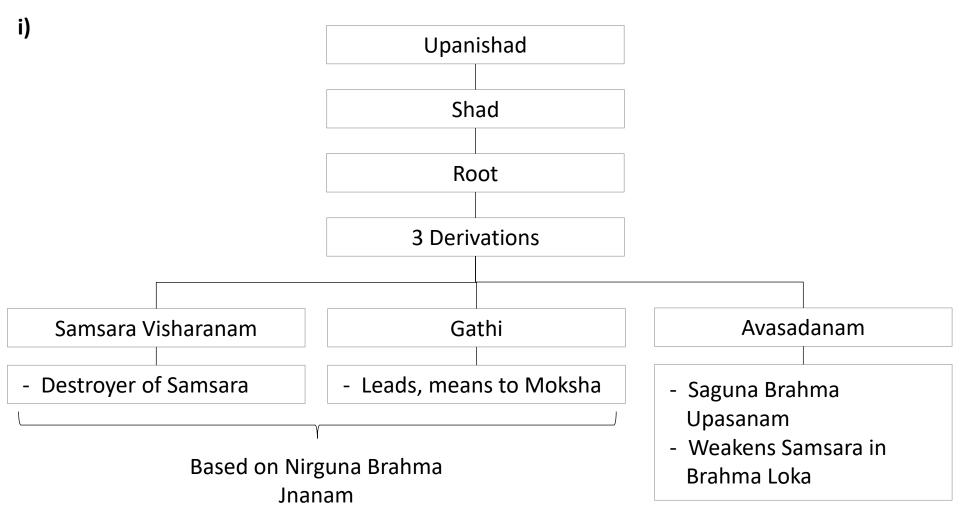
- Problems, calamities, pains, difficulties reduced in Svarga as life span is long.
- q) For total destruction, need Nirguna Brahma Jnanam

Revision:

9) Bashyam: Introduction Continues...

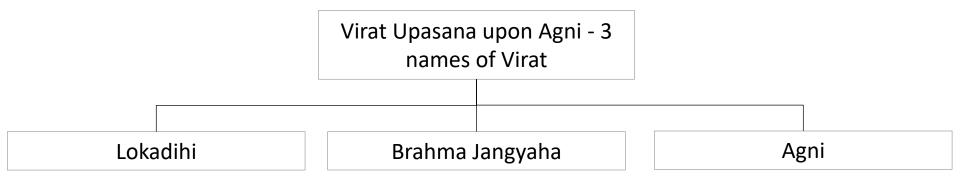
लोकादिर्ब्रह्मजज्ञो योऽग्निस्तद्विषयाया विद्याया द्वितीयेन वरेण प्रार्थ्यमानायाः स्वर्गलोकफलप्राप्तिहेतुत्वेन गर्भवासजन्म-जराद्युपद्रववृन्दस्य लोकान्तरे पौनःपुन्येन प्रवृत्तस्यावसाद्यितृत्वेन शैथिल्यापादनेन धात्वर्थयोगादिम्नविद्याप्युपनिषदित्युच्यते

Viratvidya or Saguna Brahmavidya is the knowledge of Virat, who is also known as Agnih, and who was born of Hiranyagarbha, even before the creation of the Lokas (Loka – Adih), with all - Knowledge (Brahmajajna); and this alone is the Vidya, which was sought after by Naciketas as his second boon (Dvitiyena - Varena - Prarthyamanayah). This Viratvidya, or Saguna Brahmopasana which is the cause of reaching Svargaloka (Svargaloka - Phala - Prapti -Hetutvena), has the power to weaken (Avasadayitrtvena = Saithilya - Apadanena) the group of Calamities (Upadrava -Brndasya) Like being in the womb, Birth, old age etc, (Garbhavasa -Janma - Jaradi) Repeatedly Occurring again and again (Pounah Punyena) endlessly (Pravrttasya) in other Lokas (Lokantare), can be temporarily avoided while living in Svargaloka, where one stays for a very long time). Hence, the Upasana known here as Agnividya can also be called Upanishad, because the third meaning of the root 'Sad' (Which is weakening), connects well (Dhatu - Artha - Yogat), with the Agnividya (As it also weakens Samsara, and thereby gives temporary immortality).



II) Avasadanam:

Refers to 2nd Boon of Nachiketa, Ritual to reach Svarga.



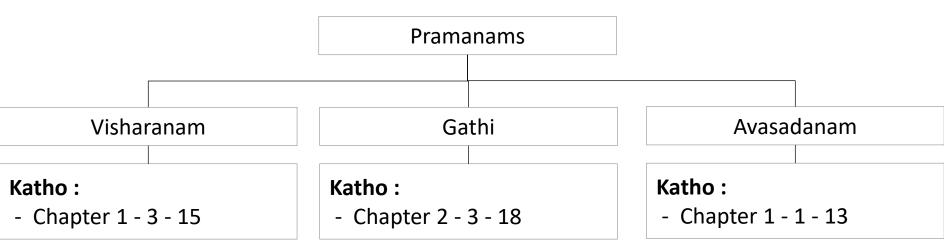
iii) Stay order given in Svarga - Long life:

• Garbha Vasana, Jara, Vyadhi occurs repeatedly in other Lokas, avoided in Svarga.

iv) Vidyaya Avasadaya itrutvena:

- Shaithalaya Apadanam Weakening, wear and tear Reduced because of Saguna Upasana.
- Agni Vidya = Upasana = Upanishad.

v)



Katho Upanishad:

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

मृत्युप्रोक्तां निकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् । ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८॥ इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva II 18 II
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter). [2-3-18]

स त्वमिन स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वँ श्रद्धानाय मह्मम् । स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena II 13 II

O Death! Thou knowest the fire sacrifice which leads to Heaven; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [1 - 1 - 13]

10) Bashyam: Introduction Continues...

तथा च वक्ष्यिति – "स्वर्गलोका अमृतत्वं भजन्ते" (क उ १- १- १३) इत्यादि ।

In Support of this meaning of the 'Upanishad,' This Upanishad itself declares later (In 1 . 1. 13) thus - "Those people who go to Svargaloka (By Practicing Viratopasana) will attain immortality (Amrtatvam Bhajante;" - Of course, it is only a relative Immortality in the form of a very long stay in Svargaloka, and will thereby only weaken their Samsara, but not destroy it).

-51

i) 3rd Meaning - Avasadanam:

- Those who go to Brahma Loka by Practicing Saguna Virat Upasana will obtain relative immortality (Long Life).
- By this, they weaken Samsara
- Page 12 Topic 4... Upanishad Derivation discussion only in Aitareya.

11) Bashyam: Introduction Continues...

ननु चोपनिषच्छब्देनाध्येतारो ग्रन्थमप्यभिलपन्ति । उपनिषद्म् अधीमहेऽध्यापयाम इति च ।

A Doubt (Nanu) might now arise because, those people (Teachers or Students), who without interest in the meaning, merely learn to chant the Veda (Adhyetarah) also refer to the text (Grantham Api Abhilapanti) by the word Upanishad (Upanishad - Sabdena), and they Say 'We are leaning the Upanishad' (Upanisadam Adhimahe), and the teacher who teaches the Chanting also says 'I am teaching the Upanishad' (Upanisadam Adhyapyamah) (Therefore, one might think that by Upanishad the text or Book alone is meant, and not the teaching in it).

4th Derivation of Upanishad

i)

Upanishad

Nirguna Brahma Vidya

Saguna Brahma Vidya

ii) Antara Vrutti Jnana Vidya = Upanishad :

- Brahma vidya generated by Vedantic Shabda = Pramanam produces prana, knowledge.
- iii) Bahya Upanishad Shabda Pramanam

iv) Knowledge takes place inside the mind:

- Shabda in text book generates Prama, knowledge inside the mind.
- Indirectly words also known as Upanishad

v) Correct:

- Knowledge inside the mind
- By extension Text book which generates knowledge
- Prana Upanishad
- Pramana Shabda mantras = Upanishad.

vi) Taittriya Upanishad Prayanam:

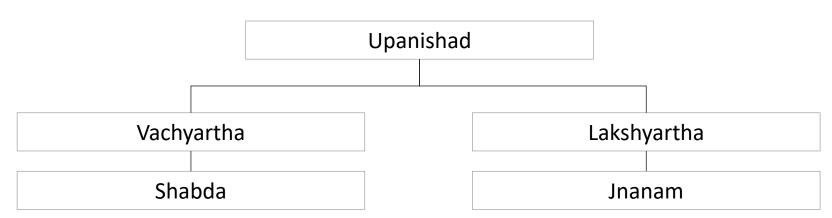
Grantham text book also called Upanishad.

vii)

Prama Jnanam, Vidya	Shabda
PrimaryDestroys SamsaraAntara Jnanam	 Secondary extension Does not destroy Samsara directly If so, Guru only has to distribute books for Moksha Vakhyam Grantham Bahya Shabda

viii) What is Upanishad?

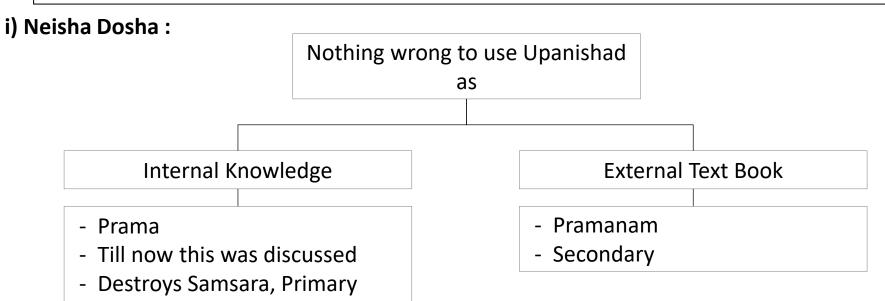
Two meaning depending on context.



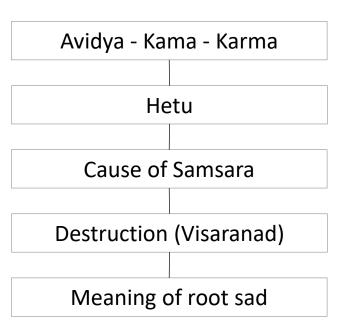
12) Bashyam: Introduction Continues...

एवं नेष दोषोऽविद्यादिसंसारहेतुविशरणादेः सदिधात्वर्थस्य ग्रन्थमात्रेऽसम्भवाद्विद्यायां च सम्भवात् ।

There is nothing wrong (Evam Naisa Dosah - In using the word Upanishad to refer to both the words of the text, as well as to the knowledge generated by those words). According to the meaning of the root 'Sad' (Sadi - Dhatvarthasya), destruction of ignorance etc, which is the cause of Samsara (Avidyadi - Samsara - Hetu - Visaranah) has to take place, and it cannot be done by mere chanting of the words in the Book (Grantha Matre Asambhavat), but only by the knowledge generated out of those words (Vidyayam Sambhavat).



ii)



III) Meaning can't be mere text book of words, Sentences, Grantha, but it is Vidya generated out of words

IV) Example:

- Match stick can't destroy Darkness
- Only fire / Light born out of match stick destroys darkness.

V) Upanishad words, books = Match stick :

- Knowledge = Light of fire
 - = Primary meaning of Brahma Vidya
- Shabda = Secondary meaning, implied, extended meaning.

13) Bashyam: Introduction Continues...

ग्रन्थस्यापि तादर्थ्येन तच्छब्दत्वोपपत्तेः, आयुर्वे घृतम् इत्यादिवत् ।

(Yet, in a secondary sense), the words of the text can also be called Upanishad. It is tenable and possible (Upapateh). Nothing is wrong in it (Naisa Dosah), since those words are meant to Generate the knowledge. It is like the Ayurvedic Saying, 'Ghee is long life' Etc (Ayurvai Ghrtam ityadivat - which does not, however, mean ghee is longevity, but is the producer or Cause of longevity).

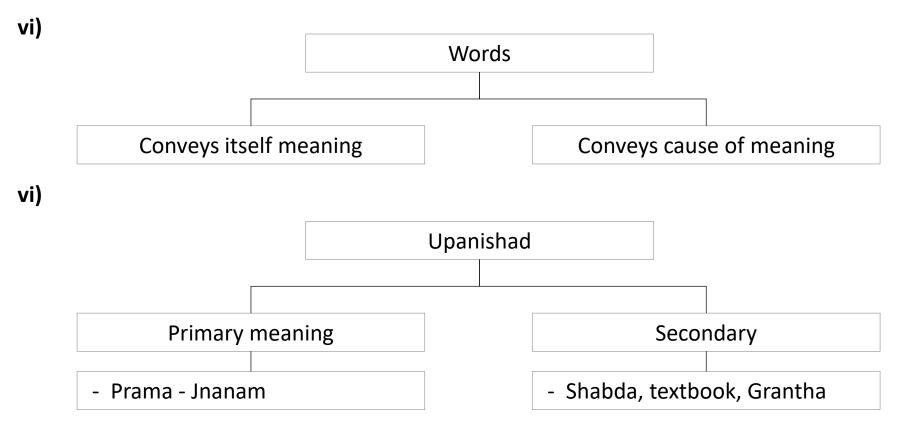
- I) Text book, Grantham, can also be called Upanishad
- II) Shabda Pramanam, words meant to generate knowledge
 - Jnanam Janakadvena.

III) Example:

- Match stick destroys Darkness
- Nothing wrong, not directly but indirectly helps in destroying.
- IV) Upanishad Shabda Upapatvena, jane Janaka Lakshane

V) Example:

- Ghee gives long life, says Ayurveda
- Gritham gives longevity, producer of longevity, cause of longevity.

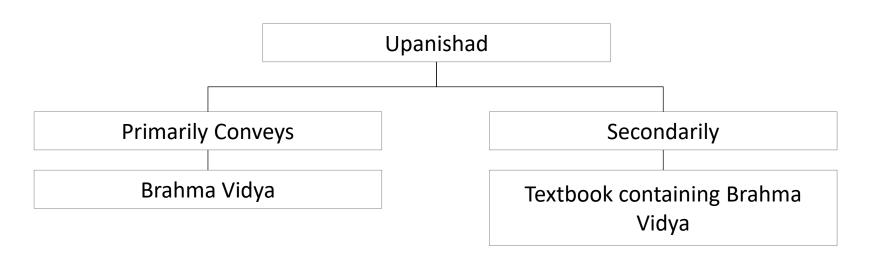


14) Bashyam: Introduction Continues...

तस्माद्विद्यायां मुख्यया वृत्त्योपनिषच्छब्दो वर्तते ग्रन्थे तु भक्तयेति।

Therefore, the word Upanishad in the Primary or Literal Sense (Mukhyaya Vrttya) Conveys the meaning of Brahmavidya, and by Implication in the Secondary Sense (Bhaktya) Conveys the meaning of the text Called Upanishad.

i)



ii) Bhaktya = Lakshanaya by implication:

Upanishad = Grantha, text book in Secondary sense, words of text book.

iii) Bhakti - Root = Bhajyate breaks away :

Secondary meaning takes the word away from its primary meaning.

iv) Example:

Dhanur Bhangaha Lakshmana Vrutti breaks word away from its primary meaning.

15) Bashyam: Introduction Continues...

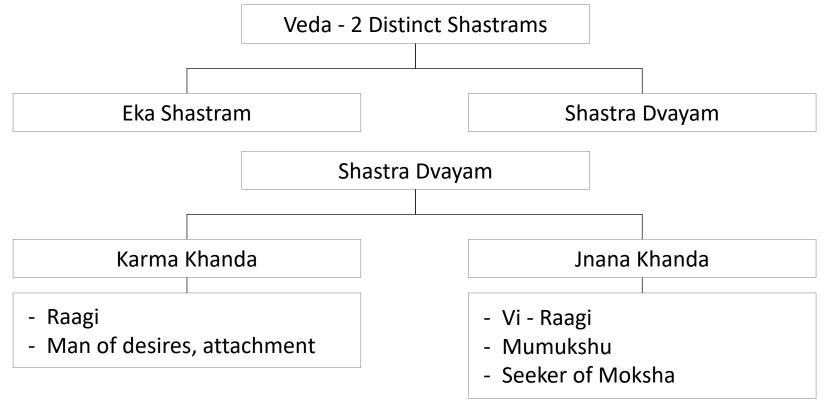
एवमुपनिषन्निर्वचनेनैव विशिष्टोऽधिकारि विद्यायामुक्तः।

- 1. Thus only by deriving the meaning of the word Upanishad (Evam Upanishad Nirvacanena Eva), we come to know for Brahmavidya (Vidyayam), who is the eligible special candidate (Visistha Adhikari).
- i) What is the purpose of word analysis of Upanishad?
- ii) We come to know Anubandha Chatushtaya
- iii) Visishtaya Adhikari:
 - Who is the special candidate to study the text of Brahma Vidya?

iv)



v) Mundak Introduction:



16) Bashyam: Introduction Continues...

विषयश्च विशिष्ट उक्तो विद्यायाः परं ब्रह्म प्रत्यगात्मभूतम्।

2. (Secondly), we also come to know that the distinct Subject Matter (Visistha Visayah) of this Brahmavidya, which was introduced before (Ukta Vidyaya), is Param Brahman which is nothing but of the Nature of One's own inner-self (Pratyagatma Bhutam).

