



KATHOPANISHAD WITH *SANKARA BHASYAM*

Chapter 1 - Section 1
Verse 15 to 29

VOLUME - 02

Index

| S. No. | Title | Page No. |
|-------------|-------------------------------------------|------------|
| II | Chapter 1 - Section 1 | |
| 103) | Introduction to Verse 15 | 213 |
| 104) | Verse 15 | 214 |
| 105 | Anvaya - Verse 15 | 214 |
| 106 to 108) | Bashyam : Verse 15 Starts | 216 to 219 |
| 109) | Introduction to Verse 16 | 220 |
| 110) | Verse 16 | 220 |
| 111) | Anvaya - Verse 16 | 221 |
| 112 to 115) | Bashyam : Verse 16 Starts | 223 to 227 |
| 116) | Introduction to Verse 17 | 228 |
| 117) | Verse 17 | 229 |
| 118) | Anvaya - Verse 17 | 230 |
| 119 to 125) | Bashyam : Verse 17 Starts | 233 to 246 |
| 126) | Introduction to Verse 18 | 247 |

| S. No. | Title | Page No. |
|-------------|----------------------------------------------------------|------------|
| II | Chapter 1 - Section 1 | |
| 127) | Verse 18 | 248 |
| 128) | Anvaya - Verse 18 | 249 |
| 129 to 130) | Bashyam : Verse 18 Starts | 250 to 257 |
| 131) | Verse 19 | 258 |
| 132) | Anvaya - Verse 19 | 259 |
| 133 to 135) | Bashyam : Verse 19 Starts | 261 to 263 |
| 136) | Introduction to Verse 20 | 264 |
| 137 to 139) | Bashyam : Introduction to Verse 20 Start | 269 to 286 |
| 140) | Verse 20 | 287 |
| 141) | Anvaya - Verse 20 | 288 |
| 142 to 143) | Bashyam : Verse 20 Starts | 294 to 309 |
| 144) | Introduction to Verse 21 | 310 |
| 145) | Verse 21 | 312 |
| 146) | Anvaya - Verse 21 | 313 |
| 147) | Bashyam : Verse 21 Starts | 317 to 320 |

| S. No. | Title | Page No. |
|-------------|-------------------------------------------|------------|
| II | Chapter 1 - Section 1 | |
| 148) | Verse 22 | 321 |
| 149) | Anvaya - Verse 22 | 322 |
| 150 to 153) | Bashyam : Verse 22 Starts | 325 to 329 |
| 154) | Introduction to Verse 23 | 330 |
| 155) | Verse 23 | 331 |
| 156) | Anvaya - Verse 23 | 332 |
| 157 to 160) | Bashyam : Verse 23 Starts | 334 to 336 |
| 161) | Verse 24 | 337 |
| 162) | Anvaya - Verse 24 | 338 |
| 163 to 166) | Bashyam : Verse 24 Starts | 341 to 343 |
| 167) | Verse 25 | 344 |
| 168) | Anvaya - Verse 25 | 345 |
| 169 to 172) | Bashyam : Verse 25 Starts | 346 to 353 |
| 173) | Introduction to Verse 26 | 354 |
| 174) | Verse 26 | 356 |

| S. No. | Title | Page No. |
|-------------|-------------------------------------------|------------|
| II | Chapter 1 - Section 1 | |
| 175) | Anvaya - Verse 26 | 357 |
| 176 to 181) | Bashyam : Verse 26 Starts | 360 to 367 |
| 182) | Introduction to Verse 27 | 368 |
| 183) | Verse 27 | 368 |
| 184) | Anvaya - Verse 27 | 369 |
| 185 to 188) | Bashyam : Verse 27 Starts | 371 to 375 |
| 189) | Introduction to Verse 28 | 376 |
| 190) | Verse 28 | 377 |
| 191) | Anvaya - Verse 28 | 378 |
| 192 to 199) | Bashyam : Verse 28 Starts | 380 to 389 |
| 200) | Introduction to Verse 29 | 390 |
| 201) | Verse 29 | 391 |
| 202) | Anvaya - Verse 29 | 392 |
| 203 to 205) | Bashyam : Verse 29 Starts | 394 to 401 |

103) Introduction to Chapter 1 - Section 1 - Verse No. 15 :

इदं श्रुतेर्वचनम् ---

This is the statement of the Sruti--

Sruti comments now

104) Chapter 1 - Section 1 - Verse No. 15 :

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्त -
मथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

lokādimagniṁ tamuvāca tasmai
yā iṣṭakā yāvatīrvā yathā vā ।
sa cāpi tatpratyaavadadyathokta
mathāsyā mṛtyuḥ punarevāha tuṣṭaḥ ॥ १५ ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again.... [1 - 1 - 15]

(सः) तं लोकादिम् अग्निं तस्मै उवाच । याः इष्टकाः
(भवन्ति) यावतीः वा (भवन्ति) यथा वा (भवन्ति
इति च उवाच) । सः च अपि तत् यथोक्तं प्रत्यवदत् ।
अथ अस्य (प्रत्युच्चारणेन) तुष्टः मृत्युः आह
पुनः एव ॥

(saḥ) taṁ lokādim agniṁ tasmai uvāca । yāḥ iṣṭakāḥ
(bhavanti) yāvathīḥ vā (bhavanti) yathā vā (bhavanti
iti ca uvāca) । saḥ ca api tat yathoktaṁ pratyavadat ।
atha asya (pratyuccāraṇena) tuṣṭaḥ mṛtyuḥ āha
punaḥ eva ॥

(Lord Yama) revealed to him that fire which is foremost in the world. (He taught) what type of bricks (should be used), how many, and how. He, (Naciketas) repeated it as was taught. Then, satisfied (with his repetition), Lord Yama said once again (thus).

Gist :

i) Verse 14 - Yama's words.

ii) Verse 15 :

- Sruti's words.

iii) Yama taught Ritual elaborately

- For details go to Karma Khanda.
- Nachiketa grasped all by photographic mind
- Repeated teaching to Yama word by word
- Yama – Happy.

iv) Agni given new adjective "Lokadim Agnim"

- Agni = 1st Born - Virat devata with Cosmic Shariram
- Born from Hiranyagarbha - Tasmāt Virat Janyate.

v) That Virat created 14 Lokas and Jiva Sharirams

- Prathama Sharira = Virat
- 1st Being with cosmic body
- Vishva Rupa Ishvara = 1st Meaning of Adhi.

vi) 2nd Meaning of Adhi = Karanam

- Agni = Virat Ishvara, cause of 14 Lokas, universe.
- Adjective to again.

106) Bashyam : Chapter 1 - Section 1 - Verse No. 15 Starts...

लोकादिं लोकानामादिं प्रथमशरीरित्वादग्निं तं प्रकृतं नचिकेतसा
प्रार्थितमुवाचोक्तवान् मृत्युस्तस्मै नचिकेतसे ।

Virat (Agnim), the subject matter under discussion here (Prakrtam), which is the first one to have a physical body in the creation (Lokadim = Lokanam - Adih - Prathama - Sariritvat), and which was requested to be taught by Naciketas (Naciketasa Prarthitam), was taught (Uvaca = Uktavan) to him by Yamadharmaraja.

i) 1st Quarter = Lokadim = Lokanam Adhi

- 1st Physical being in the universe
- Prathama Shariratvat
- Virat = 1st Sthula Shariram, total Shariram as cosmos, Totality.
- Endowed with 1st Cosmic physical body.

ii) This is the 2nd Boon sought by Nachiketa

- Yama taught to Nachiketa.

किं च या इष्टकाश्चेतव्याः स्वरूपेण, यावतीर्वा संख्यया, यथा वा
चीयतेऽग्निर्येन प्रकारेण सर्वमेतद् उक्तवानित्यर्थः ।

What type of bricks (Ya - Istakah) should be put together (Cetavyah) for making the Homa-kunda for this ritual, what should be the nature, shape, dimensions etc (Svarupa) of the bricks to be used, how many bricks to be used (Yavti = Sankhyaya), the method in which the bricks (Agni - the word again is used here to mean bricks) should be arranged (Yatha Ciyate = Yena Prakarena) to make it into a Homa-kunda, all these details (put together called Agnicayana Prakriya) Yamadharmaraja taught Naciketas. That is the meaning (of the Sruti words).

i) 2nd Quarter :

- Bricks used for ritual, what material, from where, for Homa Kunda, While making what mantras are chanted, what is the form - Rectangular, square, dimensions, which devata invoked while preparing, what type of horse carries bricks to Homa Kunda.

ii) Geometry developed in India long before Pythagoras discovered it

iii) Yavatyaha Va - How many bricks in Homa Kunda

iv) 3rd Quarter : Yata Va Chiyate :

- In what method bricks are to be placed to make Homa Kunda.
- Circular, triangle, square, semi circular
- Mode of arrangement
- Yena Prakarena...

v) Discussed in detail in Karma Khanda and Srohta Sutras

vi) Sarvam Etat :

- All details given by Yama.

vii) Chi - Dhatu - Chinoti - Sanchita - Collected, piled up

108) Bashyam : Chapter 1 - Section 1 - Verse No. 15 Continues...

स चापिनचिकेतास्तन्मयनोक्तं यथावत्प्रत्ययेनावदत्प्रत्युच्चारितवान् ।
अथ तस्य प्रत्युच्चारणेन तुष्टः सन्मृत्युः पुनरेवाह वरत्रयव्यतिरेकेणान्यं
वरं दित्सुः ॥ १५ ॥

And, then (Ca Api) Naciketas (Sa) was able to recount it with all the details exactly (Yathavat = Pratyayena - Avadat = Pratyuccaritam) as it was taught to him (by Yamadharmaraja). Thereafter Yamadharmaraja extremely pleased (Tustah San), by Naciketas's repetition (Pratyuccaranena) of his teaching, became desirous of giving another boon (Varam Ditsuh), other than the previous three boons already promised (Vara - Traya - Vyatirekena - Anyam). Hence he said again (Punarev - Aha).

i) Saha Chapi :

- He also

ii) Nachiketa also recounted everything verbatim without missing a single detail to Yama

iii) Yataavatu :

- Exactly as taught by Yama.

iv) Pratyayena - with understanding Grasp

- Avadatu - Pratchuyavan - Repeated exactly in the same way as told by Yama.

v) Yama pleased with Nachiketa :

- Offered him one new bonus 4th Boon for good performance.

Revision : Anvaya :

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (सः) तं लोकादिम् अग्निं तस्मै उवाच । याः इष्टकाः (भवन्ति) यावतीः वा (भवन्ति) यथा वा (भवन्ति इति च उवाच) । सः च अपि तत् यथोक्तं प्रत्यवदत् । अथ अस्य (प्रत्युच्चारणेन) तुष्टः मृत्युः आह पुनः एव ॥ | (saḥ) taṁ lokādim agniṁ tasmai uvāca । yāḥ iṣṭakāḥ (bhavanti) yāvathīḥ vā (bhavanti) yathā vā (bhavanti iti ca uvāca) । saḥ ca api tat yathoktaṁ pratyavadat । atha asya (pratyuccāraṇena) tuṣṭaḥ mṛtyuḥ āha punaḥ eva ॥ |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

(Lord Yama) revealed to him that fire which is foremost in the world. (He taught) what type of bricks (should be used), how many, and how. He, (Naciketas) repeated it as was taught. Then, satisfied (with his repetition), Lord Yama said once again (thus).

109) Introduction to Chapter 1 - Section 1 - Verse No. 16 :

कथम् ?

What (Did the pleased Yamadharmaraja say to Naciketas)?

- How did Yama Speak to Nachiketa?

110) Chapter 1 - Section 1 - Verse No. 16 :

तमब्रवीत्प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

tamabravītpriyamāṇo mahātmā
varam tavehādya dāmi bhūyaḥ ।
tavaiva nāmnā bhavitāyamagniḥ
sṛṅkāṁ cemāmanekarūpāṁ grhāṇa ॥ १६ ॥

Being delighted, the magnanimous Lord Death, spoke to him (Naciketas) : “I grant now this additional boon : this Fire-Sacrifice shall be named after thee ; and take thou this multiformed and variegated necklace.” [1 - 1 - 16]

प्रीयमाणः महात्मा तम् अब्रवीत् -तव इह अद्य भूयः
वरं ददामि । अयम् अग्निः तव नाम्ना एव भविता ।
(त्वम्) इमाम् अनेकरूपां सृङ्गां च गृहाण ॥

prīyamāṇaḥ mahātmā tam abravīt -tava iha adya bhūyaḥ
varam dadāmi । ayam agniḥ tava nāmnā eva bhavitā ।
(tvam) imām anekarūpām sṛṅkāṁ ca gṛhāṇa ॥

Being pleased, the generous (Lord) said to him (Naciketas) - once again I give you a gift here and now. This fire will be known by your name only. Accept this multifarious necklace also.

Gist :

i) Yama taught Vedic ritual to reach Svarga in his 2nd Boon

- Details of Ritual were not given.

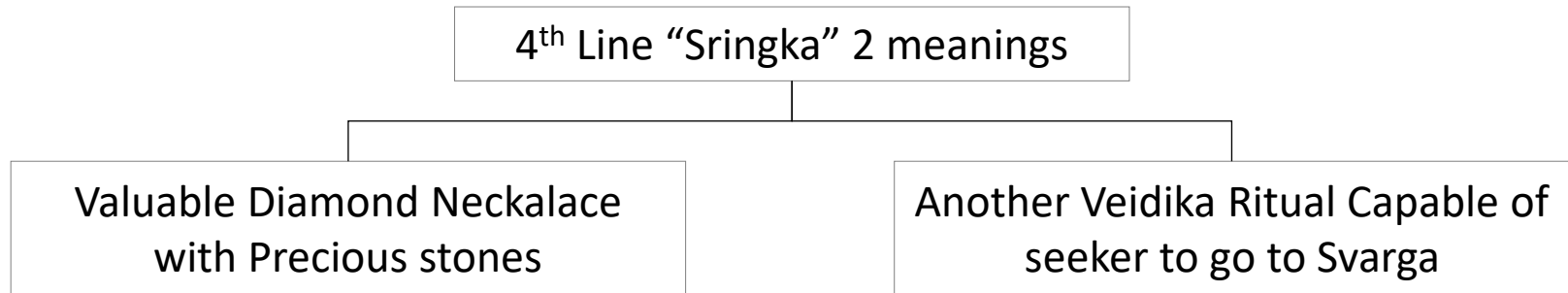
ii) Nachiketa grasped, retained, repeated

iii) Guru pleased

iv) Gave 2 Bonus Boons in 16th Verse.

v) Vedic Ritual will be known as Naachiketa Agni

vi)



vii) Aneka Phala Sadhana Buta Karma :

- One more ritual taught.

viii) How Yama Spoke?

Tushtaha San Aha :

- Yama Spoken in a Pleased Manner.

ix) Tushtaha Yama Katham Aha?

112) Bashyam : Chapter 1 - Section 1 - Verse No. 16 Starts...

तं नचिकेतसमब्रवीत्प्रीयमाणः शिष्ययोग्यतां पश्यन्प्रीयमाणः
प्रीतिमनुभवन्महात्माक्षुद्रबुद्धिर्वरं तव चतुर्थमिह प्रीतिनिमित्तमद्येदानीं
ददामि भूयः पुनः प्रयच्छामि ।

Yamadharma Raja, the generous, and not at all of a mean Antahkarana (Mahatma = Aksudra Budhih), appreciating (Priyamanah), and experiencing the pleasure of seeing (Pritim - Anubhavam) his student's capacity (Yogyatam - the capacity to receive, the capacity to retain, and the capacity to re-produce), said again (Punah Bhuyah) to Nachiketas - out of my pleasure (Pritinimittam) I shall now (Adhya = Idanim) and here itself (iha) in addition, give (Dadami = Prayacchami) a forth boon.

Topic 1 :

i) 1st Line = Words of Upanishad

ii) 3rd Line :

- Yama Uvacha

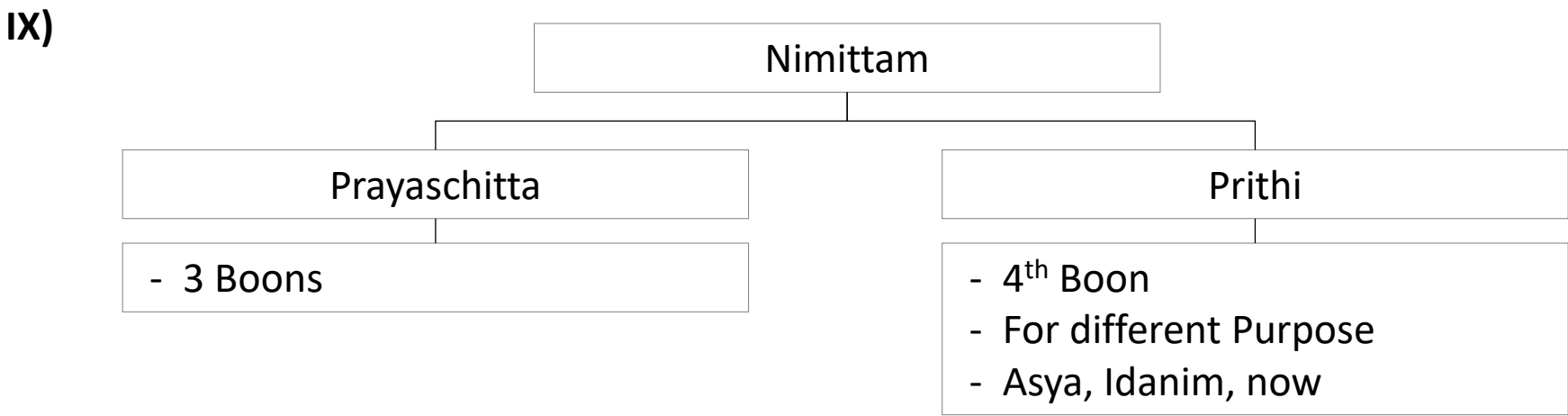
iii) Yama Addressed Nachiketa :

- Eh Shishya - Yama taught Ritual hence, Nachiketa already Shishya.

iv) Yogyata = Capacity to receive, retain, reproduce.

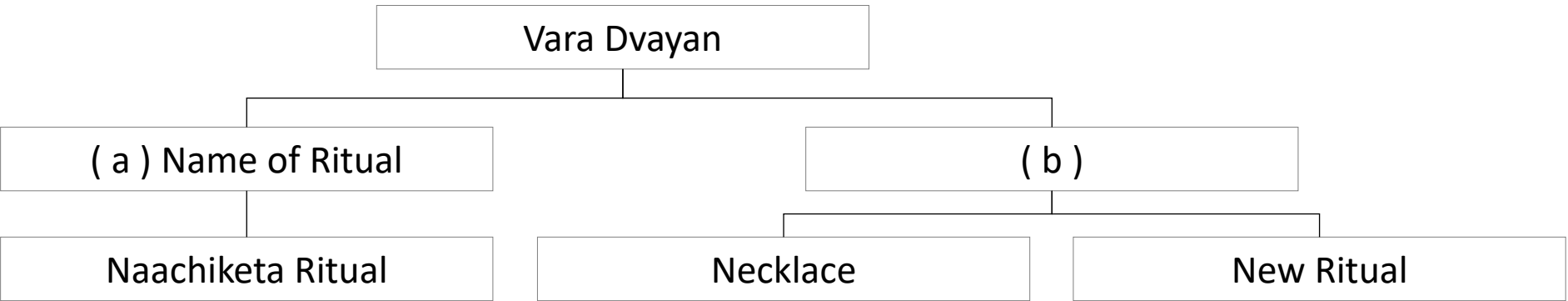
- 3 Extraordinary skills of a student.

- V) Priyamana - Yama being pleased
- VI) Mahatma = Title of Yama, great generous Yama, Akshudra Buddhi
- VII) Kshudra Buddhi = Alpa, mean Buddhi
- VIII) Yama said = Iha Varam Tava Chathurtham
 - 4th Boon - Now and here.



- X) Dadami Buyaha Punaha :**
- Additional 4th Boon.

XI) 4th Boon :



113) Bashyam : Chapter 1 - Section 1 - Verse No. 16 Continues...

तवैव नचिकेतसो नाम्नाभिधानेन प्रसिद्धो भविता मयोच्यमानः
अयमग्निः ।

This ritual that I have already given you (Maya - Ucyamanah - Ayam - Agnih - as the second boon) will become popular and famous by your very name (Namna - Abhidhanena - Prasiddhah - Bhavita).

i) Ritual will be called Nachiketa Agni, popular, repeated in Surya Namaskara

- San Agnim Chunute Naachiketa Agnim Chin Vanacha
- it will become popular.

ii) Next 4th Quarter of Mantra

- Always follow mantra while studying Bashyam.

114) Bashyam : Chapter 1 - Section 1 - Verse No. 16 Continues...

किं च सृङ्गां शब्दवतीं रत्नमयीं मालामिमामनेकरूपां
विचित्रां गृहाण स्वीकुरु ।

Moreover (as a part of the additional boon) may you receive (Grhana = Svikuru) Srnka, this golden necklace (imam - Malam) made up of variety of precious stones (Ratnamayim) of different colours (Aneka - Rupam= Vicitram - may be a Navaratna Mala) that produces a nice jingling sound (Sabdavatim).

- i) Kincha = Moreover as part of bonus boon itself
- ii) Shringke - Sruj - Dhatu - To sound, golden
 - a) Golden necklace will produce jingling sound
 - b) Srinkam - That which produces jingling sound.
 - c) Necklace made of precious stones - Beads joining, produces jingling sound.
 - d) Ratna Mayi Mala - Necklace, chain, garland.

e) Nava Ratna Mala :

- Varieties of Colours - Rupas (Varnas).

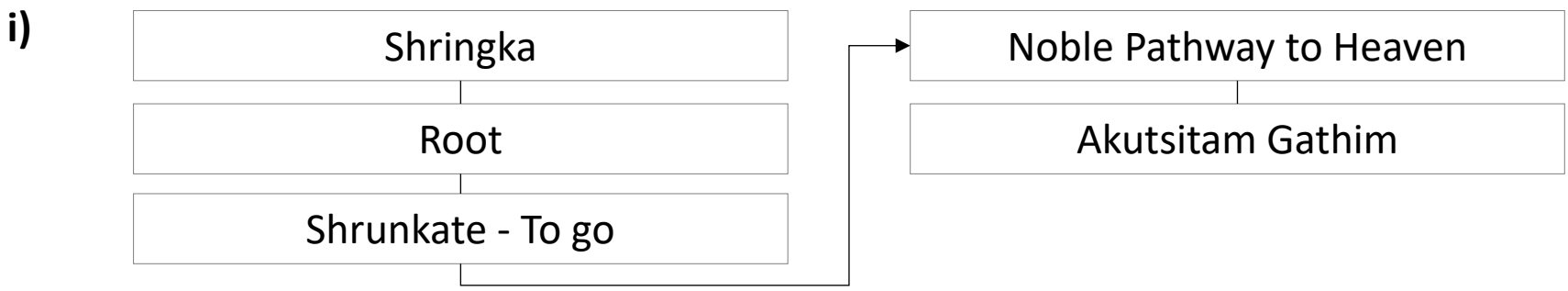
f) 1st Meaning - Shrinka :

- May you receive this as bonus.

115) Bashyam : Chapter 1 - Section 1 - Verse No. 16 Continues...

यद्वा सृङ्गाम् अकुत्सितां गतिं कर्ममयीं गृहाण ।
अन्यदपि कर्मविज्ञानमनेकफलहेतुत्वात्स्वीकुर्वित्यर्थः ॥ १६ ॥

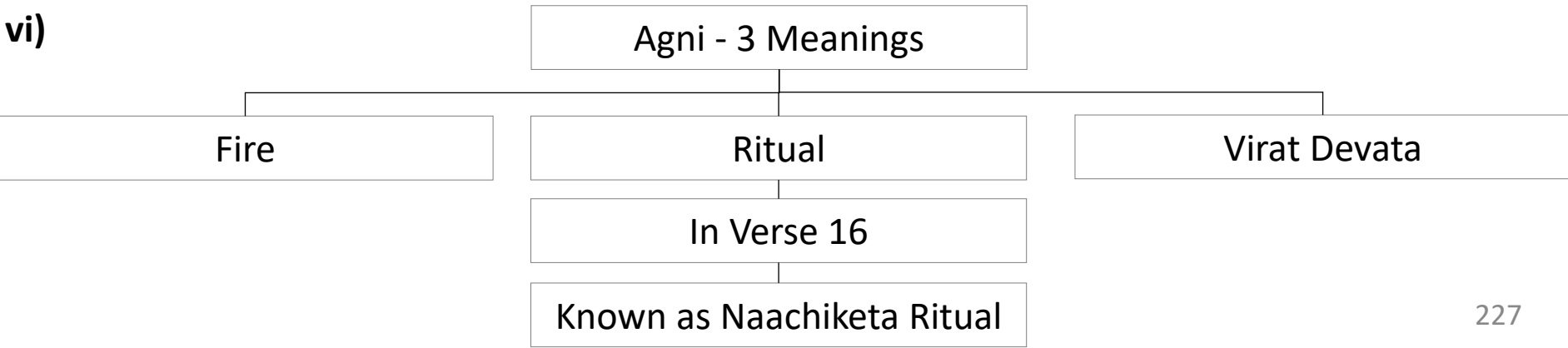
Or (Yadva) it (Srnka) can be taken to mean that Yamadharmaraja is saying - Receive (Grhana) that from me (which I will teach you) a noble, free from defect (Akutsitam) path way (Gatim) to Svarga, which is in the form of a Vedic - Ritual (Karmamayim). (In other words), it (Srnka) means to receive (Svikuru) the knowledge of another ritual (Anyad - Api - Karma - Vijnanam), which is the means of getting Varieties of Phalam (Aneka - Phala - Hetutvat). That is the idea.



- ii) It is in the form of a Vedic Ritual - Karma Gathi.
- iii) Any ritual = Pathway to Svarga
- iv) Ritual with multi benefits
- v) **Anvaya : Verse 16 :**

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| प्रीयमाणः महात्मा तम् अब्रवीत् -तव इह अद्य भूयः वरं ददामि । अयम् अग्निः तव नाम्ना एव भविता । (त्वम्) इमाम् अनेकरूपां सृङ्गां च गृहाण ॥ | prīyamāṇaḥ mahātmā tam abravīt -tava iha adya bhūyaḥ varam dadāmi । ayam agniḥ tava nāmnā eva bhavitā । (tvam) imām anekarūpām sṛṅkāṁ ca gṛhāṇa ॥ |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|

Being pleased, the generous (Lord) said to him (Naciketas) - once again I give you a gift here and now. This fire will be known by your name only. Accept this multifarious necklace also.



116) Introduction to Chapter 1 - Section 1 - Verse No. 17 :

पुनरपि कर्मस्तुतिमेवाह ---

Once again, the Upanishad is Glorifying Karma...

- Upanishad talking about Mahima glory of Nachiketa Ritual, declares through Yama.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमां शान्तिमत्यन्तमेति ॥ १७ ॥

trināciketastribhiretya sandhim
trikarmakṛttarati janmamṛtyū ।
brahmajajñam devamīḍyamīḍyam veditvā
nicāyyemaṁ śāntimatyantameti ॥ १७ ॥

Whoever performs three times this sacrifice of Naciketas Fire and has been united with the “three” and has performed the three kinds of duties, overcomes birth and death. When he has understood this adorable bright, omniscient Fire, born of Brahman and realised Him then he attains everlasting peace. [1 - 1 - 17]

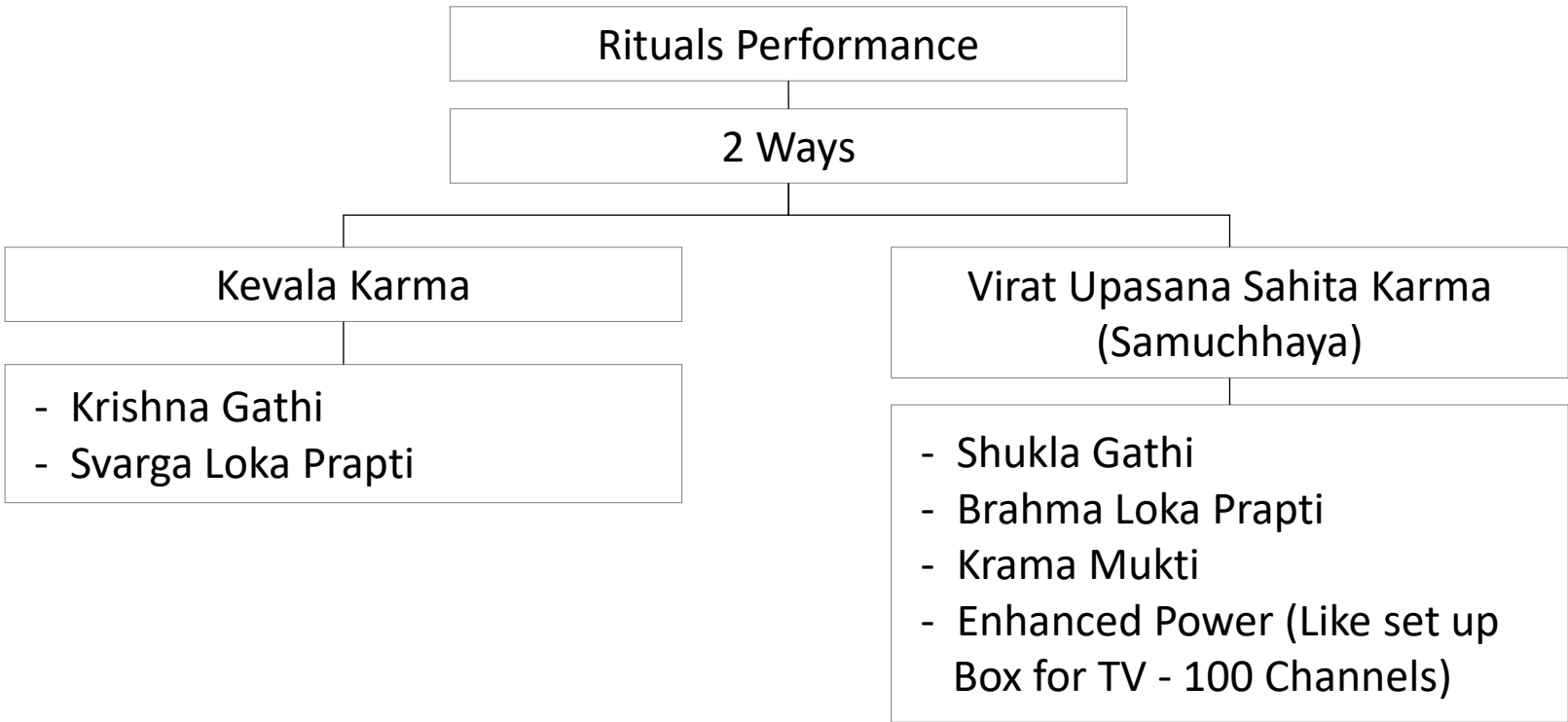
त्रिनाचिकेतः त्रिकर्मकृत त्रिभिः सन्धिम् एत्य
जन्ममृत्यू तरति । ब्रह्मजज्ञम् ईड्यं देवं विदित्वा
निचाय्य (उपासकः) इमां शान्तिम् अत्यन्तम् एति ॥

trināciketah trikarmakṛta tribhiḥ sandhim etya janma-
mr̥tyū tarati । brahmajajñam īḍyam devam veditvā
nicāyya (upāsakah) imām śāntim atyantam eti ॥

One who invokes the Naciketa - fire thrice, who has the three types of relationship, and who performs the three basic rites, crosses over birth and death. Having known (this) adorable Lord who is omniscient son of Hiranyagarbha and having meditated upon (him), one permanently attains this peace.

Gist :

i)



ii) Alambanam = Nachiketa fire

iii) Katho Upanishad :

| | |
|--------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| शतं चैका च हृदयस्य नाद्य स्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥ | Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika, Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti 16 |
|--------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [2 - 3 - 16]

Virat - 3 Titles

Lokadhi Mantra 15

Brahma Janyam

- Born out of
Brahma, son of
Hiranyagarbha

Idyam

- Adorable one

Devam

- Brilliant with great
Virtues
- Anantha Guna
Sampanna

v) Jnyaha = Sarvajnyaha, omniscient, Brahma jingyaha

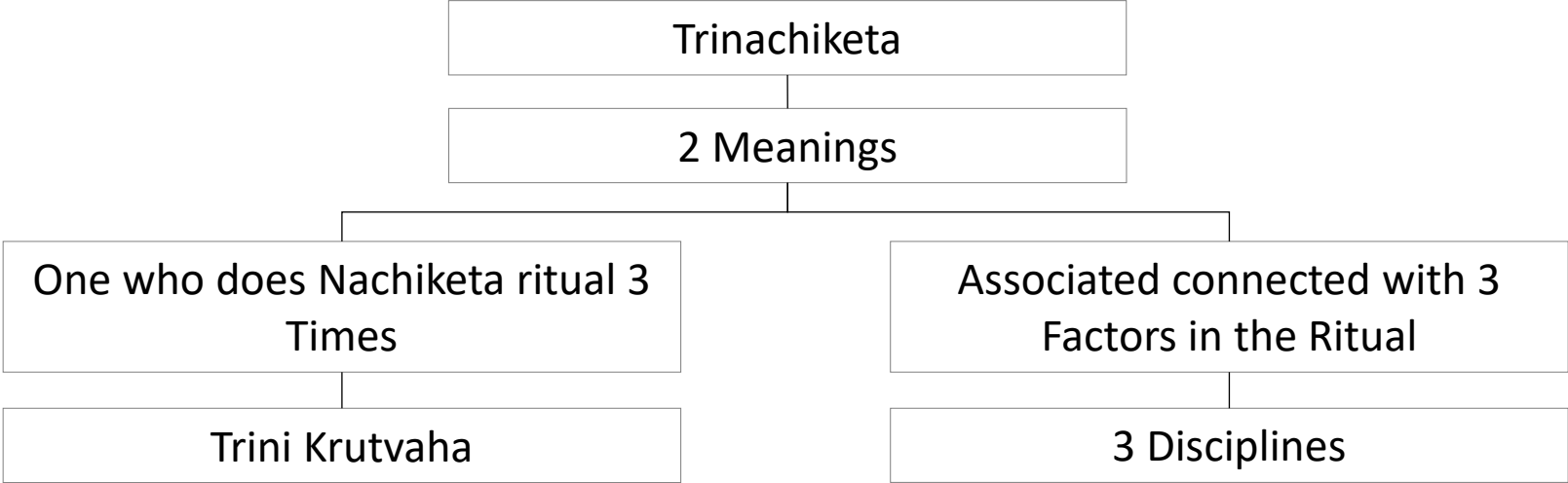
vi) This is glory of Upasya devata

119) Bashyam : Chapter 1 - Section 1 - Verse No. 17 Starts...