- i) Param Brahma = Pratyag Atma Adibuta
- ii) 2nd Meaning of Sat:
 - Brahma Gamayati Upanishad takes person to Param Brahman, Aikyam = Subject
 - Distinctive subject, different than Karma Khanda.
- iii) Pratyag Atma Butam Your own self:

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

there is the following Vaidika Verse. [2 - 2 - 2]

- Pancha kosha Vilakshana
- Avastha Traya Sakshi internal journey.

iv) Taittriya Upanishad:

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आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

atmā prāṇamayaḥ | tenaiṣa pūrṇaḥ |
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |
vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |
ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of
```

the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human

form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right

side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also

tasmādvā etasmādannarasamayāt anyo'ntara

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः। तेनैष पूर्णः स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥

tasyaişa eva śārīra ātmā | yaḥ pūrvasya tasmādvā etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ | tenaişa pūrṇaḥ sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ | sāmottaraḥ pakṣaḥ | ādeśa ātmā | atharvāṅgirasaḥ pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati | 2 | |

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

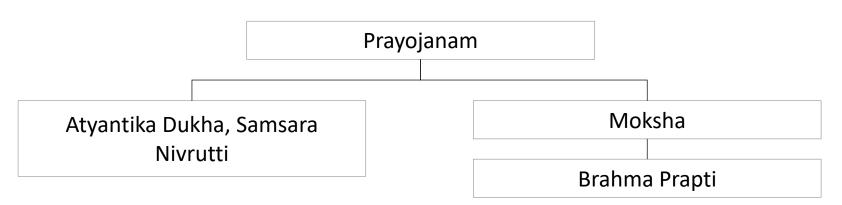
17) Bashyam: Introduction Continues...

प्रयोजनं चास्या उपनिषद आत्यन्तिकी संसारनिवृत्तिः र्बह्मप्राप्तिलक्षणा।

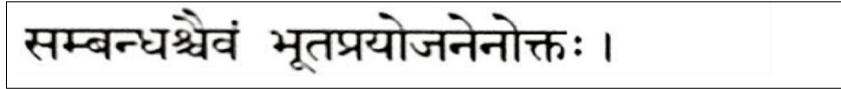
3. (Thirdly), we can know (By referring to the first two meanings of the Root 'Sad') What is the Purpose (Prayojanam) of the Upanishad, which is, the final destruction of Samsara (Atyantiki Samsara Nivrttih) and attainment of Brahman or Brahmananda (Brahmapraptih).





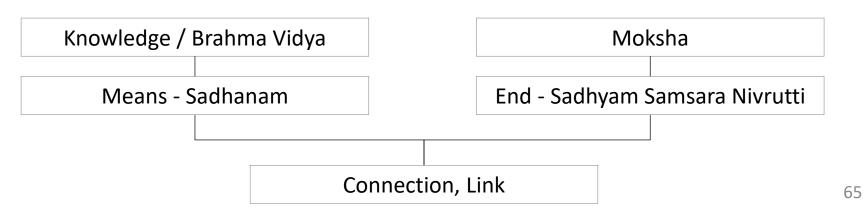


18) Bashyam: Introduction Continues...



4. (And finally we also come to know) the connection (Sambandha) between the knowledge and the benefit, which has been already said before (Bhuta Prayojanena - Uktah - Knowledge being the means and Moksha the end).

i) Sambandha:



ii) Brahma Vidya, Jnana Khanda has distinct Anubandha Chatushtayam:

Hence, Distinct Shastra.

19) Bashyam: Introduction Continues...

अतो यथोक्ताधिकारिविषयप्रयोजनसम्बन्धाया विद्यायाः करतलन्यस्तामलकवत् प्रकाशकत्वेन विशिष्टाधिकारिविषय-प्रयोजनसम्बन्धा एता वल्ल्यो भवन्ति इत्यतस्ता यथाप्रतिभानं व्याचक्षमहे।

So (Atah) as explained (Yathokta) the Upanishad, Generates clearly the knowledge which has the above mentioned features of Anubandha Chatusthaya, Namely, a Special candidate (Adhikari), a Special Subject matter (Visaya), Usefulness (Prayojana) of the Subject Matter and a Connection (Sambandha) between the knowledge and the benefit; and thereby makes the teaching very clear just as a gooseberry in one's Palm (Karatalanyasta - Amalakavat) is Clearly seen. These Six vallis of this Upanishad (As they generate the above featured knowledge), also have the same Anubandha Chatusthaya of a special candidate, a special Subject Matter, usefulness of the Subject matter and a connection between the knowledge and the benefit and therefore it deserves a Commentary which we shall now venture on (Vyacaksmahe) with Whatever knowledge I have (Yathapratibhanam).

i) Yataha:

- Therefore
- ii) Brahma vidya has abovementioned Anubandha Chatushtayam
- iii) Katho Upanishad text reveals, generates such a Brahma Vidya (Prakashakatvena)

iv) Example:

It is like amalaka fruit in hand, without a doubt.

V) Text book has Anubandha Chatushtayam:

- Previously it is said Brahma vidya Jnanam has Anubandha Chatushtayam.
- VI) Text book generates that knowledge
- VII) Has Visishta Adhikari, Vishaya, Prayojana, Sambandha

VIII) Hence it deserves a commentary :

- I have strength of my Guru
- I have confidence in writing this commentary.

CHAPTER 1 - SECTION 1 Verse 1 to 14

Introduction:

 i) Shankara has established Jnana khanda is different from Karma khanda because it has different Anubandha Chatushtayam

20) Chapter 1 - Section 1 - Verse No. 1:

उशन्ह वै वाजश्रवसः सर्ववेदसं ददो। तस्य ह नचिकेता नाम पुत्र आस॥१॥

uśanha vai vājaśravasaḥ sarvavedasaṁ dadau l tasya ha naciketā nāma putra āsa II १ II

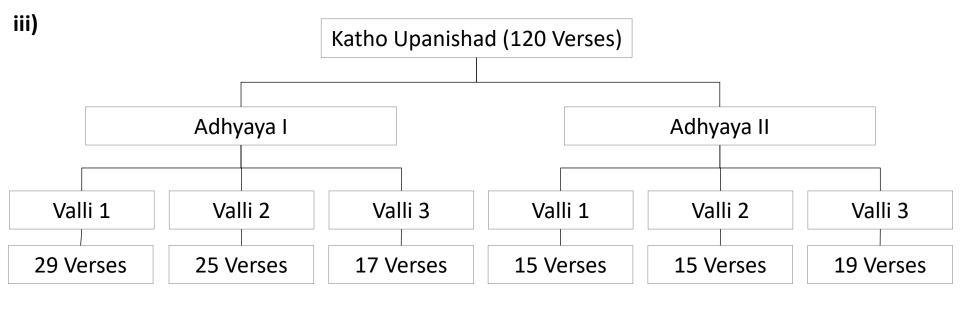
Once desirous of heaven, the son of Vajasravas (Gautama) gave away, in a sacrifice, all that he possessed. He had a son Naciketas by name. [1 - 1 - 1]

21) Anvaya: Chapter 1 - Section 1 - Verse No. 1:

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ। तस्य ह निचकेताः नाम पुत्रः आस॥

uśan ha vai vājaśravasaḥ sarvavedasaṁ dadau I tasya ha Naciketā nāma putra āsa II

Desiring (Svarga), Vajasravasah (did the yajna called the Visvajit yajna, where) he gave away all his wealth (As Dakshina). He (Vajasravasah) had a son named Naciketas.



iv) Story - Introduces - Glory of Guru - Sishya - Teaching:

- Section I 29 Verses
- <u>Section II 17 Verses</u>

<u>Total 46 Verses</u>

body is destroyed. [1 - 2 - 18]

Katho Upanishad:

न जायते म्रियते वा विपश्चिन् नायं कृतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १६॥

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the

71

v) Guru = Yama:

- Sishya = Nachiketa
- Chandogya Upanishad Guru Uddalaka Rishi Vajasravasalka
- Son Svetaketu

vi) Gita:

- Chapter 1 Story
- Chapter 2 10 Verses Story

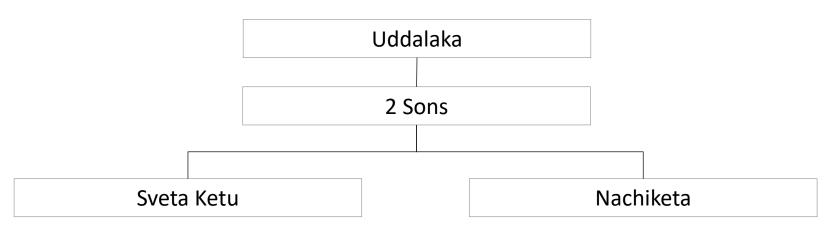
Gita:

श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

śrī bhagavānuvāca |
aśocyānanvaśocatvam
prajñāvādāmśca bhāṣase |
gatāsūn agatāsūmśca
nānuśocanti paṇḍitāḥ ||2-11||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

vii)



viii) Vishwajit Yaga, Sakama Yaga for Svarga Prapti, Ajnani Uddalaka, all wealth must be offered as Dakshina

ix) Saka karma = Vishwajit Yaga :

- Fruitful only if all Angas performed correctly
- Goh Dakshina was deficient in this Yaga
- X) Nishkama Karma may have deficiency but still Phalam will come

XI) Cows didn't have strength even to die:

- Were surviving mysteriously
- Vajasravas gave all his wealth in Yaga with a desire of Svarga Prapti.
- This is the gist of 1st Verse.

22) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Starts....

तत्राख्यायिका विद्यास्तुत्यर्था ।

In the beginning of the Upanishad, a story (Akhyayika) is presented, for the glorification of Brahmavidya (Vidya - Stutyartha).

i) Tatra:

In the beginning of Upanishad.

ii) Akhyayika:

Story is presented

iii) Vidya Stutyartham:

- For glorification of Brahma Vidya, Guru, Sishya
- Don't probe story too much
- Take the teaching and drop the story part.

IV) a) Did Uddalaka exist or fictitious character?

- b) Did Nachiketa, 9 Year old boy exist as Brahma vidya student?
- c) Which rocket used to go to heaven?
- d) Extract meaning, juice, forget the story

e) Such story part of Veda called Artha Vada:

- Don't probe Artha vada portions.
- Adhyayika Vidya Stutyartha glorification.

23) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Continues...

उशन्कामयमानः, ह वा इति वृत्तार्थस्मरणार्थौ निपातौ ।

Usan means one who has desires (Kamayamanah). The two words, 'Ha' and 'Vai' indicate that the Upanishad is remembering an event that has happened before (Iti Vrittartha Smaranarthau Rupatah).

i) Ushan - Kainanyamana :

- Root Vash
- Vashti = To desire
- Kamayan Mana = Desireful
- Kamya Yoga.

ii) Ha Vai iti:

Expletive words.

iii) Vrattartha Smartha Niptha: Technical

- Ha Vai No gender, number
 - Avyayam
 - No meaning
- Adds to beauty of expression or completion of meter.

IV) Upanishad remembers past incident, in history:

- Event happened long ago
- Recollection... uh uh
- Smarana Arthou.

24) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Continues...

वाजमन्नं तद्दानादिनिमित्तं श्रवो यशो यस्य स वाजश्रवा रुढितो वा।

Vajam means food (Annam), and because of the free distribution of the food (Annam Tad Danadi Nimittam) he becomes famous (Sravah) as Annadata. Therefore Vajasrava means one who has got fame because of Annadanam. Otherwise, may be he did not really do any Annadanam, but his father might have given him that name.

a) Father: Vasjasvaraha:

- Son : Vajasravaha
- b) Dasharatha Son Dasharathi
- c) Videha's Daughter:
 - Veidehi

d) Vajasravaha - Grand father:

- Vajasravas Father
- Nachiketa Son

e)



e) Chamakam:

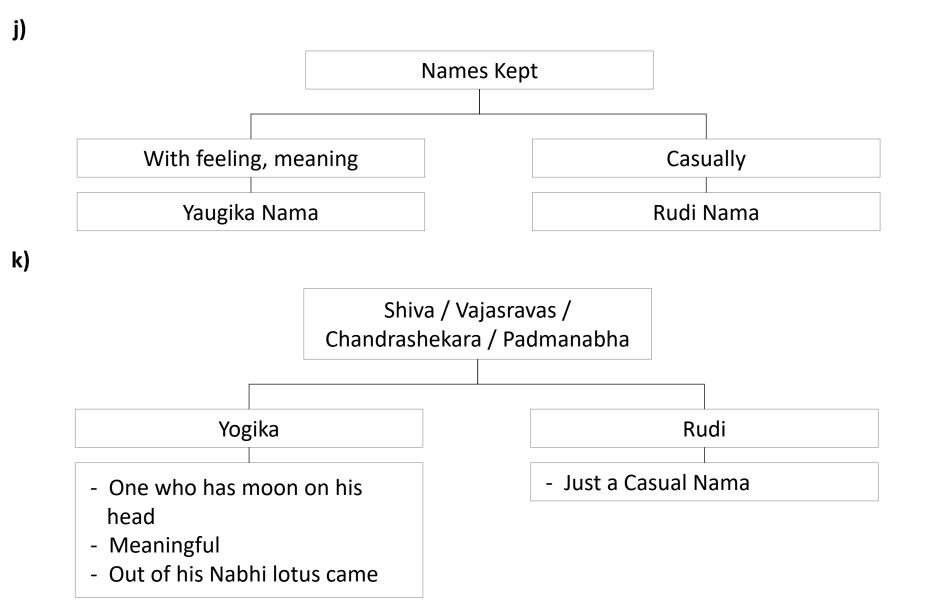
वाजश्चमे, यशश्चमे, श्रेधश्चमे, वीर्यं च मे, आयुः च मे, अश्वं च मे, रथं च मे, हस्ति च मे, रत्नं च मे, धनं च मे, नयच च मे, पुरुषं च मे।

Vājaschame, yaśaschame, śreḍhaśchame, vīryaṁ ca me, āyuḥ ca me, aśvaṁ ca me, rathaṁ ca me,

hasti ca me, ratnaṁ ca me, dhanaṁ ca me, nayac ca me, puruṣaṁ ca me.

The first Anuvaka of the Chamakam asks for a variety of blessings, including strength, longevity, vitality, knowledge, skill, protection, and good health, both physically and spiritually. It's a holistic invocation to Agni and Vishnu, asking for well-being in all aspects of life. [Verse 1]

- Let me survive with food.
- f) Sravaha = Kirthi Yasha Mahima Pain
- g) One who has pain because of Anna Danam:
 - One who possesses glory = Sravaha
- h) Grand father has done great Anna Danam
- I) Rudi Arthaha:
 - Just kept a name
 - Casual name given by father.

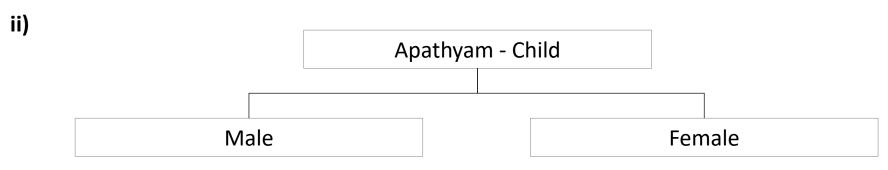


25) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Continues...

तस्यापत्यं वाजश्रवसः किल विश्वजिता सर्वमेधेनेजे तत्फलं कामयमानः।

This Vajasrava had a child (Apatyam) by the name Vajasravasah who, performed the Visvajit Yajna, also known as Sarvamedha Yajna desiring its result (Tatphalam Kamayamanah - of attaining Svargaloka).

i) Tasya Apathyam - Child of Vajasravasaha



iii) Vajasvaha called Uddalaka in Katho Upanishad:

यथा पुरस्ताद् भिवता प्रतीत औद्दालिकरारुणिर्मत्प्रसृष्टः । सुखँ रात्रीः शयिता वीतमन्युः त्वां दृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

Yatha purastad bhavita pratita

auddalakir Arunir mat prasrstah,

Sukham ratrih sayita vita-manyuh

tvam dadrsivan mrtyu mukhat pramuktam || 11 ||

"Through my favour, Auddalaki, Aruni (thy father), will recognise you and will be (Possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night." [1 - 1 - 11]

iv) Vajasvaraha conducted a Viswajit Yaga:

 Sarva Medha Yaga, where all possessions have to be given as Dakshina and take Sanyasa at end of Yaga.

V) Medhe - Na - Ee - De:

- Yagya Krutam
- Yaj Dhatu.

VI) Upanishad mentions only Dakshina:

- Shankara interprets as Viswajit Yaga for Svarga Phalam
- Inferred from Dakshina.

vii) Dasharatha performed Yaga for Putra:

- Infer Putra Kameshti
- Not for Chitta Shuddhi, Guru, Moksha Prapti.

viii) Kamyamana - Desirous of Svarga

26) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Continues...

स तस्मिन्कतौ सर्ववेदसं सर्वस्वं धनं ददौ दत्तवान्।

In that yajna (Tasmin Kratau), at the end, he gave away his entire wealth (Sarva Vedasam = Sarvasvam Dhanam) as Dakshina to the priests.

- i) Kratu = Yaga Vedasam = Dhanam
- ii) Gita:

अहं क्रतुरहं यज्ञः स्वधाहमहमोषधम् । मन्त्रोऽहमहमेवाज्यम् अहमग्निरहं हुतम् ॥ ९-१६॥

ahaṃ kraturahaṃ yajñaḥ svadhāham aham auṣadham | mantrō'ham aham ēvajyam aham agnirahaṃ hutam || 9-16 ||

I am the Kratu; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

iii) Dadou - Datavan:

- Sarvasvau Dhanam.
- iv) Dhanam given to all priests
- v) 1st Sentence commentary over.

27) Bashyam: Chapter 1 - Section 1 - Verse No. 1 Continues...

तस्य यजमानस्य ह नचिकेता नाम पुत्रः किलास बभूव ॥ १ ॥

That performer of the Yajna (Yajamanah) had indeed (Kila Asa = Babhuva) a son by the name of Naciketa (Naciketa Nama Putrah).

i) 2nd Sentence:

- Tasyaha Yajamanasya for performer of Yagya, Uddalaka.
- ii) Niptha Ha
- iii) Upanishad = Striling
- iv) Uddalaka had a son Nachiketa
- v) Aasa = Babuva



vii) Anvaya:

उञ्चान् ह वै वाजश्रवसः सर्ववेदसं ददो । तस्य usan ha vai vājasravasaḥ sarvavedasam dadau। tasya ह निचकेताः नाम पुत्रः आस ॥ ha Naciketā nāma putra āsa ॥

Desiring (Svarga), Vajasravasah (did the yajna called the Visvajit yajna, where) he gave away all his wealth (As Dakshina). He (Vajasravasah) had a son named Naciketas.

तश्ह कुमारश्सन्तं दक्षिणासु नीयमानसु श्रद्धाविवेश सोऽमन्यत ॥ २॥

tamha kumāramsantam daksiņāsu nīyamānasu śraddhāviveśa so'manyata || २ ||

When the presents were being distributed, filial anxiety, (about the welfare of his father) entered the heart of Naciketas, who was still a boy and he thought. [1 - 1 - 2]

29) Anvaya: Chapter 1 - Section 1 - Verse No. 2:

दक्षिणासु नीयमानासु (सत्सु) तश सन्तं ह कुमारश श्रद्धा आविवेश । सः अमन्यत ॥

dakṣiṇāsu nīyamānāsu (satsu) tagm santam ha kumāragm śraddhā āviveśa I saḥ amanyata II

(At the end of the Yajna), when the Daksinas were being taken, faith (in the Vedas) took possession of him (Naciketas), who was just a boy. He thought thus.

- i) All property here distributed as Dakshina
- ii) Cows Broken into groups of 10 15 Given to 4 Priests

iii) Number of cows given according to status of priests:

- Chatur Vedi More cows
- Eka Vedi Less cows
- IV) Nachiketa was standing and watching

V) Miserable cows were offered:

Priests were to be pitied.

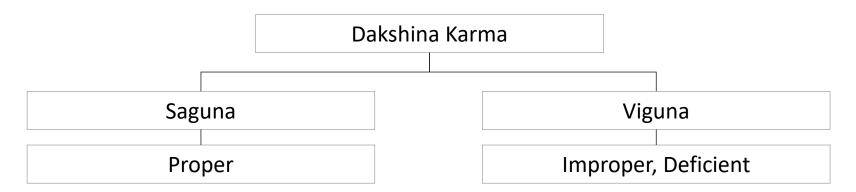
vi) Veidika sraddha get activated:

Sraddha Avivesha.

vii) Veda:

Yagyas give results if Dakshina given properly.

viii)



ix) Gita:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५॥

śrēyān svadharmō viguṇaḥ paradharmāt svanuṣṭhitāt | svadharmē nidhanaṃ śrēyaḥ paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

X) Cows will make Viswajit Yaga fruitless:

- This thought entered Nachiketa's mind
- His shraddha got invoked, activated (Verse 3).

30) Bashyam: Chapter 1 - Section 1 - Verse No. 2 Starts....

तं ह निचकेतसं कुमारं प्रथमवयसं सन्तमप्राप्तजननिक्तः बालमेव श्रद्धास्तिक्यबुद्धिः पितुर्हितकामप्रयुक्ताविवेश प्रविष्टवती।

That Naciketas was in his boyhood, that is, in the early period of his life (Kumaram = Prathama Vayasam Santam), not yet physically mature to be a father (Aprapta - Janana - Sakti) did not yet have the capacity to re-produce), but just a mere boy (Balameva - Yet he had the scriptural knowledge of how the rituals should be done). Therefore faith in the validity of the Vedas (Sraddha = Astaikya Buddih) having entered (Avivesa = Pravistavati) him, he was compelled (prayukta) by the desire, (born out of that sraddha) to think of the future well being of his father (Pitur-hita-kama).

i) Balyam - Upto age 5:

- Kaumaram Age 5 to 15
- Yavanam Adult

ii) Nachiketa was not physically mature, not married, could not become a father:

Nachiketa was a young boy - 5 to 15 Years old.

iii) Aprapta Jnanam:

Shantim Eva Balaha...

iv) Shankara remains silent on Santam = Noble minded boy, Sat purusha, Astika, exposed to scriptures:

- Knows Yaga should have proper Dakshina.
- v) Sraddha = Faith in the validity of Veda as Apaurusheya Pramana
- vi) Sraddha = Upajeevya Pramana Svatag Pramanya Jnanam :
 - If no faith, no Svarga, no ritual
 - Scientifically, can't prove heaven or Pitrus there
 - Why feed brahmana here?
 - Sraddha = Astika buddhi.
- vii) Nachiketa was a well wisher of his father, sacrificed himself so that father could go to heaven

viii) Prayukta - Activated by thought of Sraddha:

- Bhishma sacrificed for married life of his father.
- IX) Nachiketa recollected truth about Dakshina when cows were being taken to Ritvik's.

Revision:

Chapter 1 - Section 1 - Verse No. 2:

i) 1st Chapter - 1st Valli - 20 Mantras

2nd Valli - 17 Mantras

46 Mantras

II) Teaching starts:

• Katho Upanishad:

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,

Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

iii) Story:

 Vajasaravah - Uddalaka - Kamya Yoga - Vishwajit Yaga, give up all possessions as Dakshina, cows apportioned to Ritviks, Nachiketa, Astika, has Sraddha, knowledge of scriptures, knew Vedic Dictum about Dakshinas and rituals.

Pravishtati, Sraddha:

Both Strilinga, faith enters mind.

31) Bashyam: Chapter 1 - Section 1 - Verse No. 2 Continues...

किस्मिन्काल इत्याह - ऋत्विग्भ्यः सदस्येभ्यश्च दक्षिणासु नीयमानासु विभागेनोपनीयमानासु दक्षिणार्थासु गोषु स आविष्टश्रद्धो निचकेता अमन्यत ॥ २॥

At what time (Kasminkala - Did this sraddha enter the mind of Naciketas), if asked, the Sruti itself answers (aha), that it was at the time when cows (Gosu) were being given as Daksinas to the various Vedic priests who had performed the yajna (Rtvigbhyah), in a said order (Niyamanasu), divided into correct proportion (Vibhagena Upaniyamanasu) based on their qualifications, and also when the cows were being given to the other brahmins (Sadasyebhyah Ca) who were present in the Yagasala. Thus, when the sraddha in the Vedas entered (Avistah - in his mind), Naciketas started thinking (Amanyata - Thus).

i) Avivesha:

- At what time sraddha entered mind of Nachiketa?
- When Dakshinas were being given to priests.

ii)

Ritvik Bramana	Sadasya Bramana
- Participates, performs ritual	- Scholars, Panditas
- More learned	- Deserve Dakshina
 Chaturvedi, Trivedi, Dvivedi, Ekavedi 	- Less learned

iii) Gita:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥

vidyāvinayasampannē brāhmaņē gavi hastini | śuni caiva śvapākē ca paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

Shankara Bhasyam:

- Can't give uniform Dakshina to all priests.
- Sama Drishti Dakshina = Dosha.
- Example: Salary not uniform to all staff in the company.

iv) Kasmin Kale?

When cows were being taken for Dakshina in groups to Ritviks.

v) Sraddha Avisesha:

Nachiketa, who is in the grip of Veidika Sraddha, got a thought about the cows.

vi) Nachiketa had nobility:

a) Had scriptural knowledge:

Had sraddha in Scriptures.

b) Offers himself as Danam:

Tyaga buddhi for father's well being.

c) Son:

- Saves his father's adverse rebirth.
- d) Whole mantra is thought process of Nachiketa.

Anvaya:

दक्षिणासु नीयमानासु (सत्सु) तश् सन्तं ह कुमारश्रश्रद्धा आविवेश । सः अमन्यत ॥

dakṣiṇāsu nīyamānāsu (satsu) tagm santam ha kumāragm śraddhā āviveśa I saḥ amanyata II

(At the end of the Yajna), when the Daksinas were being taken, faith (in the Vedas) took possession of him (Naciketas), who was just a boy. He thought thus.

32) Introduction to Chapter 1 - Section 1 - Verse No. 3:



What is this? (Katham-iti? - What did naciketas think?) That is being said (Ucyate)--

What was thought Pattern of Nachiketa.

पीतोदका जग्धतृणाः दुग्धदोहा निरिन्द्रियाः। अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत्॥ ३॥

pītodakā jagdhatṛṇāḥ dugdhadohā nirindriyāḥ l anandā nāma te lokāstānsa gacchati tā dadat II 🤻 II

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are barren. Joyless, verily, are the worlds which he attains who gives these (Daksina) presents (in Yajna). [1 - 1 - 3]

34) Anvaya: Chapter 1 - Section 1 - Verse No. 3:

(गावः) पीतोदकाः जग्धतृणाः दुग्धदोहाः निरिन्द्रियाः(सन्ति)। ते लोकाः अनन्दाः नाम (भवन्ति)। ताः ददत् (सन्) सः तान् गच्छति॥

(gāvaḥ) pītodakāḥ jagdhatṛṇāḥ dugdhadohāḥ nirindriyāḥ (santi) I te lokāḥ anandāḥ nāma (bhavanti) I tāḥ dadat (san) saḥ tān gacchati II

These are cows, which have drunk water (For the last time, which have eaten grass (for the last time, which have given milk (for the last time), and which are unproductive. (There are) those worlds which are unhappy worlds, and by giving such cows, the Yajamanah goes to those (Unhappy Worlds Only).

35) Bashyam: Chapter 1 - Section 1 - Verse No. 3 Starts...

Topic 1:

दक्षिणार्था गावो विशेष्यन्ते पीतमुदकं याभिस्ताः पीतोदकाः, जग्धं भक्षितं तृणं याभिस्ता जग्धतृणाः, दुग्धो दोहः क्षीराख्यो यासां ता दुग्धदोहाः, निरीन्द्रिया अप्रजननसमर्था जीर्णा निष्फला गाव इत्यर्थः।

(Naciketas thought thus-) These cows which are meant for Daksina (Daksinartha Gavah), can be described (Visesyante) as those which have drunk the last mouthful of water (Pitodakah = Pitam - Udakam - Yabhih - Tah Pitodakah), and have eaten the last bit of grass (Jagdhatrnah = Jagdham - Bhaksitam - Trnam - Yabhih - Ta Jagdhatrnah) and as those from whom the last drop of milk has been milked (Dugdhadohah = Dugdhah Dohah Ksirakhyah Yasam Tam Dugdhadohah). They no longer have the capacity of reproduction (Nirindriyah = Aprajananasamarthah). In other words, it means they are miserable and worthless cows (Jirna Nisphala Gavah Iti-arthah).

i) 1st Half of Mantra:

Description of cows which were given as Dakshina.

a) Pithodhakaha:

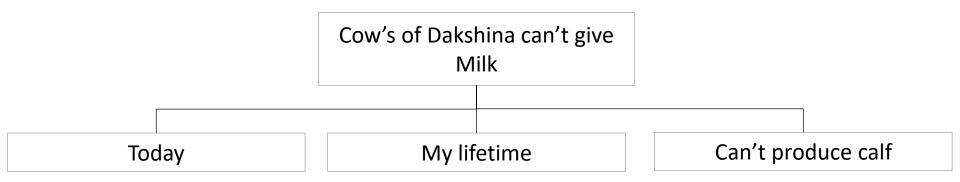
Cows have drunk their last mouthful of water

b) Jagadtrinaha:

- Cows have consumed their last mouthful of grass
- No strength to eat, Digest Terminal case.

c) Dudgadohaha:

• Dohaha = Milk last cup of milk has been milked from the cows.



d) Nir Indriya:

- No power to produce a calf
- Incapable to become a mother of calf.

e) Jeeraha Guvaha:

Dilapidated cows