त्रिणाचिकेतस्त्रिः कृत्वान्निश्चितो येन स त्रिणाचिकेतस्तद्विज्ञानः
तदध्ययनस्तदनुष्ठानवान्वा ।

Trinaciketaḥ, means the ritualist who has performed the Naciketa ritual thrice (Trih - Krtva - Agnih - Citah - Yena - Sah - Trinaciketaḥ), or it can also mean one who has practiced the three disciplines associated with the Naciketa ritual, which are, study of the Naciketa ritual (Tad - Vijñānaḥ), recitation of the ritual everyday (Tad Adhyāyanaḥ), and performance of the ritual (Tad - Anuṣṭhānaḥ - if so desired along with the Virat - Upasana, which is associated with the Naciketa ritual).

i)



ii) Pancha Krutva - 5 Times



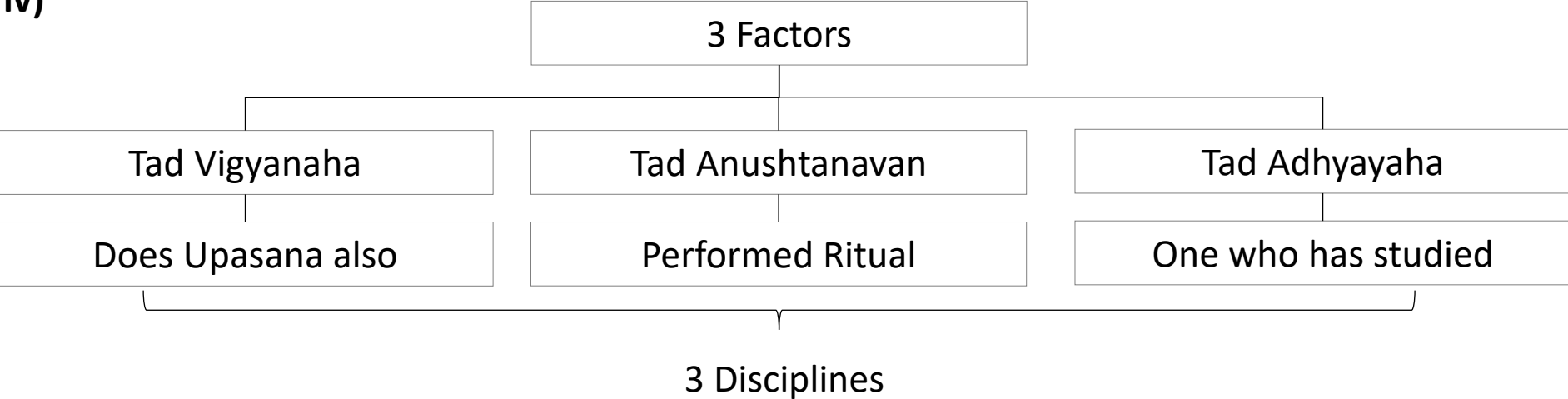
Suffix

- Trihi = 3 Times
- Krutva = Arsha Prayoga
= Need not be included.

iii) Agni Chitaha :

- Agni = Nachiketa Ritual
- Performed 3 times by those persons.

iv)



- Here 3 Disciplines.

v) Va = **Alternative meaning :**

- Tribhi Evya Sandhim



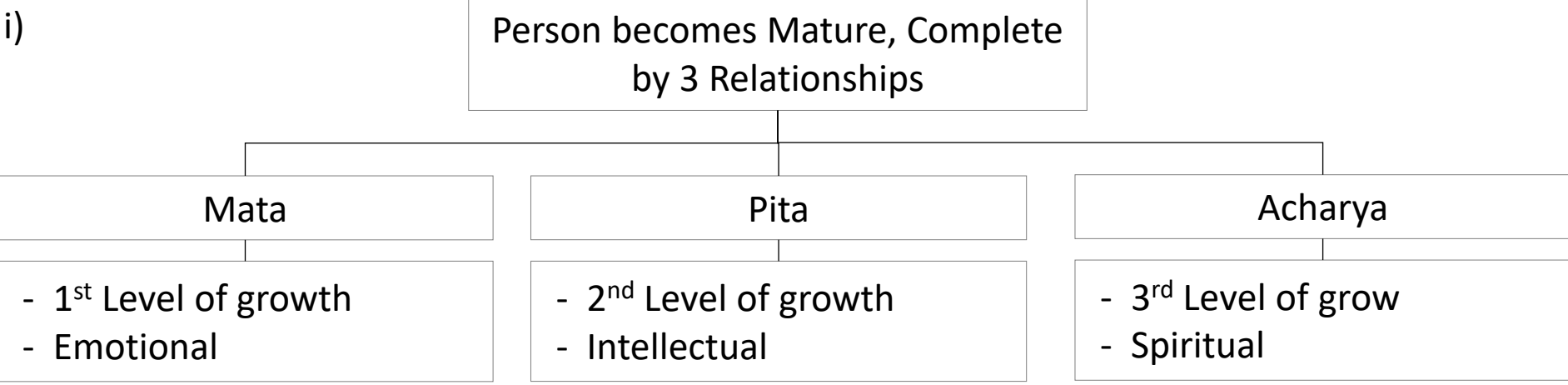
3 Meanings

- Association
- Noble person has 3 fold Association.

त्रिभिर्मातृपित्राचार्यैरेत्य प्राप्य सन्धिं सन्धानं सम्बन्धं
मात्राद्यनुशासनं याथावत्प्राप्येत्येतत् ।

It could mean a person who has perfectly matured by having properly accomplished (Etya = Prapya) three relationships (Sandhim = Santhanam = Sambandam) in life, namely with mother, father, and guru (Matr - Pitr - Acaryaih), and also by obediently following the instructions (Anusasanam) of mother etc (Matr - Adi) in a proper way at a proper time (Yathatvat).

Beautiful Portion :

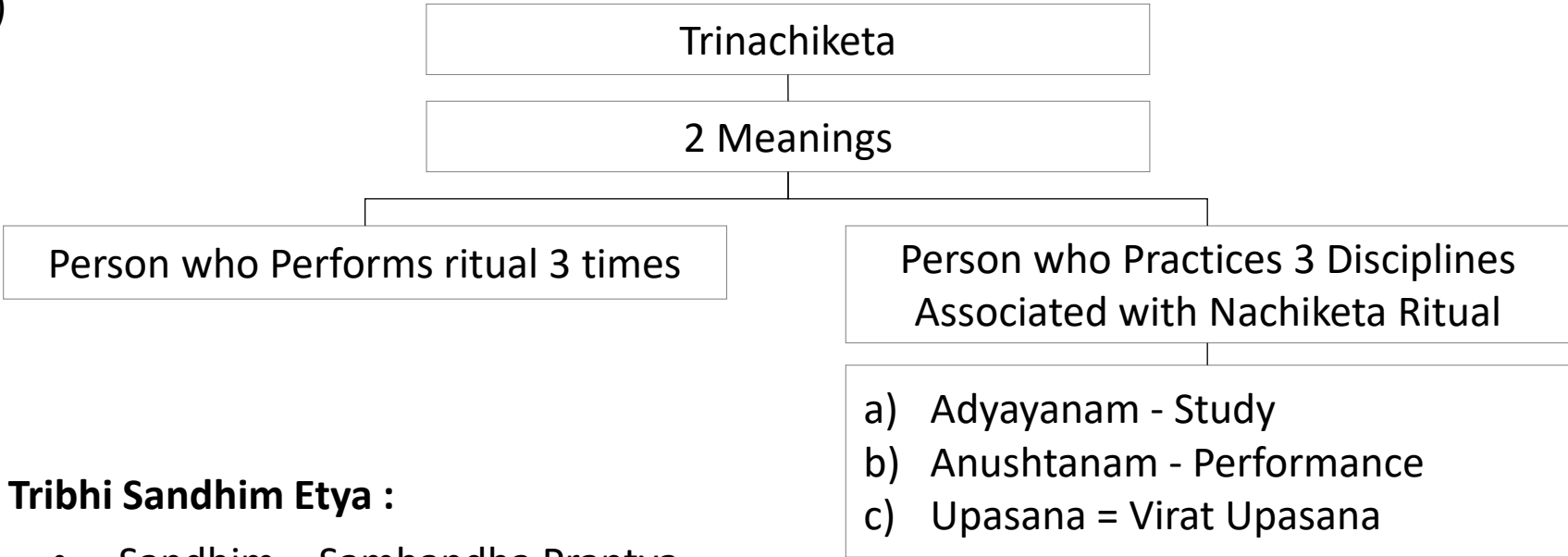


ii) Matru, Pitru, Acharya Devo Bavaha

iii) Within 25 Years get exposed to all 3, become Dharmika Purusha, an asset to society.

Revision : Mantra 17 - Bashyam

- i) Trinachiketya Praptya Etat
- ii) Karma - Upasana Samuchhaya Phalam
- iii) Nachiketa Ritual and Virat Upasana - Gives Brahma Loka.
- iv)



v) Tribhi Sandhim Etya :

- Sandhim = Sambandha Praptya.

VI) 3 Meanings - 3 Factors :

- a) Matru, Pitru, Acharya Sambandha Praptya
- b) Sruti, Smruti, Srishta achara Sambandha Praptya.
 - Srishta Achara = Conduct of noble, learned, wise people.
- c) Pratyaksha, Anumana, Agama (Shashtra) Sambandha
 - Learnt from 3 Sources of knowledge.

d) Final meaning :

- This person is learned, matured, complete person.
- Complete by education.

e) Having accomplished relationship with 3 factors - 'Tribiḥi'

f) Anushasanam - Instructions from mother, father, acharya

- I obediently, properly followed those instructions.

Taittiriya Upanishad :

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| वेदमनूच्याचार्यो'न्तेवामिनमनुशास्ति सत्यं वद । धर्मं चर स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥ | vedamanūcyācāryo'ntevāminamanuśāsti satyaṃ vada dharmam cara svādhyāyānmā pramadaḥ ācāryāya priyaṃ dhanamāhṛtya prajātantuṃ mā vyavacchetsīḥ satyānna pramaditavyam dharmānna pramaditavyam kuśalānna pramaditavyam bhūtyai na pramaditavyam svādhyāyapравacanābhyāṃ na pramaditavyam 1 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Having taught the Vedas, the preceptor enjoins the pupils 'speak the truth, do you duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires;. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas'. [1 - 11 - 1]

तद्धि प्रामाण्यकारणं श्रुत्यन्तराद् अवगम्यते यथा
“मातृमान्पितृमानाचार्यवान्ब्रूयात्” (बृ उ ४-१-२) इत्यादेः ।

It is known from another Sruti statement (Brihadaranyaka Upanishad 4-1-2) that "one who has mother, father, and Acarya is a valid source of knowledge" ("Matruman - Pitrman - Acaryavan - Bruyat") etc.

- i) Shankara justifies what are the 3 instructions? Tribhi?
- ii) Brihadaranyaka Upanishad :

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>यते कश्चिदब्रवीतच्छृण्वामेति; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रहमेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयान्, तथा तच्छैलिरब्रवीद्वाग्वै ब्रहमेति, अवदतो हि किं स्यादिति; अब्रवीतु ते तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्माडिति; स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनम्, आकाशः प्रतिष्ठा, प्रजेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य? वागेव सम्माडिति होवाच । वाचा वै सम्माड्बन्धुः प्रजायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्माद् प्रजायन्ते; वाग्वै सम्माद् परमं ब्रह्म; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥</p> | <p>yatte kaścidabravīttacchṛṇavāmeti; abravīnme jitvā śailiniḥ, vāgvai brahmeti; yathā mātṛmānpitṛmānācāryavān brūyān, tathā tacchailirabravīdvāgvai brahmeti, avadato hi kiṃ syāditi; abravītu te tasyāyatanam pratiṣṭhām? na me'bravīditi; ekapādvā etatsamrāḍiti; sa vai no brūhi yājñavalkya vāgevāyatanam, ākāśaḥ pratiṣṭhā, prajñetyenadupāsīta; kā prajñatā yājñavalkya? vāgeva samrāḍiti hovāca vācā vai samrāḍbandhuḥ prajñāyate, ṛgvedo yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā upaniṣadaḥ ślokāḥ sūtrāṇyanuvyākhyānāni vyākhyānāniṣṭam hutamāṣitam pāyitam, ayaṃ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni vācaiva samrātḥ prajñāyante; vāgvai samrāt paramam brahma; nainaṃ vāgjahāti, sarvāṇyenaṃ bhūtānyabhikṣaranti, devo bhūtvā devānapyēti, ya evaṃ vidvānetadupāste hastyṛṣabham sahasraṃ dadāmiṭi hovāca janako vaidehaḥ sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti 2 </p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

‘Let me hear what any one of your teachers may have told you.’ ‘Jitvan, the son of Śilina, has told me that the organ of speech (fire) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śilina said this—that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence. Yājñavalkya?’ ‘The organ of speech itself, O Emperor,’ said Yājñavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Athar-vāṅgīraṣa, (Vedic) history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’[4 - 1 - 2]

- a) Yajnavalkya visits Janaka, wants to teach Janaka
- b) Asks, what have you learnt from other Sages.
- c) Janaka Vidyarthi, learnt from several Acharyas
 - Shalhi - Learnt wisdom partially, but valid, reliable teaching.
- d) Janaka had teachings from Mata, Pita, Acharya
 - They have valid knowledge.

e) 3 Relationships - Pramanya Karanam

- Gives reliability to teaching
- Sambandha Bavati
- Tribhihi Santi = Pramanyam.

f) This is justification of 1st interpretation of word "Tribhihi Santim Etya"

g) 2nd Justification.

122) Bashyam : Chapter 1 - Section 1 - Verse No. 17 Continues

वेदस्मृतिशिष्टैर्वा प्रत्यक्षानुमानागमैर्वा । तेभ्यो हि विशुद्धिः
प्रत्यक्षा । त्रिकर्मकृदिज्याध्ययनदानानां कर्ता
तरत्यतिक्रामतिजन्ममृत्यू ।

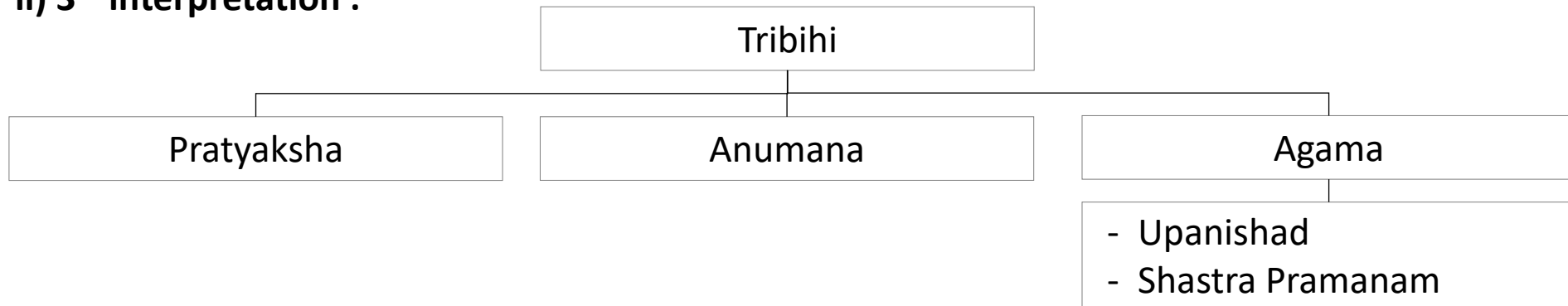
Otherwise it could also mean a person who has learned from three Pramanas, namely from the Srutis (Vedas), Smrutis, and from the conduct of the learned people who follow proper life styles (Sistah). Otherwise, it could even mean a person who has learned from three sources of knowledge, namely from what he comes across (Pratyaksha), from what he has inferred from it (Anumana) and from sastra (Agama). From these three sources of knowledge it is evident (Pratyaksa) to every one that one gains clarity (Visudhi) of dharma, and karma. (In short, whatever meaning you take, it means a learned, mature, dharmic person, a complete person. Now Sankaracharya takes up the other Triplet, Trikarma - Krat, meaning the performer of three basic rites or karmas, and explains to us what those three karmas are).

From the scriptures we come to know that such a complete person, who does three karmas (Tri - Karma - Krt) namely, the study of scriptures (Adhyayanam), the performance of the scriptural activities (Ijya) and charitable activities (Danam), will cross over (Tarati = Atikramati) birth and death (Janma - Mrtyu).

i) 2nd interpretation of Tribihi :

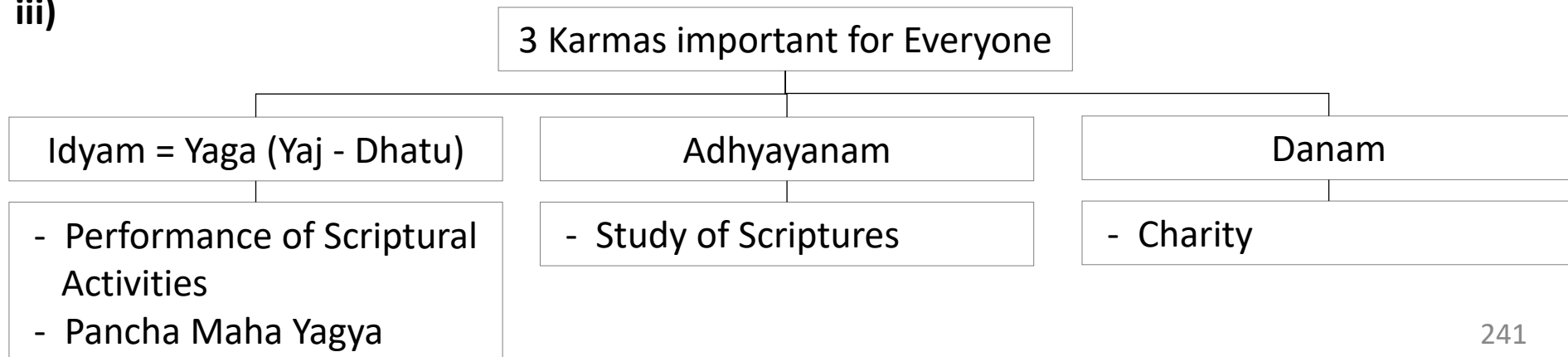
- Sruti, Smruti, Sishta acharya Knowledge from 3 sources makes a person complete.

ii) 3rd interpretation :



- Healthy association with 3 Sources.
- Vishuddhi - Clear, Sphuta Dharmic Jnanam gained is clearly Evident.

iii)



- iv) Important to refine a person
- v) Tarati - Atikramati - Cross over cycle of Birth / Death - Janma - Mrityu
 - Svarga Phalam, where one has relatively long life.
 - Free from repeated birth, death.
 - This Kevala Karmanaha Phalam (Without Upasana)
 - Does only ritual.

123) Bashyam : Chapter 1 - Section 1 - Verse No. 17 Continues

किं च ब्रह्मजज्ञं ब्रह्मणो हिरण्यगर्भाज्जातो ब्रह्मजः । ब्रह्मजश्चासौ
ज्ञश्चेति ब्रह्मजज्ञः सर्वज्ञो ह्यसौ ।

Moreover, Brahmajajnah is two words put together Brahmajah and Jnah. Virat is called Brahmajah because he is born (Jatah) of Brahmaji, the Hiranyagarbha, and therefore is Brahmajah. In addition to it, because he is also learned in the scriptures, he is omniscient (jnah), and both put together, he is therefore called Brahmajajnah (Brahmajah - Ca - Asau - Jnah - Ca - Eti Brahmajajnah).

i) Ritual and Upasana upon Virat Devata = Brahma Jinghyaha.

| Brahma | Jhaha | Nyaha |
|-------------------------------|------------------|------------------------------|
| - Hiranyagarbha's son = Virat | - Putra - Son | - Sarvagyaha - Omniscient |

ii) Hiranagararba Putra = Virat

- Virat well known in scriptures as Omniscient god.
- Virat = Devaha

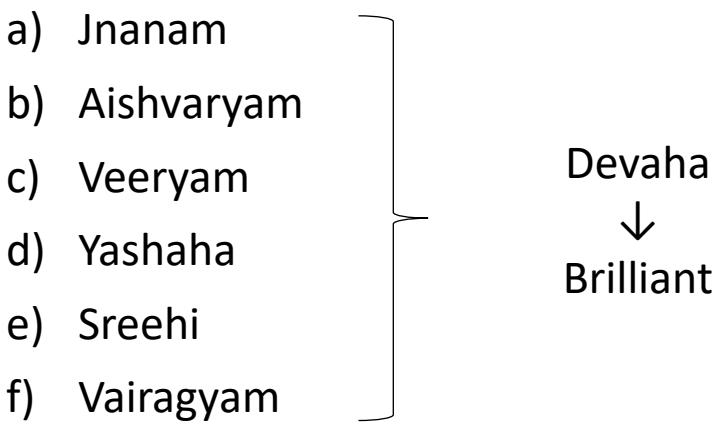
124) Bashyam : Chapter 1 - Section 1 - Verse No. 17 Continues

तं देवं द्योतनाज्ज्ञानादिगुणवन्तमीड्यं स्तुत्यं विदित्वा शास्त्रतो
निचाय्य दृष्ट्वा चात्मभावेनेमां स्वबुद्धिप्रत्यक्षां शान्तिम्
उपरतिमत्यन्तमेत्यतिशयेनैति ।

He is Devah (Tam Devam) because he has qualities like being omniscient etc (Jnanadi Gunavantah) with which he outshines (Dyotana) all the other devatas. Because of these virtues only, he is worshipped and revered (Idyam = Stutyam). Having learnt or understood (Viditva) through sastra Pramana (Sastratah Nicayya), about such a Virat, and having mentally visualised (Drstva) that (Virat) as one with himself (Atma - Bavena), the Upasaka should meditate upon it in the Naciketa - Fire ritual. (So, evidently here, the Virat - Upasana is Abedha - Upasana, otherwise called Ahamgraha - Upasana). As a result of this Jnana - Karma - Samuccayah, one experiences in one's own mind (Svabuddhi Pratyaksam) this (Imam) Santi, in Abundant measure (Atyantam = Atisayena).

i) Deva = Jyotana - Division - Root Outshine - Jyotinam, compared to all devatas.

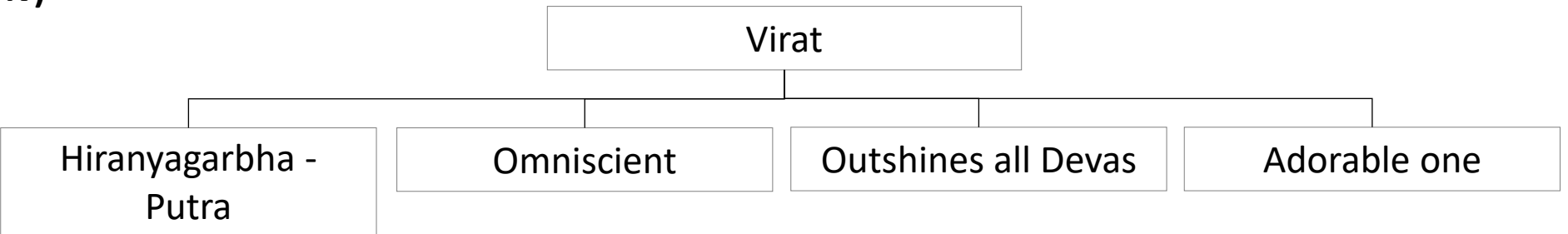
ii) Bhagavan = 6 Faculties in Abundance



iii) Idyam = Adorable

- Stotra Yogyam - Deserves worship, Honour, Reverence.
- Idate = Root = Adorable
- Agni ide Purohitam.

iv)



- Such a Virat Ishvara one should meditate as Part of Nachiketa ritual.

v) Veditva :

- Having learnt, understood shastra alone as Pramanam, we can know about Virat.

vi) Having mentally visualized Virat Ishvara

vii) Nicharyaya :

- Having mentally visualized Virat as one with Upasaka himself (Atma Bhavena).

viii) Virat Upasana = Abheda, Ahamgraha Upasana

- Atma Bhavena Upasana Krutva

ix) Benefit :

- Imam Shantim Yeti
- Attains shanti enjoyed by Yama Dharma Raja, shanti of Virat devata, 1st Pada.

x) Devata shanti attained by Samuchhaya of Karma and Upasana

- Shantim = Uparitim = Mental Quietitude.
- Atyantam = Atishayanam in abundant measure.

xi) Yeti = Attains

- One who does
- Samuchhaya after death becomes one with Virat devata.
- Upasaka attains greatest peace.

125) Bashyam : Chapter 1 - Section 1 - Verse No. 17 Continues

वैराजं पदं ज्ञानकर्मसमुच्चयानुष्ठानेन प्राप्नोतीत्यर्थः ॥ १७ ॥

Thus, one who practices a combination of Upasana and karma (Jnana - Karma - Samuccayah) gains after death, the place (Padam) which belongs to Virat (Vairajam - Brahmaloaka, and we can add that later he attains krama Mukti). This is the meaning.

i) Ritual and Upasana combination

- Virajyam Padam - One attains oneness with Ishvara, attains Virat status after death.
- Later Krama Mukti.

ii) Brihadaranyaka Upanishad : Chapter 1 - Section 4 :

- Purusha Vidha Brahmana Krama Mukti Pramanam...
- Brahmaji arrives as a result of Samuchhaya
- Brahmaji was lonely blessed by Ishvara.
- Brahma got knowledge and liberation.

Anvaya - Verse 17 :

त्रिनाचिकेतः त्रिकर्मकृत त्रिभिः सन्धिम् एत्य
जन्ममृत्यू तरति । ब्रह्मजज्ञम् ईड्यं देवं विदित्वा
निचाय्य (उपासकः) इमां शान्तिम् अत्यन्तम् एति ॥

trināciketah trikarmakṛta tribhiḥ sandhim etya janma-
mr̥tyū tarati । brahmajajñam īḍyam devam veditvā
nicāyya (upāsakah) imāṁ śāntim atyantam eti ॥

One who invokes the Naciketa - fire thrice, who has the three types of relationship, and who performs the three basic rites, crosses over birth and death. Having known (this) adorable Lord who is omniscient son of Hiranyagarbha and having meditated upon (him), one permanently attains this peace.

126) Introduction to Chapter 1 - Section 1 - Verse No. 18 :

इदानीमग्निविज्ञानचयनफलम् उपसंहरति प्रकरणं च ---

Now, this verse concludes the topic (Upasamharati Prakaranam) by giving the result of the Combination of Karma (Cayana) and Upasana (Agni - Vijnanam)...

i) Following Verse 18 - Upasamhara

- Yama concludes result of Karma Upasana (Vijnanam).

ii) Agni = Performance of Ritual and meditation on fire

iii) Prakarana Cha :

- Concludes Dvitiyam Varam - 2nd Boon.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

triṇāciketastrayametadviditvā
ya evaṁ vidvaṁścinute nāciketam ।
sa mṛtyupāśānpurataḥ praṇodya
śokātigo modate svargaloke ॥ १८ ॥

He, who has performed the Naciketas Fire-sacrifice thrice and thus knows the three, throws off the chains of death before the fall of the body itself goes beyond sorrows and rejoices in the heaven-world. [1 - 1 - 18]

यःत्रिणाचिकेतः विद्वान् एतत् त्रयम् विदित्वा नाचिकेतम्
एवं चिनुते सः मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगः (सन्) स्वर्गलोके मोदते ॥

yaḥ triṇāciketaḥ vidvān etat trayam veditvā nāciketam
evam cinute saḥ mṛtyupāśān purataḥ praṇodya
śokātigah (san) svargaloke modate ॥

Having known these three, one should invoke the Naciketa - fire thrice. That Upasaka who invokes the Naciketa - Fire thus goes beyond sorrow. Having destroyed the shackles of death even before (Death, He) rejoices in Brahmaloaka.

Gist :

- Repeat same idea of Verse 17
- Karma - Upasana - Samuchhaya Phalam = Virat Aikya Praptihi, Samanya Phalam.

129) Bashyam : Chapter 1 - Section 1 - Verse No. 18 Starts...

त्रिणाचिकेतस्त्रयं यथोक्तं या इष्टका यावतीर्वा यथा वेत्येतद्
विदित्वावगत्य यश्चैवमात्मरूपेण अग्निं विद्वांश्चिनुते निर्वर्तयति
नाचिकेतमग्निं क्रतुं स मृत्युपाशान् अधर्माज्ञानरागद्वेषादिलक्षणान् पुरतः,

If a Trinaciketa (the ritualist who has performed the Naciketa ritual thrice or who has practiced the three disciplines associated with the Naciketa ritual) learns and studies thoroughly, (Viditva = Avagamya) about all these (iti Etad) three factors of the Naciketa - fire - ritual which all have been already mentioned (Yathoktam - in the fifteenth Verse No.) namely, what are the types of bricks to be used (Ya Istaka), how many of them to be used (Yavatih Va), and in what arrangement they have to be used (Yatha Va) etc; and therefore if he performs (Cinute = Nirvartayati) the ritual called the Naciketagni ritual (Naciketam- Agnim Kartum), and also (in addition) becomes an Agni Upasaka (Agni - Vidvan) who practices the (Virat - Agni) Upasana on the Agni as himself (Atmarupena); then the result of it will be as following. Such a Samuccayah Karta (Doer) eliminates (Pranodya = Apahaya).

i) 1st two lines :

- Such a person, knowing 3 Factors as taught in Verse 15.

ii) a) Type of bricks to be used

b) Number of bricks

c) What Arrangement

- Triangle, Rectangle, Round

iii) **Avagatha :**

- Having studied and done Upasana upon Virat Agni as himself - Aikya Upasana.
- Virat devata as identical with himself
- Abheda Dhyanam Karoti.

iv) **Chinoti - Niruvavati = Karoti**

- Performs Ritual and Upasana after learning 3 factors.

v) Phalam in 3rd / 4th Quarters.

Revision :

130) Bashyam : Chapter 1 - Section 1 - Verse No. 18 Continues...

अग्रतः पूर्वमेव शरीरपाताद् इत्यर्थः, प्रणोद्यापहाय शोकातिगो
मानसैर्दुःखैर्वर्जित इत्येतत् मोदते स्वर्गलोके वैराजे
विराडात्मस्वरूपप्रतिपत्तया ॥ १८ ॥

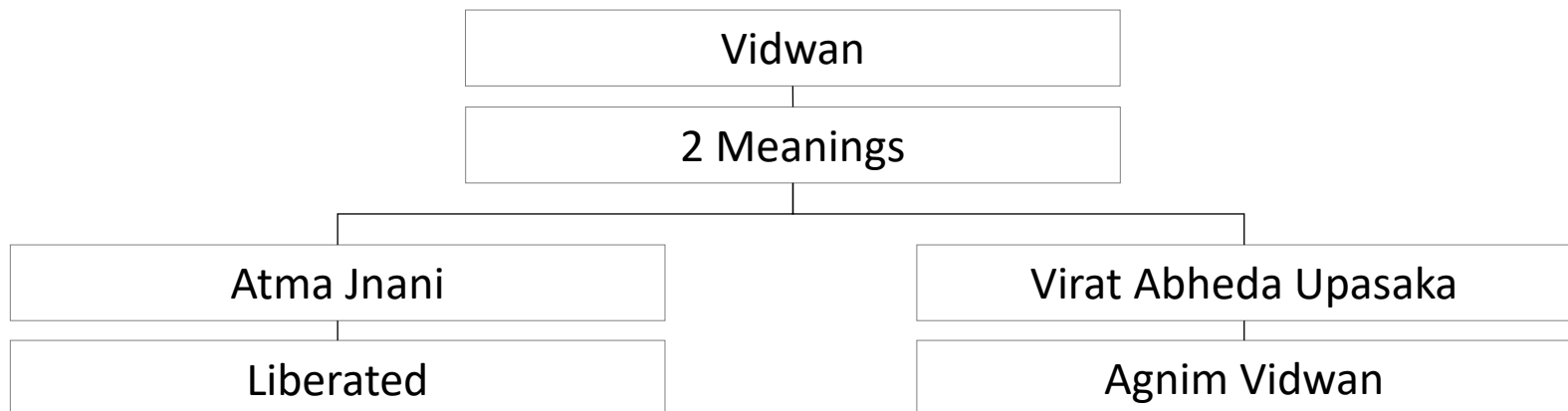
Before the fall of the body itself (Puratah = Agratah = Sarirapatat Purvameva) the bonds of mortality (Mrtyupasan - obstacles to Brahmaloka Prapti), which are internal or mental problems like papa (adharma), ignorance (here ignorance does not mean ignorance of Atma but ignorance of dharma), strong likes and dislikes etc (Raga Dvesaadi Laksanan). That is the meaning. Thus destroying (Pranodya = Apahaya) them (Mrtyupasan), he transcends all the pains (Sokatigah - which belong to the lower Lokas), which means he is freed from all internal or mental problems (Manasaih - Dukhah - Varjitah). That is the idea. Then in Svargaloka or Brahmaloka (Vairaje) he will revel (Modate) by attaining (Pratipattaya) the form, or oneness (Svarupa) with Virat (Viradatma).

i) Nachiketa Ritual - 2nd Boon

- 3 factors of Ritual - Mantra 15.

- a) Ishtava - Type of bricks
- b) Yavathi - How many bricks
- c) Yathava - Arrangement of bricks

ii)



iii) Agni = Object of Virat Upasana

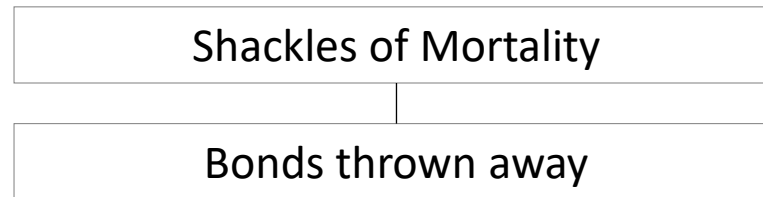
- Atma Rupena Agnim Vidwan
- Aham Graha Upasana.
- Upasaka = Agni, Virat devata.

iv) Performs Samuchhaya Yaga, Ritual and Upasana

v) What is Phalam

- Karta Eliminates, Mrityu Pashan
- Samrityu Pashan - Adharma, Raaga, Dvesha Svarupa Pratipatyat.

vi)



- Mrityu = Mental, internal problems, Antara Pratibandha.

vii) Brihadaranyaka Upanishad : Chapter 3 - Section 2 to 3 :

- Mrityu has figurative meanings
- Adharma, Papam, Ajnanam (ignorance of dharma), Raaga - Dvesha, Asuri Sampat (Gita Chapter 16), Kama, Krodha, Lobah, Madah, Matsarya.

viii) Pratibandha - Obstacles to spiritual knowledge and liberation

- Obstacles to Brahma Loka Prapti, Shukla Gathi.
- Adharma, Ajnanam, Raaga - Dvesha - Jnani removes all obstacles.
- Shukla Gathi is open for him.

ix) Purusaha - Agrathaha

- Purve Meva Sharira Patha
- Before the fall of body, Maranam, before Death.
- All Obstacles to Shukla Gathi is removed.

x) Example : VIP - Coming

- Pilot Vehicle clears Obstacles.

xi) Because of Virat Upasana, Devata clears Shukla Gathi path to be taken after death

xii) Purvataha - Pranodya Apahayaya

- Prat + Nud - Dhatu
- Nudati = To push
- Pra and Nudati = totally pushed.

xiii) Apa + Ha - Dhatu

- Apa Hatyaya = To remove
- Upasaka has Shukla Gathi cleared.

xiv) Brahma Sutra :

- Chapter 4 - Gives all stations for travel through Shukla Gathi before arriving Brahma Loka.

xv) Upasaka is free from all pains belonging to lower Lokas

xvi)

| Higher Lokas | Lower Lokas |
|--------------|-------------|
| 1 Bhu | 1 Atala |
| 2 Bhuvass | 2 Vitala |
| 3 Svar | 3 Sutala |
| 4 Mahas | 4 Rasatala |
| 5 Janas | 5 Talatala |
| 6 Tapas | 6 Mahatala |
| 7 Satya | 7 Patala |

xvii) Jnani transcends lower Loka pains

- Shoka = Manasa dukham, mental pain
- Physical - Biological pains
- Vajritaha - Free from
- Modate - Enjoys in Svarga Loka
- Greatest material pleasure in Brahma Loka.

xviii) Taittiriya Upanishad :

- Pratibimba Ananda
 - Manushya
 - Manushya Gandharva
 - Indra
 - Prajapati
 - Brahma Loka Ananda
- Modate

xix) Here Svarga Loka = Brahma Loka / Hiranyagarbha Loka / Virat Loka = Lakshyarthha

- Highest Phalam of Karma and Upasana (Virat / Hiranyagarbha).

xx) Upasana :

- Abheda / Aikya Upasana
- Virat Aikyam Prapnoti
- Virat Atma Svarupam.
- Pratipatti - Attaining oneness with Brahmaji will have enjoyment in Brahma Loka.

xxi) Temporary Aikyam with Virat through Upasana = Punya Phalam not absolute Aikyam

- Apekshika, Anitya Phalam, Result of Upasana
- Upasana = Karma, finite
- Aikyam is also finite.

xxii) Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- After Upasana, if Upasaka gains Nirguna Brahma Jnanam, will get Jeevan Mukti, krama Mukti.

xxiii) Anvaya - Verse 18 :

यःत्रिणाचिकेतः विद्वान् एतत् त्रयम् विदित्वा नाचिकेतम्
एवं चिनुते सः मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगः (सन्) स्वर्गलोके मोदते ॥

yaḥ triṇāciketah vidvān etat trayam viditvā nāciketam
evam cinute saḥ mṛtyupāśān purataḥ praṇodya
śokātigah (san) svargaloke modate ॥

Having known these three, one should invoke the Naciketa - fire thrice. That Upasaka who invokes the Naciketa - Fire thus goes beyond sorrow. Having destroyed the shackles of death even before (Death, He) rejoices in Brahmaloaka.

एष तेऽग्निर्नाचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

eṣa te'gnirnaciketaḥ svargyo
yamavṛṇīthāḥ dvitīyena vareṇa ।
etamagnim tavaiva pravakṣyanti janāsa-
strtīyaṁ varam naciketo vṛṇīṣva ॥ १९ ॥

This is thy-Fire, O Naciketas, which leads to heaven, and which you craved for as thy second boon. People will call this Fire after thine name alone. O Naciketas, now you choose thy third boon. [1 - 1 - 19]

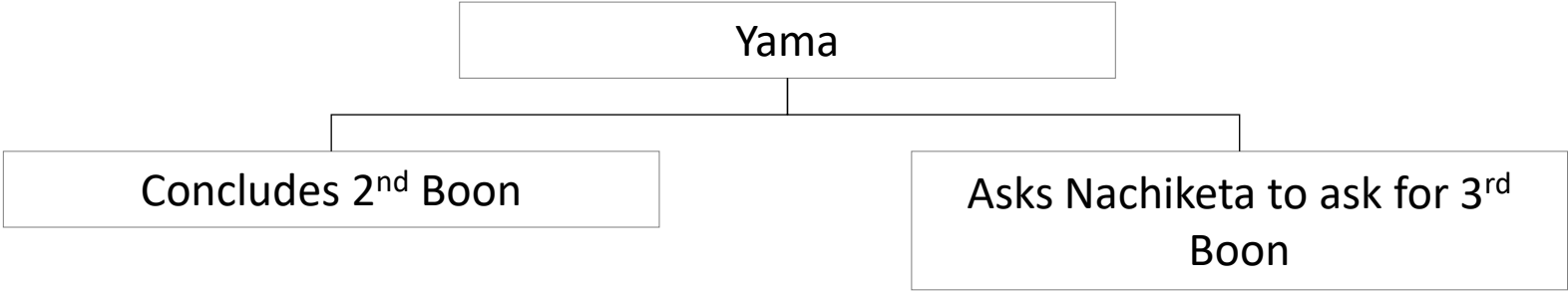
नचिकेतः एषः ते स्वर्ग्यः अग्निः यम् द्वितीयेन वरेण
अवृणीथाः । जनासः एतम् अग्निं तव एव (नाम्ना)
प्रवक्ष्यन्ति । हे नचिकेतः त्वं तृतीयं वरं वृणीष्व ॥

naciketaḥ eṣaḥ te svargyaḥ agniḥ yam dvitīyena vareṇa
avrṇīthāḥ । janāsaḥ etam agniṁ tava eva (nāmnā)
pravakṣyanti । he naciketaḥ tvam tṛtīyaṁ varam vṛṇīṣva ॥

Oh Naciketas ! The fire (ritual), which leads one to svarga (has been taught) to you. This is the one, which you asked through the second boon. People will speak of this fire (ritual) as yours only. Oh Naciketas! Choose the third boon.

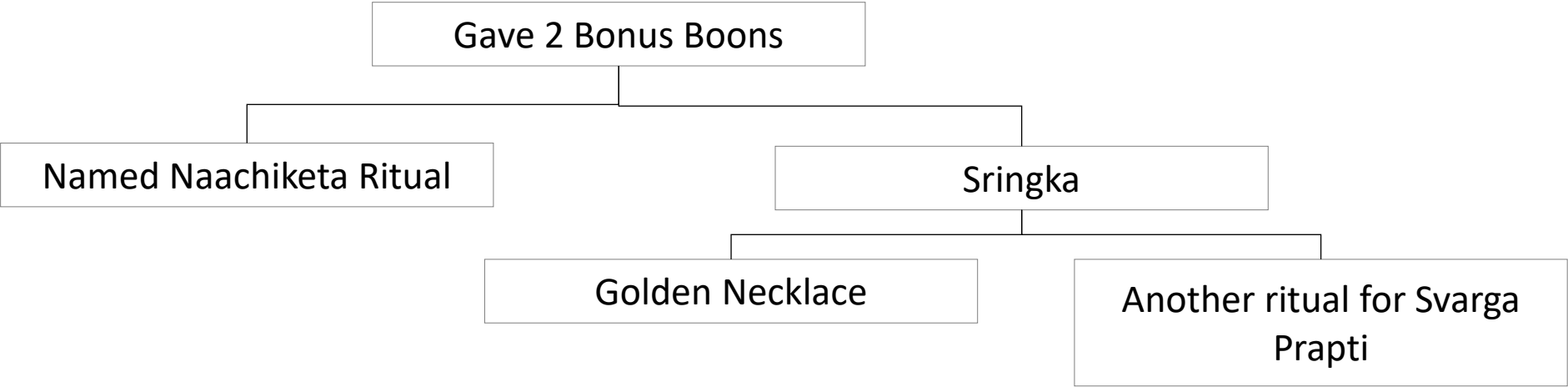
Gist :

i) Transition Mantra



ii) I have fulfilled your request for ritual to go to Svarga with Upasana (Samuchhaya)

iii)



iv) 2nd Section - Yama Remarks :

- Nachiketa you refused to Accept Shrinka (Necklace or Ritual).

v) Now Ask Tritiya Varam.

एष ते तुभ्यमग्निर्वरो हे नचिकेतः स्वर्ग्यः स्वर्गसाधनो यमग्निं
वरमवृणीथाः प्रार्थितवानसि द्वितीयेन वरेण सोऽग्निर्वरो दत्त
इत्युक्तोपसंहारः ।

Oh Naciketas - this Agni (Agni here means Naciketa - Agni ritual), which you requested (Avrnithah = Prarthitah) through your second boon (Dvitiyena Varena) and which is the means to attain svarga Loka (Svargyah - Svargasadhanah), that Agni boon (Sa - Agni - Varah) has been given (Dattah) to you (Te = Tubhyam) by me. (Repetition is there because) this is the conclusion (Upasamhara).

- i) Esha = Agni (Ritual)
= Varaha (2nd Boon)
- ii) Offered Nachiketa Ritual Tubyam for you
 - 2nd Boon fulfilled by me
 - Means to go to Svarga Loka
 - Vru = To choose
 - 2 Obligations, debts fulfilled.

134) Bashyam : Chapter 1 - Section 1 - Verse No. 19 Continues...

किञ्च तमग्निं तवैव नाम्ना प्रवक्ष्यन्ति जनासो जना इत्येतत् ।

Moreover, that particular ritual which I taught you, the people (Janasah = Jana) will call (Pravaksyanti) it here after, by your name only as Naciketa - Agnih.

i) In 3rd Quarter of Mantra :

- Gave additional boon, Nachiketa title given.

135) Bashyam : Chapter 1 - Section 1 - Verse No. 19 Continues...

एष वरो दत्तो मया चतुर्थस्तुष्टेन । तृतीयं वरं नचिकेतो
वृणीष्व । तस्मिन्ह्यदत्त ऋणवानहमित्यभिप्रायः ॥ १९ ॥

This is how it is. I will not count this boon which has been given by me (Esa - Varah - Dattah - Maya) as the third boon, but will consider this only as an aside boon, a fourth one, which I give you happily, (Chaturthah Tustena - Even though you did not ask, but which I voluntarily give, as I was very happy with your memory power). Oh Naciketas, now may you choose your third boon (Trtiyam Varam - Naciketa - Varnisva), which I had promised you, because I am of the opinion that if I do not give it to you, I will die indebted to you (Tasmin - Hi - Adatte - Rnvan - Aham - Iti Abhiprayah).

i) I was happy with your memory hence gave two additional boons

ii) Now you can choose your 3rd Boon

- If not given, you will be born again, no Krama Mukti.
- Yama wants to be debt free.

iii) Anvaya

नचिकेतः एषः ते स्वर्ग्यः अग्निः यम् द्वितीयेन वरेण
अवृणीथाः । जनासः एतम् अग्निं तव एव (नाम्ना)
प्रवक्ष्यन्ति । हे नचिकेतः त्वं तृतीयं वरं वृणीष्व ॥

naciketaḥ eṣaḥ te svargyaḥ agniḥ yam dvitīyena vareṇa
avrṇīthāḥ । janāsaḥ etam agniṁ tava eva (nāmnā)
pravakṣyanti । he naciketaḥ tvam tṛtīyaṁ varam vṛṇīṣva ॥

Oh Naciketas ! The fire (ritual), which leads one to svarga (has been taught) to you. This is the one, which you asked through the second boon. People will speak of this fire (ritual) as yours only. Oh Naciketas! Choose the third boon.

- Eh - Nachiketa
- Esha Tey Svargyaha Agnihi Yam Dvitiyena Varena Avrunita
- Janasaha Etam Agnim Tava Eva Namna Pravakshyanti
- Eh Nachiketa Evam Tritiyam Varam Vrineshva
- 2nd Boon over.

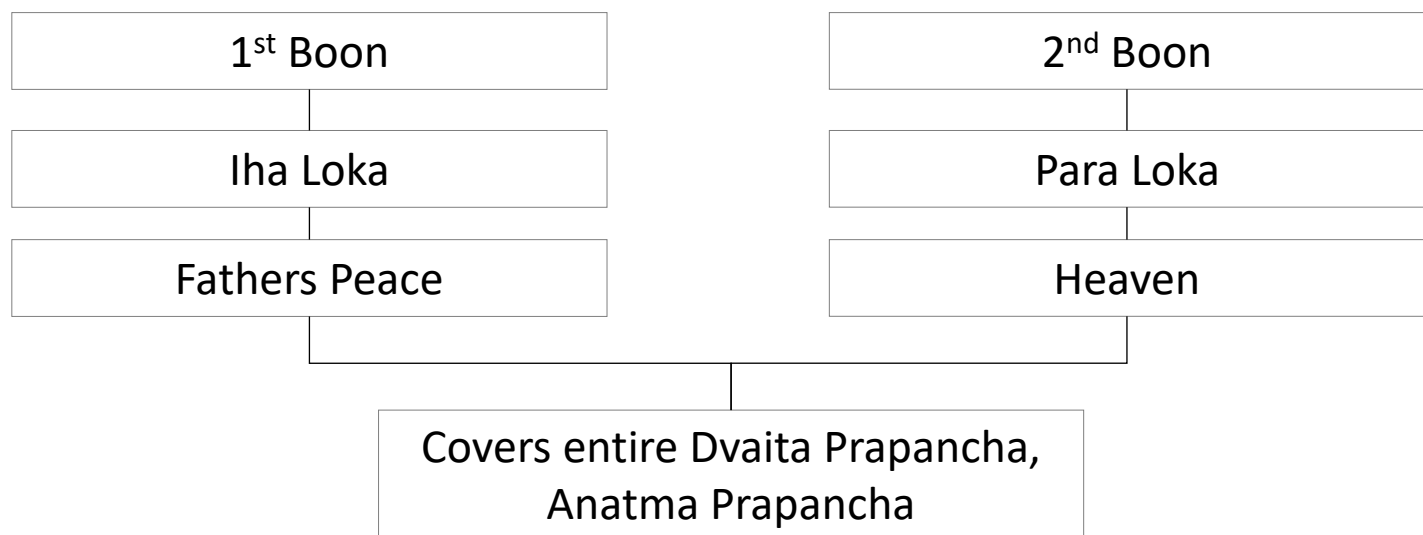
136) Introduction to Chapter 1 - Section 1 - Verse No. 20 :

एतावद्धयतिक्रान्तेन विधिप्रतिषेधार्थेन मन्त्रब्राह्मणेनावगन्तव्यं
यद्वरद्वयसूचितं वस्तु । न आत्मतत्त्वविषययाथात्म्यविज्ञानम् ।

Only this much (Etavaddhi) can be gained or understood (Avagantavyam), from the portion that has gone by (Atikrantena), which is the subject matter of Veda - Purva - Bhaga, in the form of do's and don'ts (Vidhi - Pratiseda Arthena) and which is called the Verse No.-brahmana Bhaga of the Veda. That is, it (The Vedapurva Bhaga) can only give (a limited) knowledge about Anatma or Dvaita Prapancha that is indicated through the first two boons (Yada - Vada - Dvaya - Sucitam - Vastu), and not about Advaitam, the right knowledge of the reality called the self (Na - Atma - Tattva - Visaya - Yathatmya - Vijnanam).

i) Significant, Beautiful, Brilliant Terse introduction

ii)



iii)

| First - 2 Boons | 3 rd Boon |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none">- Dvaita Prapancha- Anatma Prapancha- Subject of Veda Purva- Karma Khanda- Accept Dvaitam Temporarily- Adhyaropa- Superimposition- 3 Avasthas- iha Loka, Para Loka Phalam | <ul style="list-style-type: none">- Verse 20- Advaitam- Anatma Nisheda- Negating, falsifying Anatma- Apavada- Gives liberation, Moksha- 4th Pada- Vedanta- Neha Nana Asti Kinchana- Deals with Atma- Myself = Svarupa Avasthanam |

Revision : Introduction to Verse 20 :

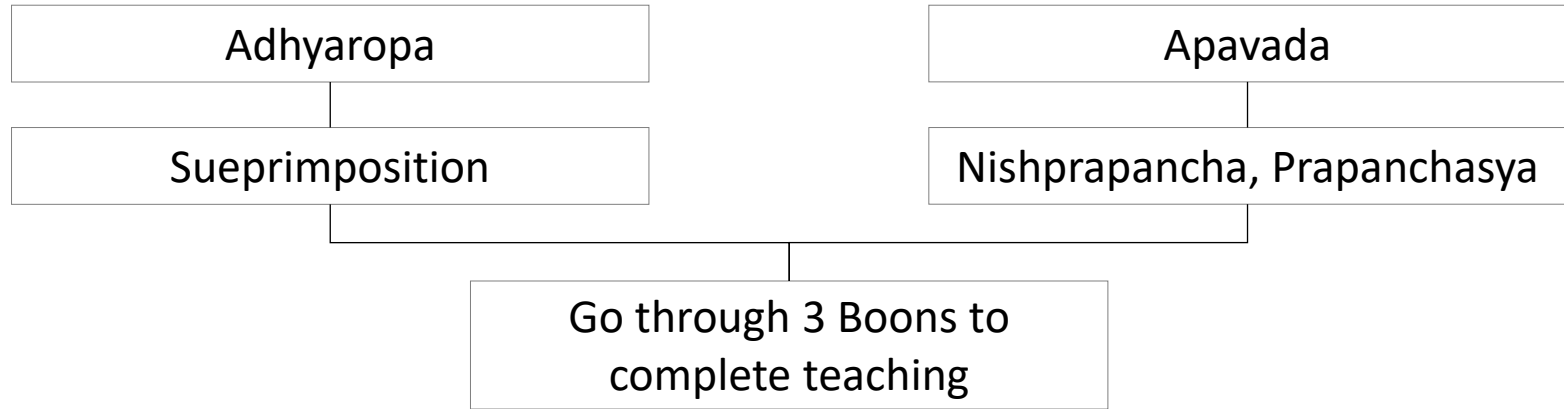
i) For Moksha, both Adhyaropa and Apavada are required

- Teaching complete only when you go through Adhyaropa and Apavada
- Can't choose one.

ii) Without Adhyaropa can't go to Apavada

- Can't choose one
- Without Apavada, Adhyaropa is incomplete.

iii)



iv) If you stop with 2 boons, Adhyaropa only it is 50 % of Teaching or meditation (with 3 Padas).

- Teaching completed with 3rd boon - Apavada (4th Pada).

v) Akrutartatvam :

- Not total satisfaction of Jiva
- Now with 2 boons, only Adhyaropa part of teaching is over - Very important point in Advaitam.

vi) 2nd Corollary :

- By introducing 3rd Boon, Advaitam teaching completed.

vii) Why we negate Dvaita Prapancha through Atma Jnanam?

- Why Anatma Prapancha Dvaitam is negated?
- Why can't you accept Dvaitam (Bheda) and Advaitam (Abhedaha).

viii) Why can't Dvaitam and Advaitam peacefully coexist?

- Why displace Dvaitam by introducing Advaitam?

ix) It is so required because Dvaita Prapancha = Samsara Beejam, seed of worry

x) For Moksha, 3rd boon is required, for destruction of Dvaita Beejam.

xi) a) Atkrantena :

- Portion gone by

b) Vidhi Pratishedena Arthene :

- Subject matter of Veda Purva Bhaga.

c) Vidhi - Nisheda :

- Do's - Don'ts = Subject of Veda Purva Bhaga.

d) Pravrutti - Nivrutti Rupena mantra Pramanena

- Mantra Brahmana Bhaga of Veda = Veda Purva Bhaga
- Another name of Veda Purva Bhaga
- Upto 18th Sloka.

e) Etavatu Ava Gantavyam :

- This much alone has to be understood
- Therefore Dvaita, Anatma Prapancha, Dvaya Varam Suchita, Anatma Prapancha indicated by first 2 Boons.

f) Yatu = Dvaita Anatma = Vastu

- Subject matter of 2 Boons
- Does not directly mention Dvaita Prapancha.

g) First 2 Boons - Father's peace - Ritual - Iha loka Phala Anatma, Paraloka Phala Anatma

- **Extract this idea, both only Dvaita Anatma Prapancha (Iha and Para - Lokas).**

g) They don't deal with Advaita Atma

- Na Avagantavyam - Advaita not subject matter of 1st - 2 Boons.

XII) What is not learnt?

- Advaita Atma Tattvam
- Hence go to 3rd Boon
- Veda Purva learnt not Vedanta.

137) Introduction to Chapter 1 - Section 1 - Verse No. 20 Start...

अतो विधिप्रतिषेधार्थविषयस्यात्मनि क्रियाकारकफलाध्यारोप-
लक्षणस्य स्वाभाविकस्याज्ञानस्य संसारबीजस्य निवृत्त्यर्थं
तद्विपरीतब्रह्मात्मैकत्वविज्ञानं क्रियाकारकफलाध्यारोपलक्षणशून्यम्
आत्यन्तिकनिःश्रेयसप्रयोजनं वक्तव्यमिति उत्तरो ग्रन्थ आरभ्यते ।

This Dvaita Anatma, is the subject matter of do's and don'ts (Vidhi - Pratisheda - Arthsya - Visyasya). It consists of the three-fold factors, namely, the very action itself, the cause of the action, and the result of the action (Kriya - Karaka - Phala - Laksanasya), which are falsely superimposed (Adhyaropa) on Advaita Atma, and which therefore due to ignorance (Ajnanasya), exist naturally in people as their nature (Svabhavikasya), and finally thus becomes the seed of samsara (Samsara - Bijasya). Therefore, in the following portion for the purpose of negating (Apavada = Nivrttyartham) such a Dvaita Anatma, the opposite of that (Tadviparita), the Advaita Atma Jnanam, the knowledge of the non-difference between oneself, the Atma and Brahman (Brahma - Atma - Ekatva - Vijnanam) should be imparted (Vaktavyam) which is free from the superimposition of action, the cause of action, and the result of action (Kriya - Karaka - Phalam - Adhyaropa - Laksana - Sunyam) and which gives the benefit of absolute moksha (Atyantika - Nisreyasa - Prayojanam). With the intention of telling this (Vaktavyam - iti), the following portion (Uttarah Grantha - of Kathopanishad consisting of the third boon and its fulfillment) is begun (Arabhyate).

i) Ataha :

- Therefore, since Anatma alone has been Dealt with, Atma not learnt.

ii) In the following portion, Advaita Atma Jnanam should be given - Vaktavyam, imparted

iii) What is the purpose?

- Nivruttyartham, Apavada, for negation, elimination, falsification, sublation, displacement of Dvaita Anatma Prapancha.

iv) What is Dvaita Anatma?

a) Vidhi Pratisheda Arthasya Vishaya :

| Vidhi | Nisheda |
|--------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| <ul style="list-style-type: none">- Object of Pravruti- Acquisition | <ul style="list-style-type: none">- Object of Nivruti- Rejection |

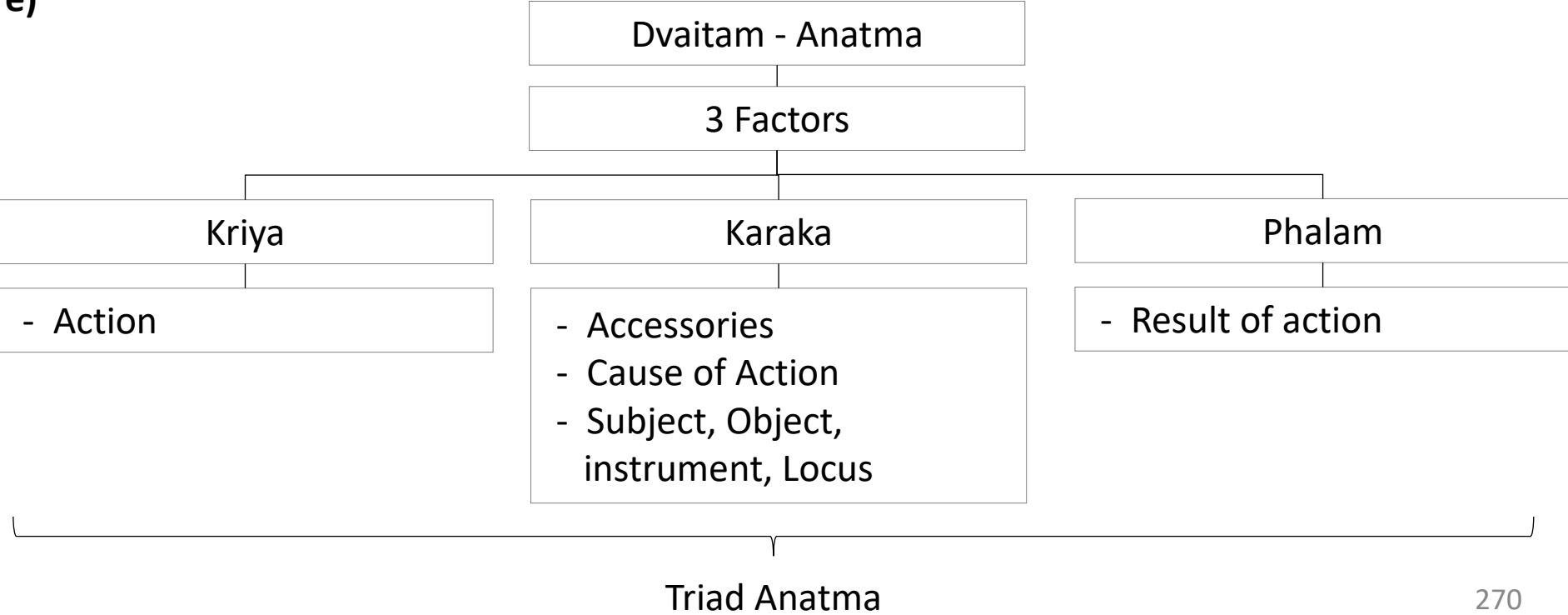
b) Atma not object of acquisition or rejection - why?

- I am Atma

c) Veda Purva Bhaga Vishaya = Anatma = Subject of Karma Khanda

d) Kriya - Karaka Phala Lakshanasya

e)



f) Atma - Not action

- Not cause of action
- Not result of action.

g) Atmani Adhyaropasya Lakshanasya

- False superimposition on Advaita Atma.

h) Dakshinamoorthi Stotram :

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| विश्वन्दर्पण इश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया । यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥ | viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye 1 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- **Creation is false superimposition on Advaita Atma.**

i) Svabhava Vikasya :

- Anatma is not separate from Atma
- Svabhava means it can't go away from person.
- Example : Anger, never away from me

- **Dvaita Prapancha is Svabhava of Atma, not separate from Atma.**

- Don't translate it as intrinsic nature
- But only non-separable from Atma.

j) Dvaita :

- Swapna is Svabhava of Waker
- My nature as Waker to witness dream Prapancha.

k) My nature as Atma, to witness Jagrat Prapancha

l) Jagrat and Swapna Prapancha both Mithya, Non-separable from Satya Atma – Svabhavikasya

III)

Anatma / Dvaitam (Poison) Characteristics

(1) Vidhi Pratishedastha Lakshanaya

- Object of Pravrutti - Nivrutti
- Acquisition - Rejection
- Atma not object of Acquisition, rejection
- Vidhi Nisheda - Karma Khanda
- Atma Jnana Khanda

(2) Kriya Karaka Lakshanaya

- Kriya - Action
- Karaka Accessories cause of Action
- Subject, Object, Instrument
- Phalam result of Action
- Triad = Anatma
- Atma not cause or result of Action

(3) Atmani Adhyaropa Lakshanaya

- Anatma is false Superimposition on Advaita Atma
- Dakshinamoorthi Stotram Verse 1

Anatma / Dvaitam (Poison) Characteristics

(4) Svabavika

- Not Separate from Atma
- Not intrinsic to Atma
- Example Dream

(5) Ajnasya

- Dvaitam = Ajnana Karyam
- Erroneous product

(6) Samsara Beejasya

- Dvaitam = Seed of Samsara

iii) Entire Dvaita Prapancha is Ajnanam - ignorance

- Ajnana Karyam
- Sleep state - Karanam
- Prapancha - Karyam

iv) Erroneous product of ignorance - Moola Avidya

- In sleep - Experience Advaitam, but potential Dvaitam.
- Atma = Intrinsically Advaitam
- Dvaitam = Mistake, Error, Khyati, Adhyasa
- Ajnasya Karyasyayam.

v) Previously - Adhyaropa

- Prapancha is Adhyaropa, superimposition on Atma
- It must be effect of ignorance of Atma
- Rope ignorance is cause of Rope snake superimposition.

vi) Dvaita superimposition is an effect of ignorance of Advaita Atma

- **Ajnasya = Adhishtana Atma Ajnasya.**

vii) Samsara Beejasya :

- Entire Dvaita Prapancha is seed of Samsara
- There is no good Dvaitam like wealth etc, Deivi Sampathi.

viii) Jiva - Ishvara Bhakti = Dvaitam

ix) Mandukya Upanishad :

| | |
|-----------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते । प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥ | upāsanāśrito dharmo jāte brahmaṇi vartate prāgutpatterajam sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ 1 |
|-----------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Jiva - Ishvara – Dvaitam also Samsara.

x) Taittiriya Upanishad :

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति तत्त्वेव भयं विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥</p> | <p>yadā hyevaiṣa etasminnadṛśye'nātmye'nirukte'nilayane'bhayam pratiṣṭhāṃ vindate atha so'bhayam gato bhavati yadā hyevaiṣa etasminnudaramantaram kurute atha tasya bhayam bhavati tattveva bhayam viduṣo'manvānasya tadapyeṣa śloko bhavati 3 </p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

x) Brihadaranyaka Upanishad :

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्, तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु? तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥</p> | <p>brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyannṛṣirvāmadevaḥ pratipede, aham manurabhavam sūryaśceti tadidamapyetarhi ya evaṃ veda, aham brahmāsmīti, sa idaṃ sarvam bhavati, tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati; atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevam sa devānām yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh 10 </p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- Anyosou... Pashu
- No Good Dvaitam.

xii) All Dvaitam = Poison

xiii) Dvaitasya Nivrutyatvam = Apavada

xiv) What is to be done?

- Adhishtana Atma Jnana Vaktavyam.

xv) How can we eliminate vast Dvaita universe?

- Physically not possible
- Can't eliminate Dvaitam one by one
- Do Avasta trayam, Pancha kosha, Drk - Drishya, Atma - Anatma Viveka.

xvi) Any Mithya will go away by simple knowledge of Adhishtanam

| Dream - Mithya | Jagrat - Mithya |
|---------------------------------------------|-------------------------------------|
| Goes by waking up and getting Jagrat Jnanam | Goes by Advaita Svarupa Atma Jnanam |

- Uttishta, get up.

xvii) Jnane Matrena Eva Dvaita Nivrutti Bavati

- Therefore Vigyanam Vaktavyam.

xviii) What is the nature of Advaita Atma?

- 6 Descriptions of Dvaitam over.

a) Advaitam = Kriya karaka Phala Adhyaropa Shunyam

- Very Simple
- Shunyam = Free from Kriya - Karaka - Phalam - Lakshana - Adhyaropa Shunyam.

• **Atma = Free from superimposition of Dvaitam**

- Kriya - Karaka - Phala Shunyam = Adhyaropa Shunyam.

b) All superimposition = Shunyam - 7 Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

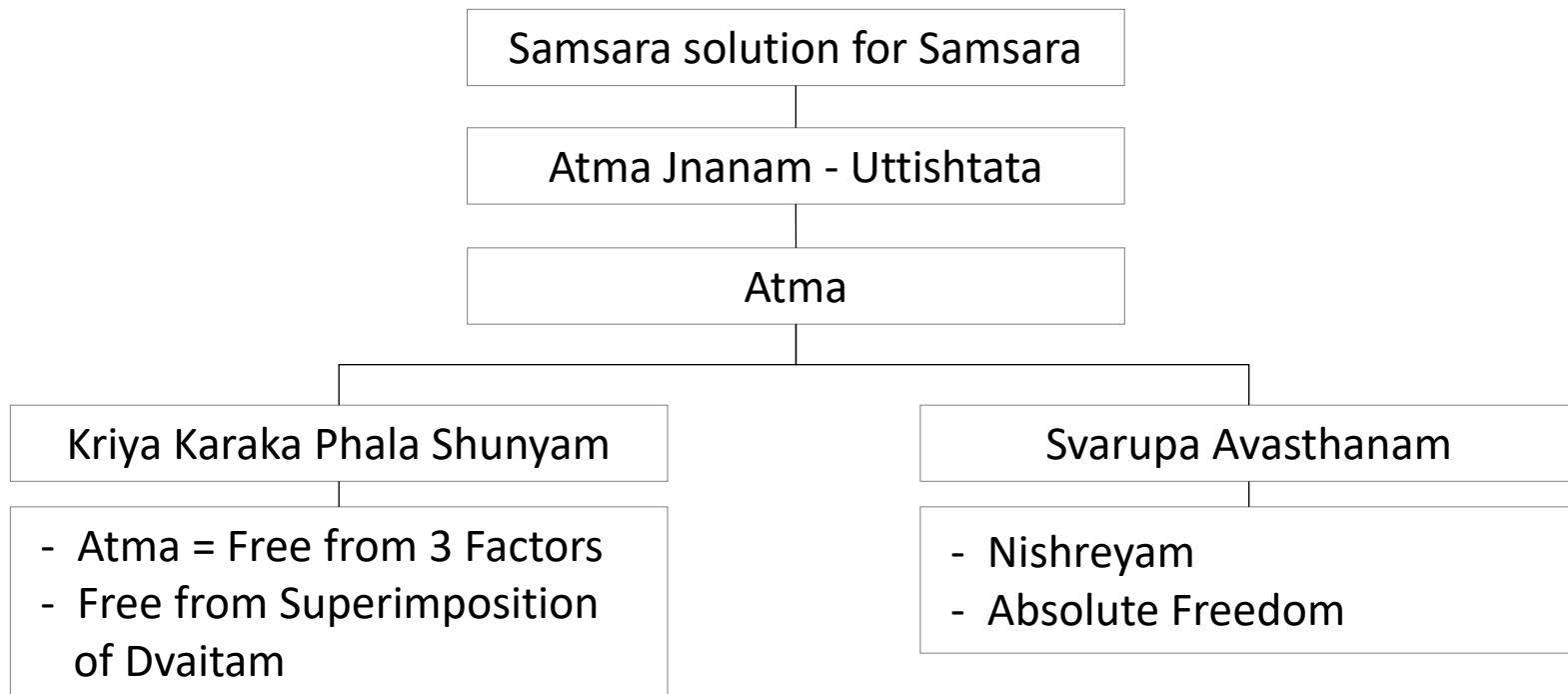
c) By eliminating all Dvaitam what is the benefit

- Atyantika Nishreyasa Prayojanam
- Attain absolute Moksha
- Shreyas = Moksha
- Nishreyas = not moksha

d) Like Nirguna (free from Gunas) Nirvikara (Free from Vikara), not Nish - Shreyas.

- Nihi = Nirgatam - Normal meaning.

ix)



e) Here :

- Nischitam Sreyaha
- Brahma Atmeika Vijnanam
- Advaita Jnanam Vaktavyam, Advaita Jnanam should be imparted.

f) After eliminating Anatma :

- I = Advaita Atma alone am there = Moksha.

g) That Moksha comes from where?

- It comes from within, my Svarupa.

• **Moksha = Svarupa Avasthanam.**

h) Iti : With this intention, 3rd Boon begins.

i) How Shankara knows this?

- Through the story : Chapter 1 - 1 - 20 to Chapter 1 - 1 - 29
- See development of story and learn how to Look at Mantra 20.

138) Introduction to Chapter 1 - Section 1 - Verse No. 20 Continues...

तमेतमर्थं द्वितीयवरप्राप्त्याप्यकृतार्थत्वं तृतीयवरगोचरम्
आत्मज्ञानमन्तरेण इत्याख्यायिकया प्रपञ्चयति-

The above mentioned idea (Tam - Etam - Artham - the necessity of Atma Jnanam), the upanisad itself implies through the story by explaining that a person even if he is given the first two boons (Dvitiya - Vara - Prapti - Api) will be still dissatisfied (Akrtarthatvam) without Atma Jnanam, which is the subject matter (Antarena) of the third boon. This idea, the Upanishad reveals in detail (Prapancayati) further (in Verse No.s 1.1.20 to 1.1.29) through the story (Akhyayikaya - where Yamadharmaraja tempts Naciketas by offering him Svargaloka pleasures etc, which Naciketas refuses to accept by showing the deficiencies in all of them. However, in order to show that only a person who has detachment can be Adhikari for this Atma Jnanam, Sankaracharya adds here that).

I) 3rd Boon idea implied in the story

II) Atma jnana Antarena Akrutartham :

- Person has no fulfilment without Atma Jnanam.
- Self dissatisfaction, Atrupty is there in all Jivas.

iii) 1st - 2nd Boon - Iha Loka, Para Loka Phalam, does not give complete satisfaction to a Jiva.

iv) Yama offers :

- Elephants, horses, power, gold, Svarga, music, Dance, all benefits, Phalams offered.
- Nachiketa not satisfied
- Teaching complete only with 3rd Boon.