f) Nishphala:

• Absolutely useless, dying cows, no benefit, only burdensome.

g) Aprajana Samartha Nishphala Gavaha

ii) 2nd Half of Mantra:

- A Nanda Loka Gachhati
- Nanda = Happiness
- A Nanda Loka = Naraka, sorrowful Loka, father will enter if he gives such cows.

36) Bashyam: Chapter 1 - Section 1 - Verse No. 3 Continues...

यास्ता एवंभूता गा ऋत्विग्भ्यो दक्षिणाबुद्ध्या ददत्प्रयच्छन्ननन्दा अनानन्दा असुखा नामेत्येतद्ये ते लोकास्तान्स यजमानो गच्छति॥३॥

So by giving (Dadat) such cows which have been described above (Yah - Tah - Evam - Bhutah - Gah), with the idea of Daksina (Daksina - Buddhya) to the Vedic priests (Rtvigbhyah), the Yajamanah after death will go to those worlds (Ete - Lokah - Tan - Sa - Yajamanah - Gacchati), which are full of sorrow, and not happiness Ananandah = Asukhah).

2nd Line of verse - Last portion:

i) Tah He Dadatu:

Dadah = Giving as Dakshina.

- ii) Cows described as above
- iii) A Nanda ha lokaha ye bavati :
 - Yajamanas will get sorrowful, painful A Nanda Lokas.

iv) Nanda = Ananda:

- An Nanda = Asruha
 - = Pleasureless, joyless, Lokas, described in Shastras get after death
- Yajamana goes to different Lokas.
- V) Nachiketa thinks that he must save his father going to Naraka by offering himself as Dakshina
- VI) Adti Adu dhatu = to eat
- VII) By giving Dakshina one goes to different Lokas

Anvaya:

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(गावः) पीतोदकाः जग्धतृणाः दुग्धदोहाः
निरिन्द्रियाः(सन्ति)। ते लोकाः अनन्दाः नाम (भवन्ति)।
ताः ददत् (सन्) सः तान् गच्छति॥ (gāvaḥ) pītodakāḥ jagdhatṛṇāḥ dugdhadohāḥ nirindriyāḥ (santi)। te lokāḥ anandāḥ nāma (bhavanti)। tāḥ dadat (san) saḥ tān gacchati॥
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These are cows, which have drunk water (For the last time, which have eaten grass (for the last time, which have given milk (for the last time), and which are unproductive. (There are) those worlds which are unhappy worlds, and by giving such cows, the Yajamanah goes to those (Unhappy Worlds Only).

स होवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं तृतीयं तश्होवाच मृत्यवे त्वा ददामीति ॥ ४॥

sa hovāca pitaram tata kasmai mām dāsyasīti I dvitīyam trtīyam tamhovāca mrtyave tvā dadāmīti II V II

He said unto his sire, 'father to whom wilt thou give me?' He said this again and again; and again for the third time (when the enraged father) said: 'Unto Death do I give thee.' [1-1-4]

" हे तत कस्मै मां दास्यिस ?" इति ह सः पितरं उवाच । द्वितीयं तृतीयं (च उवाच) । "मृत्यवे त्वा ददामि" इति ह (पिता) तं उवाच ॥

"he tata kasmai mām dāsyasi?" iti ha saḥ pitaram uvāca | dvitīyam tṛtīyam (ca uvāca) | "mṛtyave tvā dadāmi" iti ha (pitā) tam uvāca ||

Naciketas asked (his father thus - "Oh father! to whom will you give me (As Daksina?)" (He asked again) for the second time, and for the third time. (The irritated father) replied to him thus - "I am giving you to Lord Yama".

Gist:

i) Upanishad continues story:

Nachiketa thinks he can serve as better Dakshina than the old dilapidated cows.

II) Shastra:

Putra can't be Dakshina.

III) Nachiketa:

Thinks he is property of his father can serve as Dakshina.

IV) Nachiketa asks father:

- Have you decided whom you are going to give me as Dakshina?
- Asked 3 Times.

V) Father became angry:

- Mrityuve Sa Dadami
- I am going to give you to Yama, go to hell
- Father said in anger.

VI) Son takes it as factual

तदेवं क्रत्वसम्पत्तिनिमित्तं पितुरिनष्टं फलं मया पुत्रेण सता निवारणीयमात्मप्रदानेनापि क्रतुसम्पत्तिं कृत्वेत्येवं मत्वा पितरम् उपगम्य स होवाच पितरं "हे तत तात कस्मै ऋत्विग्विशेषाय दक्षिणार्थं मां दास्यिस प्रयच्छिस" इत्येतत्।

'The ritual (Kratu) not having been done properly (Kratu - Asampattim), a negative result (Anistam Phalam) is going to befall my father and therefore, I, as a good son should prevent (Nivaraniyam) the negative result by making the Yaga complete along with its great result (Kratu - Sampattim Krtva), even if it involves self - Sacrifice (Atma - Pradanena - Api)'. With such a thought (Evam Matva), Naciketas approached (Upagamya) his father (Pitaram Upagamya) and said to his father (Hovaca Pitaram), "Oh father (Tat = Tata) to which particular priest as Daksina (Kasmai Rtvigvisesaya Daksinartham) you are going to give me (Dasyasi = Prayacchasi)?" (Sankaracharya attributes this thought process to Naciketas, but the Upanisad merely says he approached his father, and asked him the above).

i) Anishtam:

- Wrong consequence.
- ii) Viduhu = Should not befall my father
- III) Anishtam will come because of deficiency in the Dakshina in Vishwajit yaga performed by his father

IV) Asampatti = Incompleteness, Yagya Vigunam :

- Kratu = Yaga
- Sampatti = fullness, completeness.
- V) Deficiency will negate result of Yaga Phalam

VI) Maya Putrena Nivaraniyam:

- This is thought of Nachiketa presented by Shankara.
- VII) Previously, thought of Upanishad

VIII)Santan:

Noble son with noble thoughts, Sat Putra, Saviour of his father.

IX) Negative result has to be eliminated by Nachiketa - How?

- Even if it requires self sacrifice of Nachiketa.
- Nachiketa will have to forego education, family comforts, go to Svarga Loka to see Yama.

X) Nachiketa's Aim:

- I must save my father
- Atma Pradhanam self sacrifice
- I will replace cows Dakshina by my Dakshina to Yama, so that Yaga will become Poornam.

XI) Nachiketa approached his father:

In any ritual, one is tense, because focussing of mind is required.

XII) Shankara builds gap in the Upanishad by presenting:

Nachiketa's thought pattern.

XIII) Eh Tatha - Addressing father Vedic word:

Thatha Thatha - Kasmai Rik vatu Vishaya which particular priest father will give me.

Revision : Verse 4 : Topic 1 :

i) Son helps father:

 Instead of father offering miserable cows as Dakshina, Nachiketa offers himself as Ritvik Dakshina.

ii) Nachiketa thinks:

 Father must have already planned to give me as Dakshina in Vishwajit Yaga, where all properties are offered.

iii) eh - Thatha Thatha - En father :

To which priest you want to offer me as Dakshina?

40) Bashyam: Chapter 1 - Section 1 - Verse No. 4 Continues...

एवमुक्तेन पित्रोपेक्ष्यमाणोऽपि द्वितीयं तृतीयमप्युवाच कस्मै मां दास्यसि कस्मै मां दास्यसीति।

As the father was busy when Naciketas thus addressed him (Evam - Uktena), and therefore even though was ignored by his father, (Pitra – Upeksyamanah - Api), it only made Naciketas repeat the question a second, and a third time thus, "To whom are you going to give me (Kasmai Mam Dasyasi"?).

- i) Upanishad reporting Dialogue
- ii) Nachiketa asks his father repeatedly 3 times:
 - To which priest you are going to offer me?
- iii) Father ignores, neglects Nachiketa:
 - Son should have ignored angry father.
- iv) With a good motive, to help father, Nachiketa asked 2nd, 3rd Time:
 - To whom are you going to give me as Dakshina
 - Father got irritated again.

41) Bashyam: Chapter 1 - Section 1 - Verse No. 4 Continues...

नायं कुमारस्वभाव इति कुद्धः सन्पिता तं ह पुत्रं किलोवाच मृत्यवे वैवस्वताय त्वा त्वां ददामीति॥४॥

The irritated father felt that this is not the behaviour of a boy, (Na - Ayam Kumara - Svabhavah - because a boy of his age should only watch the yajna and if asked should help, but should not interfere in unnecessary things) and therefore getting angry (Kruddhah San), he shouted at his son thus "indeed (Ha Kila) I am going to give (Dadami) you (Tva Tvam) to the lord of death (Mrtyave), Vaivasvataya as Daksina".

i) Irritated father shouted at Nachiketa:

- "Mrityuve Tvam Dadami"
- ii) Father thought, Nachiketa, a Bala, behaving like an adult?
 - Got Annoyed.
- iii) Vaivasata = Surya Putra in Puranam :
 - Vivaswan = Surya.

- iv) I am going to give you to Yama as Dakshina to serve him.
- v) Anvaya Mantra 4 Question :

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(गावः) पीतोदकाः जग्धतृणाः दुग्धदोहाः
निरिन्द्रियाः(सन्ति)। ते लोकाः अनन्दाः नाम (भवन्ति)
ताः ददत् (सन्) सः तान् गच्छति॥
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(gāvaḥ) pītodakāḥ jagdhatṛṇāḥ dugdhadohāḥ nirindriyāḥ (santi) | te lokāḥ anandāḥ nāma (bhavanti) | tāḥ dadat (san) saḥ tān gacchati ||

These are cows, which have drunk water (For the last time, which have eaten grass (for the last time, which have given milk (for the last time), and which are unproductive. (There are) those worlds which are unhappy worlds, and by giving such cows, the Yajamanah goes to those (Unhappy Worlds Only).

42) Introduction to Chapter 1 - Section 1 - Verse No. 5:

स एवमुक्तः पुत्र एकान्ते परिदेवयाश्वकार । कथम् ? इत्युच्यते--

Naciketas who was thus told (Evamuktah) by his father, felt mentally disturbed (and therefore), went to a secluded spot (Ekante) and deeply contemplated (Paridevay - Ancakara - on his father's words). What did he think? That (thought process of his) is being told (by the Upanishad thus).

i) Dwelling on father's words, Nachiketa went to a quiet, secluded place:

Brooded over the words of his father with concern, with mental disturbance.

ii) Pari Devaya Chakshare - Thought:

Tatra Ka Pari Devana = Worry.

बहुनामेमि प्रथमो बहुनामेमि मध्यमः। किश्स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति॥ ५॥

bahūnām emi prthamo bahūnāmemi madhyamaḥ । kigm svidyamasya kartavyam yanmayādya kariṣyati ॥ ५॥

(Naciketas thought): "Among many, I am the first; at times I am mediocre (meaning I was never a third rate); what is the undertaking of Yama (Lord Death) that is being achieved through me (who is thus given to Yama)? [1 - 1 - 5]

44) Anvaya: Chapter 1 - Section 1 - Verse No. 5:

बहुनाम् (मध्ये) प्रथमः (सन् अहम्) एमि । बहुनाम् (मध्ये) मध्यमः एमि । यमस्य किंस्विद् कर्तव्यम् अस्ति यत् पिता मया अद्य करिष्यति ॥

bahūnām (madhye) prathamaḥ (san aham) emi I bahūnām (madhye) madhyamaḥ emi I yamasya kimsvid kartavyam asti yat pitā mayā adya kariṣyati II

(Naciketas thinks thus) Among many (Students) I am the first. Among many (others) I am average. What work indeed (is there) for Lord Yama, which, (My Father) will accomplish through me now?.

Gist:

- i) Nachiketa not worried because he has to go to Yamaloka:
 - Yama was a cabinet minister in Svarga Loka where Brahmaji presides.
- ii) Nachiketa thought that he will have many people to serve him, will not be fully utilized
- iii) Nachiketa's self Assessment:
- a) I am not a low Class student or a son:
 - I am a medium or Uttama student, son.
 - I have got a lot of capacity.
- b) I should go to other Ritviks.
- c) Noble virtues are revealed through this story.

d)
Self Assessment = Among
many Students / Sons, I am

- Chintitam Kuryat
- Understands intention of teacher and acts

Uttama

- Ingitanyaha
- Facil expressions, Body Language enough

- Proktakari

intention

 Not intelligent to understand teachers

Madhyama

- Does when teacher instructs

Not Adhama

- Akari

 Even when teacher asks, doesn't do

114

- e) Nachiketa is wondering what work his father wants to accomplish by sending him to Yama
- f) Yama has many helpers already.

This is gist of Mantra 5:

45) Bashyam: Chapter 1 - Section 1 - Verse No. 5 Starts....

बहूनां शिष्याणां पुत्राणां वैमि गच्छामि प्रथमः सन्मुख्यया शिष्यादिवृत्त्येत्यर्थः।

Among many students and sons (Bahunam Sisyanam Putranam - of my father) I am the best (Prathamah San) by being able to do what the best student is supposed to do (Mukhyaya - Sisyad Ivrttya). That is the idea (ityarthah).

- i) Among many students, I am Uttama or Madhyama
- ii) Guru Gita:
 - Instructs how students should conduct themselves in front of Guru, how to walk, talk with him.

iii) Vrutti = Conduct, behaviour :

This is meaning of 1st Quarter of Mantra 5

46) Bashyam: Chapter 1 - Section 1 - Verse No. 5 Continues....

मध्यमानां च बहूनां मध्यमो मध्यमयेव वृत्त्येमि।

And among many other mediocre students (Madhyamanam Ca Bahunam) I am the best mediocre student (Madhyamah), by being able to do what the mediocre student is supposed to do (Madhyamaya - Eva - Vrttya - Emi) but never the worst one.

- i) Mediocre student explained Proktakari:
 - Does, when asked to do.
- ii) Does Vakya Paripalanam
- 47) Bashyam: Chapter 1 Section 1 Verse No. 5 Continues....

नाधमया कदाचिदपि । तमेवं विशिष्टगुणमपि पुत्रं मां मृत्यवे त्वा ददामीत्युक्तवान् पिता ।

(Na - Adhamah) at any time (Kadacit - Api).

Adhama:

i) Nachiketa thinks "at any time, situation, I am never an Adhama Student / Son, inferior

ii) Yo Neiva Kuryat Ubayam:

- Even after instructions from a teacher, doesn't follow.
- iii) Visishta Gunas Nachiketa possessed, always well behaved
- iv) My father should have sent me to an appropriate priest where I could help, not to Yama

v) Paridevayan Chakra:

Nachiketa's regret - I will be underutilized, unutilized.

48) Bashyam: Chapter 1 - Section 1 - Verse No. 5 Continues...

स किंस्विद्यमस्य कर्तव्यं प्रयोजनं मया प्रत्तेन करिष्यिति यत्कर्तव्यमद्य?

When I am such a well qualified son (Visistagunam Api Putram - and student), why did father have to say to me, that I will give you to Yamadharmaraja (Mam Mrtyave Tva Dadami Iti - Uktavan Pita)? What (kimsvit) unaccomplished work or duties (kartavyam) or benefits (Prayojanam) are there for Yamadharmaraja, which my father wants to accomplish through me (Maya Prattena Karisyati), by sending me as a Daksina to him? What should I do now (Yat Kartavyam - Adya)?

2nd Half of Mantra 5:

- i) What duty can I perform for Yama?
 - What will be the benefit I can render?
- ii) What can Yama accomplish through me?
 - These are concerns of Nachiketa
 - Mantra commentary over

Next Shankara's view:

49) Bashyam: Chapter 1 - Section 1 - Verse No. 5 Continues...

नूनं प्रयोजनम् अनपेक्षयेव क्रोधवशादुक्तवान् पिता। तथापि तित्पतुर्वचो मृषा मा भूदित्येवं मत्वा परिदेवनापूर्वकमाह पितरं शोकाविष्टं किं मयोक्तमिति॥ ५॥

Even though I am of no use to (Anpeksayaiva) to Yamadharmaraja, my father because of his anger (Krodhavasat) has blurted out these words. Even though (it is an impulsive casual statement, yet as it is made in the Yagasala) those words of my father (Tat - Pituh - Vacah) should not be falsified (Mrsam - Abhut). Thus having thought all this (Ityevam Matva) deeply with a disturbed mind (Paridevana - Purvakamaha - he comes back to his father and) say to his father (Aha Pitaram) who is also now in the grip of sorrow (Sokavistam), thinking, 'What have I said' (Kim Maya - Uktam - iti).

Nachiketa's Conclusion:

- i) Father's decision not right, Father is intelligent enough
- ii) Will not take wrong decisions
- iii) This decision is wrong, father has blurted impulsively

iv) Nunam - Certainly:

- My father Anapeksham, without thinking of benefit of my gift to Yama, impulsively in anger blurted out these words.
- v) Father did not seriously mean these words
- vi) What is the problem?
- a) Father made statement in Yaga shala, taking an oath
- b) Words have to be kept by me and my father
- c) Even though it was a casual statement, but was made in Yaga shala, should not become invalid "That Pithu Vacha Mabuth"

d) Rama followed and kept up his father's words and went to forest:

- Pitru Vakya Paripalanam
- Dasharatha was ready to withdraw his words.
- e) With worry, concern that he will not be utilized in Yama's world, Nachiketa addresses his father
- vii) In the meantime, father looked back at his behaviour in Yaga shala

a) My son has to go to Yama Dharmaraja: Gita:

न तद्भासयते सूर्योः न शशाङ्को न पावकः। यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥१५-६॥

na tadbhāsayatē sūryah na śaśāṅkō na pāvakaḥ| yadgatvā na nivartantē taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- b) Father regrets words, can't take back his words because they were uttered in Yaga shala
- c) Father worried, what terrible statement I have uttered
- d) Father tried to withdraw
- e) Kim Mayo Uktam Iti Shoka Vishtam:
 - Father also in grip of sorrow.

viii) Katho Upanishad (Anvaya - Verse 5):

बहुनाम् (मध्ये) प्रथमः (सन् अहम्) एमि । बहुनाम् (मध्ये) मध्यमः एमि । यमस्य किंस्विद् कर्तव्यम् अस्ति यत् पिता मया अद्य करिष्यति ॥

bahūnām (madhye) prathamaḥ (san aham) emi I bahūnām (madhye) madhyamaḥ emi I yamasya kimsvid kartavyam asti yat pitā mayā adya kariṣyati II

(Naciketas thinks thus) Among many (Students) I am the first. Among many (others) I am average. What work indeed (is there) for Lord Yama, which, (My Father) will accomplish through me now?.

Nachiketa thought = What is my father going to accomplish by gifting me to Yama.

Revision:

- i) Nachiketa was sitting in a quiet place and thinking of father's statement in Yagashala
- ii) Nachiketa feels that he is a great student with a lot of capability:
 - If sent to Yama, he will be underutilized.
- iii) Statement in Yagashala has to be fulfilled
- iv) Father thought about his own blunder of anger which had destroyed:
 - Samatvam Equipoise
 - Sukshmatvam Understanding
 - Savadhanatvam Alertness

- v) Father was in regretful mode, unhappy
- vi) Son required his father to permit him to go Yamaloka
- vii) Father told son not to take the words seriously, and does not want to send him and keep his promise
- viii) Vakya Paripalanam, truthfulness in spoken words is superior in value compared to life itself.

ix) Gita:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५॥

śrēyān svadharmō viguṇaḥ paradharmāt svanuṣṭhitāt | svadharmē nidhanaṃ śrēyaḥ paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

X) Nachiketa requests to father to keep his words and send him to Yama.

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे। सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः॥ ६॥

anupaśya yathā pūrve pratipaśya tathāpare। sasyamiva martyaḥ pacyate sasyamivājāyate punaḥ॥ ६॥

"Remember how our forefathers acted: Consider, also, how others (now act). Like corn decays the moral, and like corn is born again." [1 - 1 - 6]

यथा पूर्वे न (अवर्तन्त इति) अनुपश्य । तथा अपरे (यथा वर्तन्ते इति) प्रतिपश्य । मर्त्यः सस्यम् इव पच्यते । सस्यम् इव आजायते पुनः॥

yathā pūrve (avartanta iti) anupaśya I tathā apare (yathā vartante iti) pratipaśya I martyah sasyam iva pacyate I sasyam iva ājāyate punaḥ II

(Naciketas advises his father thus) See how the fore fathers (lived). Also see (how) the others (of the present generation live). Man decays (and dies) like a plant, (and) is born again like a plant, (but satyam is there for ever, and therefore better choose the everlasting truth rather than the impermanent life).

Words of Nachiketa to his father:

- i) Our forefathers have fulfilled Vakya Paripalanam
- ii) Spoken word is Sacrosanct:
 - Don't hesitate to break the promise.
- iii) Life is too short, Truthfulness is long lasting
- iv) Example:
 - During rainy season, plants, mushrooms grow and perish in 2 weeks.
- v) Body Mortal, lives like mushroom for a few decades
- vi) Will perish soon
- vii) For the sake of mortality, how can you give up truthfulness, which is far long lasting?
- viii) Father, you have to send me to Yamaloka
- 52) Bashyam: Chapter 1 Section 1 Verse No. 6 Starts...

अनुपश्यालोचय निभालय अनुक्रमेण यथा येन प्रकारेण वृत्ताः पूर्व अतिकान्ताः पितृपितामहादयस्तव।

"May you carefully observe (Anupasya = Alocaya, = Nibhalaya) one after the other (Anu - Kramena) the life styles (Vrttah) of your fore fathers who have gone by (Purve = Ati Krantah), such as that of your father, grandfather etc (Pitru - Pitamahadayah - Tava),

i) Pashyaha = Alochayasa = Nibhalya :

Ni + Bhal (Dhatu = Carefully see, observe, not casually).

ii) Prefix:

• "Anu" Kramena may you see the life style of your forefathers, ancestors, biographies.

iii) Yaha = Yena Prakarena:

- In what manner, way.
- iv) Vruttaha = They lived (verb)
- v) Purve = Atikrante, predecessors
- vi) Pitru (Father), Pitru Maha (Grand Father), others

vii) Mentally observe, Kramena, don't look at one sweep, sequentially:

- 1st Father
- 2nd Grandfather Carefully see.

viii) Intention:

- Neither ate their own words, lived, kept up their words in Vedic period.
- ix) Did Vakya Paripalanam

x) Manu Smruti:

3 Categories of people.

- a) Brahmanas Just ask them to tell
 - will speak only truth

b) 2nd Group - Have to say to them:

Tell the truth

c) 3rd Camp - Have to say to them:

- If you don't tell the truth
- What they said was truth, kept their words.

xi) Tara:

• Your fore fathers, you should also be like them.

53) Bashyam: Chapter 1 - Section 1 - Verse No. 6 Continues...

तान्द्रष्ट्वा च तेपां वृत्तमास्थातुमहीस।

And keeping that in view (Tan Drstva), their sort of a life style (Tesam Vrttam) you should follow (Asthatum Arhasi)".

i) Vruttam:

Their conduct, you should also follow.

ii) Astha:

Take to, resort to

iii) Shanti Mantra - Patha:

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ॐ वाङ् मे मनसि प्रतिष्ठिता ।
मनो मे वाचि प्रतिष्ठितम् ।
आविराविर्म एधि ।
वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीः ।
अनेनाधीतेनाहोरात्रान्सन्दधामि ।
```