139) Introduction to Chapter 1 - Section 1 - Verse No. 20 Continues

यतः पूर्वस्मात्कर्मगोचारात्साध्यसाधनलक्षणादनित्याद्विरक्तस्य
आत्मज्ञानेऽधिकार इति तन्निन्दार्थं पुत्राद्युपन्यासेन प्रलोभनं
क्रियते । नचिकेता उवाच तृतीयं वरं नचिकेतो वृणीष्वेत्युक्तः सन् ---

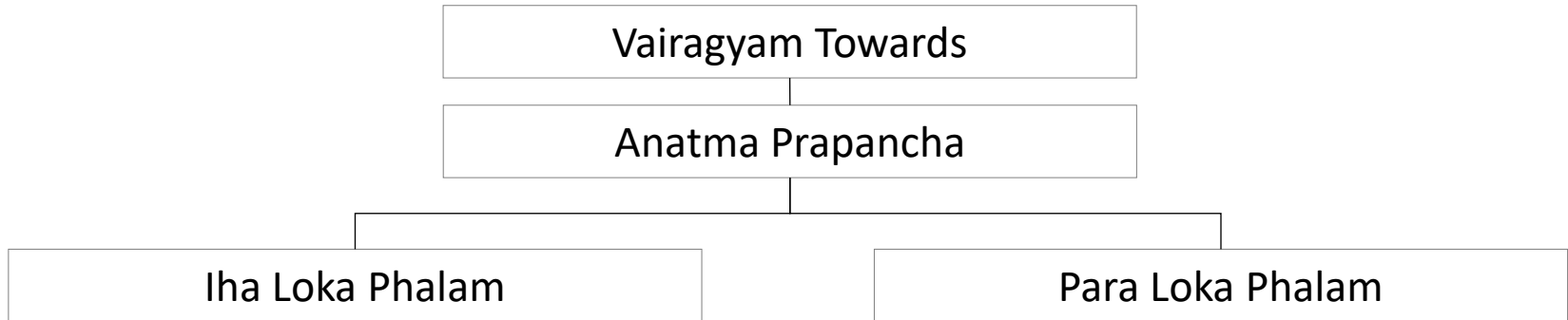
The person has to be detached (Viraktasya) from both ihaloka and Paraloka Phalam mentioned before (Purvasmat), which falls within the purview of Karmakanda (Karma Gocarat), and which is in the form of means and ends (Sadhya - Sadhana Laksanat), and which are impermanent (Anityat). Such a detached person only is qualified for the acquisition of Atma Jnanam (Atmajnane - Adhikarah).

Therefore, in order to show the defects of Dvaitam (Tan - Nindartham - for then only a person will get detached to it), temptation (Pralobhanam) is being done in the following part of the story (Upanyasena - by Yamadharmaraja) by the offering of gifts (to Naciketas). Naciketas having been told to ask for his third boon (Trtiyam Varam Naciketa Vrnisva - iti - uktah San) asks for it thus.

i) In Verses 20 to 29 - 1st Section Following idea is Conveyed

a) Vairagyam is a compulsory Qualification for Atma Jnanam

b)



c) How do you get Vairagyam? Only through Dosha Darshanam.

d) To Reveal Vairagyam, Yama wants to introduce Dosha Darshanam

e) See deficiency in the objects, they are harmful to me the Atma

f) Once Dosha Darshanam is completed, Vairagyam is automatic

g) Vairagyam is necessary condition for Atma Jnanam

- For that he wants to reveal dosha of objects in Dvaita Prapancha.

- h) Yama tempts Nachiketa with Iha Loka Phalams (Sons, Grandsons), Para Loka Phalams (pleasures of dance, music in Svarga) and Nachiketa reveals their doshas
- i) Nachiketa shows their deficiencies

ii) Katho Upanishad :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [1 - 1 - 27]

- **Person will never be satisfied with any amount of wealth**
- Atrpti Karatvam.

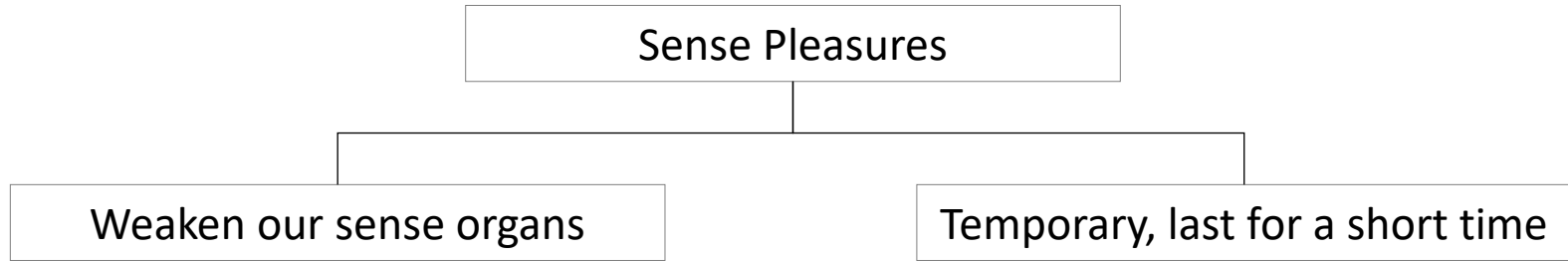
Katho Upanishad :

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite ॥ 26 ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music.

- Sarvam Jivitam Alpam Eva...
- All worldly pleasures will weaken our faculties and are Anityam also, floating.



iv) Dvaita Prapancha can't give any satisfaction

- Hence 3rd Boon is important.

v) Person who is Viraktaha, detached, Sarva Gocharat, which falls in Iha - Para Loka - Veda Purva Bhaga

- Sadhya -Sadhana Lakshanam means be end.

vi) Anatma Dvaita Prapancha is Anityam, Mithya, appearance

vii) One who is a Viraktaha, detached from Dvaita Prapancha is an Adhikari for Atma Jnanam

viii) He alone is fully qualified for Atma Jnanam, Adhikari

ix) Vairagyam comes only by Dosha Darshanam of Dvaita Prapancha

x) For exposing their deficiencies, Pratipanam Kriyate

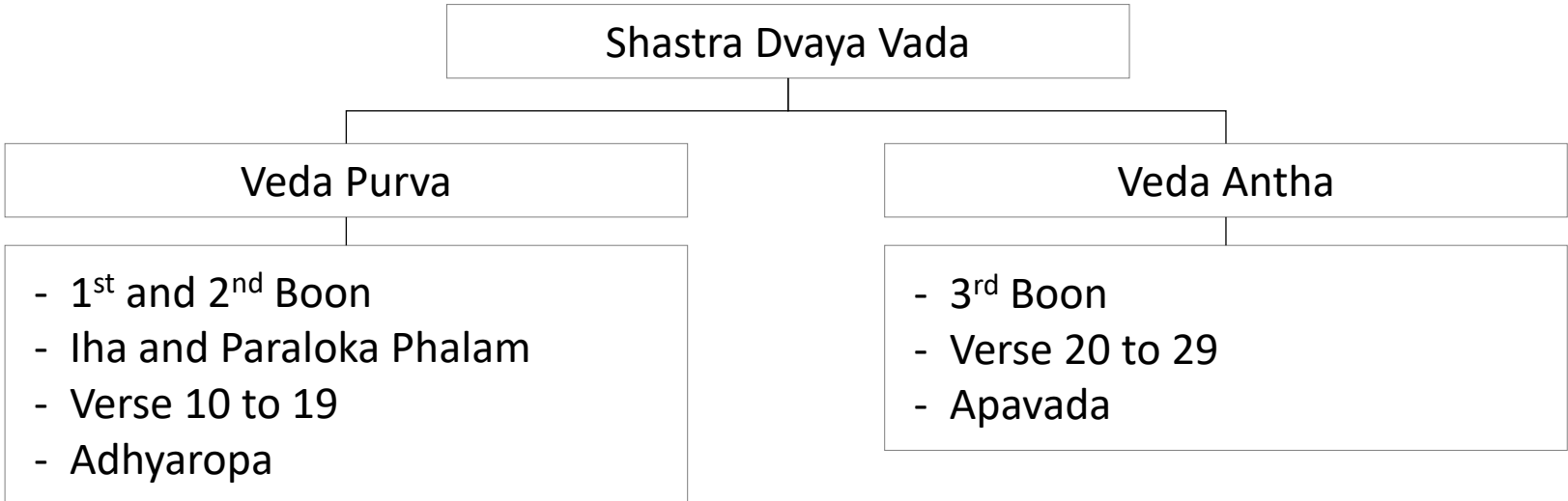
- Temptation is being done by Yama.

xi) Gist :

- With 2 Boons, Nobody gets satisfaction
- 3rd Boon is required for completion of teaching
- Beautiful introduction of Shankara.

Revision : Elaborate introduction to Verse 20 :

i)



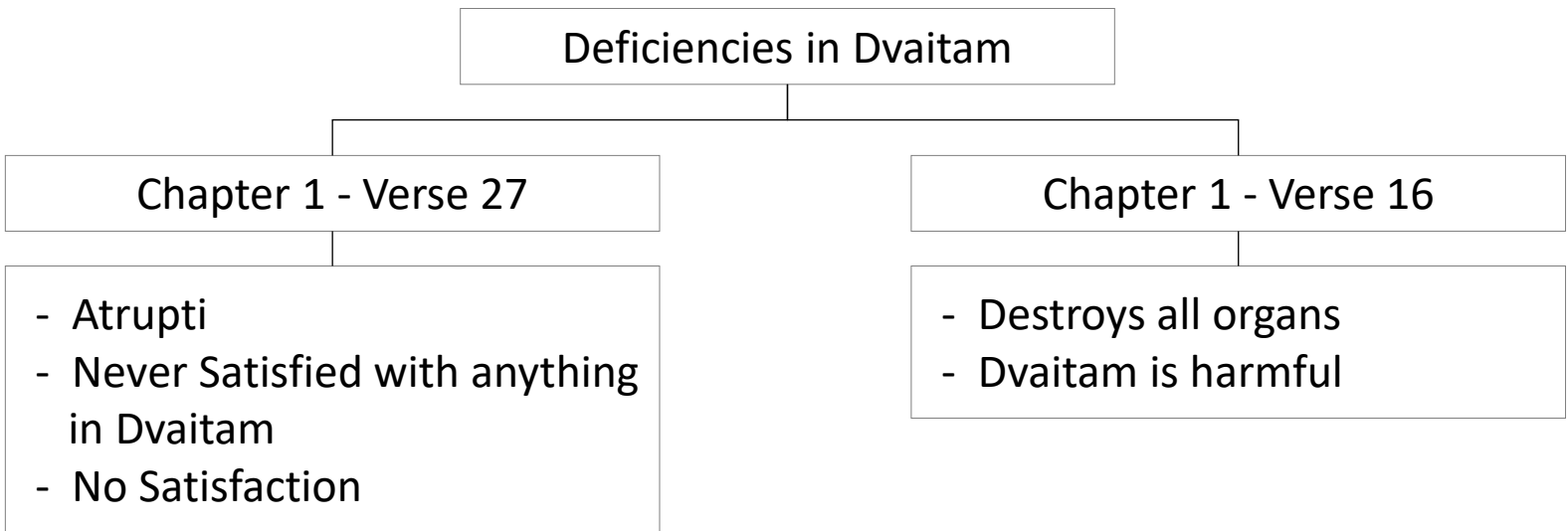
ii) Verse 20 :

- Negates entire Dvaita Prapancha - Iha and Para Loka

iii) Negated because it is cause of Samsara, dukham, indicated in the story

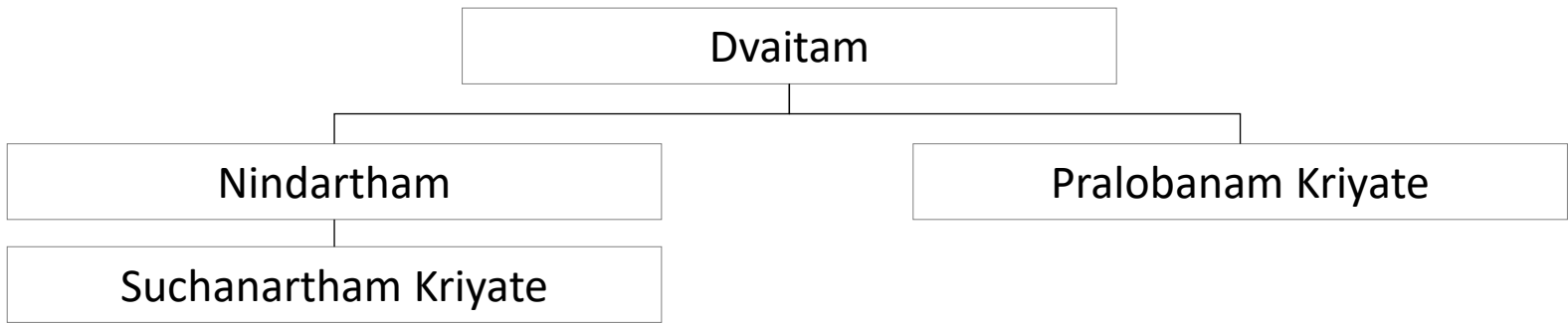
iv) Nachiketa dissatisfied with 2 Boons giving Iha, Para Loka Phalams Apoornatvam will remain.

V)



VI) To negate Dvaitam, Apavada indicated in Nachiketa's words

VII)



- ix) 3rd Boon asked only after Yama gives permission (instructions in Siksha Valli - Taittiriya)
- x) Verse 19 - 4th Line - Yama asks Nachiketa for his 3rd Boon.
- xi) Nachiketa asks Atma Vishayacha Prashna

येयं प्रेते विचिकित्सा मनुष्ये -
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥ २० ॥

yeyam prete vicikitsā manuṣye-
astītyeke nayamastīti caike ।
etad vidyām anuśiṣṭastvayāham
varāṇām eṣa varastṛtīyaḥ ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [1 - 1 - 20]

प्रेते मनुष्ये या इयं विचिकित्सा (अस्ति)-अयम् अस्ति इति एके
(वदन्ति) (अयं) न अस्ति इति च एके (वदन्ति) । त्वया
अनुशिष्टः(सन्) अहम् एतद् विद्याम् । वराणाम् (मध्ये)
एषः तृतीयः वरः भवति ॥

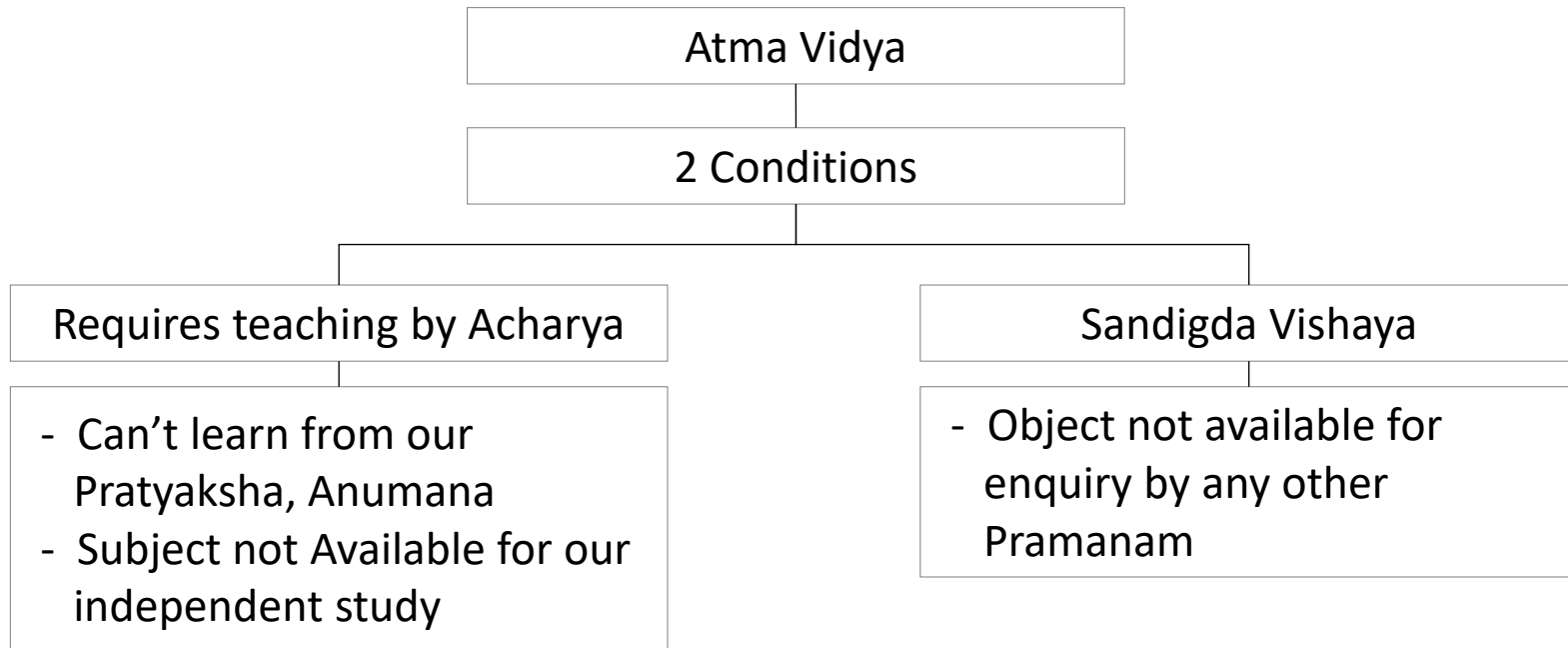
prete manuṣye yā iyaṁ vicikitsā (asti)- ayam asti iti eke
(vadanti) (ayaṁ) na asti iti ca eke (vadanti) । tvayā
anuśiṣṭaḥ (san) aham etad vidyām । varāṇām (madhye)
eṣaḥ tṛtīyaḥ varaḥ (bhavati) ॥

Here is a doubt regarding a man who is dead. Some (People Say) that he exists (After Death), and some (Others Say) that he does not exist (After Death). Instructed by you, I would like to understand this. Among the boons, this is the third boon.

Gist :

- i) Nachiketa asks Atma Vidya
- ii) Etad Vidya Anushishtaya Sat Vayaham
 - Please instruct me on Atma Vidya.

iii)



IV) Bamati kara starts commentary on Brahma Sutra :

- a) Yat Asandigdam Aprayojanam
- b) Whatever is doubtful alone must be object of enquiry
- c) Whatever is clearly understandable by our own Pramanam, we need not ask our teacher
 - Example : Do I have 5 fingers?

V) First - 2 Lines of Verse 20 :

- Nachiketa establishes
- Atma is a controversial subject
- Can't be resolved by private enquiry, sitting under a tree, asking who am I.

• **Sandigda Vishaya = Atma.**

VI) Enquiry must be beneficial - Saprayojanam, not just time pass, till coffee becomes cold, Arm chair philosophy.

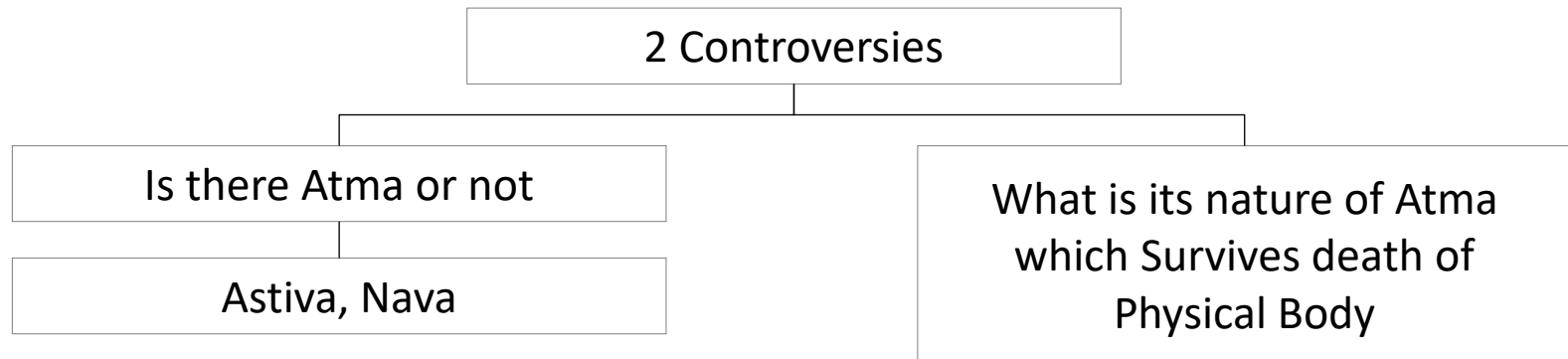
VII) Must be Purushartha Yogyata - Sa Prayojanam :

- Sandigda Vishaya, Sa Prayojanam.

VIII) What is the benefit of knowing Atma? Utility?

- Tarati Shokam Atma Vitu
- Cross sorrow.

ix)



x) Dakshinamoorthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

a)

Some Say Atma is

Indriyas

Manaha

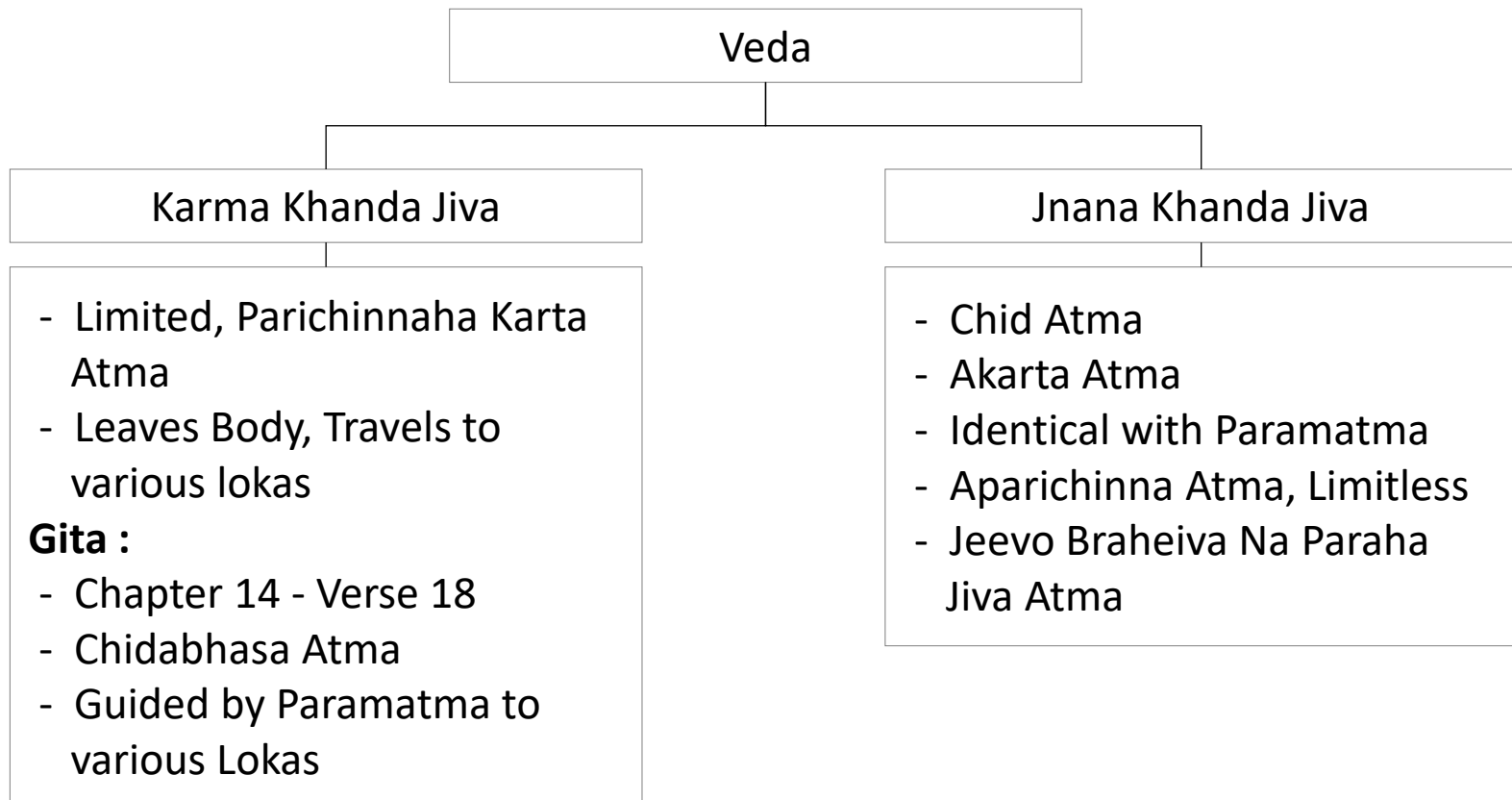
Buddhi

- Deha Vyatirikta Indriya Atma Asti
- Indriya Vyatirikta Manah Atma Asti
- Manaha Vyatirikta Buddhi Atma Asti.
- Nastikas : Buddhist - Jains - No Atma.
- Astikas : Samkya, Yoga, Nyaya, Veiseshika.

b) Vedanta Sara :

- Full chapter on confusions regarding Atma.

c)



Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

d) Atma is highly debated

- I don't know what is Atma.

e) Why is it good to know Atma?

- Tarati Shokam Atma Vitu
- Knowing Atma, I get rid of all my sorrows, fears, anxieties, doubts of living.

f) Eh! Yama, You be my Guru

g) Gita :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṃ dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṃ brūhi tanme
śiṣyaste'haṃ śādhi mām tvāṃ prapannam || 2₂₉₃7 ||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

142) Bashyam : Chapter 1 - Section 1 - Verse No. 20 Start...

येयं विचिकित्सा संशयः प्रेते मृते मनुष्येऽस्तीत्येकेऽस्ति
शरीरेन्द्रियमनोबुद्धिव्यतिरिक्तो देहान्तरसम्बन्ध्यात्मेत्येके नायम्
अस्तीति चैके नायमेवंविधोऽस्तीति चैके- अतश्चास्माकं न
प्रत्यक्षेण नापि वानुमानेन निर्णयविज्ञानम्

(Naciketas says) - This doubt (Vicikitsa - Samasyah) regarding the Atma of a dead being (Prete - Mrte - Manusye) is widely known, and much argued about. Some (Eke) say there is (Asti - iti) An Atma, which is distinct from the body, sense organs, mind and intellect (Sarira - Indriya - Mano - Buddhi - Vyatiriktah) and that it survives the death of one body, and takes another body (Dehantara Sambandhi Atma). Still others (Eke) say that, an Atma of that kind does not exist (Ayam = Evam Vidhah - Na - Asti - iti - which means an Atma which travels from body to body is not there, but a Non-travelling Atma is there). Because of these controversial opinions, and since we (Asmakam) cannot perceive Atma directly (Na Pratyaksena) nor infer it (Na - Api - Va - Anumanena), one is not able to arrive at a conclusive knowledge (Nirnaya - Vijnanam) regarding Atma.

i) Ya Iyam Vichiketsa = Yeyam

= Prasiddah

- There is a big doubt.

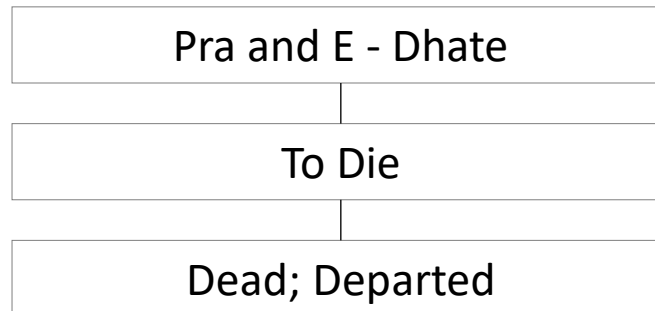
ii) Widely debated

iii) Ya Iyam = Vichikitsa, Samshaya

iv)



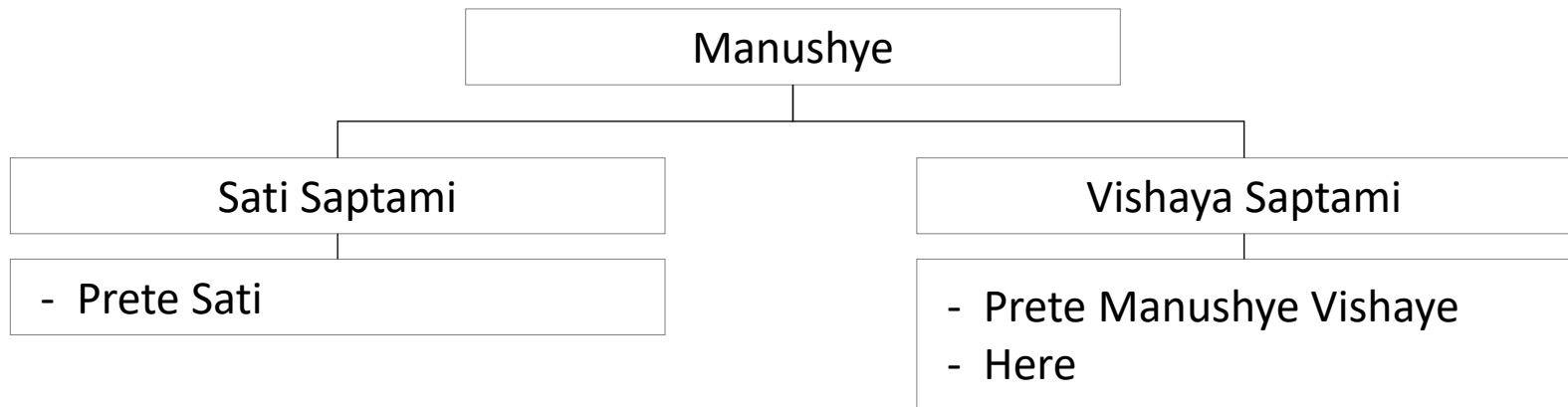
v) Prete - Mrute Manushye :



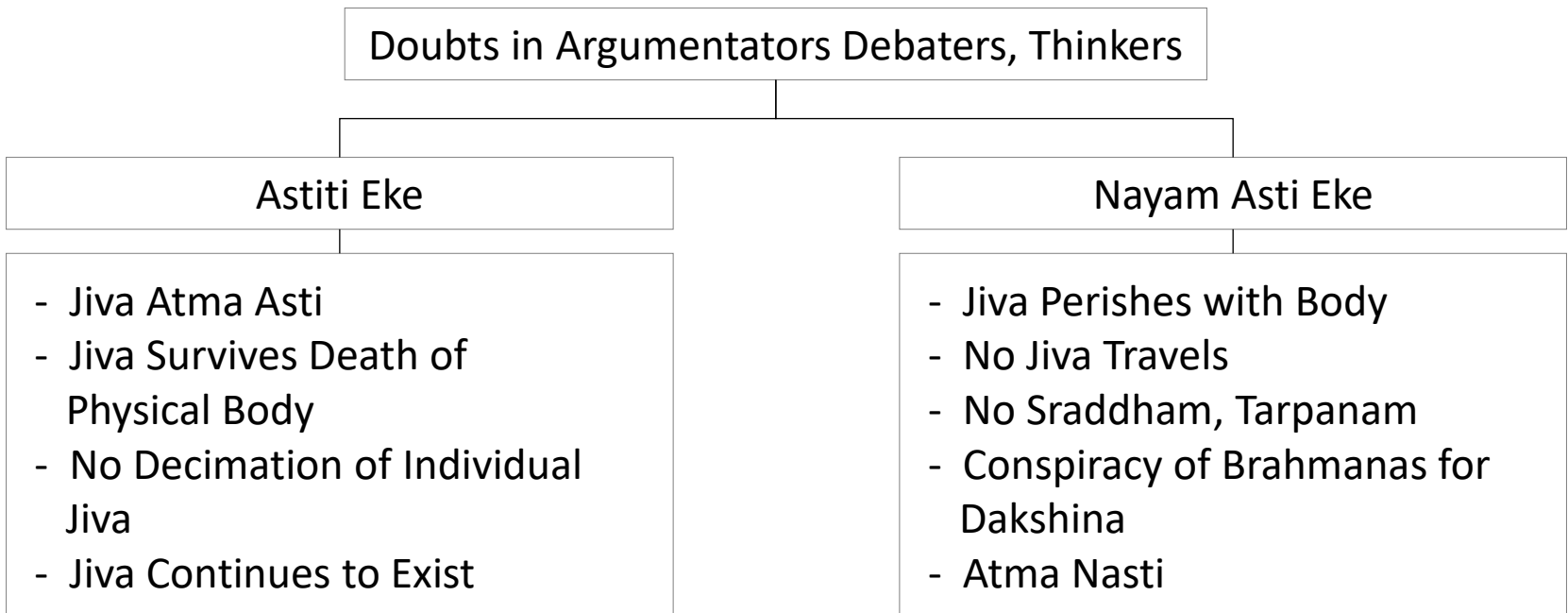
vi) Manushye = Human beings, living beings

vii) With respect to Departed Jiva, living being.

viii)



ix) With regard to Jiva there is a widely Debated Doubt



x)

Internal Quarrel - 4 Groups

Jiva is

Deha Vyatirika

- Indriya Atma
- Survives

Deha, Indriya
Vyatirikta

- Mano Atma
- Mind Survives
- Brain Dies

Deha Indriya Mano
Vyatirikta

- Buddhi Atma

Deha Indriya Mani
Buddhi Vyatirikta
Atma

- Surviving Atma
- Karta
- Travels to another body
- Finite
- Rebirth

xi) Vedanta :

- There is an Atma other than body, senses, mind, intellect, survives when body goes
- Does not acquire another body, Asanga Atma, Nitya Mukta Atma, Akarta, Abokta Atma

c) Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṃ nityaṃ
ya ēnam ajam avyayam |
kathaṃ sa puruṣaḥ pārtha
kaṃ ghātayati hanti kam || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

अच्छेद्योऽयमदाह्योऽयम्
 अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः
 अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
 aklēdyō'śōṣya eva ca ।
 nityaḥ sarvagataḥ sthāṇuh
 acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

xii)

| Karma Khanda Jiva | Jivatma Khanda Jiva |
|-------------------|---------------------|
| Traveler | Non-traveller |

- Buddhist / Sankhya / Nyaya - Atmas different.

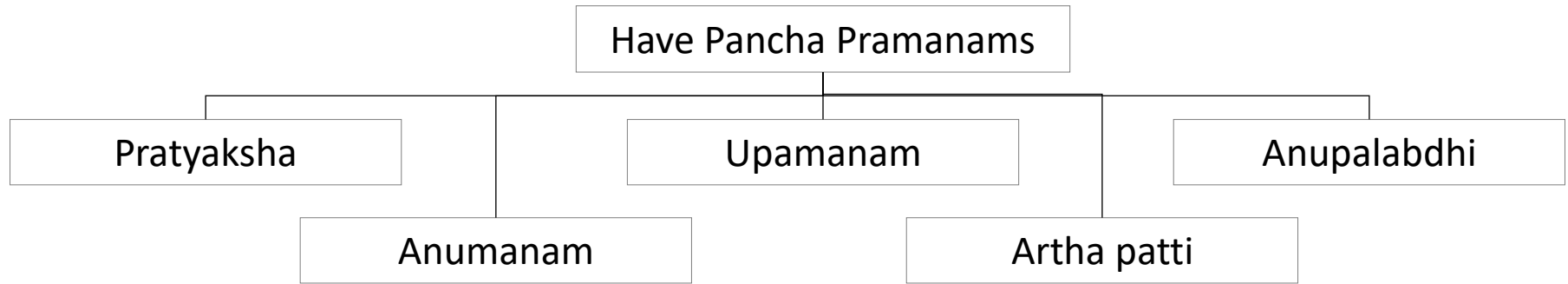
xiii) Nachiketa :

- I am utterly confused
- 1st - 2nd Quarters over.

XIV) Introduction of 3rd Quarter :

- Atascha Asmakam Na Pratyakshene Napi Va Anumanena Nirnaya Vigyana
- Not able to conclude because of several views.
- Na Nirnaya Vijnanam - No conclusive knowledge without doubt.
- No verdict, circumstantial evidence alone is there.

xv) I Can't Settle this with Available Pramanams, Evidences



xvi) Don't see any Jivatma light leaving the body, no weight loss at the time of death.

- Science proves everything through inference
- Atma = Apaurushaya Vishaya.

xvii) Only proof for Atma is Shastram :

a) Never prove Shastra by Science, or Paurushaya Pramanams, it is a mistake

- Sraddham can't prove by Pratyaksha, Anumanam.

b) Nirnayana Vigyanam

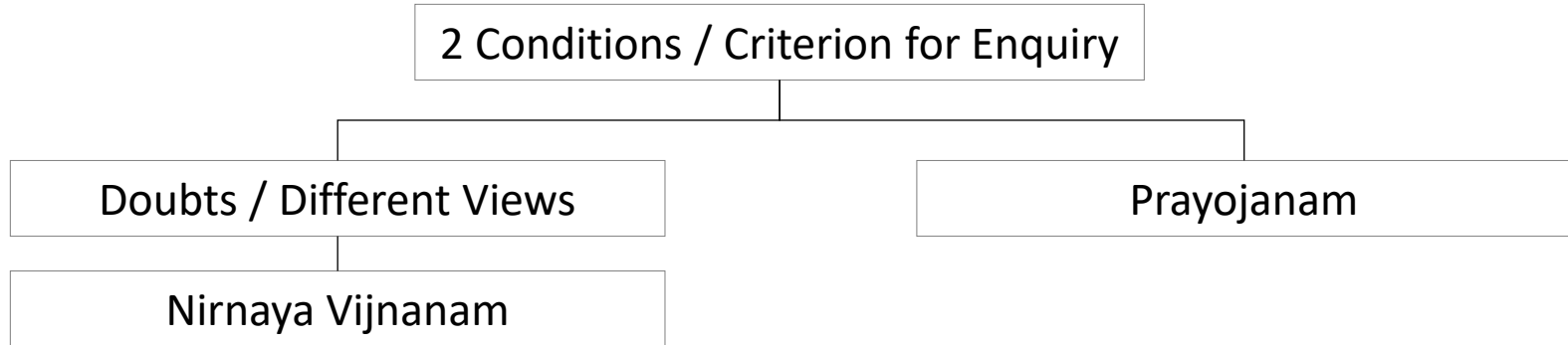
- Nischaya Vigyanam
- Conclusive proof not possible with Paurusheya Pramanam
- Nirnaya Vigyanam Asti
- Doubts different views exist - 1st Condition of enquiry.

143) Bashyam : Chapter 1 - Section 1 - Verse No. 20 Continues...

एतद्विज्ञानाधीनो हि परः पुरुषार्थ इत्यत एतद्विद्यां विजानीयामहम्
अनुशिष्टो ज्ञापितस्त्वया । वराणाम् एष वरस्तृतीयोऽवशिष्टः ॥२०॥

(Naciketas thus having talked about one criterion for inquiry into Atma, it being that there are too many varied opinions regarding the true nature of Atma, now talks about the benefits of this knowledge, which is another reason for knowing Atma). The highest Purushartha, moksha depends (Adhinah) on the conclusive knowledge of this topic, Atma. (Therefore), let this Atma Jnanam (Etat - Vidyam) be known (Vijaniyam) to me, being taught (Anusistah = Jnapitah) by you. Among the boons (Varanam), this third boon (Esa - Varah - Trtiyah) is what is left (Avasistah - to be granted to me by you).

i)



ii) Kakasya Date Davitha Nyayate :

- Bamati - Sutra Bashyam starts with this.

iii) Do we need to know crows have teeth or not?

- How many teeth do they have?
- Our life is not going to change by this knowledge
- Futile enquiry.

iv) Nachiketa :

- This enquiry is beneficial, has Utility.
- It is controversial but beneficial.

| Pure Awareness | Awareness with Upadhis, world |
|----------------|-------------------------------|
| My Nature | Anatma |

- Must enquire, is Waking real or my intrinsic nature in sleep - Nirguna Atma Tattvam?
- Our life of experiences or our intrinsic nature of Sakshi Atma?

V) What is final benefit?

- Etat Vigyana Adhinaha
- Dependent on conclusion of enquiry, based on (Adhinaha), Etat Vigyanam, Atma Vijnanam, I will attain the highest Purushartha, Moksha.

vi) Pramanam for benefit of Atma Vidya :

- Chandogya Upanishad - Buma Vidya - Chapter 7 :

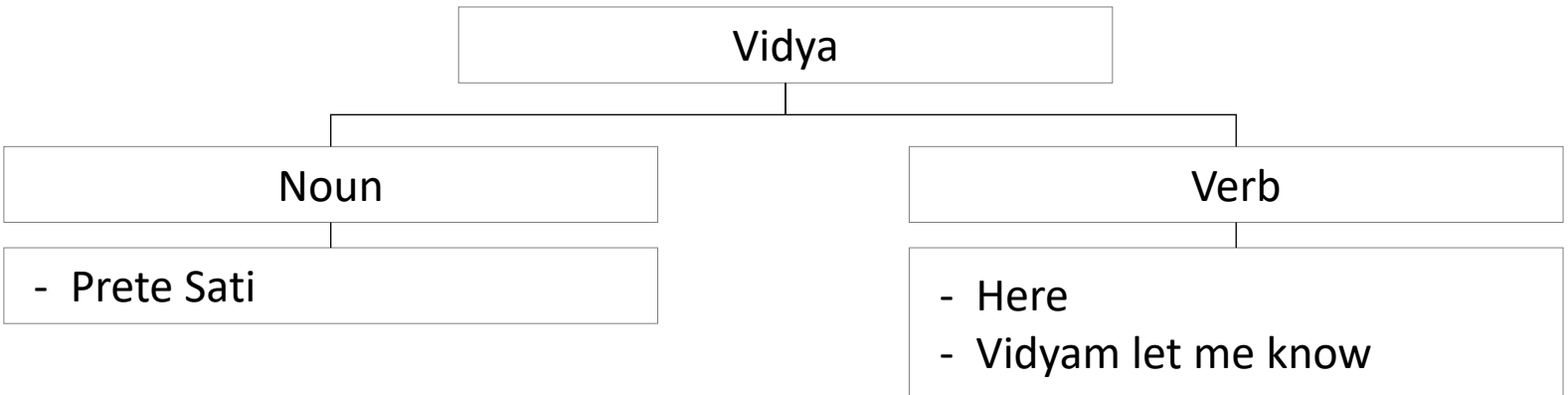
| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा नामैवैतत् ॥ ७.१.३ ॥ | so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ hyeva me bhagavaddṛṣebhyastarati śokamātmaviditi so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya pāraṃ tārayatviti taṃ hovāca yadvai kiṃcaitadadhyagīṣṭhā nāmaivaitat 7.1.3 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- 2nd Criterion of enquiry is utility.

vii) 3rd Line - Verse 20 :

- Etadu Vidyam, Vijaniyam.



viii) Etadu Atma Tatvam Vidyam Anusishta

- Enlighten me on Atma vidya, guide me, illumine me, teach me.

ix) Chandogya Upanishad - Sat vidya Chapter 6 :

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

- Acharyavan Purushaha Veda
- Taught by you, I will gain Atma Jnanam.

X) Atma available in the form of Apauresheya Pramanam in Vedanta, Upanishads

- Upanishads speak only when activated by Guru
- It does not speak to everyone
- When no Guru, Upanishad remains Mounam.
- Guru activates Shastram, Anusishtaha Dvaya.
- Anu + Sha - Dhatu taught by you, let me gain Atma Vidya.

XI) I deserve the teaching because you have offered 3 Boons to Encash

- You can't dodge me
- You are caught in web of my 3rd Boon.

XII) Paranam :

- Out of 3 boons, 2 Encased, you gave some bonus, now 3rd bonus is still in tact for me to Encash.

XIII) Avasishta Varaha :

- Uncashed boon, unutilized Signed cheque, 3rd Boon remains.

XIV) Prete Manushye Ya Iyam Vichiktsa Asti

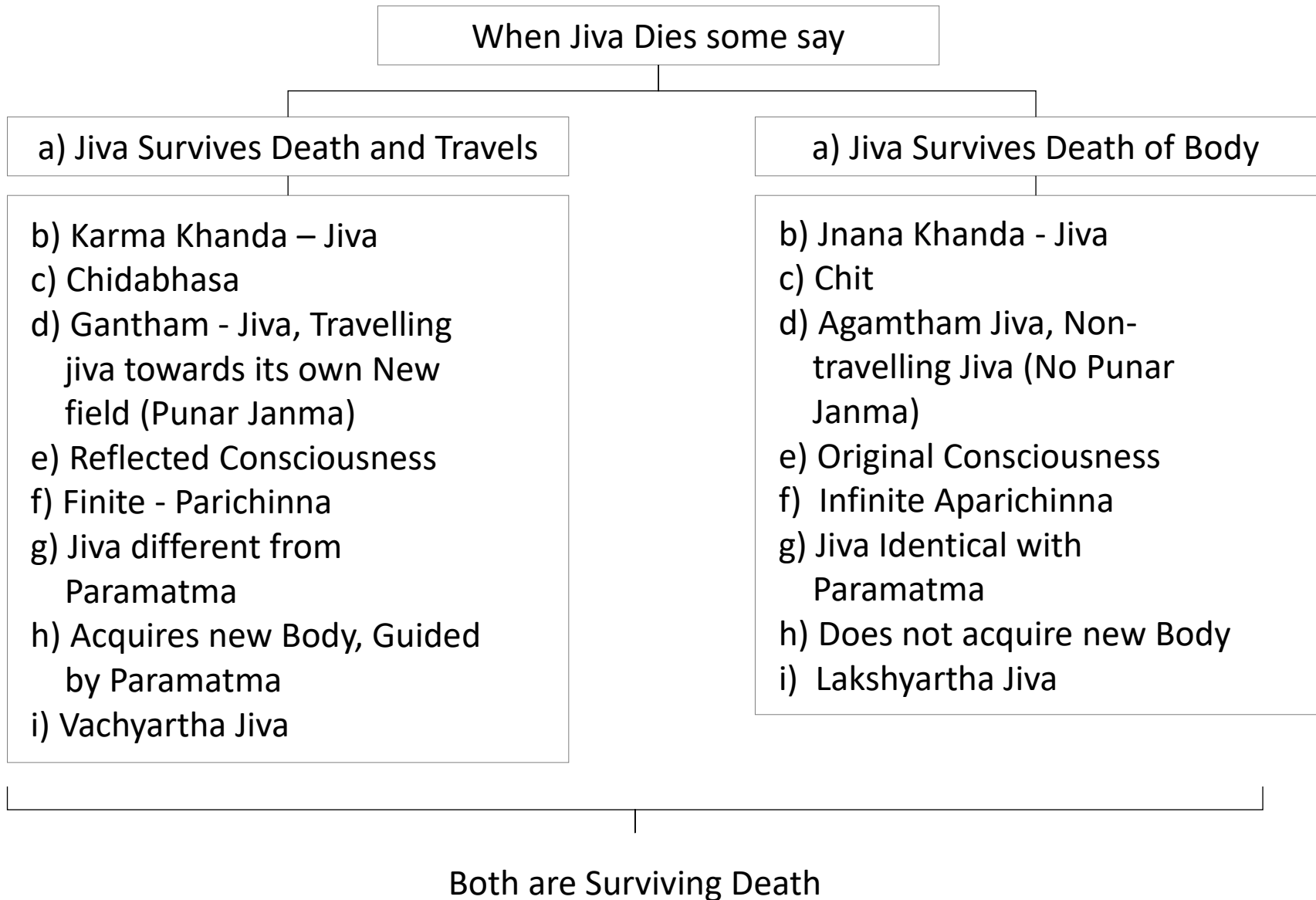
- Ya Iyam Prasidda Vichikitsa Asti.

XV) Ayam (Surviving Jivatma) Asti Iti Eka Vadanti

- Ayam Na Asti Iti Cha Eke Vadanti
- Tvaya Anusishtahasan Aham Etadu Vidyam
- Etad = Object of Vidyam.
- Varanam Madhye Eshaha Triya Varaha Bavati.

Revision : Important Mantra 20 :

i) 3rd Boon - Nachiketas Question :



ii) Which Jiva - Nachiketa is talking about?

- Non-travelling, Chit Jivatma, Lakshyārtha Jivatma, identical to Paramatma.

iii) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmātīśvaraḥ |
grhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtraṃ cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṃ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

IV) Nachiketa need not ask about travelling Jivatma - 3 Reasons

a) 2nd Boon - Svarga for Chidabhasa travel

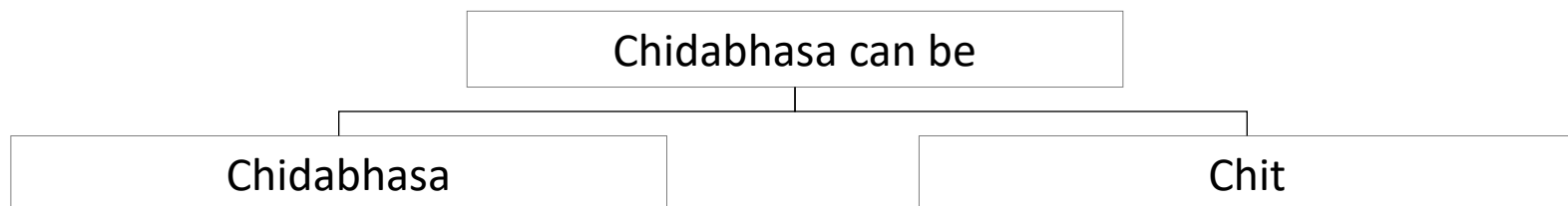
- Karta - Parichinna
- Does Vedic rituals, travels to Svarga, Brahma Lokas
- Nachiketa already knows Traveller Jivatma's condition as per 2nd Boon.

b) 2nd Reason :

- Yama does not teach about this Jivatma very easily
- Even Devatas doubt about this Jivatma
- Requires Sadhana Chatushtaya Sampatti to know this Jivatma.
- Qualifications required, difficulties presented
- Test and Yama's answer shows, Nachiketa asking Lakshyartha Jivatma.

c) 3rd Reason :

- Nachiketa is Aware there is Vagueness in Mantra.



- Both Survive death, he is aware.

d) Nachiketas question is Crystal clear in Katho Upanishad :

| | |
|--------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| येयं प्रेते विचिकित्सा मनुष्ये- ऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥ | Yeyam prete vicikitsa manusye asti-tyeke nayam astiti caike, etad vidyam anusistas tvaya 'ham varanam esa varas trtiyah ॥ 20 ॥ |
|--------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.
[1 - 1 - 20]

| | |
|---------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥ | Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥ |
|---------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

- Remember 2 Mantras throughout study of Katho Upanishad.

e) Teach that Jivatma which is Akarta, Abokta, Punya Papa Ateeta

- Vartamana, Buta, Bavi Kala Ateela
- Not Chidabhasa - Waker, dreamer, sleeper.

f) Conclusion :

- Wants to know Chaitanya Rupe Atma, Tvam pada Lakshyarthas Jiva only.

144) Introduction to Chapter 1 - Section 1 - Verse No. 21 :

किमयमेकान्ततो निःश्रेयससाधनात्मज्ञानार्हो न वेत्येतत्परीक्ष-
णार्थमाह ---

(Yamadharmaraja wants to make sure), whether Nachiketas is doubtlessly (Ekantatah) qualified to receive Atma Jnanam (Atmajnana - Arhah), which is a means of liberation (Nishreyasa Sadhanam) or whether he is not (Na - Va). So, to test him (Iti - Etat - Pariksanartham) he says.

a) Yama wants to test Nachiketa whether he is completely fit for Atma Jnanam

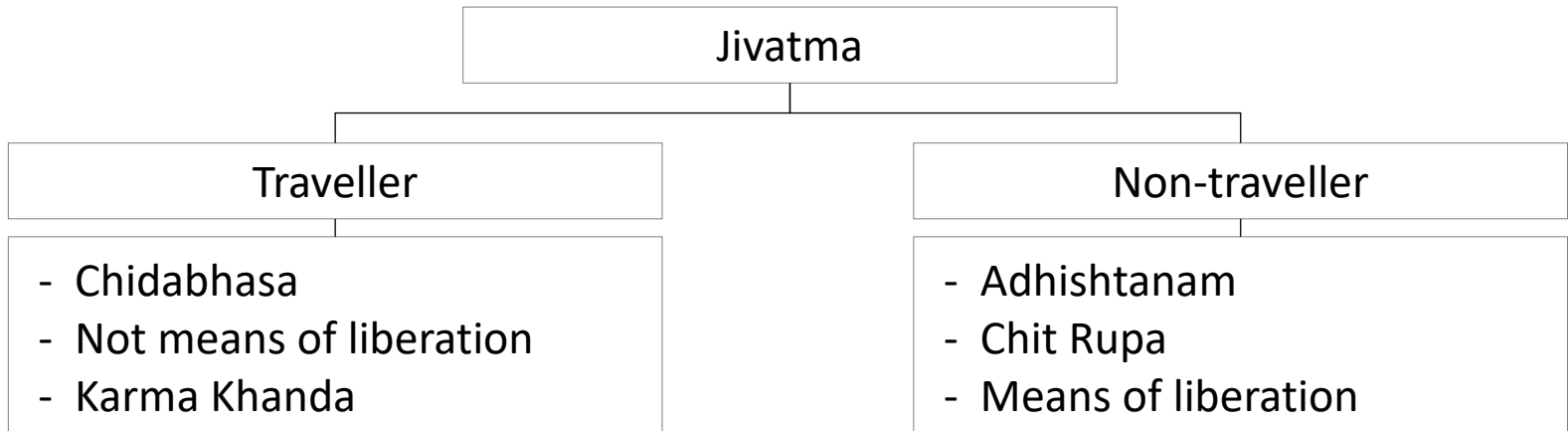
b) Kim Ayam Ekantho :

- Is Nachiketa eligible, fit for Atma Jnanam?

c) Nishreyasa Sadhana = Atma Jnanam

d) Jivatma Jnanam = Means of liberation

e)



ii) a) Nachiketas Question :

- Deals with Tvam pada Lakshyarthha only.

b) Nishreyasa Sadhana

- Moksha Sadhana.
- Nihi - Nishehiyena
- Sreyaha = Nishreyasam
- Don't take Nirgatam Sreya Yasmāt
- Ni Itaram Sreyaha = Nishreyatam.

iii) Araha = Qualified

- Is he not Qualified?

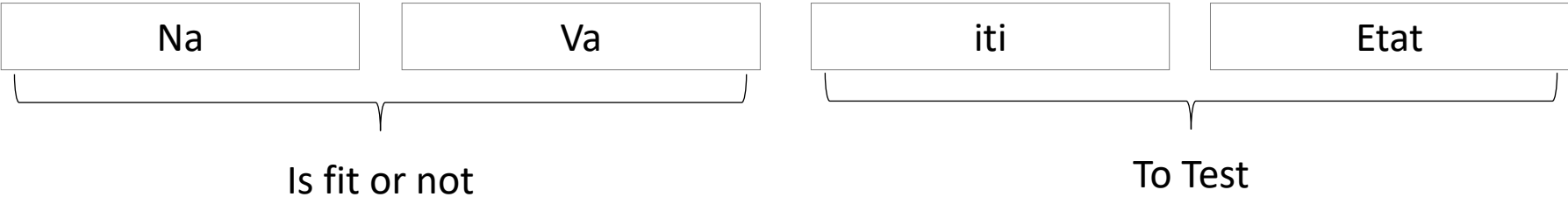
iv) Iti Etat Parikshanartha

- Araha = Adhikari, eligibility test.

From Verse 21 to 29 :

- Yamas Text of Nachiketa

v)



दैवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

devairatrāpi vicikitsitam purā
na hi sujviñeyamaṇureṣa dharmah ।
anyam varam naciketo vṛṇīṣva
mā moparotsīrati mā sṛjainam ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [1 - 1 - 21]

पुरा देवैः अपि अत्र विचिकित्सितम् । एषः धर्मः अणुः
(भवति) । (एतत्) हि न सुविज्ञेयम् । नचिकेतः (त्वम्)
अन्यं वरं वृणीष्व । त्वं मा मा उपरोत्सीः । (त्वं)
मा (प्रति) एनम् अतिसृज ॥

purā devaiḥ api atra vicikitsitam । eṣaḥ dharmah aṇuḥ
(bhavati) । (etat) hi na suvijñeyam । naciketaḥ (tvam)
anyam varam vṛṇīṣva । tvam mā mā uparotsiḥ । (tvam)
mā (prati) enam atisṛja ॥

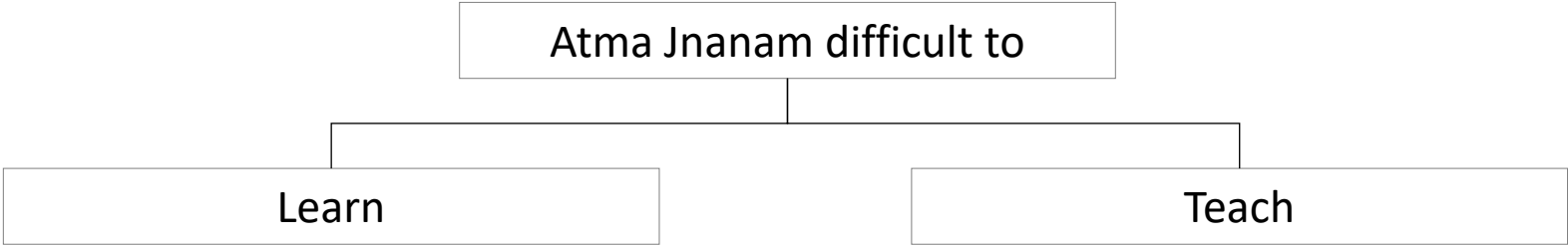
Regarding this (Atma), doubt has been entertained even by gods long ago. It cannot be easily understood. This Atma is subtle. Oh Naciketas! Choose another boon. Do not compel me. Give up this (Question Directed) towards me.

Gist of Mantra :

i) Oh Nachiketa, Choose another Boon

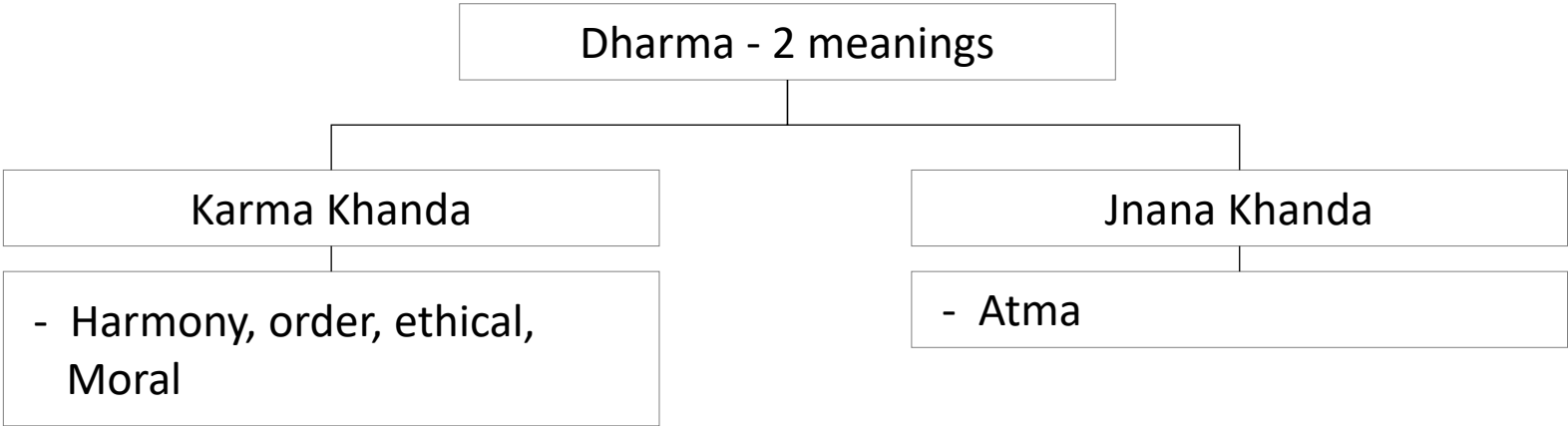
- Don't Pressurise me to teach Atma Jnanam.

ii)

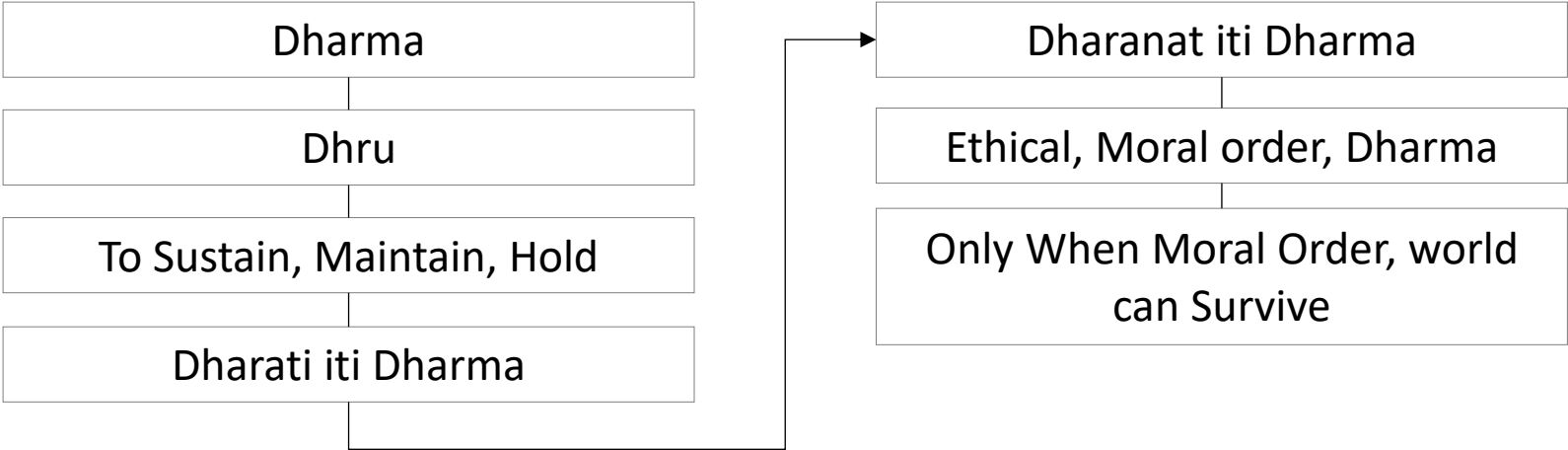


iii) Why Difficult?

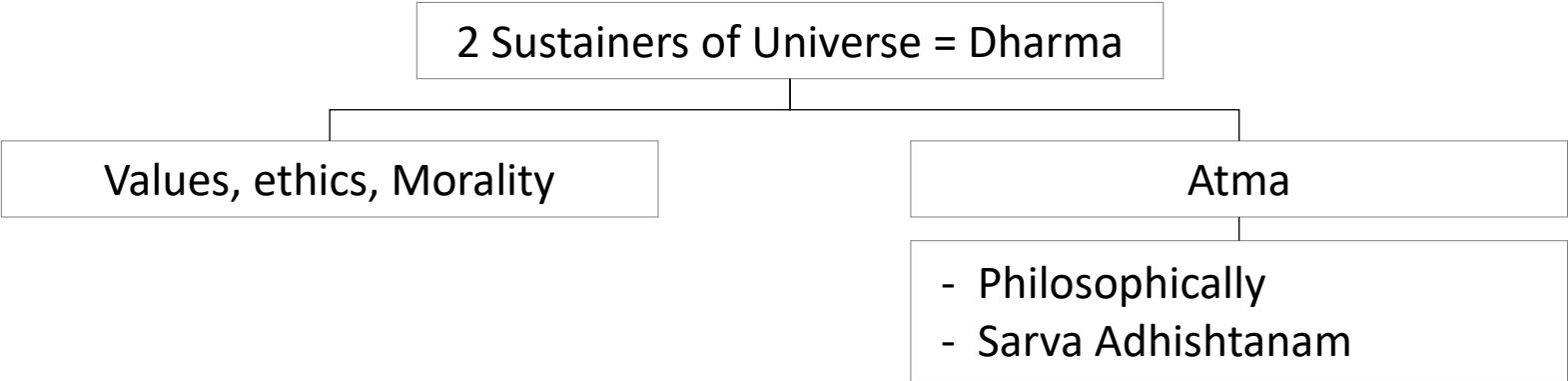
- Eshaha Dharmaha Anuhu.



iv) Why both called Dharma?



v) If no Dharma, there will be war, Global warning, chaos



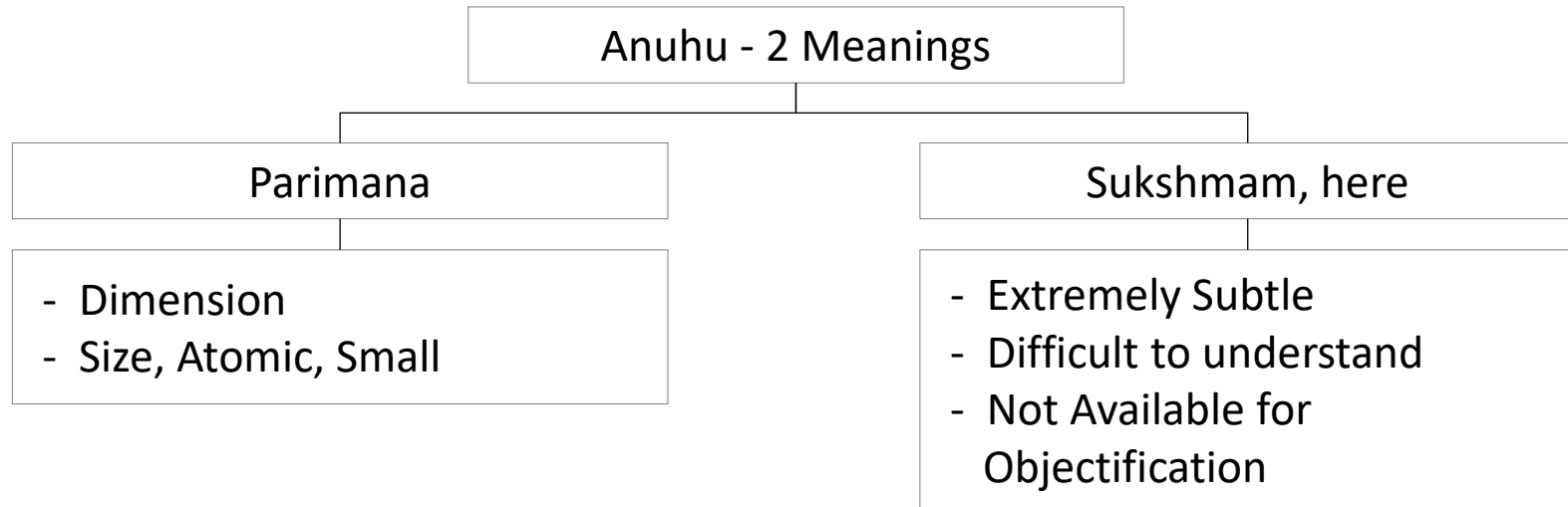
vi) Taittiriya Upanishad :

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥ | yato vā imāni bhūtāni jāyante yena jātāni jīvanti yatprayantyabhisamviśanti tadvijijñāsasva tadbrahmeti sa tapo'tapyata sa tapastaptvā 2 |
|------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- Satta, Sphurti, Pradhana Atma called Atma.

vii)



viii) Keno Upanishad - Chapter 3 : Story :

- Devas - Indra, Vayu, Agni, Tried, Failed, Had Doubts.
- Umadevi came and Taught.

ix) Bhagvatam - Jadabharata Rahughana Vajhyanam - Mandukya teaching.

देवैरप्यत्रैतस्मिन्वस्तुनि विचिकित्सितं संशयितं पुरा पूर्वं न हि
सुविज्ञेयं सुष्ठु विज्ञेयं श्रुतमपि प्राकृतैर्जनैर्यतोऽणुः सूक्ष्म एष
आत्माख्यो धर्मोऽतोऽन्यमसंदिग्धफलं वरं नचिकेतो वृणीष्व मा
मां मोपरोत्सीरुपरोधं मा कार्षीरधमर्णम् इवोत्तमर्णः । अतिसृज
विमुञ्च एनं वरं मा मां प्रति ॥ २१ ॥

Even devas (Devaih Api), with regard to this topic (Atra = Etasmin-vastuni) had doubts (Vicikitsitam = Samsayitam) in the beginning (Pura = Purvam). For ordinary people, (Prakrtaih Janaih) it is not at all easily comprehensible (Na Hi Suvijneyam = Susthuh-Vijneyam) even after repeated listening, because this one named Atma (Atmakhyam) which is known as Dharmah is very subtle (Anuh = Sukshmah) to comprehend. Therefore, Oh Naciketas may you choose some other (Anyam - Vrnisva) boon for which the benefit is clear and solid without any doubt (Asandigdha Phalam). Do not pressurise me (Mam Ma Uparotsih = Uparodham Makarsi) with regard to this boon, like a creditor (Uttamarnah) pressurises the debtor (Adhamarnah). May you give up (Atisrja = Vimunca) this boon, directed towards me for my sake (Ma = Mam-prati).

i) Devai Api :

- Even Gods, superior in intellect, had Doubts regarding Atma.

ii) Jiva Lakshyarthah Vishaye Vichikitstam Samshaya Krutaha :

- Devas had doubts during old time not now.

iii) They got knowledge later

- 1st Quarter of Mantra over.

iv) 2nd Quarter :

- Nahi Suvigneham, Sushu Jneyam
- Atma not clearly comprehensible.

v) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विदुः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.”

- Ordinary people, even after repeated listening, can't understand - Adhikari, lacking Sadhana Chatushtaya Sampatti.

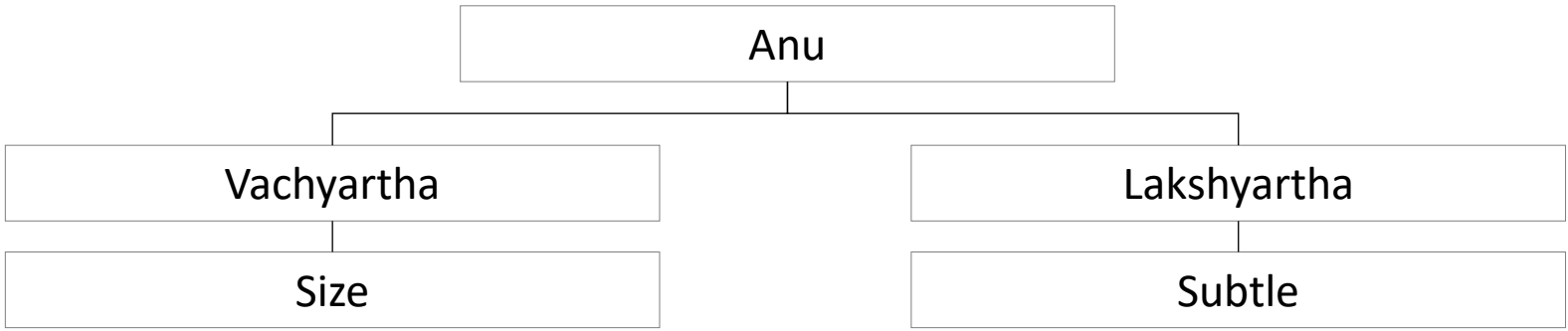
vi) Yatha Anukuhu Sukshmaha Dharmaha :

- Atma which is sustainer of whole creation is very subtle
- Vishwa Adharaha Atma.

vii) Normal meaning of Anu = Atomic size, here it is Sukshmaha, subtle, difficult to comprehend

- Atma is all pervading not Anuhu.

viii)



ix) Eshaha Anuhu Dharmaha Suvigneyam :

- Atma is difficult to comprehend
- This Atma is subtle.

X) Anyam Varan Grihishwa, Asandigda Phalam :

- Choose another boon where the benefit is clearly known
- Atma Varam will not give clear knowledge, It is not a clearly known object.
- 3rd Quarter over.

XI) 4th Quarter : Ma Ma Uparosi :

- Don't Pressurise , compel me
- Uparodham = Pressurising, Rudh Dhatu.

XII) Example :

- Like a lender Pressurises a receiver of loan
- Rinam = Debt
- Udamrinaha = Loan giver

- Adha Mrinaha = Receiver
- Creditor will compel debts to be repaid
- Yama in same position.

xiii) Atmath Srijanam :

| Ati Ma | Srija |
|--------|-------|
| Prati | Verb |

- Ati Srijam Ma Yenam - relieve me
- May you give up this Varam.

XIV) Ma Ma Prati

- Directed towards me
- This is Yama's request.