Om Vaanga Me Manasi Pratisstthitaa |
Mano Me Vaaci Pratisstthitam |
Aavir-Aavir-Ma Edhi |
Vedasya Ma Aanniisthah |
Shrutam Me Maa Prahaasiih |
Anena-Adhiitena-Ahoraatraan-Sandadhaami |

Om, My Speech is Established in Mind (i.e. My Speech which will recite the Vedas is concentrated on my Mind which will hear the Vedas), My Mind is Established in Speech (i.e. My Mind which will hear the Vedas is concentrated on the Speech of the Preceptor), Manifest, Manifest, may you be, (The Truths) of the Vedas embedded, (The words of the Vedas) heard by me may not leave me, (But) By this, By what has been Studied, I will join Days and Nights (i.e. I will reflect upon them over days and nights). [Verse 1]

iv) Let me mean what I say, let me say what I mean:

This is a Vak value mentioned here in the story, we should also follow.

54) Bashyam: Chapter 1 - Section 1 - Verse No. 6 Continues...

वर्तमानाश्चापरे साधवो यथा वर्तन्ते तांश्च प्रतिपश्यालोचय तथा न च तेषु मृषाकरणं वृत्तं वर्तमानं वास्ति ।

And also consider (Alocaya) other (Apare) good people (Sadhavah) who are still living, their way of living (Yatha Vartante - keeping to their words), and having observed them, (Tan - Ca - Pratipasya = Alocaya) may you follow them. And among them never (Na Ca Tesu) a false (Mrsakaranam) conduct (Vrttam), was seen in the past, nor is it seen now (Vartamanam Va - Asti).

i) Pratipshyata Apare - Thatha Apare :

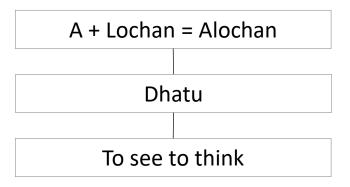
- Apare = Others, current relations, Vartamanakaha family members
- Purve = Forefathers.

II) Sadava: No excuse:

- Truthfulness worked in olden time
- Now Kali Yuga
- Sadava = Dharma Nishta, Satya Nishtaha
 - = Your contemporaries also follow Vak Paripalana

iii) See how Sadavas are leading their current life:

Pashya - Observe closely



iv) What is the truth you see in them:

- There is no falsification of their words
- They have never made their words invalid.

v) Make punctuality also as a part of truthfulness:

Go on time for appointments.

vi) Mrisha Karanam - Falsification :

Either in Past / Present.

Vruttam	Vartamanam
w.r.t Predecessors	w.r.t Present, Contemporaries

vii) Purveshu Apareshu Mrisha Karanam Nasti:

You will be the first to violate this value which your family has protected.

viii) Do you want to be a black mark boy?

ix) Kaikeyi convinced Dasharatha in the same way:

Dasharatha had to agree.

55) Bashyam: Chapter 1 - Section 1 - Verse No. 6 Continues....

तद्विपरीतमसतां च वृत्तं मृषाकरणम्।

Opposed to it (Tad - Viparitam), not keeping one's word (Mrsakaranam) is the conduct (Vrttam) of the people who are not truthful (Asatam).

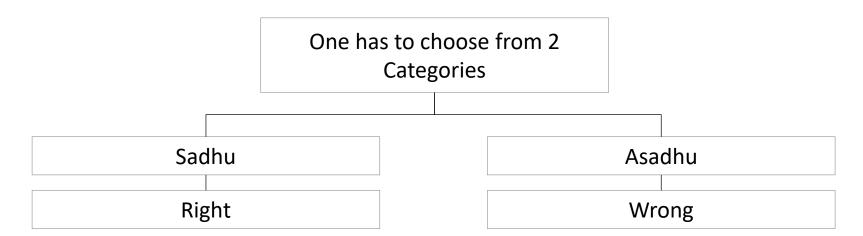
i) Shankara supplies ideas:

"Mrisha Karanam" Violation of statements = Asat, Adharmic, uncultured people.

ii) Vrittam = Conduct :

• Sat Viparitam = opposite conduct of Dharmic people.

iii)



iv) Father, you decide

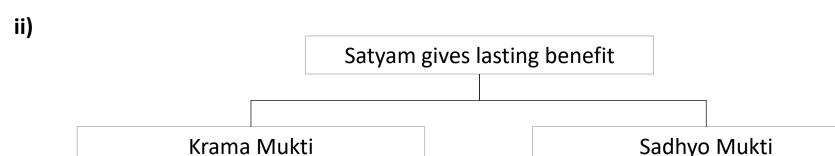
56) Bashyam: Chapter 1 - Section 1 - Verse No. 6 Continues....

न च मृषा कृत्वा कश्चिदजरामरो भवति।

By falsifying one's words (Mrsakrtva) no one (Kascid) is going to be free from old age (Ajarah) and free from death (Amarah).

i) You can consider violation:

if you get extraordinary benefit.