XV) Anvaya : Verse 21 :

पुरा देवैः अपि अत्र विचिकित्सितम् । एषः धर्मः अणुः
(भवति) । (एतत्) हि न सुविज्ञेयम् । नचिकेतः (त्वम्)
अन्यं वरं वृणीष्व । त्वं मा मा उपरोत्सीः । (त्वं)
मा (प्रति) एनम् अतिसृज ॥

purā devaiḥ api atra vicikitsitam । eṣaḥ dharmāḥ aṇuḥ
(bhavati) । (etat) hi na suvijñeyam । naciketaḥ (tvam)
anyam varam vṛṇīṣva । tvam mā mā uparotsiḥ । (tvam)
mā (prati) enam atisṛja ॥

Regarding this (Atma), doubt has been entertained even by gods long ago. It cannot be easily understood. This Atma is subtle. Oh Naciketas! Choose another boon. Do not compel me. Give up this (Question Directed) towards me.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

devairapi vicikitsitam kila
tvam ca mṛtyo yanna sujñeyamāttha ।
vaktā cāśya tvādr̥ganyo na labhyo
nānyo varastulya etasya kaścīt ॥ २२ ॥

Thou sayest, O! Death, that even the Gods have doubts here and that this is not so easy to know. None other (teacher) like thee, who can tell of this, can be found ; no other boon can, at all, equal this. [1 - 1 - 22]

दैवैः अपि अत्र विचिकित्सितम् किल । मृत्यो (तत्) न
सुज्ञेयम् इति त्वम् आत्थ । अस्य वक्ता च त्वादृक् अन्यः न
लभ्यः । यद् (एवं तस्मात्) एतस्य तुल्यः अन्यः कश्चिद्
वरः न (आस्ति) ॥

devaiḥ api atra vicikitsitam kila । mṛtyo (tat) na
sujñeyam iti tvam āttha । asya vaktā ca tvādr̥k anyāḥ na
labhyaḥ । yad (evam tasmāt) etasya tulyaḥ anyāḥ kaścīd
varaḥ na (asti) ॥

Regarding this indeed, doubts have been entertained even by the gods. Oh Lord Yama! You also say that this cannot be easily understood. Moreover, like you, another teacher of this (Subject) cannot be found. (Therefore), no other boon is equal to this.

I)

- Chapter 1 - 1 - 20 - Nachiketa
- Chapter 1 - 1 - 21 - Yama
- Chapter 1 - 1 - 22 - Nachiketa

II) Nachiketa :

- Because it is difficult and subtle only, I want this Varam.

iii) Example :

- Weak person should not take big stick to fight
- Strong person will pull the stick from weak person and beat him with same stick.

iv) Nachiketa :

- Because it is not easily understood, subtle, I want Atma Jnanam only as my 3rd Varam (Boon).

Gist :

i) Nachiketas 3rd Boon - Atma Jnanam

- Again Clarified in Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14] 323

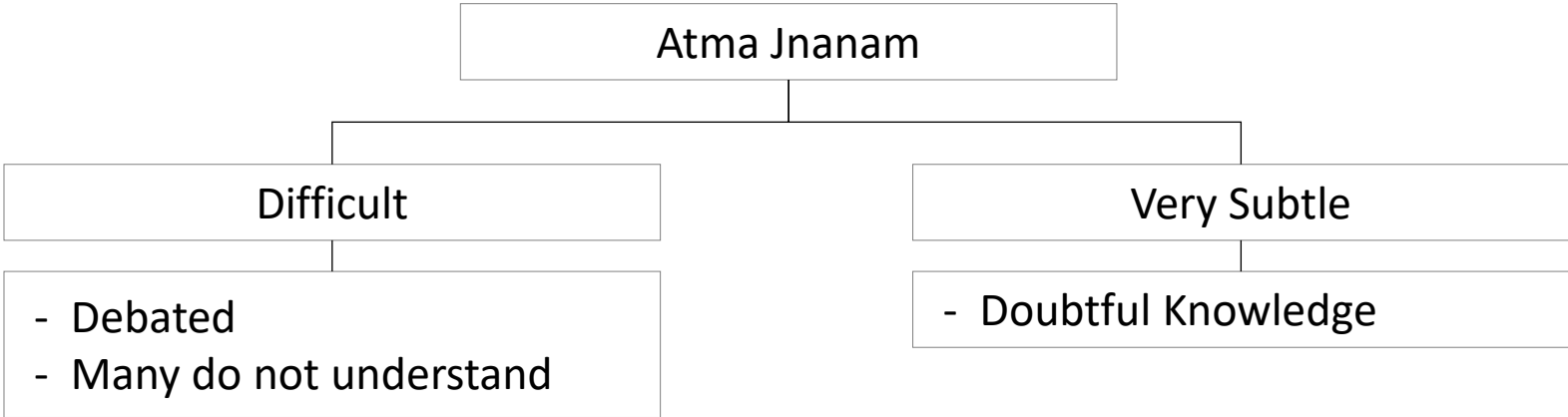
ii)

| Chid Atma Jnanam | Not Chid Abhasa Rupa Jnanam |
|----------------------|-----------------------------|
| Karta Jivatma Jnanam | Akarta Jivatma Jnanam |

iii) Nachiketa wanted to find out if Nachiketa was ready for Atma Jnanam

- Test from Verse 21 to 29.

iv) 1st Challenge by Yama - Verse 21 :



V) Nachiketa's answer in Mantra 22 :

- a) For the same reason, I will vote for Atma Jnanam
- b) You are an extraordinary Acharya
- c) No other Acharya and ideal condition for Atma Jnanam will be available to me

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

देवैरत्राप्येतस्मिन्वस्तुनि विचिकित्सितं किलेति भवत एव नः श्रुतम् ।

(Oh, Yamadharmaraja), we have heard from you (Bhavata Evam Nah Srutam), that indeed a doubt (Vicikitsitam Kila) has been entertained even by devas regarding this Atmatatvam (Atra - Api - Etasmin - Astuni).

I) 1st Quarter : Devaihi Api Atrapi :

- Even Gods with extraordinary intellect have doubts with respect to Atma Vastu, entity, Tattvam.

ii) Vichikitsitamkhila :

- Doubts have been entertained
- Vi and Kit - Dhatu

iii) Keno Story :

- Devas could not understand
- Brahman came in front in the form of Yaksha
- Devas could not recognise
- My first reason for choosing this boon is that, it is difficult Jnanam, rare Jnanam.

151) Bashyam : Chapter 1 - Section 1 - Verse No. 22 Continues...

त्वं च मृत्यो यद्यस्मान्न सुज्ञेयमात्मतत्त्वमात्थ कथयसि

Oh Yamadharmaraja, you are proclaiming (Attha = Kathayasi). That this Atmatatvam (Yat - Yasmat) is not easily comprehensible (Na - Sujneyam),

I) Eh Mrityoho - Eh Yama :

- Atma Jnanam not easily knowable, comprehensible.

II) This is the 2nd Reason

- I want Atma Jnanam as 3rd Boon.

152) Bashyam : Chapter 1 - Section 1 - Verse No. 22 Continues...

अतः पण्डितैरप्यवेदनीयत्वाद् वक्ता चास्य धर्मस्य
त्वादृक्त्वचुल्योऽन्यः पण्डितश्च न लभ्यो
ऽन्विष्यमाणोऽपि ।

And that even the regular scholars (panditaih - Api - of Bhuloka) do not know (Avedaniyatvat) this Atma. And any other scholar (Anyah - Panditah - Ca), who is a teacher (Vakta) of this Atmatatvam (Asya = Dharmasya), who is equivalent to you (Tvadrk = Tvattulyah) is not available (na labhyah), even if I search (Anvisyamanah Api) for one around.

3rd Reason / 3rd Quarter

- I) You are a rare, extraordinary teacher
- II) Humanity does not have this Atma Jnanam
- III) Scholars in Bhuloka don't know this Atma
- IV) You are caught in front of me, I am caught in front of you
 - Let us make use of this rare opportunity.
- V) Vakta = Acharya, teacher, communicator of Atma Jnanam (Dharma)
- VI) Here Dharma = Atma, not dharma, Artha, Kama, Moksha
 - Mentioned in Verse 21
 - Anuresha Dharma.
- VII) Teacher, scholar, like you is not there, not available
- VIII) There are scholars available in Tarka, Vyakaranam, Mimamsa
 - Srotriya, Brahma Nishta Guru is rare
 - Even I travel all over the world, I won't find a guru like you.

153) Bashyam : Chapter 1 - Section 1 - Verse No. 22 Continues...

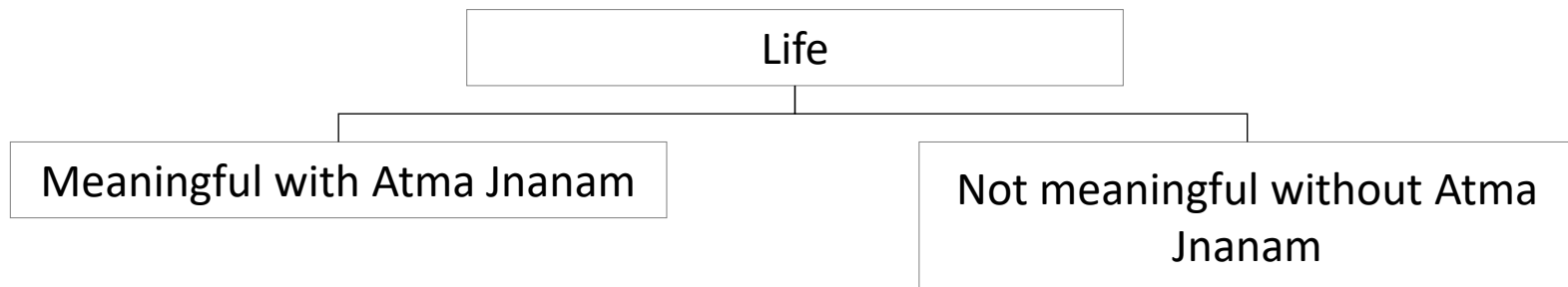
अयं तु वरो निःश्रेयसप्राप्तिहेतुः । अतो नान्यो वरस्तुल्यः
सदृशोऽस्त्येतस्य कश्चिदप्यनित्यफलत्वादन्यस्य
सर्वस्यैवेत्यभिप्रायः ॥ २२ ॥

(I could have left this boon for self-knowledge for some other boon as you desired, if it did not make a great difference in my life). But I know that this boon is the means of attaining moksha (Nishryas - Prapti - Hetuh which I desire very much). Another boon (Anyah) equal to (Tulyah= Sadrsah) to this Atma Janam is not there at all (Na - Asti - Etasya Kascid - Api). All other boons (Anyasya Sarvasya Eva) give only impermanent results (Anitya -Phalam). (Hence, I only want the boon of Atmavidya, and nothing else. Even though all this is not explicitly mentioned), this is what is implied here (Iti - Abhiprayah).

4th Quarter of 9th Mantra - Conclusion :

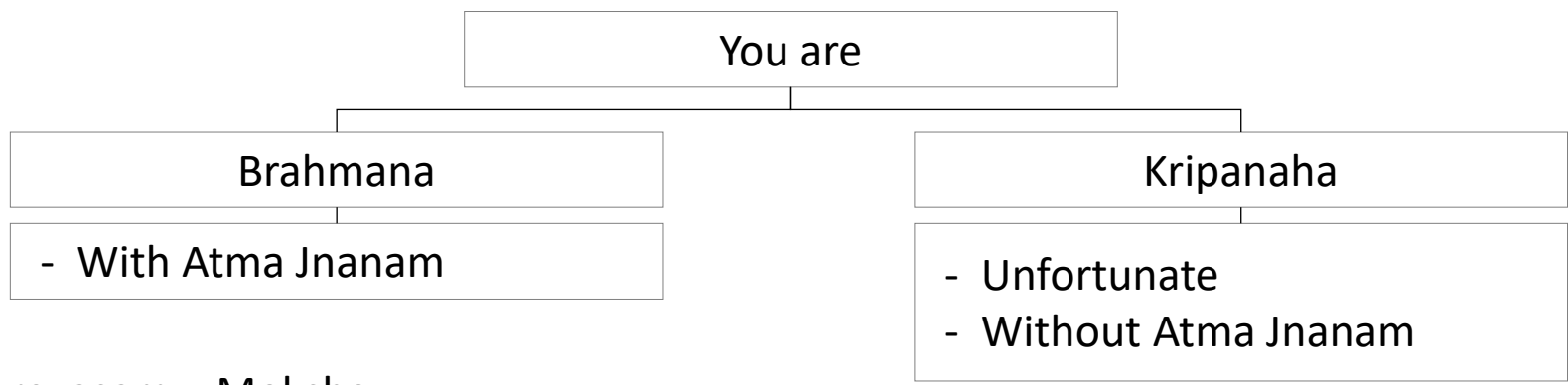
- i) I want Self knowledge only
- ii) Atma Jnanam = Nishrayasaha Jnanam
 - Means of Moksha
 - Makes a big difference in life Mahati Vinashti.

iii)



iv) Brihadaranyaka Upanishad :

- Yajnavalkya to Meitreyi



V) Nishreyasam = Moksha

- Praptihi = Means of obtaining Moksha.

VI) No other boon equal to Atma Jnanam

- All other sciences - Aparā vidyā, give only anitya Phalam, maximum Brahma Loka, finite result.
- Atma Jnanam alone gives Nitya Phalam.

vii) Anvaya :

देवैः अपि अत्र विचिकित्सितम् किल । मृत्यो (तत्) न
सुज्ञेयम् इति त्वम् आत्थ । अस्य वक्ता च त्वादृक् अन्यः न
लभ्यः । यद् (एवं तस्मात्) एतस्य तुल्यः अन्यः कश्चिद्
वरः न (आस्त) ॥

devaiḥ api atra vicikitsitam kila । mṛtyo (tat) na
sujñeyam iti tvam āttha । asya vaktā ca tvādr̥k anyāḥ na
labhyaḥ । yad (evam tasmāt) etasya tulyaḥ anyāḥ kaścīd
varaḥ na (asti) ॥

Regarding this indeed, doubts have been entertained even by the gods. Oh Lord Yama! You also say that this cannot be easily understood. Moreover, like you, another teacher of this (Subject) cannot be found. (Therefore), no other boon is equal to this.

- You are declaring
- This is Nachiketa's verse - Next Yama speaks.

154) Introduction to Chapter 1 - Section 1 - Verse No. 23 :

एवमुक्तोऽपि पुनः प्रलोभयन्नुवाच मृत्युः ---

Even though Naciketas has clearly stated (Evam - Uktah) what he wants, yet (Api) Yamadharmaraja again trying to tempt him, says (Pralobhayan - Uvaca - Mrtyuh).

I) Nachiketa told Yama

- I want only Atma Jnanam as 3rd Boon

II) Yama continues his temptation program to check whether Nachiketa has Teevra Jingyasa, Mumukshutvam (Not Madhyama or Mandah)

III) **Pralobayam :**

- Pra and Lub

↑

Dhatu Tempting Nachiketa

- Yama utters following words.

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

śatāyusaḥ putrapautrānvṛṇīṣva
bahūnpaśūnhastihiraṇyamāśvān ।
bhūmermahadāyatanaṁ vṛṇīṣva
svayaṁ ca jīva śarado yāvadicchasi ॥ २३ ॥

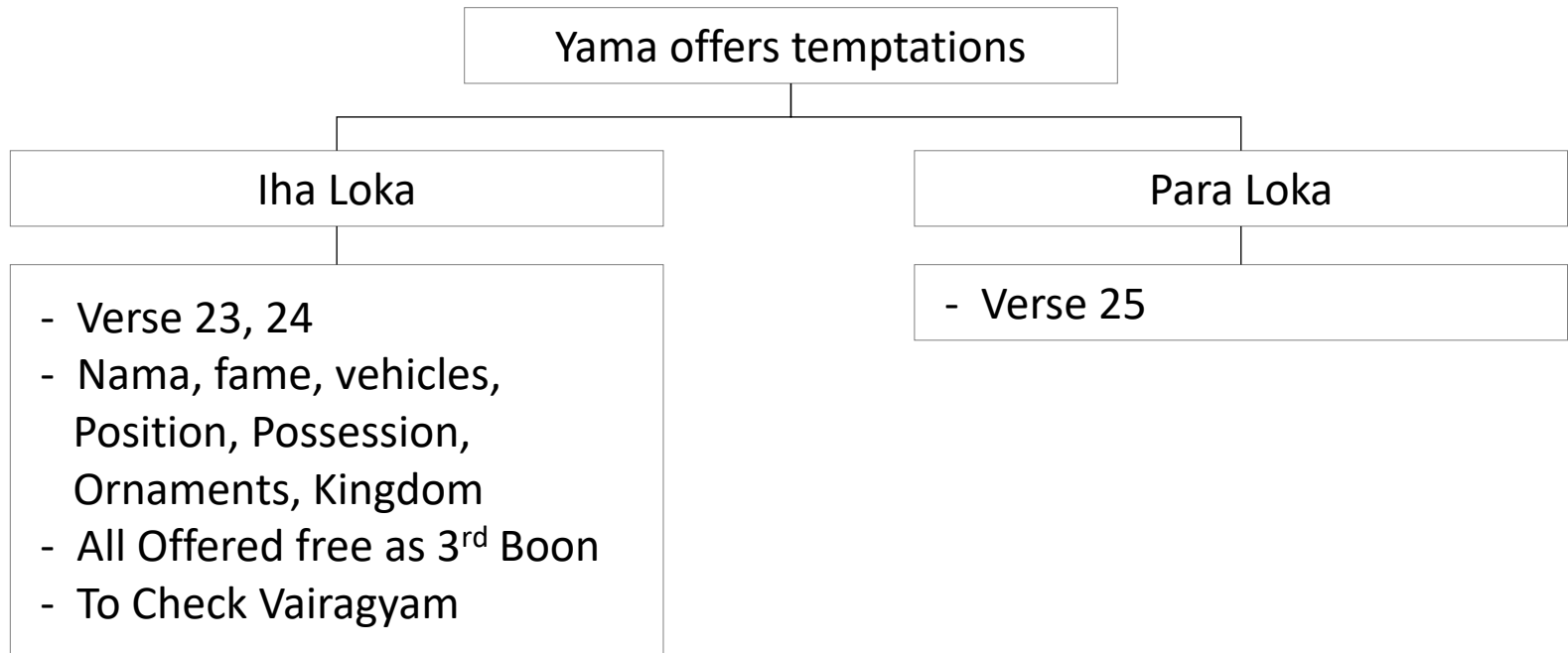
“Choose sons and grandsons who may live a hundred years, herds of cattle, elephants, gold and horses. Choose a vast territory on earth, live yourself as many autumns (years) as you like.” [1 - 1 - 23]

(त्वम्) शतायुषः पुत्रपौत्रान् बहून् पशून्,
हस्तिहिरण्यम् अश्वान् च वृणीष्व । (त्वम्) भूमेः महद्
आयतनं वृणीष्व । स्वयं यावत् शरदः इच्छसि
(तावत् त्वम्) जाव ॥

(tvam) śatāyusaḥ putrapoutrān bahūn paśūn,
hastihiraṇyam aśvān ca vṛṇīṣva । (tvam) bhūmeḥ mahad
āyatanam vṛṇīṣva । svayaṁ yāvat śaradaḥ icchasi
(tāvat tvam) jīva ॥

Choose sons and grand sons with hundred years of life, many animals, elephants, gold and horses. Choose a vast kingdom on earth. May you yourself live for as many years as you like.

Gist :



157) Bashyam : Chapter 1 - Section 1 - Verse No. 23 Starts...

शतायुषः शतं वर्षाण्यायूंषि एषां ताञ्शतायुषः पुत्रपौत्रान् वृणीष्व ।

May you choose children and grand children (Putra - Pautran - Vrnishva) who will live for hundred years (Satayusah = Satam = Varsani - Ayumsim - Esam - Tan - Satayusah).

1st Quarter of Mantra :

- Putra, Pautram Vrinishva
- Choose - Son, grandson, living for 100 Years.
- Ayusu - Longevity

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

किं च गवादिलक्षणान् बहून्पशून् हस्तिहिरण्यं हस्ती च हिरण्यं च
हस्तिहिरण्यं अश्वांश्च

In addition, may you choose many domestic animals (Bahun - Pasun) like cows etc, (Gavadi - Laksanan), and elephants and gold (Hasti - Hiranyam = Hasti - Ca - Hiranyam - Ca = Hasti Hiranyam), and horses (Asvam).

2nd Quarter of Mantra :

- Many domestic pets, cows, horses, Elephants.
- Gold, Hiranyam - wealth
- Vrinishva - You can ask all these.

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

किं च भूमेः पृथिव्या महद्विस्तीर्णमायतनमाश्रयं मण्डलं
राज्यं वृणीष्व ।

May you choose also a huge (Mahat = Vistirnam) abode or kingdom (Ayatanam = Asrayam = Mandalam = Samrajyam = Rajyam) on this earth (Bhumeh = Prdhivyah).

3rd Quarter of Mantra :

- i) Will offer huge land on Earth, Ashram, Rajyam, Mandalam, Kingdom, Continent
- ii) Will make you emperor on earth.

किं च सर्वमप्येतद् अनर्थकं स्वयं चेदल्पायुरित्यत आह -- स्वयं
च जीव त्वं जीव धारय शरीरं समग्रेन्द्रियकलापं शरदो वर्षाणि
यावदिच्छसि जीवितुम् ॥ २३ ॥

Moreover if you say, that all these things are utterly useless, if my life is going to be short (Svayam Alpayuh Cet) you yourself can live, holding on to this body (Svayam - Jiva = Tvam Jiva Dharaya Sariram) for as many years (Saradah - Varsani) as you like (Yavat - Icchasi) with all your group of organs (Indriya Kalapam) in healthy condition, and with maximum power (Samagram) in them.

4th Quarter of Mantra :

I) If with all possessions, life is short lived, no use (Alpa Ayuhu)

II) Children - 100 Years

Nachiketa - as many years as he wants

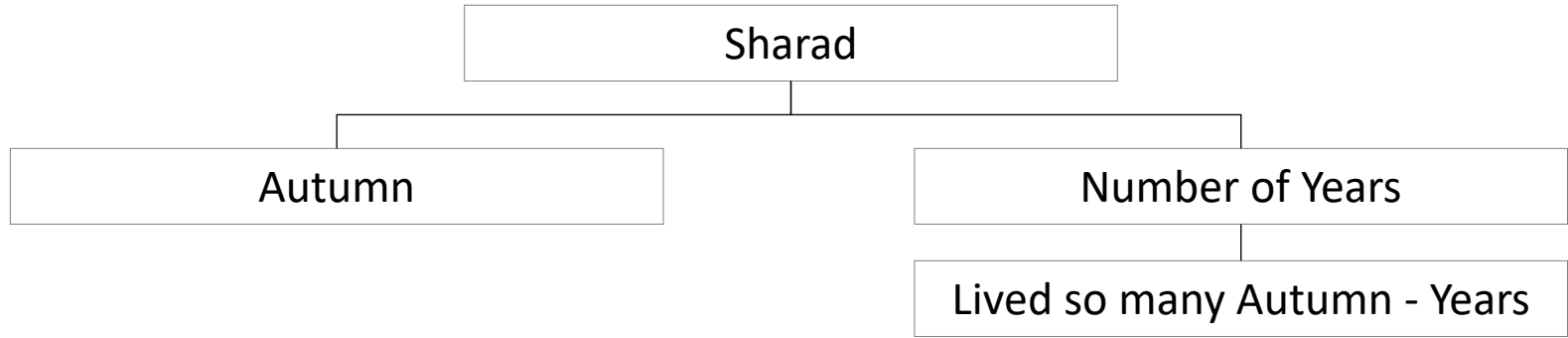
iii) Life = Sharira Dharaya

= Holding on to a body

iv) Samagra Indriya Kalapam :

- With 5 Jnana Indriyas and 5 Karma Indriyas and 5 Pranas in Healthy condition always with full power, no decay.

v)



vi) Anvaya :

(त्वम्) शतायुषः पुत्रपौत्रान् बहून् पशून्,
हस्तिहिरण्यम् अश्वान् च वृणीष्व । (त्वम्) भूमेः महद्
आयतनं वृणीष्व । स्वयं यावत् शरदः इच्छसि
(तावत् त्वम्) जाव ॥

(tvam) śatāyusaḥ putrapoutrān bahūn paśūn,
hastihiraṇyam aśvān ca vṛṇīṣva । (tvam) bhūmeḥ mahad
āyatanam vṛṇīṣva । svayaṁ yāvat śaradaḥ icchasi
(tāvat tvam) jīva ॥

Choose sons and grand sons with hundred years of life, many animals, elephants, gold and horses. Choose a vast kingdom on earth. May you yourself live for as many years as you like.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

etattulyaṁ yadi manyase varaṁ
vṛṇīṣva vittaṁ cirajīvikāṁ ca ।
mahābhūmau naciketastvamedhi
kāmanāṁ tvā kāmabhājam karomi ॥ २४ ॥

Ask for some other boon equal to this, if thou thinkest fit, (such as) wealth and longevity ; be king of the wide earth, O! Naciketas, I shall make thee, the enjoyer of all thy desires. [1 - 1 - 24]

यदि एतत्तुल्यं वरं मन्यसे (तं त्व) वृणीष्व ।
(त्वं) वित्तं चिरजीविकां च वृणीष्व । नचिकेतः त्वम्
महाभूमौ (राजा) एधि अहं त्वा कामानाम्
कामभाजम् करोमि ॥

yadi etattulyam varam manyase (taṁ tvaṁ) vṛṇīṣva ।
(tvaṁ) vittaṁ cirajīvikāṁ ca vṛṇīṣva । naciketaḥ tvam
mahābhūmau (rājā) edhi ahaṁ tvā kāmānām
kāmaabhājam karomi ॥

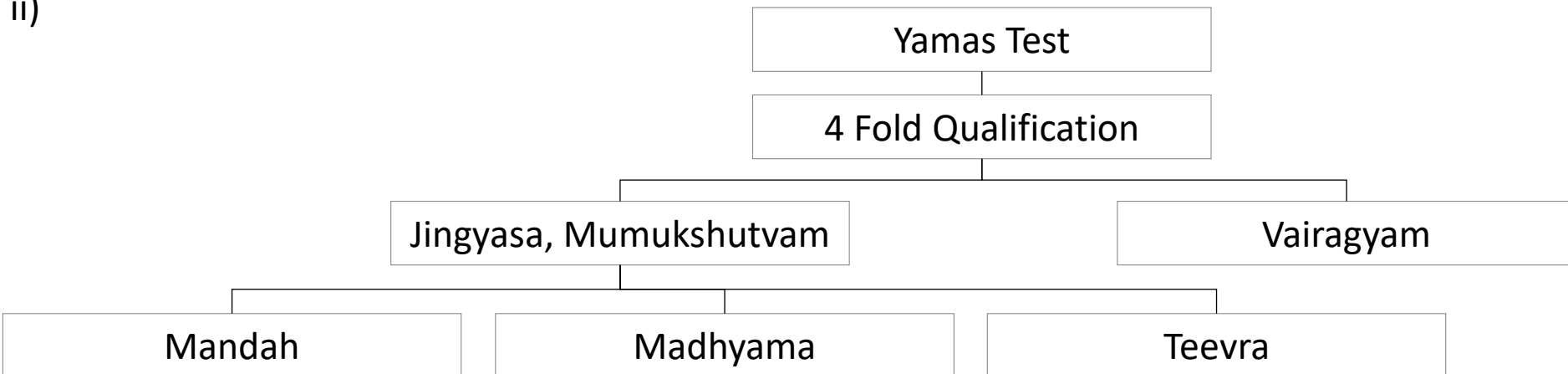
If you think of (any other) boon equal to this, choose (that along with) wealth and long life. May you become an (emperor) on this great earth. Oh Naciketas! I shall make you the enjoyer of all the pleasures.

- I) Nachiketa not tempted
- II) Yama imagines Nachiketa may have abnormal desires in the world
- III) Will make you emperor of whole earth
 - Previously only kingdom offered.
 - Live as long as you want with everything on earth at your command.

Gist :

i) Verse 20 - Nachiketa asked for Atma Jnanam as 3rd Boon.

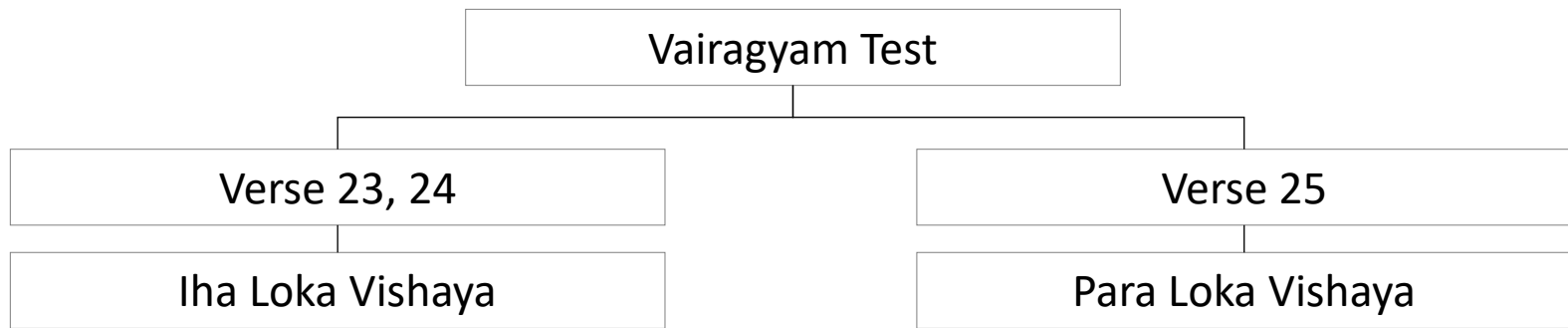
ii)



iii) Jingyasa Tested - Verse 21, 22

- Difficult knowledge to communicate and also to understand
- Devas could not grasp easily
- Nachiketa asserted Teevra Jingyasan
- Due to same reason I want Atma Jnanam.

iv)



V) Verse 24 : 1st Quarter :

- Ask anything equivalent to Atma Jnanam.
- Elephants, cows, horses, gold.

163) Bashyam : Chapter 1 - Section 1 - Verse No. 24 Starts...

एतत्तुल्यमेतेन यथोपदिष्टेन सदृशमन्यमपि यदि मन्यसे वरं
तमपि वृणीष्व ।

Equivalent to the boons (Etat Tulyam - 'Etat' Sankaracharya changes as Yadhodistena, and 'Tulyam' as 'Sadrsam') I mentioned before, in addition to it, any other boon you have value for (Anyam - Api - Yadi - Manyase - Varam),

- i) Api Vrinishva in Addition to what I offer not as replacement
- ii) Whatever you Value, I can offer

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

किं च वित्तं प्रभूतं हिरण्यरत्नादि चिरजीविकां च सह
वित्तेन वृणीष्वेत्येतत् ।

May you choose that also (Tam - Api - Vrnisva). Moreover, you can ask for plenty of wealth (Prabhutam Vittam), like gold, Navarathnas etc (Hiranya - Ratna Adi) in abundance, along with it a long life (Cirajivikam - to be able to enjoy them).

2nd Quarter :

- Ask for Ratnam - Wealth prosperity, long life (Chira Jeevikam).
- Longevity in addition to wealth.

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

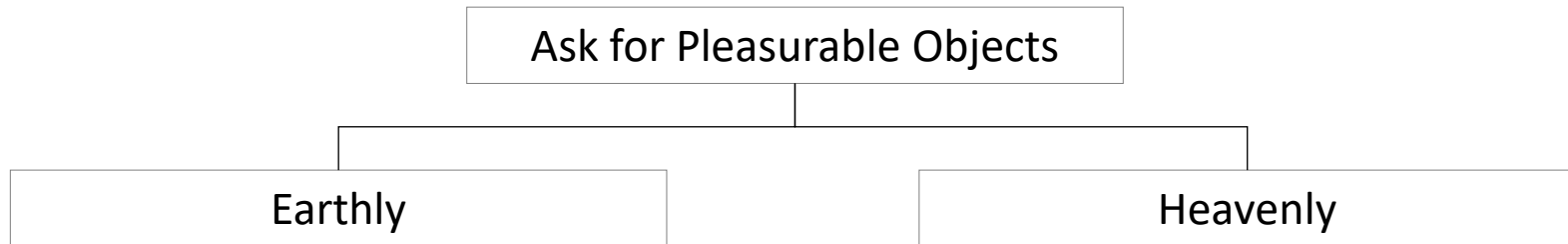
किं बहुना महत्यां भूमौ राजा नचिकेतः त्वमेधि भव ।

Why should I offer you small little things, (Kim Bahuna - in fact) I would like to say - Oh Naciketas may you become (Bhava) the emperor (Raja) of this vast earth (Mahatyam - Bhumau).

- Why should I offer small things
- I will make you Emperor of whole Earth (Raja)

किं चान्यत्कामानां दिव्यानां मानुषाणां च त्वा त्वां कामभाजं
कामभागिनं कामार्हं करोमि सत्यसंकल्पो ह्यहं देवः ॥ २४ ॥

Moreover, I will make (Karomi) you the enjoyer (Kamabhajam = Kamabhaginam, Kamarham) of all the desired objects (Kamanam), both the heavenly ones (Divyanam) as well as the earthly ones (Manusyanam) by merely wishing (Sankalpa) for them. (If it is asked how can I give you all this), it can be done, as I am indeed a god (Hi - Aham - Devah), with extra celestial powers. Whatever I think of, I will be able to give you (Satya - Sankalpa).



Anvaya : Verse 24 :

यदि एतत्तुल्यं वरं मन्यसे (तं त्व) वृणीष्व ।
(त्वं) वित्तं चिरजीविकां च वृणीष्व । नचिकेतः त्वम्
महाभूमौ (राजा) एधि अहं त्वाकामानाम्
कामभाजम् करोमि ॥

yadi etattulyam varam manyase (taṁ tvam) vṛṇiṣva ।
(tvam) vittaṁ cirajīvikāṁ ca vṛṇiṣva । naciketaḥ tvam
mahābhūmau (rājā) edhi ahaṁ tvā kāmānām
kāma bhājam karomi ॥

If you think of (any other) boon equal to this, choose (that along with) wealth and long life.
May you become an (emperor) on this great earth. Oh Naciketas! I shall make you the enjoyer
of all the pleasures.

- Tan Tvam Vrinishva (that boon you may ask)
- Tvam Vittam Chiranjivotamsche Vrinishva
- Eh Nachiketa
- Tvam Maha Bhumam Raja Yeti
- Aham Tva Kamanam Kamajam Karomi
- You will be free possessor of all desired objects.

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

ye ye kāmāḥ durlabhā martyaloke
sarvāṅkāmāṁśchandataḥ prārthayasva ।
imā rāmāḥ sarthāḥ satūryā
na hīdṛśā lambhanīyā manuṣyaiḥ ।
ābhirmatprattābhiḥ paricārayasva
naciketo maraṇam mānuprākṣiḥ ॥ २५ ॥

Whatever desires are difficult to attain in this world of mortals, you ask for them all according to thy wish. These fair maidens with their chariots and musical instruments – such indeed are not enjoyable by mortals – thou be attended on by them, I will give them to thee but O Naciketas do not question about the state of the Soul after death.

ये ये कामाः मर्त्यलोके दुर्लभा (भवन्ति) सर्वान्
कामान् (त्वं) छन्दतः प्रार्थयस्व । इमाः सरथाः
सतूर्याः रामाः (वर्तन्ते) ईदृशा हि मनुष्यैः न
लम्भनीयाः । मत्प्रत्ताभिः आभिः (त्वं) परिचारयस्व ।
नचिकेतः त्वं मरणं मा अनुप्राक्षीः ॥

ye ye kāmāḥ martyaloke durlabhā (bhavanti) sarvān
kāmān (tvam) chandtaḥ prārthayasva । imāḥ sarthāḥ
satūryāḥ rāmāḥ (vartante) । īdṛśā hi manuṣyaiḥ na
lambhanīyāḥ । matprāttabhiḥ ābhiḥ (tvam) paricāryasva ।
naciketaḥ tvam maranam mā anuprākṣīḥ ॥

Freely choose all (those) pleasures, (which ever be the pleasures) not attainable in the world of mortals. Here are the (celestial) women with (their) vehicles and musical instruments. Such (women) cannot be attained at all by human beings. May you get (yourself) served by them, who are offered by me. Oh Naciketas! Do not ask (about) death.

Gist :

i) Verse 23, 24, 25 Yamas words.

| Verse 23, 24 | Verse 25 |
|----------------------------|---------------------------------------------|
| - Iha Loka Vishaya Offered | - Para Loka Vishaya Offered - This Verse |

- Parijata, Kalpaka Vriksha, Urvashi, Menaka offered.
- Don't ask for Atma Jnanam.

169) Bashyam : Chapter 1 - Section 1 - Verse No. 25 Starts...

ये ये कामाः प्रार्थनीया दुर्लभाश्च मर्त्यलोके सर्वास्तान् कामांश्छन्दत
इच्छातः प्रार्थयस्व ।

Whatever objects of desire (Ye Ye Kamah) are sought after (Prarthniyah) by the human beings, which cannot be attained ordinarily (Durlabhah) in the world of mortals (Martyaloke), all these extraordinary pleasures you can freely, as you like (Chandatah), ask (Prarthyasva) for them.

1st Line :

- I) Objects which can't be obtained in Bhu Loka but sought after by many
- II) Bhu Loka = Martya Loka

I) Nachiketa :

- You can ask any Svarga Loka Objects without any restrictions.
- I Will fulfill.

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

किं चेमा दिव्या अप्सरसो रमयन्ति पुरुषानिति रामाः सह रथैर्वर्तन्त
इति सरथा सतूर्याः सवादित्रास्ताश्च न हि लम्भनीयाः प्रापणीया
ईदृशा एवंविधा मनुष्यैर्मर्त्यैरस्मदादिप्रसादमन्तरेण ।

Moreover all these celestial beings, Apsarasas (Divya Apsarasah) are called Ramah as they give joy to all people (Ramayanti - Purusan - iti - Ramah). They are there along with their vehicles (Rathah) and being along with their vehicles they are known as Sarathah (Saha - Rathaih - Vartante - iti - Sarathah) They are also along with their musical instruments like drums (Turyah) etc, and therefore known as Saturyah or Savaditrah. These Celestial women are not available (Na Labaniyah = Prapaniyah) on earth. Such talented people (Idrsah = Evam Vidhah) cannot be found by human beings (Manusyah = Martyah) on the earth, and you will not be able to get them without (Antarena) the special blessing of celestial beings like us (Asmadadi Prasadena).

3rd Line :

- I) Being born out of Ab - Samudra Manthanam, Apsara women
- II) Source of joy for all = Ramaha

III) Celestial apsaras with variety of vehicles (Rathas) and musical instruments will travel with you to Bhuloka.

- Divine vehicles Sthuritvam - Veditram
- Playing instruments.

III) Can't get celestial women on earth, Idrisha - Versatile in dance, music, art

- Mortals on earth can't possibly see these normally.

IV) By my blessings, you will get it

- Owner's pride, Neighbour's envy.

V) Nachiketa, you have a rare opportunity

- Will loose all these if you stick to Atma Jnanam.

VI) Yama tempts Nachiketa

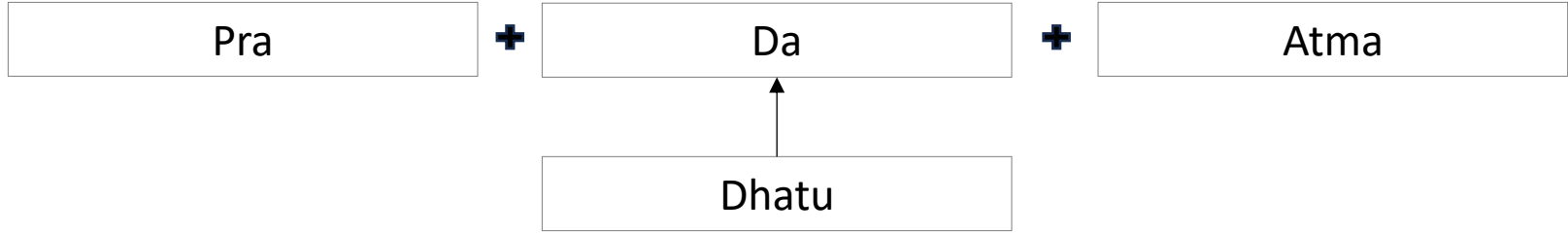
171) Bashyam : Chapter 1 - Section 1 - Verse No. 25 Continues..

आभिर्मत्प्रत्ताभिर्मया दत्ताभिः परिचारिणीभिः परिचारयस्व आत्मानं
पादप्रक्षालनादिशुश्रूषां कारयात्मन इत्यर्थः ।

These apsaras (Abhih) who will be gifted to you by me (Mat Prattabhih = Maya Dattabhih), will become your maids (Paricarinih). May you get yourself (Atmanah) being served by them, meaning may you make them do (Karaya) services (Susrusam) to you like washing your feet etc (Padapraksalanadi - etc stands for bringing a glass of water, fanning and so on, and in return).

I) Yama glorifies celestial women who will be sent with Nachiketa back to earth

II) Masprastham = Gifted by me



III) I am sending apsaras as Paricharinibihi

- As assistants, helpers, who will wash your feet, serve you fully.

IV) Choose any Sukha Vishayas from 14 Lokas, entire Anatma Prapancha

V) One Condition

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

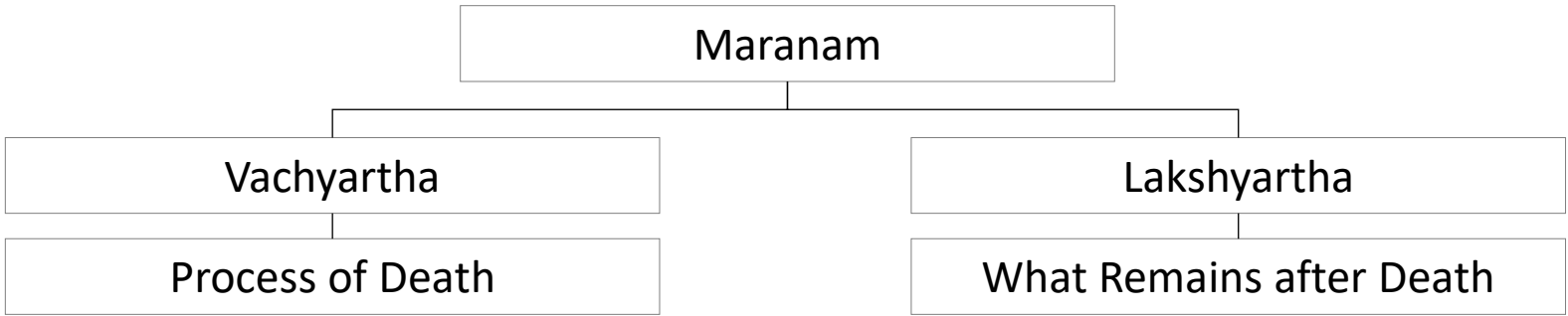
नचिकेतो मरणं मरणसंबद्धं प्रश्नं प्रेतेऽस्ति नास्तीति काकदन्त-
परीक्षारूपं मानुप्राक्षीमैवं प्रष्टुमर्हसि ॥ २५ ॥

Oh Naciketas may you not ask questions (Prasnam Anupraksi) about death and death connected topics (Maranam = Marana = Sambaddhah), like whether there is an Atma which survives the death of the body or not (Prete - Asti - Na - Asti - iti); because it is as useless as trying to examine how many teeth a crow has (Kaka - Danta - Pariksa - Rupam). It is not proper to ask them (Enam - Prastum - Ma - Arhasi).

4th Line Mantra :

I) May you not ask maranam question

II)



III) Ajahal Lakshana :

- Maranam = Atma Jnanam
- Maranam Prashna may you not ask.

Question :

- Whether there is Atma which survives death of body.

iv) Question : Katho Upanishad :

| | |
|--------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| येयं प्रेते विचिकित्सा मनुष्ये- ऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥ | Yeyam prete vicikitsa manusye asti-tyeke nayam astiti caike, etad vidyam anusistas tvaya 'ham varanam esa varas trtiyah 20 |
|--------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [1 - 1 - 20]

- Don't ask Atma Jnana, self knowledge it is no use
- Yama tempting Nachiketa to drop Question

v) Self Enquiry - is like doing research on how many Teeth a Crow has

- Idiom used in Tradition
- Futile attempt - Kaka Danta Pariksha

VI) What is philosophy?

- Blind person looking in a dark room for a black cat which is not there
- Don't waste your time - Ask some other boon
- Satya Sankalpa, Aham Devaha
- Have extraordinary powers.

VII) Real test of Vairagyam and Mumukshutvam

VIII) Anvaya : Verse 25 :

ये ये कामाः मर्त्यलोके दुर्लभा (भवन्ति) सर्वान्
कामान् (त्वं) छन्दतः प्रार्थयस्व । इमाः सख्याः
सतूर्याः रामाः (वर्तन्ते) ईदृशा हि मनुष्यैः न
लम्भनीयाः । मत्प्रत्ताभिः आभिः (त्वं) परिचारयस्व ।
नचिकेतः त्वं मरणं मा अनुप्राक्षीः ॥

ye ye kāmāḥ martyaloke durlabhā (bhavanti) sarvān
kāman (tvam) chandtaḥ prārthayasva । imāḥ sarthāḥ
satūryāḥ rāmāḥ (vartante) । īdrśā hi manuṣyaiḥ na
lambhanīyāḥ । matprāttabhiḥ ābhiḥ (tvam) paricāryasva ।
naciketaḥ tvam maranam mā anuprākṣiḥ ॥

Freely choose all (those) pleasures, (which ever be the pleasures) not attainable in the world of mortals. Here are the (celestial) women with (their) vehicles and musical instruments. Such (women) cannot be attained at all by human beings. May you get (yourself) served by them, who are offered by me. Oh Naciketas! Do not ask (about) death.

- Etat Tulyat Varam Manyase Yadi Ye Ye Kamaha Martya Loke Durlabaha Bavanti
- Idam Dataha Tvam Prastahasva Saturyaha Racha Vartante Imaha Sarataha Satulyaha Ramaute.
- Women with vehicles are standing here
- Idrishahahi Manushyaihi Na Labantaniya Mat Pralattabhihi Tibihi
- Tvam Paricharasva - Eh Nachiketa, Tvam Maranam Ma Anuprakshi...

ix) Biggest temptation given by Yama in Verse 25

x) Nachiketa's brilliant answer - Wants only Atma Jnanam

Revision : Mantra 25

I) Yama testing Nachiketa whether he is ready for receiving Atma Jnanam as 3rd boon

II) 3rd Boon : Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask.

[1 - 1 - 20]

iii) 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 18 |
|----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|

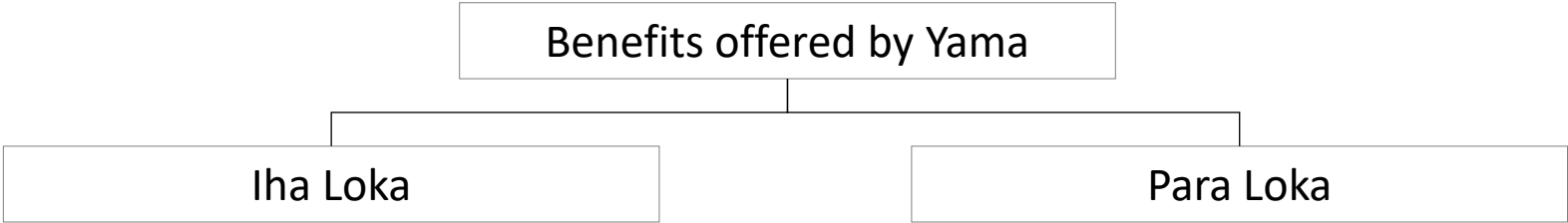
“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

IV) Now fitness test for Atma Jnanam, Sadhana Chatushtaya Sampatti

- Atma vidya tough, Devas found difficulty to get this knowledge
- Nachiketa = Because it is difficult, I want Atma Jnanam only
- You are the greatest teacher available right in front of me.
- Don't want to miss this opportunity.

V) Mumukshutvam and jingyasa being tested now

VI) Vairagyam test Nachiketa has Passed



- Iha Murtha Bhogaha Viragaha.

VII) Nachiketa didn't fall for any temptation.

173) Introduction to Chapter 1 - Section 1 - Verse No. 26 :

एवं प्रलोभ्यमानोऽपि नचिकेता महाहृदवदक्षोभ्य आह---

Even though, having been tested in this manner through temptation (Pralobhyamanah Api) Nachiketas, was not even shaken (Aksobhyah) slightly, just like a huge lake or ocean (Mahahrdatvat) is not affected by rain. He replied to Yamadharmaraja thus.

I) Pra and Lub (Dhatu) = Tempted

II) Nachiketa was not tempted by Yama 23, 24, 25 :

- Nachiketa = 9 Years old, not spoken up even slightly.
- Shubh = To shake
- Akshobya = Unshaken

III) Nachiketa didn't take time to assess his decision

- Huge lake not affected by rain.

IV) Gita :

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvā
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires.
[Chapter 2 – Verse 70]

- Like Pacific ocean is calm
- Nachiketa was calm when whole cosmos was offered to him by Yama
- No affected by tsunami of temptations.

V) Nachiketas's reply :

- Verse 26, 27, 28.
- Verse 26 - Great, famous Shloka.

श्वोभावा मर्त्यस्य यदन्तकैत -
त्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

svobhāvā martyasya yadantakaitat -
sarvendriyānām jarayanti tejaḥ ।
api sarvaṁ jīvitam alpameva
tavaiva vāhāstava nṛtyagīte ॥ २६ ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [1 - 1 - 26]

अन्तकमर्त्यस्य सर्वेन्द्रियाणां यत् तेजः एतत्
श्वोभावाः जरयन्ति । सर्वम् अपि जीवितम् अल्पम् एव ।
तव वाहाः नृत्यगीते (च) तव एव (भवन्तु) ॥

antakamartyasya sarvendriyāṇām yad tejaḥ etat
śvobhāvāḥ jarayanti । sarvam api jīvitam alpam eva ।
tava vāhāḥ nṛtya gīte (ca) tava eva (bhavantu) ॥

All these ephemeral (things) weaken the power of all the sense organs of the mortal (Human Being). Moreover, every form of life is short only. Let all your vehicles, dance, and music be yours only.

I) 4th Line :

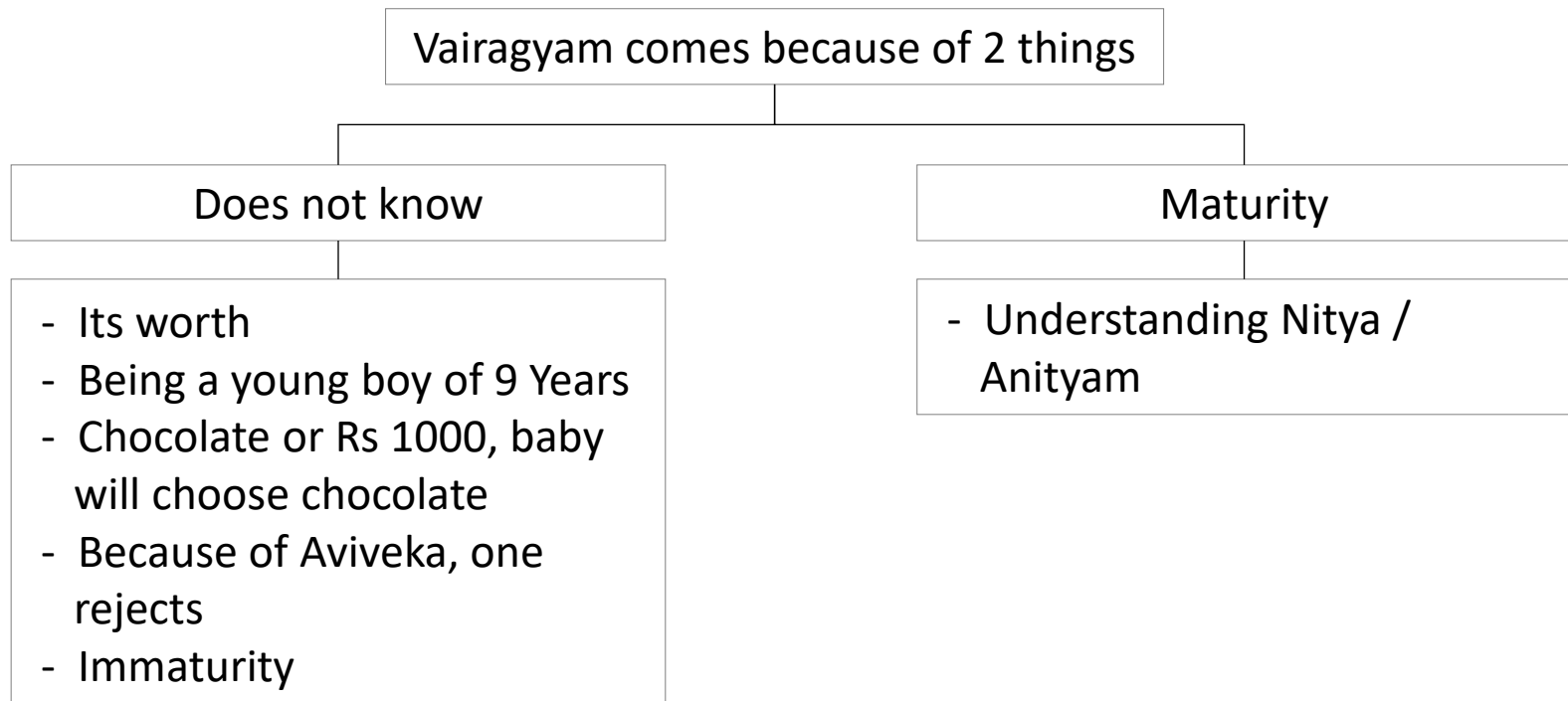
- Nachiketa expresses Vairagyam
- Tavaiva Bhavatu
- All objects may they be yours.

II) Vaha = Vehicles - Ratha

- Nritya - Geetha
- Dancers, musicians.

III) Iha Amurtha Phala Bhoga Viragaha

IV)



v) 1st - 3 Lines - Nachiketa gives explanation for Rejection

- Vairagasya Karanam
- Reject not because of Childishness abut because of Maturity and Nitya, Anitya Vastu Viveka.

VI) 4th Line

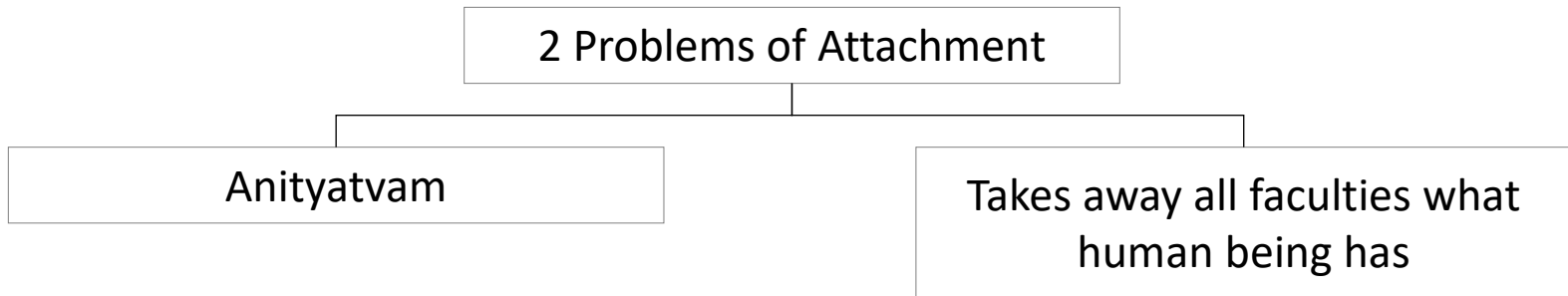
- Viveka Janya - Vairagyamm is healthy
- Aviveka Janya - Vairagyam is unhealthy
- All Anityam.

vii) Mundak Upanishad :

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥ | Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena, tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥ |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

viii)



IX) Jarayanti :

- Makes a person old faster
- Longest life = Still finite.

X) Nachiketa not interested in long life or life of pleasures

176) Bashyam : Chapter 1 - Section 1 - Verse No. 26 Starts...

श्वो भविष्यति न भविष्यन्ति वेति संदिह्यमान एव येषां भावो भवनं
त्वयोपन्यस्तानां भोगानां ते श्वोभावाः ।

'Bhavah' in 'Svobhavah' means doubtful existence, and 'Svah' means in future or tomorrow. So Svobhavah means - all the articles of pleasure presented by you (Tvaya Upanyastanam Bhoganam), whether they will exist (Bhavisyanti) or will not exist (Na Bhavisyanti) tomorrow is doubtful only (Sandihyamana Eva).

i) Shvobhavaha :

- Ephemeral, Anityaha.

ii) Bhavaha = Doubtful experience

iii) **Sandhihyamana Satta :**

- Doubtful existence.

iv)

| Svaha | Shobavaha |
|----------|-----------------------|
| Tomorrow | Existence is Doubtful |

- Bhavana = Existence.

V) Traya Upanyasthanam Bhoganam Tey Shvobavaha :

- All objects presented, gifted, placed in front, Bogaha, pleasures, Iha and Para loka are shvo Bavaha
- These objects which will not exist in future, ephemeral.

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

किं च मर्त्यस्य मनुष्यस्यान्तक हे मृत्यो यदेतत्सर्वेन्द्रियाणां
तेजस्तज्जरयन्ति अपक्षयन्त्यप्सरः

Moreover, Oh Yamadharmaraja, destroyer (Antakah) of mortals or human beings (Martasya = Manusyasya), the sensory pleasures (Yadet) drain (Jarayanti = Apaksyanti) the power (Tejah) of all the sense organs, including the mind (Sarvendriyanam - of the human beings when they enjoy them).

I) Kim Cha :

- Moreover.

II) Martasya = Manushyasya

iii) Sarve Indriyanam Tejaha Jarayanti :

- 5 Jnana Indriyas and 5 Karma Indriyas and Manaha of human beings loose their Vigour, strength, power to enjoy sense pleasures = Bhoga Samarthyam.

IV) What do sense objects do?

- Drain energy, eat up, become weaker = Jru - Dhatu = to become weak
- Jaryanti, Apakshayanti.

V) Antaka = Mrityo = Title of Yama

- One who destroys.

VI) Shobhava = Ephemeral sense objects.

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

प्रभृतयो भोगाः अनर्थयैवैते धर्मवीर्यप्रज्ञातेजोयशःप्रभृतीनां क्षपयितृत्वात् ।

All these pleasures of celestial women etc (Apsarah - Prabrutayah - Bhogah) will lead to future pain only (Anarthaya Eva), because one's own riches, all of them, like Punyam (Dharmah), strength or capacity (Viryam), intelligence (Prajna), skill (Tejah), glory or fame (Yasah) etc (Prabhrtinam - etc includes money), all these will get drained (Ksapayitrtvat).

- I) Same idea, all ephemeral Sensory indulgence like apsara women dance, music
- II) They lead to future suffering
- III) Dharma Viryam Pragya Tejo Yashaha
 - Every human being has riches in the form of powers to talk, eat, walk, sing, think, understand, see, hear.
- IV) All drained, eaten by sense pleasures
- V) Dharma = Punyam is depleted
 - Veeryam = Strength, Vigour
 - Loose power to enjoy.
- VI) Pragnyan = Intelligence, brain becomes duller
- VII) Mind becomes more extrovert, can't have deeper pursuits
 - Sukshma buddhi becomes Sthula buddhi
 - Dharma (Punyam) goes, Prajnya (intelligence) goes, Veeryam (Strength) goes.
 - Tejaha - Skill - Samarthyam in any field, goes.
- VIII) Yasha - glory of human being goes
 - Pursuit of Artha, Kama = nourishment of Bokta.

ix)

| Animals | Human beings |
|-------------------------|--------------------------------------------------------|
| - Always Bokta Pradhana | - Have 3 Faculties - Karta, Bokta, pramata (Knower) |

x) After human Birth, if I Nourish

- My Bokta, I will always be an Animal.
- Bokta status comes more and more by sensory indulgence
- I am close to animals.

XI) Person leading austere life downplays Bokta, becomes more closer to Deva

xii) Karta and Pramata gives Yashaha - Glory

- By being Bokta, Yashaha (glory) is eaten up.

XIII) More Bhoga, more expenditure, more money

- | |
|--------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none">• Shapi Itruptvat - Indulgence drains wonderful virtues of human being. |
|--------------------------------------------------------------------------------------------------------------------------------|

xiv) I don't want to be a Bokta or Karta

- Pramata is the best (Sakshi Bava)

xv)

| 2 nd Boon | 3 rd Boon |
|-----------------------------|-----------------------------------------------------------------|
| - Karta - Goes to Svarga | - Pramata - Becomes Sakshi Jiva, Drops Karta, Bokta Ahamkara |

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

यां चापि दीर्घजीविकां त्वं दित्ससि तत्रापि श्रुणु ।

As for a long life (dirga-jivikam) which you wish to bestow upon me (Tvam Ditsasi), may you listen to what I have to say about it also (tatra-api srunu).

I) Verse 23 :

- Long life offered by Yama to Nachiketa, his children, grand children.
- Yama - Lord of death.

II) Nachiketa's reply here :

- Dheerga Jivika here - Longevity you bestowed, gifted me long life
- Intelligent response in Verse 27.

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

सर्वं यद्वह्मणोऽपि जीवितमायुरल्पमेव किमुतास्मदादिदीर्घजीविका ।

All you offer are only finite. All forms of longevity (sarvam jivitam = ayuh), including that of Brahmaji (Brahmanah api) is only finite (alpam eva). Then what to talk about (kimuta) the longevity you give to people like me. (Till now Naciketas's viveka is shown, and now his vairagya becomes evident).

3rd Line of Mantra 26

- I) All forms of Longevity are finite
- II) Longevity depends on type of Loka
- Svapna, Jagrat
 - Bhuloka - 100 Years
 - Buar Loka = 1000 Years
 - Mahar Loka = 10,000 Years
 - Brahma Loka = 2000 Chatur Yugas = 1 Day of Brahmaji.
- iii) Saguna Brahmaji = Mr. Saraswati
- After many years his life also finite
 - Nachiketa says - not interested, ephemeral.
- iv) Conclusion :
- All of Nachiketa's arguments reveal Vairagyam.

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

अतस्तैवैव तिष्ठन्तु वाहा रथादयस्तथा नृत्यगीते च ॥ २६ ॥

Therefore, because of all these reasons, I am deliberately saying that let all vehicles (vahah), like chariots etc (rathadayah) remain (tisthantu) with you only; and so also (tatha) let dance, music etc (dance indicates here dancers, and music indicates musicians and musical instruments) also stay with you.

4th Quarter of Mantra

- Because of legitimate reason, I reject all your offerings
- Chariots, dancers, musicians.

V) Anvaya : Verse 26 :

अन्तकमर्त्यस्य सर्वेन्द्रियाणां यत् तेजः एतत्
श्वोभावाः जरयन्ति । सर्वम् अपि जीवितम् अल्पम् एव ।
तव वाहाः नृत्यगीते (च) तव एव (भवन्तु) ॥

antakamartyasya sarvendriyāṇām yad tejaḥ etat
śvobhāvāḥ jarayanti । sarvam api jīvitam alpam eva ।
tava vāhāḥ nṛtya gīte (ca) tava eva (bhavantu) ॥

All these ephemeral (things) weaken the power of all the sense organs of the mortal (Human Being). Moreover, every form of life is short only. Let all your vehicles, dance, and music be yours only.

182) Introduction to Chapter 1 - Section 1 - Verse No. 27 :

किं च ---

And moreover....

183) Chapter 1 - Section 1 - Verse No. 27 :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

na vittena tarpaṇīyo manuṣyo
lapsyāmahe vittamadrākṣma cettvā ।
jīviṣyāmo yāvadīśiṣyasi tvaṁ
varastu me varaṇīyaḥ sa eva ॥ २७ ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [1 - 1 - 27]

मनुष्यः वित्तेन न तर्पणीयः । त्वां अद्राक्ष्म चेत्
(वयं) वित्तं लप्स्यामहे । यावत् त्वम् ईशिष्यसि (तावत्
वयं) जीविष्यामः । मे तु सः वरः एव वरणीयः ॥

manuṣyaḥ vittena na tarpaṇīyaḥ । tvām adrākṣma cet
(vayaṁ) vittaṁ lapsyāmahe । yāvat tvam īśiṣyasi (tāvat
vayaṁ) jīviṣyāmaḥ । me tu saḥ varah eva varaṇīyaḥ ॥

Man cannot be satisfied with wealth. Since I have seen you, I shall get wealth. As long as you rule, I shall live. That boon (of Atmajnanam) alone is to be chosen by me indeed.

Gist :

I) Previous mantra (Verse 26) Limitations of Bhoga, Kama Purushartha explained by Nachiketa

II) Verse 27 :

- Limitation of Artha Purushartha.
- Wealth, property versus dharma, moksha.

II) This is very important verse

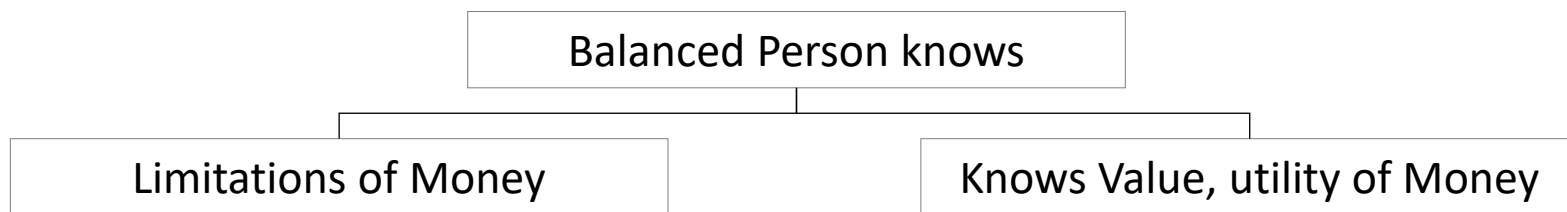
III) No human can be satisfied with any amount of wealth

- **Manushyaha Vittena Na Tarpania**
- **Never pleased (Tarpania), satisfied.**

IV) Will seek more and more - Atrupty Karatvam

- Money can give some satisfaction, not absolute.

v)



- Worship money as Lakshmi Devi.

VI) Nachiketa does not want to loose a boon for money

- Knew he was a disciple of Yama
- He will provide - Money and longevity to spread knowledge of Atma Vidya to humanity.
- Yama's disciple cannot have premature death.

VII) Example :

- Intelligent Tanjore boy getting married knows that father will not get girl married without money, empty handed - Dowry will come naturally.

IX) Being disciple of Yama, will get money and longevity free of cost

- Nachiketa wanted to use boon for Atma Vidya alone.

185) Bashyam : Chapter 1 - Section 1 - Verse No. 27 Starts

न प्रभूतेन वित्तेन तर्पणीयो मनुष्यः । न हि लोके वित्तलाभः
कस्यचित्तृप्तिकरो दृष्टः,

A human being will never be satisfied (Na Tarpaniyah) by a large amount of (Prabhutena) of wealth (Vittena). In this world (Loke), we see (Drstah) from our own experience that the acquisition of wealth (Vitta - Labhah) is never a satisfying factor in any way (Na - Hi - Kasya Cit - Trptikarah) to any one human being.

i) Prabhutena Vittena Manushyaha Na Tarpaniya

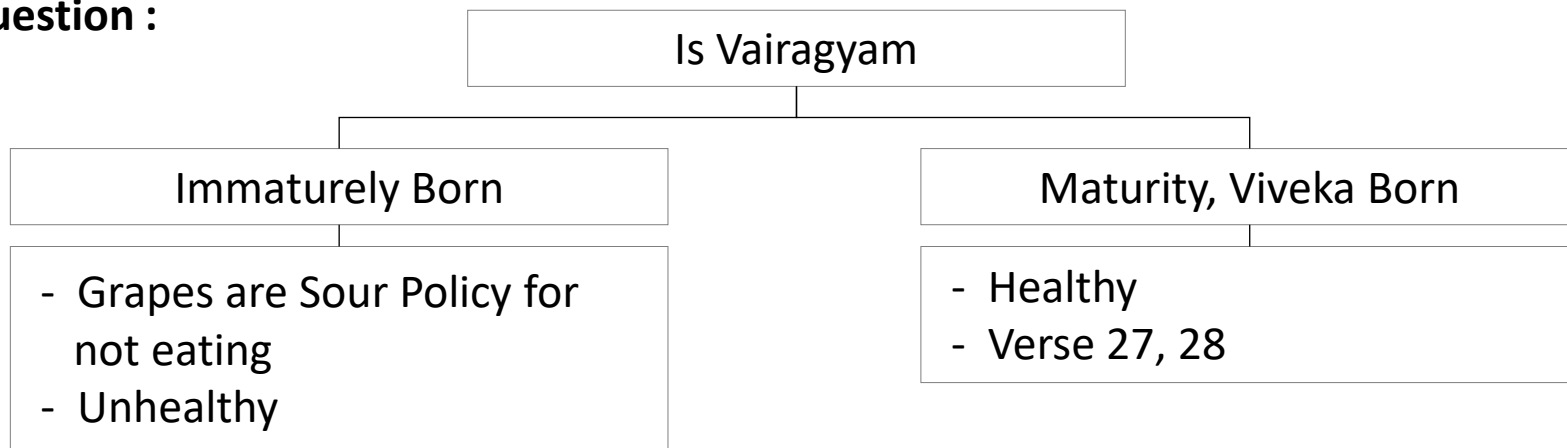
- Human being never satisfied with abundance of wealth.

ii) Loke Pratyaksham = Pramanam

- All rich people want to acquire, get more riches.

Revision : Mantra 27

- i) Yama tests fitness, eligibility, Adhikaritam of Nachiketa for Atma Vidya
 - Test = Sadhana Chatushtaya Sampatti.
- ii) Offers pleasures, possessions of Iha and Para Lokas in Verses 23, 24, 25
- iii) In Verse 26, Nachiketa rejects all
- iv) **Question :**



V) Verse 27 :

- Money can't give Poornatvam
 - Vittena Manushyaha Na Tarpaniya
 - Wealth brings Apoornatvam
 - We see this in the world by our Pratyaksha Pramanam.
- v) Prabhuta vittena, with immense, abundant wealth, human beings are never satisfied
 - vi) Tarpaniya - Trup - Dhatu to be pleased

VII) Pitru, Deva Tarpanam to please, Satisfy, Devas, Pitrus.

VIII) Even Rich People Say - I am Middle Class compared to Elon Musk.

IX) Fact : Money can't get Poornatvam but required for our Journey on earth.

x) Nachiketa : I will not waste my 3rd boon for wealth or long life which are both finite.

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

यदि नामास्माकं वित्ततृष्णा स्याल्लप्स्यामहे प्राप्स्यामह
इत्येतद्वित्तमद्राक्ष्म दृष्टवन्तो वयं चेत्त्वा त्वाम् ।

Even if, indeed (Yadi - Nama) we (Asmakam - meaning himself, father etc.) have a desire for wealth (Vitta - Trsna - Syat), we will indeed get (Lapsyamahe = Prapsyamahe) lot of wealth, because we have seen or interacted with you (Tvam Adraksyam = Drstavantah).

- I) Even if we have Trishna, desire for wealth, it is not for Poornatva - Praptihi but for conducting life
- II) We are going to get wealth and long life after meeting you and have interacted with you
- III) I am now relaxed, having met you.