• Asat gives no benefit.

iii) Mundak Upanishad:

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । Satyameva jayate nanrtam : येना ऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥ yen-akramanty-rsayo hyapt

Satyameva jayate nanrtam satyena pantha vitato devayanah I

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam II 6 II

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III - I - 6]

- iv) By falsifying words, no human being is going to become free from old age (ajara) or Amara (immortal)
- v) Nobody is going to conquer Time by violating truth for larger benefit.

2nd half of Mantra:

Human body is mortal like mushrooms.

यतः सस्यमिव मर्त्यो मनुष्यः पच्यते जीर्णो म्रियते । मृत्वा च सस्यमिव आजायत आविर्भवति पुनरेवमनित्ये जीवलोके किं मृषाकरणेन ।

Just like the small plants (Yatah Sasyam-iva) which appear briefly, and disappear, human beings (Martyah= Manusyah) also wither with time and die (Pacyate = Jirnah Mrityate); and having died (Mrtva Ca), like the small plants (sasyam-iva), will be born again (Ajayate = Avirbhavati - Punah). In this sort of an impermanent life (Evam Anitye Jivaloke, what lasting benefits one is going to get by lying (Kim Mrsakaranena)!

i) Mrityaya = living being:

- Like a small plant which appears and disappears (Mushroom).
- ii) Pachyate gets ripened, withered in time, dies
- iii) Human beings don't have Antakale only Parantakale
- iv) Human being is born again
- v) Truthfulness, Satyam = long lasting, valuable Jeeranam = short.

vi) Nitya Satyam is superior to Anitya Jeeranam is the message here

vii) Avir Bavati - Punaha:

Jiva comes back again.

viii) Evam = in this manner:

- What are you going to get by falsifying your statement in Yagashala
- Will be born in anitya Jiva Loka, not go to Svarga.

58) Bashyam: Chapter 1 - Section 1 - Verse No. 6 Continues....

पालय आत्मनः सत्यम् । प्रेषय मां यमाय इत्यभिप्रायः ॥६॥

(Therefore), protect (palaya) your own (Atmanah) word (Satyam), and may you send me to Yama (Presaya Mam Yamaya). That is my opinion (iti-abhiprayah).

i) Nachiketa advises father, was Vedantic student, had all virtues, to be extracted from the story

ii) Ramayana:

- Rama advises Dasharatha you must keep your words
- Source Katho Upanishad (Pitru Vakya Paripalayam).

iii) Atmanaha:

Your own words, meaning here.

- iv) To protect your own words, you must send me to Yama
- v) Nachiketa does not want to go without father's permission

vi) Abhiprayaha not said in Upanishad:

- Ideas hidden in Mantra
- Not explicit but hidden
- Implicit, to be extracted.

Example:

Butter to be extracted from milk.

vii) Anvaya - Verse 6:

यथा पूर्वे न (अवर्तन्त इति) अनुपश्य । तथा अपरे (यथा वर्तन्ते इति) प्रतिपश्य । मर्त्यः सस्यम् इव पच्यते । सस्यम् इव आजायते पुनः॥

yathā pūrve (avartanta iti) anupaśya I tathā apare (yathā vartante iti) pratipaśya I martyah sasyam iva pacyate I sasyam iva ājāyate punaḥ II

(Naciketas advises his father thus) See how the fore fathers (lived). Also see (how) the others (of the present generation live). Man decays (and dies) like a plant, (and) is born again like a plant, (but satyam is there for ever, and therefore better choose the everlasting truth rather than the impermanent life).

Satyam = Plant here.

59) Introduction to Chapter 1 - Section 1 - Verse No. 7:

स एवमुक्तः पितात्मनः सत्यतायै प्रेषयामास । स च यमभवनं गत्वा तिस्रो रात्रीः उवास यमे प्रोषिते । प्रोष्यागतं यमममात्या भार्या वा ऊचुर्बोधयन्तः --

The father, thus advised by his son, in order to keep his word (Atmanah Satyatayai) half-heartedly sent him (Presayamasa) to Yamadharmaraja. Naciketas went to the abode of Yamadharmaraja, (Yamabhavanam Gatva) and found that he had gone out. (So he did not enter the house), and stayed (Uvasa) outside for 3 nights (Tisrah - Ratrih) without food, while Yamadharmaraja was away (Yame Prosite). When Yamadharmaraja returned, (Prosya - Agatam - he was met by) Yama's ministers (Yamam Amatya) or his wives (Bharya Va - Sankaracharya is not sure by whom he was met because the Upanishad does not give us these details) and told him thus, (Reminding him of an important duty of taking care of a guest which is ordained by the Sruti).

i) Intermediary progress reported by Shankara:

- Vajasravasah addressed his own son
- Half heartedly sent his son to Yama
- Forced to send his son, in order to keep his words, for validation of himself.

- ii) To prove truthfulness of himself, father sent Nachiketa
- iii) Nachiketa, because of Pitru Bhakti got special power to go to Svarga Loka with a human body

iv) Maniprabha - Vyakhyanam:

- Not normally possible got Varam because of Pitru Bhakti.
- These are upanishan Maniprabha text mantras.

v) Nachiketa went to abode of Yama, palatial house, cabinet minister:

- Yama had gone out on official duty
- Pra and Vatu Dhatu
- Pravas To go out

vi) Nachiketa did not enter the house because he has to take Yama's permission:

- Others wanted to give water, food.
- vii) 3 days, Nachiketa (9 Year Old) sat outside without food, water
- viii) Yama returned home, his assistants addressed him frantically

We have all Duty towards

Matru

Pitru

Acharya

Athithi

If duty is violated, will get Pratyavaya Papam.

वैश्वानरः प्रविद्यात्यतिथिर्बाह्मणो गृहान्। तस्येताश्वान्तिं कुर्वन्ति हर वैवस्वतोदकम्॥ ७॥

vaiśvānaraḥ praviśatyatithirbrāhmaṇo gṛhān l tasyaitāṁ̃ śāntiṁ kurvanti hara vaivasvatodakam II 9 II

A brahmana guest enters a house like fire, Men give this (water) to quieten him. O! Vaivasvata! Fetch water. [1 - 1 - 7]

61) Anvaya: Chapter 1 - Section 1 - Verse No. 7:

ब्राह्मणः अतिथि (सन) वैश्वानरः (इव) गहान् प्रविशति । तस्य एतां शान्तिं कुर्वन्ति । हे वैवस्वत उदकं हर ॥

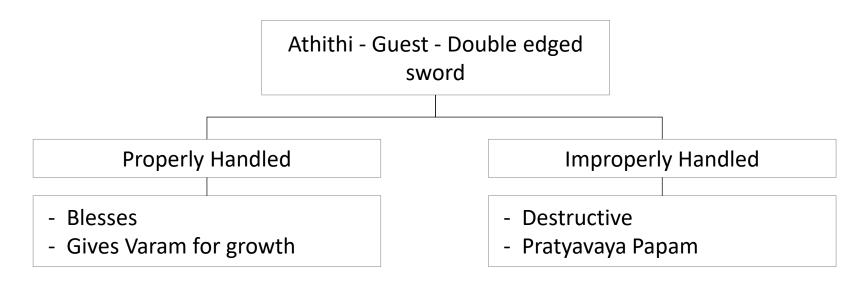
brāhmaṇaḥ atithi (san) vaiśvānaraḥ (iva) gṛhān praviśati I tasya etām śāntim kurvanti I he vaivasvata udakam hara II

Fire - god enters the houses (as) a brahmin guest. (People) make this peace offering to him. Oh Lord Yama! Fetch water.

i) Any guest should be treated with respect:

Brahmana, Atithi is like Agni entering the house.

ii)



iii) To cool down guest, do Pada puja, Prakshalam, pacify him, cool him down.

Revision: Verse 7:

i) Dharma shastra:

- a) Without master's permission, can't eat
- b) Brahmacharis collect food and place it before Guru
- c) If Guru permits, eat, otherwise Upavasa, fasting
- d) Nachiketa fasted for 3 Days

- e) Yama's family disturbed seeing Brahmana fasting 3 Days
- f) If Athithi not taken care of, will incur Pratyavaya Papam
- g) Athithi seva is part of Manushya Yagya in Pancha Maha Yagya:
 - Compulsory duty
 - If duty not done, Pratyavaya Papam will be incurred.
- h) Yama asked to pacify Nachiketa to save family from Pratyavaya Papam
- i) This verse is words from Yama's family.
- 62) Bashyam: Chapter 1 Section 1 Verse No. 7 Starts...

वैश्वानरोऽग्निरेव साक्षात् प्रविश्वात्यितिथिः सन्ब्राह्मणो गृहान्दहन्निव तस्य दाहं शमयन्त इवाग्नेरेतां पाद्यासनादिदानलक्षणां शान्तिं कुर्वन्ति सन्तोऽतिथेर्यतोऽतो हराहर हे वैवस्वत उदकं निचकेतसे पाद्यार्थम् । यतश्चाकरणे प्रत्यवायः श्रृयते ॥ ७॥

In the form of a brahmin guest (Brahmanaha - Athih - San), the fire god himself (Vaisvanarah = Agnih - Eva - Saksat) seems to be entering (Pravisatyati) the house as if he is going to set the house on blaze (Grhan - Dahan - Iva --- Burning here means, that he might destroy the house with Pratyavaya Papam).

Therefore, as though to reduce the burning power of a brahmin guest by quenching his thirst (Tasya Daham Samayanta Iva), the noble house holders (Santah) should pacify him (Santim Kurvanti) by attending to him, characterised by giving him water to wash his feet, offering a seat etc (Padya - Asana - Adi - Dana - Laksanam). Since this is the practice of all the Vedic house holders, therefore, Oh Yamadharmaraja (Vaivasvata - son of Vivasvat) bring water (Udakam) for washing the feet of Naciketas (Naciketase Padyartham). If you do not do so (Akarane - attend to the guest properly), it is heard (Sruyate) that one will be incurring Pratyavaya Papam.

- i) Vaishvanara = Agni = fire god
- ii) Sakshat Pravishati:
 - Agni devata enters house in the form of Brahmin guest.
- iii) Burning down the house = figurative not literal
- iv) Athithi is imagined as fire:
 - Must be cooled down by pouring water on the feet, Pada Prakshala Rupena.

v) Noble householders do pacification :

- Achamanam = Clean the mouth
- Padyam = Feet cleaning
- Asana = Seat
- Akhyam = Hand cleaning

vi) Krishna householder washed Athithi Kuchela's feet

vii) Vivasvan Putra:

- Agni devata, bring, fetch (Ahara)
- Pada Prakshana Udakam for Nachiketa.

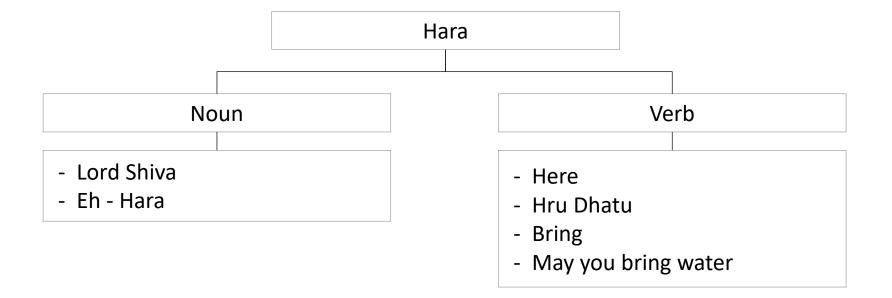
viii) Kamya karma omission will not lead to Pratyavaya Papam:

- Prayaschitta Karma Omission will not produce Pratyavaya Papam.
- ix) Nitya, Naimitta karma, Pancha Maha Yagya Akarane produces Pratyavaya Papam
- X) Athithi Yagya Akarane produces Pratyavaya.
- xi) Iti Sruyate said in the Veda, can't trace now

xii) Anvaya: Mantra 7:

ब्राह्मणः अतिथि (सन) वैश्वानरः (इव) गहान् प्रविश्वाति तस्य एतां शान्तिं कुर्वन्ति । हे वैवस्वत उदकं हर ॥ brāhmaṇaḥ atithi (san) vaiśvānaraḥ (iva) gṛhān praviśati I tasya etām śāntim kurvanti I he vaivasvata udakam hara II

Fire - god enters the houses (as) a brahmin guest. (People) make this peace offering to him. Oh Lord Yama! Fetch water.



आशाप्रतीक्षे सङ्गगतश्सृनृतां च इष्टापूर्ते पुत्रपशूश्च सर्वान्। एतद् वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्चन्वसति ब्राह्मणो गृहे॥ ८॥

āśāpratīkṣe saṅgataṃ́sūnṛtāṁ ca iṣṭāpūrthe putrapaśūṃ́śca sarvān l etad vṛṅkte puruṣasyālpmedhaso yasyānaśnanvasati brāhmaṇo gṛhe II & II

"Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food." [1 - 1 - 8]

64) Anvaya: Chapter 1 - Section 1 - Verse No. 8:

यस्य अल्पमेधसः पुरुषस्य गृहे ब्राह्मणः अनश्नन् (सन्) वसति तस्य एतेत्- आशाप्रतीक्षे सङ्गतम् सूनृतां च इष्टापूर्ते सर्वान् पुत्रपशून् च- सः वृङ्क्ते ॥

yasya alpamedhasaḥ puruṣasya gṛhe brāhmṇaḥ anaśnan (san) vasati tasya etet- āśāpratīkṣe saṅgatam sūnṛtāṁ ca iṣṭāpūrte sarvān putrapaśūn ca- saḥ vṛṅkte II

"Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food."

These are words of family of Yama:

i) Seriousness of Pratyavaya Papam revealed

ii) What good things Pratyavaya Papam can destroy:

This is Artha vada, exaggeration.

iii) Essence to note:

- Produces Papam which can destroy.
- 1) Asha Good hopes we have
- 2) Prtiksha Expectations
- 3) Sangatam Punyam born out of Satsanga
- 4) Sanruta Punyam born out of speaking good, pleasant words
 - Mangala Vak Prayoga Phalam
- 5) Ishtam Punyam born out of performance of Vedic rituals
- 6) Poortam Punyam born out of service to society
- 7) Putra Children
- 8) Pashu Cows
 - Good things belonging to householder will be destroyed if Brahmana Athithi is not entertained, Honoured.

आशाप्रतिक्षे अनिर्ज्ञातप्राप्येष्टार्थप्रार्थना आशा निर्ज्ञातप्राप्यार्थ - प्रतिक्षणं प्रतिक्षा ते आशाप्रतिक्षेः; संगतं तत्संयोगजं फलम् , सृनृतां च सृनृता हि प्रिया वाक्न्नमितं च, इष्टापूर्ते इष्टं यागजं पूर्तमारामादिकियाजं फलम् , पुत्रपश्ंश्च पुत्रांश्च पश्ंश्च सर्वांनेतत्सर्वं यथोक्तं वृद्ध्के आवर्जयित विनाशयतीत्येतत् -

Hope (Asa), is looking forward or praying for something which one likes (Prapya - Istartha - Prarthana), but which we do not know (Anirjnat) whether it is going to come or not. Expectation (Pratiksa) is that something favourable, known (Nirjnat) to us, and which we look forward to gaining it (Prapyartha Pratiksanam). These are Asa and Pratiksa. The happiness born out of those hopes and expectations, or the Punyam or happiness born out of contact with good people (Sangatam = Tatsamyogajam Phalam), or born out of using pleasant or auspicious words (Sunrtam = Sunrta hi Priya Vak Nimitam), the Punyam born out of Vedic rituals (Istam = Yagajam Phalam), and as well as born out of all kinds of service to the society in the form of digging wells, lakes ponds etc (Purtam = Aramadi Kriyajam Phalam - etc includes Anna - Danam, building temples, recreation gardens etc); and also the children (Putran) as well as household animals (Pasun), all of them (Sarvani), mentioned so far (Yathoktam), will get destroyed (Vrnkte = Avarjayati = Vinasayati).

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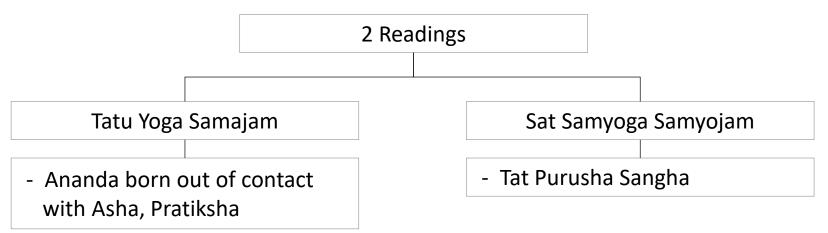
Asha - Hope	Pratiksha - Expectation
 Anirjnanatha Not known to come Indefinite Lottery Ticket Someone may come today 	 Profit Supposed to come in Business with some reason Surgeries, Person coming at 4PM Nirjnanata = Known Waiting for Arrival Something known to come
No Genuine possibilityWildly hoping to get withoutCalculation or reason	- I Deserve, I expect

ii) Good hopes and expectations:

• Brahmana Brinkte - Destroys

iii) Sangatam - Tat Samyojana Phalam

iv)



v) Grammar:

- Tey comes in several places, see context to see meaning –
- Saha, Tau, Tey
- Ta, Tey, Taha
- Tatu, Tey, Tanu
- Tubyam, Tey, Yuvabyam
- Tava, Tey, Yushmanam

vi) Sangatam = Tat Samyojam Phalam :

Happiness born out of Asha and Pratiksha.

vii) Sunrutacha:

- Priya Vak, Gentle, soft, pleasant words, language
- Some always rude.

viii) Kaman Tan Nimittam Phalam:

- Punya Phalam by using soft words.
- India had great Vedic culture, even for speaking well, get Punyam.
- Rude words produce Papam.
- ix) Punya Phalam can be destroyed by Nachiketa
- x) Priya Vak Tan Nimittam Cha Phalam Brahmanaha Brinkte

xi) Ishtamyagajam Phalam:

- Punyam born out of Vedic ritual
- Maintain Veda by regular Parayanam.

xii) Poortam:

a) Punyam born out of service to society

b) Aarama - Adhi:

- Building gardens, temples, hospitals, schools, Recreation ground, wells, ponds, lakes, Annadhanam.
- c) Vaishva Deva = Rituals
- d) Buta Yagya = Cows, crows feeding

xiii) Our Bramana can Destroy Ishta - Poortam:

- a) Putra Children
- b) Pashu Pets at home

xix) Brinkte = Vinashyati:

Vrij - Dhatu Vrinakte...

66) Bashyam: Chapter 1 - Section 1 - Verse No. 8 Continues...

पुरुषस्यात्पमेधसो ऽत्पप्रज्ञस्य -यस्य अनश्चन्नभुञ्जानो ब्राह्मणो गृहे वसति । तस्मादनुपेक्षणीयः सर्वावस्थास्वप्यतिथिरित्यर्थः॥ ८॥

In the house-hold of an unintelligent or uninformed man (Purusasya - Alpamedhasah = Alpaprajnasya), in whose house a brahmin guest resides (Brahmanah Grhe Vasati) without eating food (Anasnan = Abhunjanah). Therefore (Oh Yamadharmaraja) a guest (Atithih) should not be ignored or neglected (Anupeksaniyah) under any circumstances (Sarvasu Avasthasu Api). That is the idea (ityarthah).

- i) Brahmana destroys 8 Noble things of whom?
- ii) Purushasya Alpa Medhataha:
 - Alpa Prajnayasya = unintelligent, uninformed, householder.

iii) Being born in Vedic culture, must know Athithi rules:

- Today, can't practice, might host a burglar.
- iv) Be Practical hold Indian traditions
- v) Alpe Medha = unintelligent :
 - All disturbed because Nachiketa had not taken food for 3 Days, was fasting.
 - They were Pursuading Yama not to neglect, ignore their Brahmana guest Nachiketa, under all conditions, circumstances.

Revision: Mantra 8 - Conclusion:

- i) Pratyavaya Papam comes if a Grahastha does not respect, honour Athithi properly
- ii) Yama's family, associates, remember this and remind:
 - Yama of Pratyavaya Papam because Nachiketa has not taken food for 3 days.

iii) What are good things which one Pratyavaya Papam can destroy is mentioned in Verse 8:

- 1) Asha
- 2) Pratiksha
- 3) Sangatam
- 4) Sunruta
- 5) Ishta
- 6) Poortham
- 7) Putra
- 8) Pashu

iv) A bit exaggerated here but significance is :

Athithi should be respected, honoured properly.

Anvaya:

यस्य अल्पमेधसः पुरुषस्य गृहे ब्राह्मणः अनश्नन् (सन्) वसति तस्य एतेत्- आशाप्रतीक्षे सङ्गतम् सूनृतां च इष्टापूतै सर्वान् पुत्रपशून् च- सः वृङ्क्ते॥

yasya alpamedhasaḥ puruṣasya gṛhe brāhmṇaḥ anaśnan (san) vasati tasya etet- āśāpratīkṣe saṅgatam sūnṛtām ca iṣṭāpūrte sarvān putrapaśūn ca- saḥ vṛṅkte II

"Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food."

- Yasya Alpa Medasaha Purushasya Grihe Brahmanam Anashanam San Vasati Tasya Etat (Etadu = Description of virtues).
- Asha, Pratyakshe, Sangatam Cha, Ishta, Purte Sarvan Putra Pashuhu Saha Vrinkte
- Athithi Brahmana destroys all virtues of a Grihastha if he is not respected, honoured.

67) Introduction to Chapter 1 - Section 1 - Verse No. 9:

एवमुक्तो मृत्युरुवाच नचिकेतसमुपगम्य पूजापुरःसरम्-

Yamadharmaraja who was thus addressed (Evam Uktah) by his family members approached (Upagamya) Naciketas with reverence (Pujapurahsaram), and Addressed Naciketas in the following Manner.

i) Yama was seriously concerned:

Rushed to Nachiketa with water pot with respect, reverence.

ii) Evam Uktaha Mrithyu:

- Mrithyu Approached Nachiketa.
- iii) Yama Addresses Nachiketa in Verse 9.

तिस्रो रात्रीर्यद्वात्सीगृहि मे अनश्नन्ब्रह्मन्नतिथिर्नमस्यः। नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व॥९॥

tisro rātrīryadvāsīrgṛhe me anaśnanbrahmannatithirnamasyaḥ I namaste'stu brahman svasti me'stu tasmāt prati trīn varān vṛṇiṣva II ९ II

Yama said: "O! brahmana (brahmin), thou, a venerable guest, hast dwelt in my house three nights without eating. Therefore, choose now three boons, in return, O brahmana, my prostrations unto thee. May good befall me." [1 - 1 - 9]

69) Anvaya: Chapter 1 - Section 1 - Verse No. 9:

(हे) ब्रह्मन् नमस्यः अतिथिः (त्वं) मे गृहे तिस्रः रात्रीः अवात्सीःअनश्नन्। यदु (एवम्) ते नमः अस्तु। (हे) ब्रह्मन् मे स्वस्ति अस्तु। तस्मात् (एकैकाम् रात्रिं) प्रति त्रीन् वरान् वृणीष्व॥

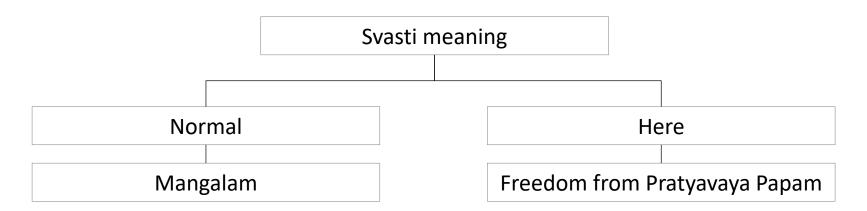
(he) brahman namasyaḥ atithiḥ (tvaṁ) me gṛhe tisraḥ rātrīḥ avātsīḥ anaśnan I yad (evam) te namaḥ astu I (he) brahman me svasti astu I tasmāt (ekaikām rātriṁ) prati trīn varān vṛṇīṣva II

Oh Brahmin! Since you have stayed in my house for three nights as an adorable guest without eating, let there be salutations unto you. Oh Brahmin! Let there be well being unto me. Therefore choose three boons (for three nights).

Gist:

- i) You are my VIP guest, deserve all Honour, worship
- ii) You have been neglected, ignored by us, lived 3 nights without food.
- iii) I offer special protection to you for all the sufferings you had
- iv) Whatever Pratyavaya Papam, will be washed off and we will get freedom from Pratyavaya Papam.

v)



vi) Namaskara will wash away sins

vii) Yama offers 3 Varams as Prayaschitta:

- 3 Boons, for 3 Day Starvation, Compensation
- Nachiketa asked to choose.

70) Bashyam: Chapter 1 - Section 1 - Verse No. 9 Starts...

तिस्रो रात्रीर्यचस्मादवात्सीः उषितवानिस गृहे मे ममानश्नन् हे ब्रह्मन्नतिथिः सन्नमस्यो नमस्कारार्हश्च तस्मान्नमस्ते तुभ्यमस्तु भवतु ।

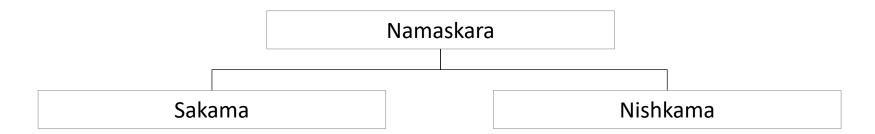
Since for three nights (Tisrah Ratrih) you have stayed (Avatsih = Usitavan) in my house (Asi Grhe), without eating (Anasnan), therefore Oh Brahmin guest (He - Brahmana - Atithih), let there by my salutations to you (Namaste Tubhyamastu Bhavatu) who deserve to be saluted (Namasyah = Namaskararhah). Oh Brahmin thereby (Tasmat) let there be good fortune for me (Svasti = Bhadram - Me - Astu) so that it acts as a remedy (Upasamena) for my acquisition (Prapya) of Pratyavaya Papam (Dosat) caused by your staying in my house without food (Bhavatah - Anasanena - Mat - Grhavasa - Nimittat).

- i) You stayed 3 nights in my palace without eating food, Oh Brahmana Nachiketa
- ii) Namasyati = Verb, Namaha = Noun:
 - Parent = Noun, Parenting = Verb
 - Table = Noun, Tabling a motion = Verb.

iii) You are a deserving person:

- Yama devata offers Namaskara to a Brahmana, 9 Year old boy.
- See value of an Athithi in the story.
- iv) Astu, Bavatu let there be my Namaskaram to you

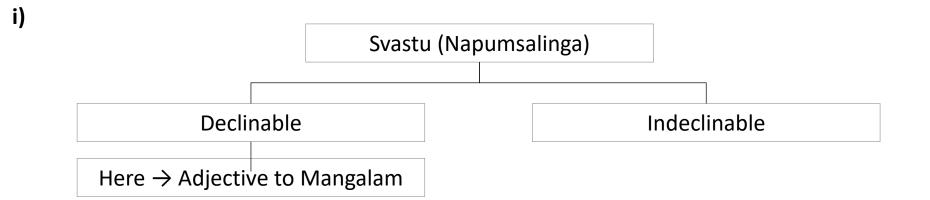
v)



71) Bashyam: Chapter 1 - Section 1 - Verse No. 9 Continues...

हे ब्रह्मन्स्वस्ति भद्रं मेऽस्तु तस्माद्भवतोऽनशनेन-मद्गृहवासनिमित्ताद्दोषात्तत्प्राप्त्युपशमेन।

Oh Brahmin thereby (Tasmat) let there be good fortune for me (Svasti = Bhadram - Me - Astu) so that it acts as a remedy (Upasamena) for my acquisition (Prapya) of Pratyavaya Papam (Dosat) caused by your staying in my house without food (Bhavatah - Anasanena - Mat - Grhavasa - Nimittat).



ii) Oh Nachiketa:

- Let Mangalam be there for me.
- iii) Mangalam = freedom from Pratyavaya dosha (Dosha)

iv) Why dosha comes to Yama?

- Bavataha Anashnamena...
- Nachiketa had to remain without food for 3 nights.

v) For your suffering, I become indirectly responsible:

Nimittam - Due to that reason, Pratyavaya Papam comes.

vi) As means of remedy, dosha Pariharyam, may you choose 3 boons:

 As a Prayaschitta karma for acquisition of Pratvaya Papam, 3 boons offered by Yama Dharma Raja. 72) Bashyam: Chapter 1 - Section 1 - Verse No. 9 Continues...

यद्यपि भवदनुग्रहेण सर्वं मम स्वस्ति स्यात्तथापि त्वधिक-संप्रसादनार्थमनशनेनोपोषिताम् एकैकां रात्रिं प्रति त्रीन्वरान् वृणीष्व अभिप्रेतार्थविशेषान् प्रार्थयस्व मत्तः॥ ९॥

Even though (yadyapi), I know that by simply offering prostrations to you, by your grace (Bhavat - Anugrahena) all good things will be there for me (Sarvam Mama Svasti Syat); but still wanting to please you more (Tvadadhika - Samprasadanartham), may you choose (Vrnisva) three boons (Trinvaran) from me in return, one for each of those three nights (Ekaikam - Ratrim - Prati) you spent here without eating (Anasanena - Upositam). May you Ask (Prarthayasva) from me (mattah) specific boons, or specific objects (Artha - Visesan) you desire (Abhipreta).

Shankara Adds:

i) Oh Nachiketa you are great enough:

You will remove Pratyavaya Papam by my simple Namaskara and purify me.

ii) I don't have to do anything extra:

- I am giving you 3 boons for your extra happiness
- By Namaskara, all Mangalam will come to me.

iii) No need for me to give further boon but to please you more:

- Adhika Samprasadanam I am giving 3 Varams.
- iv) You can choose 3 boons from me for 3 nights of staying in my palace and fasting (Uposhitam Ratrim Upavasa Shitam)

v) Abhipretarthe Visesham:

Choose whatever you desire

vi) Anvaya:

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(हे) ब्रह्मन् नमस्यः अतिथिः (त्वं) मे गृहे तिस्रः
रात्रीः अवात्सीःअनश्नन्। यदु (एवम्) ते नमः अस्तु। (हे)
ब्रह्मन् मे स्वस्ति अस्तु। तस्मात् (एकैकाम् रात्रिं) प्रति
त्रीन् वरान् वृणीष्व॥
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(he) brahman namasyaḥ atithiḥ (tvaṁ) me gṛhe tisraḥ rātrīḥ avātsīḥ anaśnan I yad (evam) te namaḥ astu I (he) brahman me svasti astu I tasmāt (ekaikām rātriṁ) prati trīn varān vṛṇīṣva II

Oh Brahmin! Since you have stayed in my house for three nights as an adorable guest without eating, let there be salutations unto you. Oh Brahmin! Let there be well being unto me. Therefore choose three boons (for three nights).

- Eh Brahmana Yama (Addresses Yama)
- Namasyaha Athithihitvam may Grihe Tisro Ratri Avapsi (Stayed for 3 nights)
- Yatu Evem Tey Namaha Astu (because of this reason, let there be my Namaskara to you).
- Eh Brahman, may Svasti Astu Tasmat Ratri Prati Ekaikam
- Trin Varam Vrinasva.

73) Introduction to Chapter 1 - Section 1 - Verse No. 10:

नचिकेतास्त्वाह - यदिदित्सुर्वरान्-

(Then) Naciketas said (Aha) the following - if you are (Yadi) Interested (Ditsuh) in giving boons (Varan) to me.

Nachiketa's answer in Verse 10:

Gist:

Suppose you are interested to give boons to me, will ask my 1st boon now.

शान्तसङ्कल्पः सुमना यथा स्या-द्वीतमन्युर्गोतिमो माभि मृत्यो । त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

śāntasaṅkalpaḥ sumanā yathā syādvītamanyurgautamo mābhi mṛtyo | tvatprasṛṣṭaṁ mābhivadetpratīta etattrayāṇāṁ prathamaṁ varaṁ vṛṇe || १० ||

Naciketas said, "O Lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may recognise me and greet me, when I am sent away by three." [1 - 1 - 9]

75) Anvaya: Chapter 1 - Section 1 - Verse No. 10:

मृत्यो गौतमः शान्तसङ्कल्पः सुमनाः मा अभि वीतमन्युः (च) यथा (भवति तथा) स्यात्। प्रतीतः (सन् सः) त्वत्प्रसृष्टम् मा अभिवदेत्। एतत् त्रयाणाम् प्रथमं वरम् वृणे॥

mṛtyo gautamaḥ śāntasaṅkalpaḥ sumanāḥ mā abhi vītamanyuḥ (ca) yatha (bhavati tatha) syāt | prtītaḥ (san saḥ) tvatprasṛṣṭam mā abhivadet | etat trayānām prathamaṁ varam vṛṇe ||

Oh Lord Yama! May (My Father) Gautama be free from anxiety, free from anger, and kind-hearted towards me. Having recognised (me), he should talk to me as I have been sent back (to him) by you. This is the first boon (that) I choose among the three.

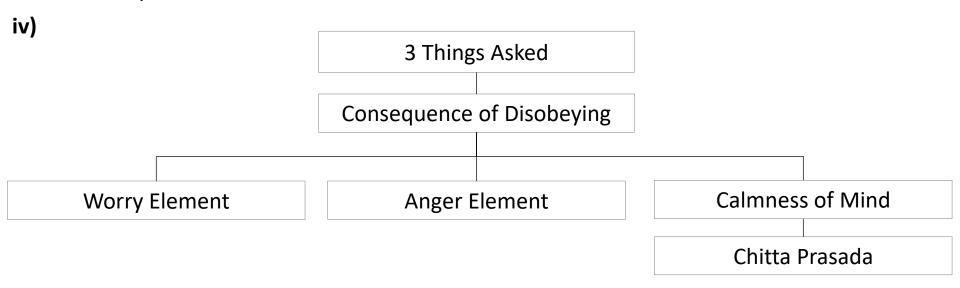
1st Boon:

i) Shanth Sankalpa:

- Father's worries about me should subside.
- ii) Mind should be completely calm

iii) Veeta Manyi:

 He should not have anger towards me because I disobeyed and gave him examples of Bodies growing like mushrooms and Truthfulness of spoken word in Yagyashala should be upheld.



v) 4th:

- When I go back to meet him, he should not take me to be a ghost and avoid me (escaped from jaws of death).
- Should consider me as a live person, talk to me as before.

vi) Etatu Prathama Varam:

This is my 1st boon.

76) Bashyam: Chapter 1 - Section 1 - Verse No. 10 Starts...

शान्तसंकल्प उपशान्तः सङ्कल्पो यस्य मां प्रति यमं प्राप्य किं नु करिष्यति मम पुत्र इति स शान्तसंकल्पः

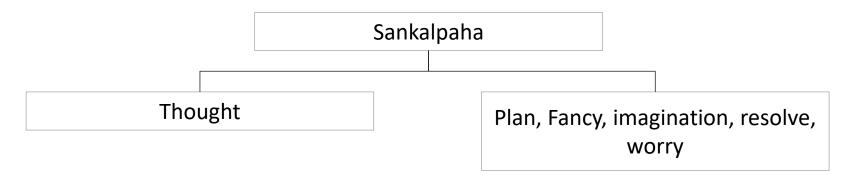
Let my father's mind be freed from anxiety (Santa - Sankalpah). Let him get cooled down (Upasantah). Let the worry (Sankalpah) of what, my son will do, after going to Yama (Yamam Prapya Kim Nu Karisyati Mama Putra Iti) subside (Santa), and he become peaceful (Santa Sankalpah).

i) Shantaha Sankalpaha Yasya Saha:

My father should be a person whose worries have been subsided.

ii) Example:

- Pithambara not yellow cloth
- Person whose clothes are yellow.



iii) Shankara Explains:

What will be worry of his father.

iv) Father:

- After going to Yama what will my son do?
- All thoughts, Sankalpahs in his mind in the form of worry.

77) Bashyam: Chapter 1 - Section 1 - Verse No. 10 Continues...

सुमनाः प्रसन्नमनाश्च यथा स्याद्वीतमन्युर्विगतरोषश्च गौतमो मम पिता माभि मां प्रति- हे मृत्यो

His mind should become completely calm, in such a manner (Sumanah = Prasanna - Manasca Yatha Syat). Gautama (Another name for Vajasravasah), My father must be free from anger (Vitamanyuh = Vigatarosah) towards me (Ma Abhi = Mam Prati).

i) Sumana: Prasanna Manascha:

- Must have calm mind not disturbed mind
- Shanta Manaha = Sumana.

ii) Vitha Manyuhu = Vigata Rushascha:

- Free from anger.
- Kamokarshihi Manyura Karshihi Namo Namaha
- Namo Rudra Manyave Kutota Vishave Namaha
- iii) Manyu = Anger towards me for disobedience
- iv) Gautama = Vajasvaraha.

Revision: Verse 10: Topic 2:

i) Mantra 9:

- Yama offers 3 boons to Nachiketa as compensation for fasting 3 nights as Athithi.
- ii) Nachiketa has to fully utilise the boons
- iii) 10th Mantra 1st Boon :

a) Shanta Manaha:

- Father should be free from mind's disturbances
- Must have calm, composed mind.

b) Veetha Manyu - Vitha Rushaha:

- Father should not have anger for disobedience.
- c) I should return to my house, meet Gautama, Vachasvaraha, my father.
- 78) Bashyam: Chapter 1 Section 1 Verse No. 10 Continues...

किं च त्वत्प्रसृष्टं त्वया विनिर्मुक्तं प्रेषितं गृहं प्रति मामभिवदेत्प्रतीतो लब्धस्मृतिः

More over (Kim Ca) Oh Yamadharmaraja, When I am released by you (Tvat Prasrstam), that is totally released by you (Tvaya Vinirmuktam - he is making sure he is not going to be partially released, but totally released by him), and go back to my own house (Grham Prati Mam) and meet my father, he should welcome me back (Abhivadet), as his own son (sub-commentators add not as pretam, a ghost). He should get back his memory about me (Pratitah = Labdasmrtih.