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

जीवितमपि तथैव । जीविष्यामो यावद्याम्ये पदे त्वम्
ईशिष्यसि- ईशिष्यसे प्रभुः स्याः

We all shall live (Jivisyamah) as long as you are ruling, as the lord (Isisyasi = Isisyase = Prabhuh) in charge of the death post (Yamyē Pade). How is it possible indeed for an ordinary mortal Jiva (Martyah) to be still a poor (Alpa - Dhana) person,

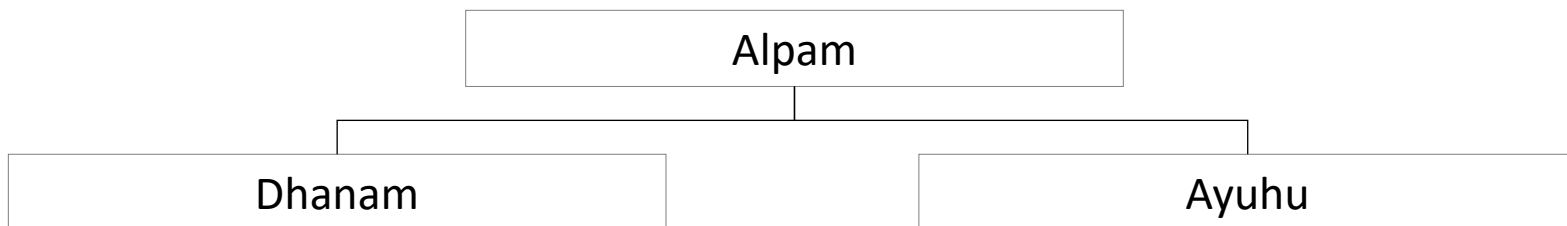
- I) I am your friend now, you are master of death
- II) I will live as long as I desire with your friendship
- III) Yama = Padam = Head of death function, status, position
 - Any Jiva can get this position by doing rituals on earth.
- IV) We will have healthy life as long as you have the lordship over death

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

कथं हि मर्त्यस्त्वया समेत्याल्पधनायुर्भवेत् ।
वरस्तु मे वरणीयः स एव यदात्मविज्ञानम् ॥ २७ ॥

and be a short-lived person (Alpa - Ayuh) after meeting and interacting with you (Tvaya Sametya)? Therefore, the boon which is to be chosen by me is that very same boon only, the gift of self-knowledge (Atma Vijnanam).

- I) How can we mortal Jiva have



- After meeting you.

II) Not question, inbuilt answer

III) I will not use boon for wealth, long life

IV) I want only Atma Vidya

V) 4th Quarter :

- I have asked my boon in Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [1 - 1 - 20]

Vi) Anvaya : Verse 27

मनुष्यः वित्तेन न तर्पणीयः । त्वां अद्राक्ष्म चेत्
(वयं) वित्तं लप्स्यामहे । यावत् त्वम् ईशिष्यसि (तावत्
वयं) जीविष्यामः । मे तु सः वरः एव वरणीयः ॥

manuṣyaḥ vittena na tarpaṇīyaḥ । tvām adrākṣma cet
(vayaṁ) vittam lapsyāmahe lyāvat tvam īśiṣyasi (tāvat
vayaṁ) jīviṣyāmaḥ । me tu saḥ varah eva varaṇīyaḥ ॥

Man cannot be satisfied with wealth. Since I have seen you, I shall get wealth. As long as you rule, I shall live. That boon (of Atmajnanam) alone is to be chosen by me indeed.

- Self knowledge alone is my 3rd Boon.

189) Introduction to Chapter 1 - Section 1 - Verse No. 28 :

यतश्च ---

Because of the following reasons also (Yatasca)....

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥ २८ ॥

ajīryatāmamṛtānāmuptya
jīryanmartyaḥ kvadhaḥsthaḥ prajānan ।
abhidhyāyan varṇaratipramodā-
natidīrghe jīvite ko rameta ॥ २८ ॥

“What decaying mortals living in the world below and possessed of Knowledge, after having approached the company of the undecaying and the immortal, will rejoice in the long life, after he has pondered over the nature of the pleasures produced by song and sport (beauty and love).” [1 - 1 - 28]

अजीर्यताम् अमृतानाम् (समीपम्) उपेत्य प्रजानन्
वर्णरतिप्रमोदान् अभिध्यायन् (च सन्) कः
क्वधःस्थः जीर्यन् मर्त्यः अतिदीर्घे जीविते रमेत ॥

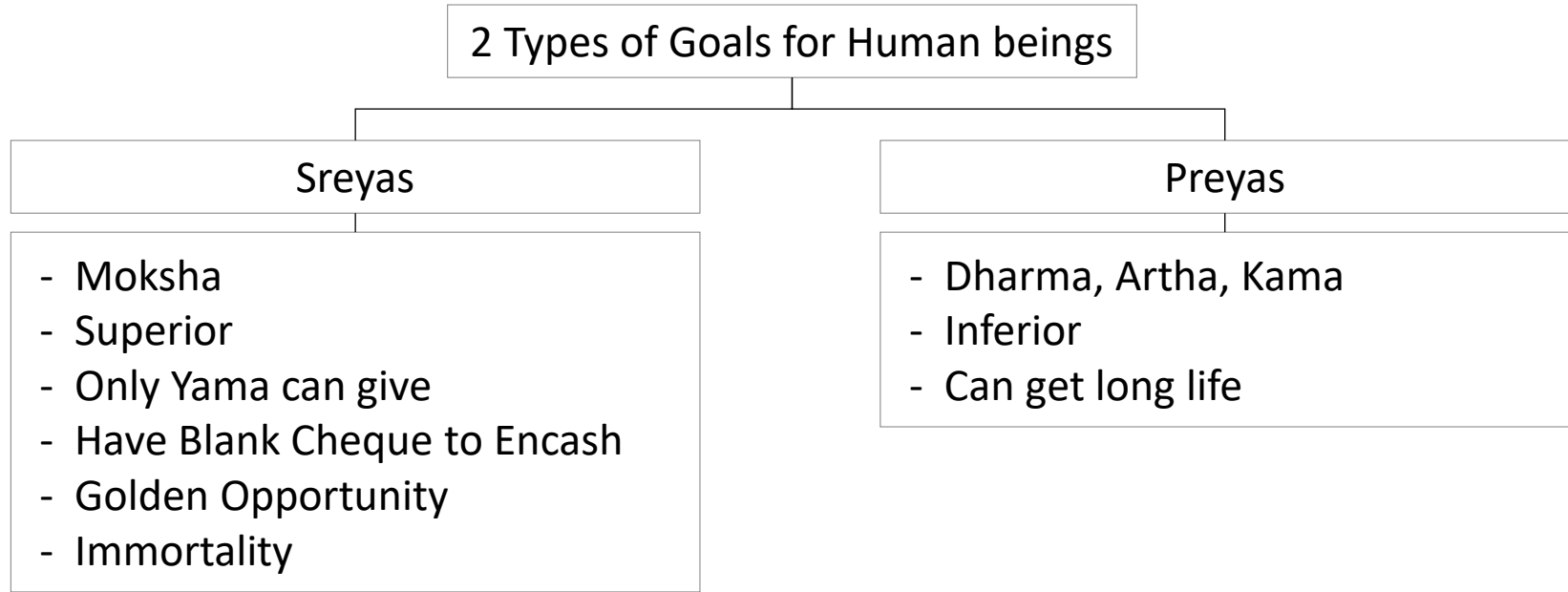
ajīryatām amṛtānām - (samīpam) upetya prajānan
varṇaratipramodān abhidhyāyan (ca san) kaḥ
kvadhaḥsthaḥ jīryan martyaḥ atidīrghe jīvite rameta ॥

Closely examining the pleasures born of music and sport (and) being aware of (their limitations), which decaying mortal, living down on the earth will delight in a long life, after approaching the Non-decaying immortal ones?

Gist :

I) Be aware of following reason also I am sticking to my 3rd Boon

II)



192) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Starts

अजीर्यतां वयोहानिमप्राप्नुवताममृतानां सकाशमुपेत्य उपगम्यात्मन
उत्कृष्टं प्रयोजनान्तरं प्राप्तव्यं तेभ्यः प्रजानन् उपलभमानः

A mortal, after he himself (Atmanam) having approached (Upetya = Upagamyā) the proximity (Sakasam) of such people who are not subject to ageing process (Ajiryatam = Vayohanam - Aprapnuvatam), or death (Amrtanam), and after also coming to know the superiority of another higher (Utkrstham) Goal (Prayojanantaram), which is known (Prajanan = Upalabhamanah) to be gained (Praptavyam) from such above mentioned people (Tebhyah - like you Yamadharmaraja),

I) Sakasham Upethya Ajeeryathani :

- I am Non-aging, not subject to senility, Decay.
- Ajeeryatham = Jru (Dhatu) = To age.

ii) You Yama are non-aging, non-dying one = Amrtanam, Devata, immortal

iii) 1st Quarter - 1st Condition

- I am close by (Sannidhim) to you.

IV) 2nd Quarter - Prayojanam :

- After reaching Vedantic Guru, many don't ask for Moksha, because they don't know value of Moksha.

V) I know superiority of higher goal Moksha compared to Iha, Para Loka Sukham

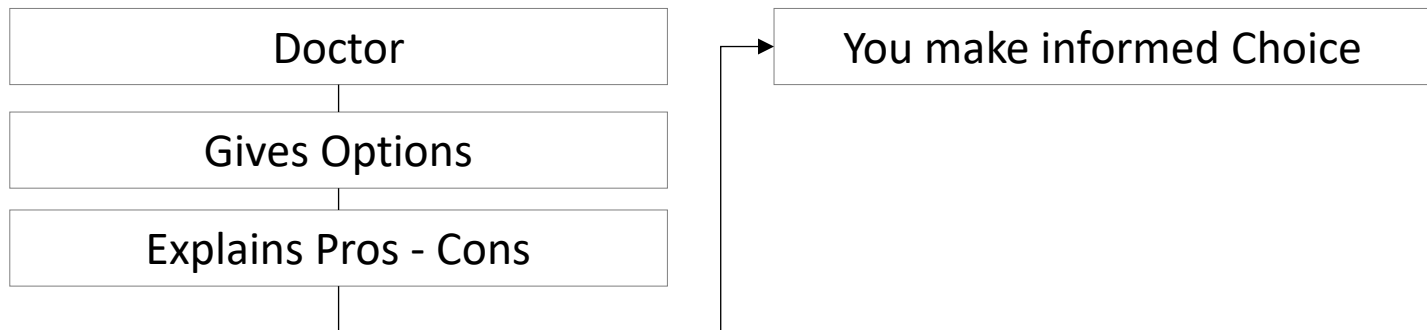
- Utkrishtam - Higher - Sreyaha

VI) Lower goals - Money, land etc - Offered in Verse 23, 24, 25

- Preyas - Dharma, Artha, Kama.

VII) I want to be non-dying, Non-aging, immortal person like you, this is Prayojanam of Moksha

VIII)



ix) I have Nitya, Anitya Vastu Vivekaha

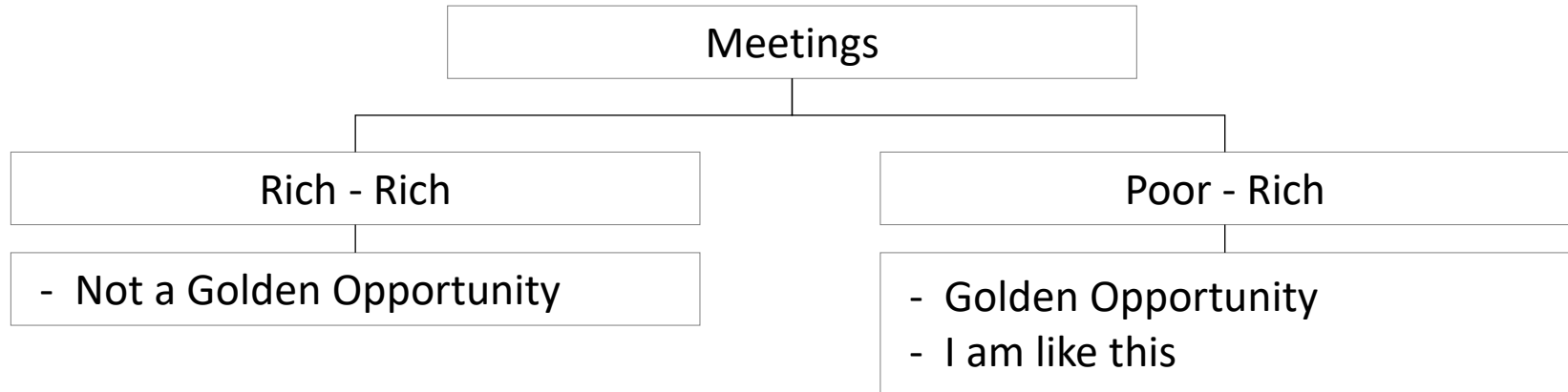
193) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

स्वयं तु जीर्यन्मर्त्यो जरामरणवान्क्वधःस्थः कुः पृथिवी
अधश्चान्तरिक्षादि- लोकापेक्षया तस्यां तिष्ठतीति क्वधःस्थः

And also having realised that he is himself (Svayam), in contrast (Tu Here Indicates Contrast) is living on the earth (Kuh = Prthivi) below (Kvadhastahah), which is below compared to heaven etc (Adhah - Antariksa - Adi - Loka - Apeksaya). and that he is subject to ageing process and death (Jiryan - Martyah = Jaramaranavan);

- I) Brahma Vidya guru, Non-aging, Non-dying, Yama, I have personally met
- II) Indra has knowledge and is immortal
 - I am Aging, Dying, Mortal Jiva.

iii)



IV) Ajeeryata Amrutaha = Yama / Indra / Asamsari

- I am Jeeryam, Martaha, Samsari
- Jaryaha = To age.

V) I belong to earth, not heaven - Kvadhasthaha

| Kva | Adaha | Sthaha |
|----------------------|-------------|------------|
| - Prithvi - Lower | - Adho Loka | - Resident |

VI) Yama in Svarga, sees earth, Athala, Suthala, Vithala, Talatala, Mahatala, Patala as lower Lokas.

VII) Buar Loka = Adho Loka

Suar Loka = Heaven, Svarga.

- Nachiketa on temporary transit visit to heaven.

194) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

सन् कथमेवमविवेकिभिः प्रार्थनीयं पुत्रवित्तहिरण्याद्यस्थिरं वृणीते ।

how then, can that mortal choose, finite benefits (Asthiram Vrnite), consisting of children (putra), wealth (Vittam), gold (Hiranyam) etc that an unintelligent person would choose (Prarthaniyam)? (Meaning how can I, who am an informed person choose such a boon?).

- l) How can earthly bound, mortal, Asthiram, finite, fleeting, ephemeral, Preyas ask for wealth, gold, vehicles, children
- These belong to Dharma, Artha, Kama
 - Meant for unintelligent Avivekis.

195) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

क्व तदास्थ इति वा पाठान्तरम् । अस्मिन्पक्षे चाक्षारयोजना ।

There is an alternative reading also (Pathantaram) in the Verse No., 'Kva Tadasthah' instead of 'Kvadhastah'. In that case (Asmin - Pakse) the words should be connected (Aksarayojana) in the following way to give the following meaning.

Another reading of Kvadastha is :

- Kwa and Tadasthaha
- Person interested in finite goals.

196) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

तेषु पुत्रादिष्वास्था आस्थितिस्तात्पर्येण वर्तनं यस्य स तदास्थः,

In the word 'Tadasthah', 'Tadu' refers to the finite gifts given by Yamadharmaraja like children etc, and 'Astah' means committed or obsessed with them and constantly dwelling with intensity on them (Astah = Tatparyena Vartanam). Thus, finally the meaning of Tadasthah is, one who has got an intense obsession for the finite world like children etc (Tesu - Putradisu - Astha - Asthiti - Tatparyena - Vartanam - Yasya - Sah - Tadasthah).

i) Tadaasthaha :

- Tadu and Asthaha
- Free gifts of money, land, gold etc.

ii) Asthaha = Obsessed, committed, interested in finite goals

iii) After knowing limitations of finite things, who will seek them?

Revision : Bashyam : Verse 28

i) 1st Quarter of Mantra :

- Intelligent person will not seek any finite things in Creation.
- Objects of Iha / Para Loka

ii) 2nd Quarter of Mantra

- Jeeryam Martyaha
- Brahman = Infinite, not affected by time, eternal.

iii) Kva - Dardhaha :

a) 1st Meaning :

- Mortal on earth, Martyaha.

b) 2nd Meaning : Kva and Tadaastaha :

- Worldly objects offered by Yama.

ततोऽधिकतरं पुरुषार्थं दुष्प्रापमपि प्रापिपयिषुः क्व तदास्थो भवेन्न
कश्चित्तदसारज्ञस्तदर्थी स्याद् इत्यर्थः ।

So 'Kvadhastah' means, which (Kva = Kah) intelligent person will be obsessed with desire for those finite goals (Tadasthah Bhavet)? Any person, who is the knower of the worthless-ness of a thing (Tat – Asarajnah), will not be the seeker of that thing (Tadartha - Syat). This is what is meant here (iti Arthah). He will be desirous of gaining (Prapipa - Yisuh) a goal (Purusarthah), which is superior to that, even though that goal (Moksa) is difficult to accomplish (Dushprapam - Api).

2nd Quarter :

- I) Another goal, Purushartha, superior to Artha, Kama offered by Yama is Moksha Purusharthaha
- II) Superior to Iha / Para Loka anitya Phalam
- III) Kwa Tadarthaha Bavet :
 - Which intelligent person will choose finite goal
 - I will not be Tadatghataha.
- IV) Person who knows the worthiness of a thing which has no value, will not seek that object
- V) Iha/Para Loka Vishayas finite, I am not a seeker of them.

198) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

सर्वो ह्युपर्युपर्येव बभूषति लोकस्तस्मान्न पुत्रवित्तादिलोभैः
प्रलोभ्योऽहम् ।

All the human beings (Sarve Hi) want to become (Bubhusati) better and better (Upari - Upari - Eva). Therefore, I should not be tempted by you (Pralobhya) with a variety of temptations like children, wealth etc (Putra - Vitta - Adi - Lobhaih).

- i) General remarks of Shankara presented through Nachiketa's mouth, corollaries extracted
- ii) Loka here = Human being
 - Every human being wants to grow, become greater and greater.
- iii) I am in the finite world
 - There is some infinite Vastu, thing in the world.

iv) Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
 स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
 तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति;
 स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
 मृत्योर्मामृतं गमय, अमृतम् मा कुर्वित्येवैतदाहः;
 तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
 मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाहः;
 मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति ।
 अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
 तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
 स एष एवंविदुद्रातात्मने वा यजमानाय वा
 यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
 न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
 sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
 tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;
 sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
 mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;
 tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
 mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;
 mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |
 atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
 tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;
 sa eṣa evaṁvidudgātātmane vā yajamānāya vā
 yaṁ kāmam kāmayate taṁāgāyati; taddhaitallokajideva;
 na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

v) Going to higher Loka is natural for a human being

vi) Bhu Dhatu :

- Bavitum Ichhati - Vibhushati

vii) Don't tempt me with finite children, wealth, life

- I don't want to be seduced, tempted, distracted by petty offers.

199) Bashyam : Chapter 1 - Section 1 - Verse No. 28 Continues

किं चाप्सरःप्रमुखान्वर्णरतिप्रमोदाननवस्थितरूपतयाभिध्यायन्
निरूपयन्त्यथावत् अतिदीर्घे जीविते को विवेकी रमेत ॥ २८ ॥

An intelligent person (Viveki) who has thoroughly or properly assessed and proved through analysis (Abhidyan = Yathavat Nirupayan) that all these enjoyments of music, dance, as well as the joy born out of them (Varna - Rati - Pramodhan) gained through coming into proximity (Pramukhan) with the apsaras, are all but fleeting pleasures (Anavasthita - Rupataya); why will he a person choose to enjoy (Rameta) them, even with a (so called) long life in heaven (Ati - Dirghe - Jivite - because even a long life in the heaven is finite compared to moksha).

3rd Quarter : Abhidyan :

i) Nachiketa has assessed, weighed in Pros-cons, made thorough enquiry.

ii) Varna = Geetam, music here

- Joy born out of music, dance.

- Rathi = Dance
- Dance - Music refers to Apsara women in heaven.

- iii) Vairagyam in Nachiketa is so much that he does not want to say women, indirectly says dance, music
- iv) After judging ephemeral pleasures, fleeting pleasures, One becomes a Viveki, Prajanam, intelligent
- What does one do?

v) 4th Quarter of Mantra :

- Intelligent seeker will not revel in life on earth or heaven
- **Long life inferior to Moksha**
- No one will choose inferior goals
- Declaration reveals Nachiketa's Viveka and Vairagyam.

vi) Anvaya - Verse 28 :

अजीर्यताम् अमृतानाम् (समीपम्) उपेत्य प्रजानन्
वर्णरतिप्रमोदान् अभिध्यायन् (च सन्) कः
क्वधःस्थः जीर्यन् मर्त्यः अतिदीर्घे जीविते रमेत ॥

ajīryatām amṛtānām - (samīpam) upetya prajānan
varṇaratipramodān abhidhyāyan (ca san) kaḥ
kvadhaḥsthaḥ jīryan martyaḥ atidīrghe jīvite rameta ॥

Closely examining the pleasures born of music and sport (and) being aware of (their limitations), which decaying mortal, living down on the earth will delight in a long life, after approaching the Non-decaying immortal ones?

अतो विहायानित्यैः कामैः प्रलोभनं यन्मया प्रार्थितम् ---

Because of the reasons mentioned above (Atah) give up (Vihaya) all your temptations (Pralobhanam) of all the finite pleasures (Anityaih Kamaih) of the world, and may you teach me whatever has been sought after by me (Yat Maya Prarthitam).

- i) Nachiketa commands Yama because he is obliged to fulfill 3rd Boon
- ii) Stop all your temptations, Anityaihi Kamaihi, finite pleasures of the world
- iii) **Naha Bruhi :**
 - May you teach me Atma Vidya.

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

yasminnidam vicikitsanti mṛtyo
yatsāmparāye mahati brūhi nastat
yo'yaṁ varo gūḍhamanupraviṣṭo
nānyaṁ tasmānnaciketā vṛṇīte ॥ २९ ॥

“O Death! Tell us that in which men have this doubt, and which is about the great passing beyond (i.e. supreme life after death). Naciketas does not choose any other boon but that (concerning the soul) of which the knowledge is hidden (mysterious).”

मृत्यो यस्मिन् महति साम्पराये इदम् विचिकित्सन्ति
(तस्मिन्) नः ब्रूहि यत् (आत्मनः निर्णय विज्ञानम्) तत्
(नः ब्रूहि) । यः अयं वरः गूढम् अनुप्रविष्टः
तस्मात् अन्यं वरं नचिकेताः न वृणीते ॥

mṛtyo yasmin mahati sāmparāye idam vicikitsanti
(tasmin) naḥ brūhi yat (ātmanah nirṇaya vijñānam) tat
(naḥ brūhi) । yaḥ ayaṁ varaḥ gūḍham anupraviṣṭaḥ
tasmāt anyam varam naciketāḥ na vṛṇīte ॥

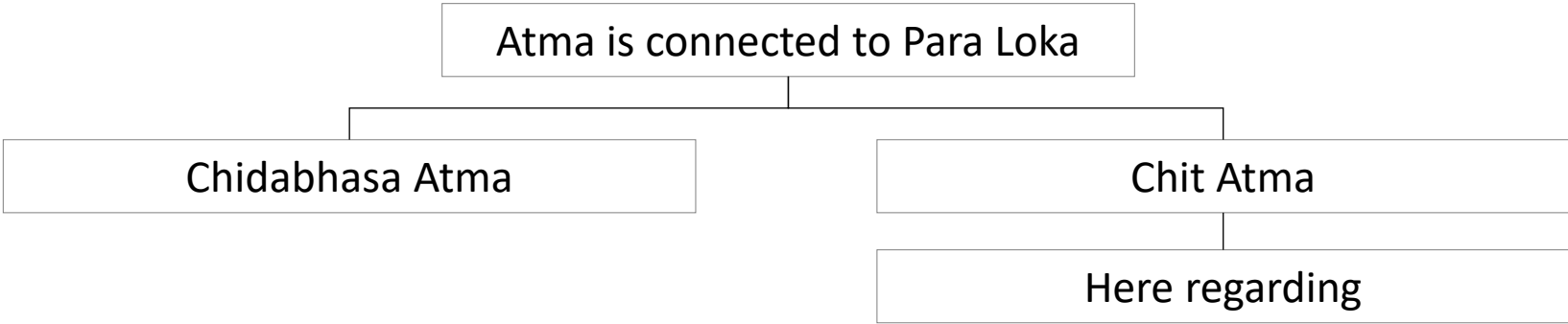
Oh Lord Yama tell me that, regarding which people entertain doubts in this manner and which is dealing with the great life after death. Naciketas does not choose (any boon) other than that. This boon has become inaccessible.

i) First 2 Lines :

- You have to teach me Atma vidya only.

ii) Samparaye = Anything connected to Para Loka
= Paraloka Sambandha Atma

iii)



vi) Samparayaha = Surviving Atma teach me

v) Yasmin Vichikitsanti :

- Regarding the surviving Atma, people have doubts.
- Even devatas have doubts.

vi) Sruti Says :

- Because Lord Yama is not easily teaching, Nachiketa does not want to loose his 3rd Boon.

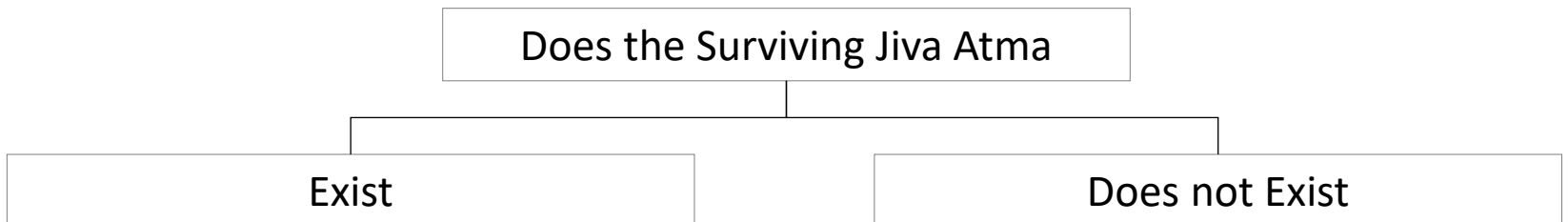
यस्मिन्प्रेत इदं विचिकित्सनं विचिकित्सन्ति अस्ति नास्तीत्येवंप्रकारं
हे मृत्यो साम्पराये परलोकविषये महति महत्प्रयोजननिमित्ते आत्मनो
निर्णयविज्ञानं यत्तद् ब्रूहि कथय नोऽस्मभ्यम् ।

The topic (Yasmin) related to the Jivatma of the dead person (Prete) about which people entertain this (idam) doubt (Vicikitsanam - Vicikitsanti) whether it exists or not (Asti - Nasti), that alone (Iti - Evam Prakaram), Oh Lord of death, teach (Bruhi - Kathaya) me (Nah= Asmabhyam - a royal plural); because it is a great thing, being the topic of Paraloka (Samparayah = Paraloka Visaye), and the means of a great benefit (Mahati = Mahat Prayojana Nimitte). I want (from you) the well - ascertained teaching (Nirnaya Vijnanam) whatever it may be regarding Atma. (Thus Naciketas concludes, and the Upanishad takes over admiring him for his determination to know about Atma).

i) This Topic :

- Preta Manushya Vishaye connected to dying or dead person, departed soul, there is a doubt people entertain.

ii)



iii) Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask.[1 -1 - 20]

iv) Tasmin Bruhi Naha Bruhi?

- Eh Mrityo - Oh Lord yama.

v) Samparaye Mahati :

- Para Loka Vishaye.

Sam and Para and Existence :

- Dhatu
- Travel after death
- That Place which is reached after death
- Anything connected with Para Loka
- Rituals, People in Para Loka, Travel of Jiva = Sampara Loka Atma.
- This Atma Vishaya is a great Topic.

- Mahat Prayojana Nimittam
- This topic has greatest Prayojanam.
- Mahat Phala Karanatvat Mahatu.

vi) Mahat Prayojana Nimitte :

- Great benefit producing - Great Topic
- Atma Jnanam - Cause of great benefit called Moksha.

vii) Nahi Bruhi :

- W.r.t. this great topic, may you give the teaching.

viii) Atmana Yatu Nirnaya Vigyanam :

- Well ascertained teaching, arrived at after long thinking
- Not vague speculation.

ix) Naha Bruhi = May you give me Atma Jnanam

x) Nachiketa withdraws

- Upanishad comes and addresses.

किं बहुना योऽयं प्रकृत आत्मविषयो वरो गूढं गहनं दुर्विवेचनं
प्राप्तोऽनुप्रविष्टः तस्माद्वारादन्यमविवेकिभिः प्रार्थनीयमनित्यविषयं वरं
नचिकेता न वृणीते मनसापीतिश्रुतेर्वचनमिति ॥ २९ ॥

What more is there to be said about this particular boon, which is being discussed (Prakrtah) as the third boon, which is about the knowledge of Atma (Atma - Visayah - Varah) which is not easily accessible, but only through great effort (Gudham = Gahanam = Durvivecanam - Praptah = Anupravistah). Other than this rare boon (Tasmat - Varat - Anyam), Naciketas, will not choose (Na Vrnite) even mentally (Manasa - Api) any boon which is dealing with impermanent things (Anitya Visayam), which are only asked by unintelligent people (Avivekibhih Prarthaniyam). Thus, these are the words of the Sruti.

i) Kim Bahuna :

- To cut story short.

ii) Yo Yam Prakrutaha Varaha :

- 3rd Atma centric Boon, discussed from Katho Upanishad.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask.
[1 - 1 - 20]

iii) Gudham :

- Gahanam - Boon becoming deeper, elusive, inaccessible.

iv) Durvivechanam :

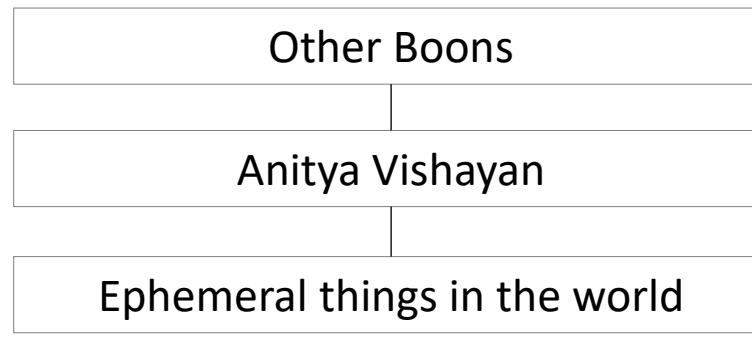
- Difficult to comprehend to know.

v) Anuprarishtahasti Praptaha :

- Getting Jnanam is going to be more difficult.
- Hence I want that.

vi) Other than this boon, Nachiketa will not choose any other boon

vi)



viii) Avivekabihi Prarathaniye :

- Ephemeral boons are sought after by unintelligent people, Mandaha, Vrinite, Preyaha.

ix) Aham not used, 3rd Person used

- Nachiketa Na Vrinite
- Even mentally will not desire, no question of verbally expressing.

x) 29th Mantra :

- Last 2 lines, words of Sruti
- This ends 1st Valli.

XI) Anyvaya :

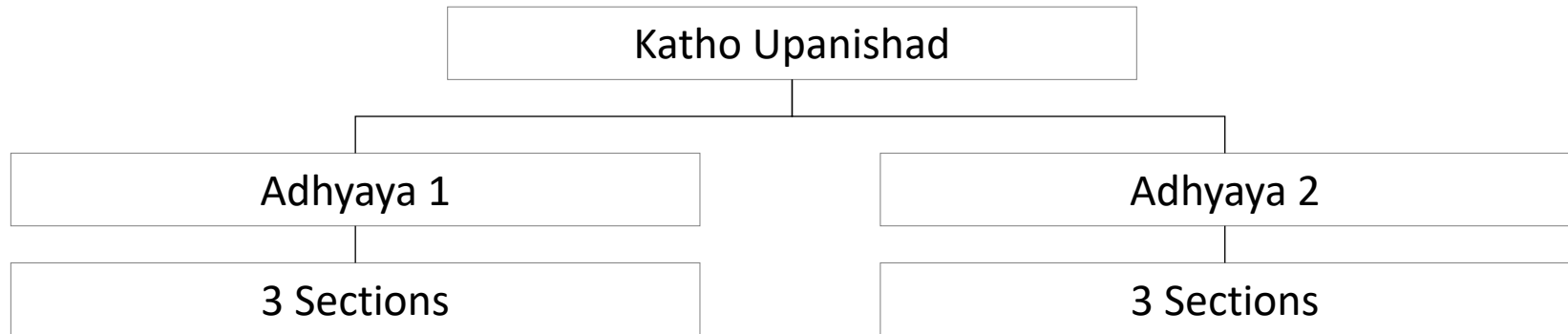
मृत्यो यस्मिन् महति साम्पराये इदम् विचिकित्सन्ति
(तस्मिन्) नः ब्रूहि यत् (आत्मनः निर्णय विज्ञानम्) तत्
(नः ब्रूहि) । यः अयं वरः गूढम् अनुप्रविष्टः
तस्मात् अन्यं वरं नचिकेताः न वृणीते ॥

mṛtyo yasmin mahati sāmparāye idam vicikitsanti
(tasmin) naḥ brūhi yat (ātmanah nirṇaya vijñānam) tat
(naḥ brūhi) । yaḥ ayaṁ varaḥ gūḍham anupraviṣṭaḥ
tasmāt anyam varam naciketāḥ na vṛṇīte ॥

Oh Lord Yama tell me that, regarding which people entertain doubts in this manner and which is dealing with the great life after death. Naciketas does not choose (any boon) other than that. This boon has become inaccessible.

Revision :

i)

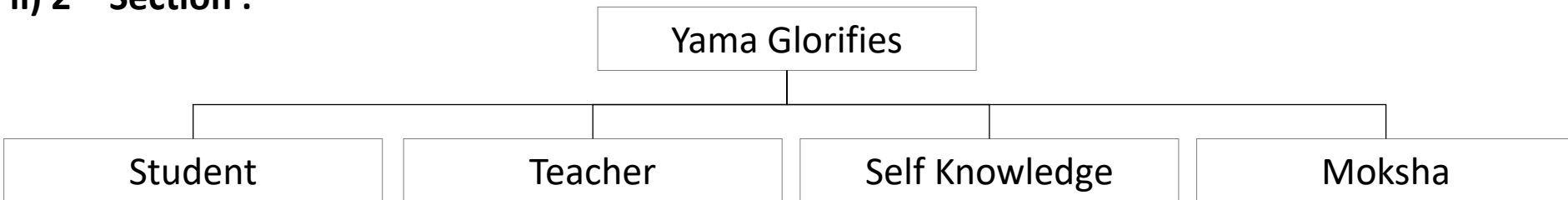


- 1st Chapter - 1st Section Over.

Story :

- 3 Boons received by Nachiketa, 3rd Boon - Atma Jnanam, Yama tested Nachiketa's eligibility for Atma Jnanam.

ii) 2nd Section :



iii) Section 2 - Verses 1 to 13

- Glorification of Sishya, Vidya, Moksha (Sruthyarthaha).

iv) Nachiketa becomes restless and repeats his question in Verse 14

- Verse 15 - Onwards teaching starts.

205) Bashyam : Chapter 1 - Section 1 – Conclusion

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्य
श्रीमदाचार्य श्रीशङ्करभगवतः कृतौ कठोपनिषद्भाष्ये प्रथमाध्याये
प्रथमवल्लीभाष्यं समाप्तम् ॥ १ ॥

Thus, the commentary of the first Valli of the first Adhyaya of Karthopanishad given by, Srimad Acarya sri Sankarabhagavatah, who is the student of Srimat paramahamsa Parivrajaka Acarya, the reverent Govindabhagavatapada, has been concluded.