3rd Quarter:

- i) Tvak Prasrushtam Tvaya Vinirmuktam:
 - I must be released from Svarga to Bhu Loka, my house, not any other Loka.
- ii) Trishanku was left hanging in between Lokas:
 - Was sent by Indra down.

iii) Ma Abhivadet:

- Father should not send back but welcome me back
- Talk with affection to me.

iv) Pratitaha:

Recognising me as his own son.

v) Labda Smruti:

- Get back his memory about me.
- vi) On the earth, it would have been a long time, passed

vii) Pitru loka, Bhuloka:

- Time scales different
- Hence offer Tarpana Once a month, not daily.

viii) How father should remember me?

Not as a naughty child.

79) Bashyam: Chapter 1 - Section 1 - Verse No. 10 Continues...

स एवायं पुत्रो ममागत इत्येवं प्रत्यभिजानन्नित्यर्थः।

because the time gap Pitrloka and bhuloka is too much) and talk to me with affection, recognising (Pratyabhijnat) me thus - this boy Naciketas is the very same son of mine, who had left me. This is the idea (iti Arthah).

i) Remember as follows:

- Nachiketa, my son, left long before
- Soyam Nachiketa... Same son, I recognise now, (Pratya Bingya) is back.
- ii) All these are enumeration of 1st Boon
- iii) 4th Quarter concludes list of 1st Boon
- 80) Bashyam: Chapter 1 Section 1 Verse No. 10 Continues...

एतत्प्रयोजनं त्रयाणां प्रथममाद्यं वरं वृणे प्रार्थये यत्पितुः परितोषणम् ॥१०॥

"This benefit (Etat Prayojanam), which is in the form of pleasing my father (Yat Pituh Paritosanam), I am seeking as the first (Prathamam = Adyam Varam) boon among the three boons (Trayanam)".

i) Etat = Prayojanam, this benefit:

- Yatu Pituhu Paridhanam
- This part of father's satisfaction, fulfilment, comfort, I am seeking Vrine Prarthaya Prathame Varam.
- ii) This boon is one out of three

iii) Etat = Pronoun Neuter:

- Varam = Masculine neuter
- Etat can't serve as adjective for Varam

This	Varam
- Etat	- Masculine
- Neuter	

iv) I am seeking this benefit not this Boon:

Varam becomes - Objective complement.

v) Anvaya: Mantra 10:

मृत्यो गौतमः शान्तसङ्कल्पः सुमनाः मा अभि वीतमन्युः (च) यथा (भवति तथा) स्यात् । प्र्तीतः (सन् सः) त्वत्प्रसृष्टम् मा अभिवदेत् । एतत् त्रयाणाम् प्रथमं वरम् वृणे ॥

mṛtyo gautamaḥ śāntasankalpaḥ sumanāḥ mā abhi vītamanyuḥ (ca) yatha (bhavati tatha) syāt l prtītaḥ (san saḥ) tvatprasṛṣṭam mā abhivadet l etat trayānām prathamam varam vṛṇe ll

Oh Lord Yama! May (My Father) Gautama be free from anxiety, free from anger, and kindhearted towards me. Having recognised (me), he should talk to me as I have been sent back (to him) by you. This is the first boon (that) I choose among the three.

- Eh Mrityo Gautamaha Shanta Sankalpaha,
- Sumanana Cha Ma Abhi, Vita Manyu Cha Yatha Bavati...
- Thatha Syat Prathistaha San Saha Tvat Prasrushtam Ma
- One who is referred by you Abhi Vadet
- Etatu Trayanam Prathamano Varam Vrune
- Vrinite I choose
- It is not 1, 2, 3, 4, but 1 a, b, c, d.

81) Introduction to Chapter 1 - Section 1 - Verse No. 11:



Yamadharmaraja Said---

यथा पुरस्ताद्भविता प्रतीत । औद्दालकिरारुणिर्मत्प्रसृष्टः । सुख<रात्रीः शयिता वीतमन्यु-स्त्वां दद्दशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

yathā purastādbhavitā pratīta auddālakirāruņirmatprasṛṣṭaḥ l sukhamrātrīḥ śayitā vītamanyu-stvām dadṛśivānmṛtyumukhātpramuktam || ११ ||

"Through my favour, Auddalaki, Aruni (thy father), will recognise you and will be (Possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night." [1 - 1 - 11]

प्रतीतः (सन्) औद्दालिकः आरुणिः यथा पुरस्तात् (आसीत् तथा) भविता। मत्प्रसृष्टः (सन् सः) रात्रीः सुखम् शयिता। मृत्युमुखात् प्रमुक्तम् त्वाम् ददृशिवान् (सन् सः) वीतमन्युः भवेत्।

pratītaḥ (san) auddālakiḥ āruṇiḥ yathā purastāt (āsīt tathā) bhavitā I matprasṛṣṭaḥ (san saḥ) rātrīḥ sukham śayita I mṛtyumukhāt pramuktam tvām dadṛśivān (san saḥ) vītamanyuḥ bhavet II

Having seen you released from the jaws of death, and having recognised (you, your father) Auddalaki, the son of Aruna, will be (the same towards you) as before. Blessed by me (he will be) free from anger, (and) will sleep peacefully during the nights.

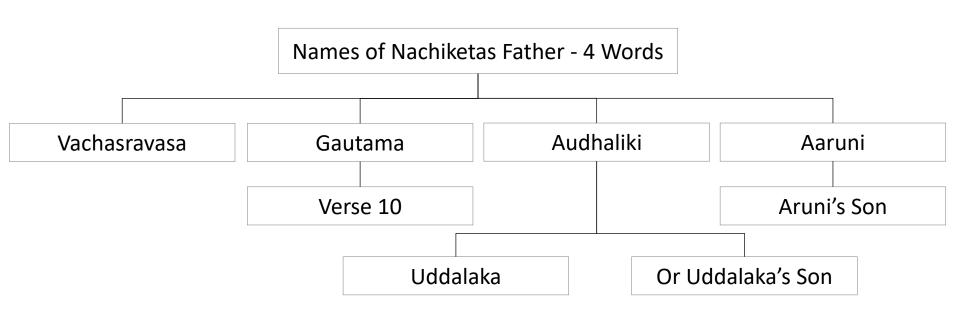
Yama Uvacha:

i) All boons on 1st Varam I will give you completely

ii) You will go back to see you and your father will be affectionate to you as before (Purvastat)

- Will be Shanta Sankalpa, Sumana = Sleep comfortably
- When mind disturbed, won't sleep.

iii)



यथा बुद्धिस्त्विय पुरस्तात् पूर्वमासीत्स्नेहसमिन्वता पितुस्तव भविता प्रीतिसमिन्वतस्तव पिता तथैव प्रतीतवान्सन्नोद्दालिकः उद्दालक एवोद्दालिकः। अरुणस्यापत्यमारुणिः, द्यामुष्यायणो वा।

In whatever manner your father's mind (Yatha Buddhih) was towards you (Pituh - Tava - Bhavita) before (Tvayi Purastat = Purvamasit) - a mind that was endowed with love and affection (Sneha - Samanvita - towards you), in the same manner (Thatha - Eva) your father's mind will continue to be now also in the same affectionate state (Priti - Samanvitah - Tava - Pita). Your father, Auddalakah will recognise you (Pratitvan) and look upon you in the same manner with affection. (Sankaracharya now explains who Auddalakih is). Auddalakih is Uddalaka himself. He is also known as Arunih, being the son of Aruna (Arunasya Apatyam Arunih). One can even take Auddalakah as son of Uddalaka, instead of taking it as another name of Uddalaka , because Uddalaka might be an adopted son having two fathers (Dvamusyayanah).

i) Yatha:

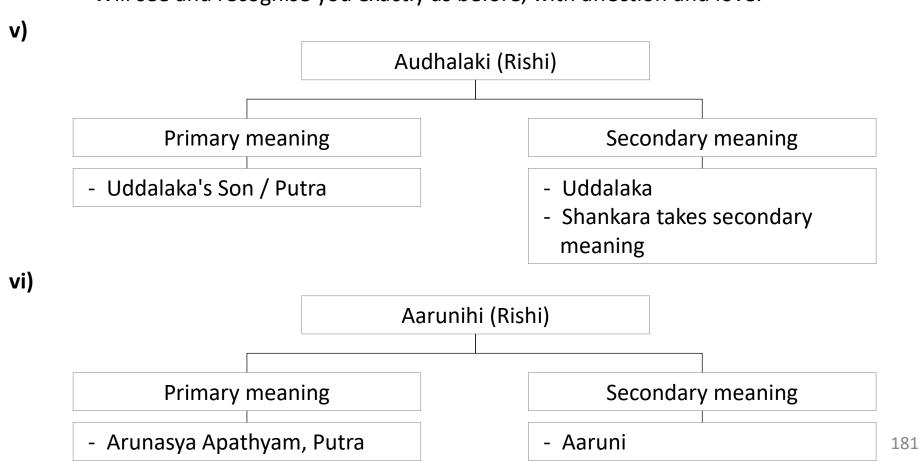
• Your father's Mind set, will be as before.

ii) Sneha Preeti Samanvita:

- With love and Affection
- Without bitter memories.
- iii) Bavita Will be there Verb
 - Bavishuati

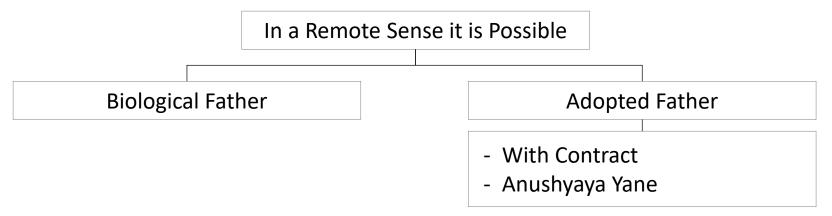
iv) Tava Pitha - Your father:

• Will see and recognise you exactly as before, with affection and love.



vii) Primary meaning can't be dropped easily:

- Why dropped here?
- One person can't have 2 fathers.



85) Bashyam: Chapter 1 - Section 1 - Verse No. 11 Continues....

मत्प्रसृष्टो मयानुज्ञातः सन् इतरा अपि रात्रीः सुखं प्रसन्नमनाः शयिता स्वप्ता वीतमन्युर्विगतमन्युश्च भविता स्यात्त्वा पुत्रं ददृशिवान्दृष्टवान्स मृत्युमुखान्मृत्युगोचरात् प्रमुक्तं सन्तम् ॥ ११ ॥

Blessed through my Sankalpa Sakti (Mat Prasrstah = Maya Anujnatah San) your father in the rest of the nights also will sleep (Sayita - Svaptah) comfortably with a tranquil mind (Sukham = Prasanna Manah), being free from anger towards you (Vitamanyuh = Vigatamanyuh) after seeing you, his son (Tva Putram Dadrsivan = Drstavan) freed from the grasp of death (Mrtyu Mukhat = Mrtyugocarat Pramuktah).

- i) Mat Prashrushta Anuj Jnyata Maya
- ii) Mat Prakruteha = Create, blessed by my Sankalpa Shakti, Telepathy
- iii) Yama from Svarga is going to influence mind of Nachiketa's father in Bhu Loka through Sankalpa
- iv) During the future also your father will sleep well, no suffering from insomnia.
- v) Sukham Sahita = Prasanna Manaha, Tranquil mind, will sleep comfortably throughout his life

vi) Vihata Manyuhu Bavita Syat:

Free from anger which Nachiketa asked.

vii) 4th Line:

You the son, have been released from the mouth of Yama, hold of Yama.

viii) Thathastu:

In short, your 1st boon will be granted in Total.

ix) Taittriya Upanishad - Chapter 3:

- Brighu went repeatedly to his father.
- x) Upanishad has a style of repeating

xi) Anvaya:

प्रतीतः (सन्) औद्दालिकः आरुणिः यथा पुरस्तात् (आसीत् तथा) भविता । मत्प्रसृष्टः (सन् सः) रात्रीः सुखम् शियता । मृत्युमुखात् प्रमुक्तम् त्वाम् ददृशिवान् (सन् सः) वीतमन्युः भवेत् । pratītaḥ (san) auddālakiḥ āruṇiḥ yathā purastāt (āsīt tathā) bhavitā I matprasṛṣṭaḥ (san saḥ) rātrīḥ sukham śayita I mṛtyumukhāt pramuktam tvām dadṛśivān (san saḥ) vītamanyuḥ bhavet II

Having seen you released from the jaws of death, and having recognised (you, your father) Auddalaki, the son of Aruna, will be (the same towards you) as before. Blessed by me (he will be) free from anger, (and) will sleep peacefully during the nights.

xii) First Boon Over

86) Introduction to Chapter 1 - Section 1 - Verse No. 12:

नचिकेत उवाच -

Naciketas said thus...

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति। उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके॥ १२॥

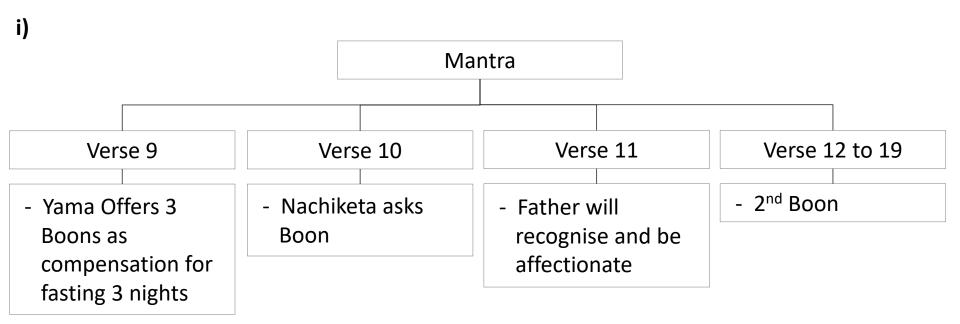
svarge loke na bhayam kiñcanāsti na tatra tvam na jarayā bibheti 1 ubhe tīrtvāśanāyāpipāse śokātigo modate svargaloke 11 १२ II

In Heaven, there is no fear whatsoever. You are not there (O! Death): nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [1 - 1 - 12]

स्वर्गे लोके किञ्चन भयं न अस्ति । त्वं तत्र न (प्रभविस) । (कश्चित्)जरया (युक्तः न भवित) । (त्वत्तः) न बिभेति । उभे अश्चनायापिपासेतीर्त्वा शोकाितगः (सः) स्वर्गलोके मोदते ॥

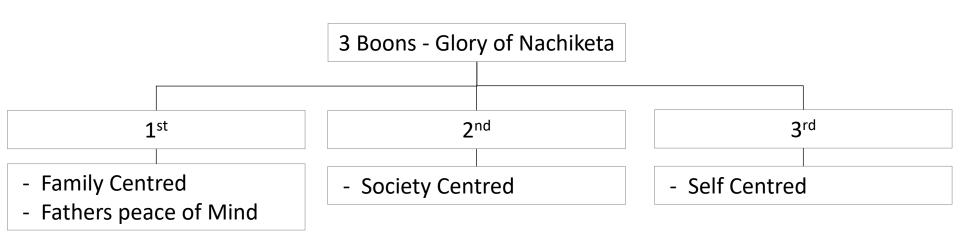
svarge loke kiñcana bhayam na asti I tvam tatra na (prabhavasi) I (kaścit) jarayā (yuktaḥ na bhavati) I (tvattaḥ) na bibheti I ubhe aśanāyāpipāse tīrtvā śokātigaḥ (saḥ) svargaloke modate II

In the heavenly world there is no fear at all (because) you are not there (There). One is not afraid of old age. Having crossed both hunger and thirst (and) having gone beyond grief, one rejoices in the heavenly world.



ii) Svarga Praptya Sadhana Yaga / Karma

iii)



Svarga has Nitya Moksha as Purushartha All Comforts and Pleasures - No Fear - Yamas influence is not there - No Old Age remain as youth, remain as youth, die not there

Revision:

Chapter 1 - Section 1 - Verse No. 12

Gist:

- i) Nachiketa justifies Svarga Loka and glorifies Svarga
- ii) No hunger, thirst, disease, old age, fear, influence of Yama or Kala in Svarga Loka

iii) People can have longer enjoyment in Svarga:

- Nachiketa, not interested in Svarga (Known for 3rd Boon)
- Svarga meant for others.

iv) Mantra 12 = Svarga loka Sthuthi

89) Bashyam: Chapter 1 - Section 1 - Verse No. 12 Starts....

स्वर्गे लोके रोगादिनिमित्तं भयं किंचन किंचिदिप नास्ति।

In Svarga Loka there is not even the slightest of fear (Kincana - Kincit - Api Bhayam Na - Asti) because there is no disease etc (Roga - Adi) at all.

In Svarga, No Bayam - which is caused by Disease, Death.

90) Bashyam: Chapter 1 - Section 1 - Verse No. 12 Continues...

न च तत्र त्वं मृत्यो सहसा प्रभवस्यतो जरया युक्त इह लोकवत्त्वत्तो न बिभेति कुतश्चित् तत्र।

Oh Yamadharmaraja, there (in svarga) you do not quickly, or suddenly (Sahasa) effect or influence (Prabhavasi) people. Therefore people are not affected by old age (Jaraya) there, as people in Bhuloka (Iha Lokavat) are affected. (When their punya is over they just disappear from svarga, without getting old). Therefore people in heaven are not afraid (Bibheti) of you (Tvattah)) or anything there (Kutascit Tatra).

i) Tvam Tatra Na Asti:

Your influence as Kala devata is not there in Svarga.

ii) Kala not totally absent in Svarga Loka:

If it was absent, then it would be Moksha.

iii) Your effect is slow, people will not be aware of Time passing:

- Permanently in youth
- Hence no old age, Disease, Death
- Karma exhausted, people die in youth
- No one afraid of Yama.

iv) Superficially seeing, people are not afraid of old age / Jara in Svarga:

• Not scared, No fear.

91) Bashyam: Chapter 1 - Section 1 - Verse No. 12 Continues...

किंचोभे अश्चनायापिपासे तीर्त्वातिक्रम्य शोकमतीत्य गच्छतीति शोकातिगः सन् मानसेन दुःखेन वर्जितो मोदते हृष्यति स्वर्गलोके दिव्ये ॥ १२ ॥ Moreover (Kinca) the people in heaven cross over (Tirtva = Atikramya) both hunger (Asanaya) and thirst (Pipasa. - Here again it has to be understood that they are not totally free from hunger and thirst, but that its influence is very slow). They transcend sorrow (Sokam - Atitya - Gacchati - iti - Sokatigah - San). They are free from mental afflictions (Manasena Duhkhena Varjitah). Thus they enjoy (Modate = Hrsyati) in the divine abode, svarga (Svargaloke - Divye).

i) 3rd Quarter:

- Ashana (Hunger), Pipasa (Thirst), people cross over, not affected, not totally gone.
- ii) Have to eat once in 15 Days or 30 Days in Svarga not every 3 Hours
- iii) They transcend Shokam, Sorrow, emotional pain.

iv) 1st 3 Lines:

Freedom from physical pain of disease, old age, hunger, thirst (Vyadhi).

v) Shoka Adhi:

Freedom from one's own mental pain (Adhi).

vi) In Bhu Loka, there is Vyadhi and Adhi:

- Our health and health of our Children
- Svarga = Divine abode, Granted citizenship.

vii) Anvaya: Verse 12:

स्वर्गे लोके किञ्चन भयं न अस्ति । त्वं तत्र न (प्रभविस) । (कश्चित्)जरया (युक्तः न भवित) । (त्वत्तः) न बिभेति । उभे अश्चनायापिपासेतीर्त्वा शोकाितगः (सः) स्वर्गलोके मोदते ॥

svarge loke kiñcana bhayam na asti I tvam tatra na (prabhavasi) I (kaścit) jarayā (yuktaḥ na bhavati) I (tvattaḥ) na bibheti I ubhe aśanāyāpipāse tīrtvā śokātigaḥ (saḥ) svargaloke modate II

In the heavenly world there is no fear at all (because) you are not there (There). One is not afraid of old age. Having crossed both hunger and thirst (and) having gone beyond grief, one rejoices in the heavenly world.

- This is description of a person in Svarga Loka
- Refers to all denizens of Svarga, collective singular.

स त्वमग्निश्स्वग्र्यमध्येषि मृत्यो प्रबृहि त्वश्श्रद्धधानाय मह्यम्। स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण॥ १३॥

sa tvamagnimsvargyamadhyeşi mṛtyo prabrūhi tvamśraddadhānāya mahyam I svargalokā amṛtatvam bhajanta etad dvitiyena vṛṇe vareṇa II १३ II

O Death! Thou knowest the fire sacrifice which leads to Heaven; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [1 - 1 - 13]

93) Anvaya: Chapter 1 - Section 1 - Verse No. 13:

मृत्यो सः त्वं स्वर्ग्यं अग्निं अध्येषि । त्वं श्रद्धानाय मह्यं तप्रब्रहि। स्वर्गलोकाः अमृतत्वं भजन्ते। द्वितीयेन वरेण अहं एतद् वृणे॥

mṛtyo saḥ tvaṁ svargyam agnim adhyeṣi | tvaṁ śraddadhānāya mahyaṁ taṁ prabrūhi | svargalokāḥ amṛtatvaṁ bhajante | dvitiyena vareṇa (aham) etad vṛṇe ||

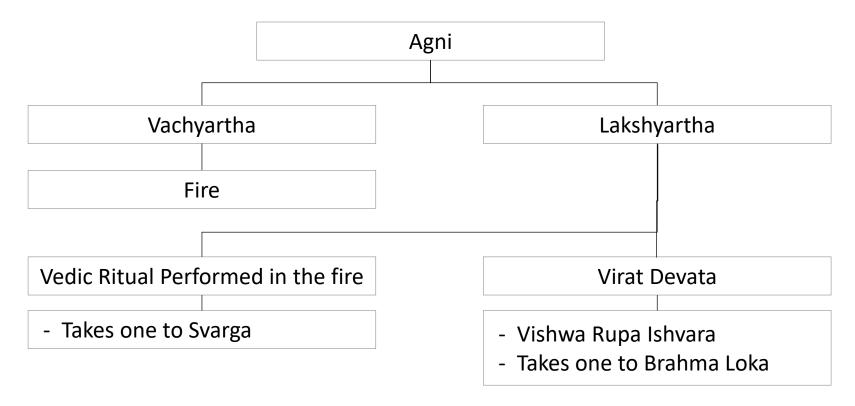
Oh Lord Yama! You know the fire (Ritual), which leads one to heaven. May you reveal (That) to me who has faith. Heavenly people enjoy immortality. I seek this as the second boon.

195

Gist:

- Nachiketa continues to address Yama
- i) You know Ritual by which one can attain Svarga because you are in Svarga
- ii) Give me knowledge of a Ritual which I will pass on to the humanity

iii) Agni used with 3 Different meanings:

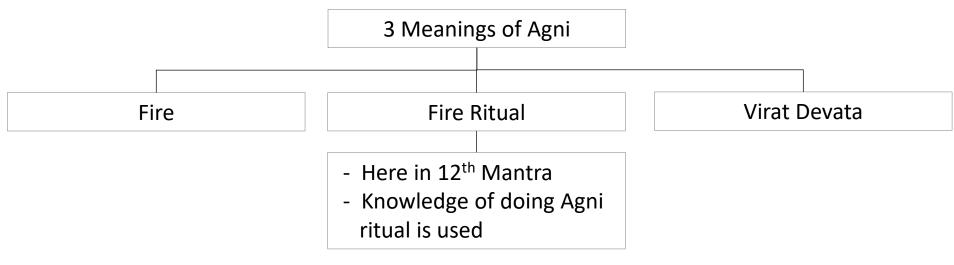


iv) Nachiketa Ritual is Karma:

- Upasana Samuchhaya
- v) Virat Devata requires as symbol like Vishnu Shaligrama, Shiva Linga, Devi Flame.

vi) Virat Devata is invoked in Agni of Nachiketa Ritual when it is performed

vii) In Verses 12 to 19, Yama and Nachiketa use:



Teach me that fire Ritual - Nachiketa Says.

94) Bashyam: Chapter 1 - Section 1 - Verse No. 13 Starts...

एवंगुणविशिष्टस्य स्वर्गलोकस्य प्राप्तिसाधनभूतमियं स त्वं मृत्युरध्येषि स्मरिस जानासि इत्यर्थः, हे मृत्यो

Oh Lord of death, since you (Tvam) have the knowledge of that fire-ritual which is a means by which people can go to Svargaloka (Svargalokasya - Prapti - Sadhana - Bhutam - Agnim) that is endowed with the above mentioned glories (Evam - Guna - Visistasya);

- i) Svarga Loka as described in Mantra 12 without Jara, Ashanaya, Pipasa
- ii) In Svarga, Modah Ananda Asti.
- iii) Agni = Prapta Sadhana Butam ritual, means to attain Svarga Loka

iv) Mrityum Adhyeshi Smarati:

- Adhi and E Dhatu (Janati)
- Oh Yama, You know the Vedic ritual to reach Svarga Loka.

95) Bashyam: Chapter 1 - Section 1 - Verse No. 13 Continues...

यतस्त्वं प्रवृहि कथय श्रद्धानाय श्रद्दावते महां स्वर्गार्थिने ;

Remember it as you know (Adhyesi = Smarasi = Janasi) and teach (Prabruhi Kathaya) me, who has faith in the Veda - Pramana (Sraddhadhanaya = Sraddhavate Mahyam), and who is interested in Svargaloka (Svargarrthine).

2nd Quarter of Mantra:

i) Prabhuvitam:

Since you have knowledge of Ritual, may you teach us.

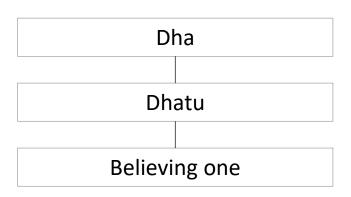
ii) Sraddavate Mahiyam:

I have faith in Veda Pramanam.

Sraddha:

Upajeevya Pramana Svataj Pramanye Jnanam.

Srath = Prefix :



Srath - Dhana.

iii) People below are interested in coming to heaven and have faith in the rituals:

As representative of those seekers of heaven, I am asking Ritual.

96) Bashyam: Chapter 1 - Section 1 - Verse No. 13 Continues...

येनाग्निना चितेन स्वर्गलोकाः स्वर्गों लोको तेषां ते स्वर्गलोका यजमाना अमृतत्वम् अमरणतां देवत्वं भजन्ते प्राप्नुवन्ति तदेतदग्निविज्ञानं द्वितीयेन वरेण वृणे ॥ १३ ॥

Those who have svarga as their Loka of existence are Svargalokah (Svargah Lokah Tesam Te Svargalokah). They are the ritualists (Yajamanas) who had performed the Vedic ritual and thereby became the Svargalokah, and gained (Bhajante = Prapnuvanti) immortality, the status of gods (Amrtatvam = Amaranatam = Devatvam).

By which Agni ritual (Yena - Agnina - Citena) they become Svargalokah, that knowledge of the fire ritual (tat - Etat - Agni - Vijnanam), I seek through my second boon (Dvitiyena Varena Vrne) - which you have offered to give me.

3rd Quarter of Mantra:

i) Svarga Lokaha:

- Refers to people in Svarga.
- By performing Rituals only, they have reached Svarga.
- Pramanam for Svarga and means of attaining.
- ii) Chitam = Performed ritual, get entry as denizens of Svarga

iii) Normal usage:

Medicine cures disease.

Neiyayika:

- Medicine in shelf does not cure disease consumed medicine cures
- Here performed rituals, have attained Svarga.

iv) Yajamana:

Present ritualist, future citizen of heaven.

v) What happens to them?

 Amrutatvam Bajante Amaratvam to gain immortality, long life, become Deva, get good status, relative immortality.

- vi) Amrutatvam of Vedanta = Moksha
- vii) Figurative expression here, Amraha

viii) Agni Vigyanam:

Teach one knowledge of fire ritual - Veidica Karma Jnanam.

ix)



x) Vrinite Mahe:

I choose this as my 2nd Boon which you have offered.

xi) Anvaya - Verse 13:

मृत्यो सः त्वं स्वर्ग्यं अग्निं अध्येषि । त्वं श्रद्दधानाय मह्यं तप्रब्र्रहि। स्वर्गलोकाः अमृतत्वं भजन्ते। द्वितीयेन वरेण अहं एतद् वृणे॥ mṛtyo saḥ tvaṁ svargyam agnim adhyeṣi | tvaṁ śraddadhānāya mahyaṁ taṁ prabrūhi | svargalokāḥ amṛtatvaṁ bhajante | dvitiyena vareṇa (aham) etad vṛṇe ||

Oh Lord Yama! You know the fire (Ritual), which leads one to heaven. May you reveal (That) to me who has faith. Heavenly people enjoy immortality. I seek this as the second boon.

xii) 2nd Line - 2 Readings:

Tvam Bruhi	Tam Bruhi
Prabhuhi Tagum	Prabhuhi Tanu

• Svargyam = Svarga Lokasya Prapti Sadhana, Sadhana Butam.

97) Introduction to Chapter 1 - Section 1 - Verse No. 14:



This is (Iyam) Yamadharmaraja's statement (Pratijna - to Naciketas).

Lord Yamas reply, Proposition (Pratingya).

प्र ते ब्रवीमि तदु में निबोध स्वर्ग्यमिय्नें निचकेतः प्रजानन्। अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम्॥ १४॥

pra te bravīmi tadu me nibodha svargyamagnim naciketaḥ prajānan I anantalokāptimatho pratiṣṭhām viddhi tvametam nihitam guhāyām II १४ II

"I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned). [1 - 1 - 14]

हे निचकेतः प्रजानन् (अहं) ते स्वर्ग्यम् अग्निं प्रब्रवीमि । (त्वं) मे (वचसः) तद् उ निबोध । त्वम् एतम् अनन्तलोकाप्तिं प्रतिष्ठां अथो गुहायां निहितं विद्धि ॥

Oh Naciketaḥ prajānan (ahaṁ) te svargyam agniṁ prabravīmi I (tvaṁ) me (vacasaḥ) tad u nibodha I tvam etam anantalokāptim pratiṣṭhām atho guhāyāṁ nihitaṁ viddhi II

Oh Naciketas! Remembering the fire (ritual) which leads one to heaven, I shall clearly teach you. Learn it from me. May you know this (fire), which is a means to the attainment of heaven, and which is the support (of the world) located in the heart.

Gist:

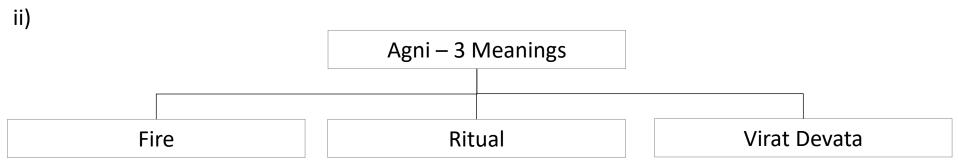
- i) I Know the Ritual and will teach you thoroughly = Svargyam Agnim.
- ii) Anantha Loka Aptihi = Agni is sadhana, means for attaining Svarga Loka
- iii) Agni = Vishva Adharam, Pratishtha, support of Whole universe, sentient Virat devata.

Revision:

Chapter 1 - Section 1 - Verse No. 14

Gist:

i) Nachiketa's 2nd Boon = Veidika ritual, means to attain Svarga Loka, Sadana Butam.



iii) Svargyam Agni = Ritual, means:

- Anantha Loka = Ritual for Svarga
- Pratishtam = Adhara of universe, Vishva Ishvara, Vishva Adharam, Gagana Sadrusham,
 Virat devata.
- Guhaya Nihitam Agni dwells in the heart of Upasaka
 - Not fire ritual but Virat devata

iv) Virat = All pervading, how can he be in the heart:

- Upasaka meditates on Virat devata as object of meditation
- Such an Agni, I shall teach you.

100) Bashyam: Chapter 1 - Section 1 - Verse No. 14 Starts...

प्र ते तुभ्यं प्रव्रवीमिः यत्त्वया प्रार्थितं तदु मे मम वचसो निबोध बुध्यस्वैकाग्रमनाः सन्स्वग्यं स्वर्गाय हितं स्वर्गसाधनमिशं हे निचकेतः प्रजानन्विज्ञातवानहं सन्नित्यर्थः।

I shall thoroughly teach (Prabravimi) you (Te = Tubhyam) the ritual, which has been asked by you (Yat - Tvaya - Prarthitam). May you from my words (Vacah) who am an informed teacher (Prajanan = Vijnanavan), learn (Tat - Nibodha = Budhyasva) with a concentrated mind (Ekagra Manah San), the Agni ritual (Agnim), the means for attaining svarga (Svargyam = Svargaya Hitam = Svarga Sadhanam).

i) Prete Bravimi Tey = Tubyam to you:

Pra	Bravimi
- Prefix	- Verb
- Thoroughly	- I Shall Teach

ii) Yatha Tvaya Praptitau tatu:

- That Ritual which you have asked for
- May you learn from my words.

iii) Nibodha - Budhyasya:

May you understand from my words.

iv) Mey = Mama from me:

Mey Vachasaha

v) Ekagrahena Manasa San:

 Listen with one pointed mind, carefully grasp, mistake will make ritual incomplete, fruitless.

vi) Agnim, Svargyam = Svarga Sadhana, means for attaining Svarga:

• I am informed teacher, I know the ritual (Prajanan).

101) Bashyam: Chapter 1 - Section 1 - Verse No. 14 Continues...

प्रववीमि तन्निबोधित च शिष्यवुद्धिसमाधानार्थं वचनम्।

Here the Sruti has used the Upasargas 'Pra' to 'Bravimi', and 'Tat' to 'Nibodha', for the sake of stressing the concentration of the mind of the student (Sisya - Buddhi – Samadhanartham Vacanam).

Technical Topic:

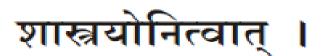
- i) Nibodha = Understand :
 - Knowledge and Karma are different.

ii)

Jnana Phalam	Karma Phalam
- Nityam	- Anityam
- Jnanam, knowing not action	- Karma is Action
- Understanding not action	- Sitting, coming

iii) Details of technical topic in:

- a) Sarva Vedanta Siddha Sarva Sangraha
- b) Brahma Sutra 3rd Sutra :



Sastrayonitvat |

The Scripture being the source of right knowledge. [I - 1 - 3]

iv) For Jnanam, knowing, can't give commandment:

- Commandment, only where there is action.
- v) Srotavyaha, Mantavyaha, Nidhityativyapaha = not action, commandment

vi) Tvibodha = imperative mood = Commandment :

- For knowledge, imperative mood can't be used
- I shall teach you, may you understand, commandment, not w.r.t. knowledge
- Just turn attention to study.
- Shishya buddhi Samadhanartham.
- Bring mind from external world to the class (Prabravimi).
- Commandment to turn attention from world to words of teacher.

vii)

Opening eyes	Seeing
Action	Not Action

102) Bashyam: Chapter 1 - Section 1 - Verse No. 14 Continues...

अधुनाग्निं स्तौति । अनन्तलोकाप्तिं स्वर्गलोकफलप्राप्तिसाधनम् इत्येतत् , अथो अपि प्रतिष्ठाम् आश्रयं जगतो विराङ् रूपेण, तमेतमग्निं मयोच्यमानं विद्धि जानीहि त्वं निहितं स्थितं गुहायां विदुषां बुद्धौ निविष्टमित्यर्थः ॥ १४ ॥ Now (Adhuna - Yamadharmaraja) glorifies Agni (Agnim - Stauti) as the means of gaining (Phala - Prapti - Sadhanam) Svargaloka, which is like gaining an extensive Loka, (Ananta Loka Prapti). Agni is the support (Pratistham = Asrayam) of the whole universe, in the form of Virat. That Agni (Tam - Etama - Gnim), is taught by me (Maya Ucyamanam) to you. May you understand or grasp (Viddhi = Janihi) this Agni located (Nihitam = Sthitam) in the heart (Guhayam) of the Upasakas, meaning located in the minds of great people who know the vidya (Vidusam Buddhau Nivistam).

3rd and 4th Quarter of Mantra:

i) Yama glorifies Agni Ritual

ii) Anantha Loka Aptim:

- Svarga Loka Praptim Sadhana
- Means for attaining Svarga Loka.

iii)

Svargyam	Anantha
Dimension of Svarga not included	Far Extensive Ritual

iv) Pratishtha = Ashraya, support :

- Desk Ashraya for book
- Agni Jagataha Ashraya
 - Support of Universe
 - Virat devata, not ritual

v) Ritualist can meditate on fire - Virat devata

vi) Nihitam Sthitham Guhayam:

- Agni devata is lodged, placed in your buddhi not in a cave
- In the mind of Upasaka, not Brahma jnani.

vii) This verse is an introduction to Nachiketa Ritual, be alert is the message

Ananya: Verse 14:

हे निचकेतः प्रजानन् (अहं) ते स्वर्ग्यम् अग्निं प्रब्रवीमि । (त्वं) मे (वचसः) तद् उ निबोध । त्वम् एतम् अनन्तलोकाप्तिं प्रतिष्ठां अथो गुहायां निहितं विद्धि ॥

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Etam	Other 3
- Object	Objective complementLokaha AptiPratishtaNihitam