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OF

THE TRANSLATOR.
अथ यजुर्वेदीयकठोपनिषदप्रारम्भः

ॐ सह नामवतु । सह नौ स्नानकु । सह वीयं करवावहेः ।
तेजस्विनावधीतमस्तु मा विन्द्रिषावहेः॥

ॐ शांति: शांति: शांति:॥

हरि: ॐ

संज्ञानम्

MANTHA 1.

॥ ॐ ॥ वशनू हे वै वाजस्ववः सवर्भवदसन्नद्री ।
तत्स्य हि नविकेता नाम पुत्र आस ॥ ॥

अवस्य:—दयु (काममान: फल) इवे वाजस्ववः (स्मृति) सवर्भवदस (सवर्भवः) ददी (दस्सान) तत्स्य नविकेता नाम पुत्र आस (ब्रम्ह)

वृन्दः—(उज्ञानेवाजस्ववः हरि) “वशनू” काममानः।
वश कान्त्यावित्यस्माच्छूतरि । प्रहितदेश्यादिति संप्रसारशम्।
“ह” “हे” इतित्ततार्थसंप्रायस्तथायों निपातौ। फलमितिष्ठेः।
Desiring once (the heaven-worlds), Vajasravasa gave away all his wealth. His was a son called Nachiketas.
तत्सः कुमारं जन्तं दृष्टिकाशं नीयमानामाः

अन्वयः—त (निष्क्रियः) कुमारं जन्तं (बालमेव जन्तं), अङ्कितग्न्यो
दृष्टिकाशं गतं नीयमानामाः चतोऽः बहा आविष्टेः (आविष्टेवती)।

बृत्तिः—(तत्सः कुमारं जन्तामिति) "तमु" निष्क्रियं "कुमारं
जन्तसमुं" बालमेव जन्तं अङ्कितग्न्यो "दृष्टिकाशं" "गतं"
"नीयमानामाः" सतीणु "श्रद्धा" आस्तिक्यबुधिः पितुर्निष्ककास-
प्रयुक्ता "आविष्टेः" आविष्टेवती। यद्रथि यदनातिकरं दृष्टिसमुं
दृष्टिकाशबद्ध एकवचनान्ततामेव लभते। अतएवभूमानकैकैहं
क्रियाः। तस्य येनदृष्टिक्षेत्रकृतस्थस्य गवारचव्यादेः प्रकृतस्य
दृष्टिकाशस्य नियृतिरितिः। तस्य येनुरितिः गवारचव्या दृष्टि-
शिकारिकरसं स्थितसमुं। तथापि दृष्टिकाशबद्धर्यं मृदुतिवचनः।
स च कर्मपक्षायापि प्रवर्तते। अस्मिन्न कर्मसंग्रहीयं मृदुतिरिति।
कर्तृपेलखायापि प्रवर्तते। अस्मिन्कर्मसंपर्युपस्थर्यायं मृदुतिरिति।
ततः कार्यक्षम्यहुत्वापेलखाया दृष्टिकाशबद्धमेवभवाद्
दृष्टिकाशिवितवहुवचनसमुपतिते। अतेतव ऋतवेव यजौदम्बरः
सोमचाकसुदृष्टिवा स प्रियाय सलभत्राय ब्रह्मशोदेये इत्यज्ञ
वाक्यातंपले ब्रह्मभागास्तात्रेः एवे दृष्टिकाशबद्धस्थायवचलक्षणः।
Faith entered him, though still a boy, when the cows were being given as present to the priests. He thought.

**Mantra 3.**

\[\text{Mantra 3.} \]

\[\text{Mantra 3.} \]

Faith entered him, though still a boy, when the cows were being given as present to the priests. He thought.
MANTRA 3.

Vṛṣṭi:—Adbhurāprakārsāvikrāṃśvyaṁ (piyotadukāḥ iva) "piyāt" 
ibhi "piyāt" sūdaṅkā yābhīṣṭa: "piyotadukāḥ: 
"jaghat" abhitam 
"tukā" yābhīṣṭa: "jaghatukā: 
"dugdha-dohāḥ:" hiiraśthya 
yābhīṣṭa: dugdha-dohāḥ: 
"nirindriyaḥ:" aprajñanavāmano: ।
jīvāḥ nibhajata iti yāvat । ya evam bhūta gāva: । "tā: 
śrībhūṣyadukṣika-budṛṣṭa "dudṛṣṭ" prabhūn । "ācanaṇḍā: 
piyukṣaḥ: tē ōvaraśtrividaḥ "loka:” suṁti "nāma" khaḍu । "tānu" bā jīvāmano "gaĉchodit" । ēvakṣṣaḥatetvārtho: ।

piyotadukāḥ: pitodakāḥ (piyāṁ tattvam āyati: tā: 1) drunk water

jagdha-tṛīṇāḥ (abhitam tukā yābhīṣṭa: tā: 2) eaten hay 
or grass (but cannot do so now), burnt sacrificial wood or straw.

dugdha-dohāḥ (dugdha-dohāḥ: hiiraśthya yāya tā: 3-) 
given milk. milked or abstemious.

nirindriyaḥ (aprajaṇam suṁyataḥ: jīvāḥ: 4) barren, 
without strength (to breed), free from passion.

anandāḥ (anandaḥ, piyukṣaḥ:) Unblessed, joyless, or 
prabho "prabho cilate: 
ākāraśvabājala prabhaṁativibhagāḥ: 
ākārobhāja । prabhānaṁśe ṣe means "Brahma", 
piyāt "joy", "full of Brahma-bliss."

Nāma, called, surely.

te, those (well known).

lokaḥ, jagat, jātānaṁ, worlds, births,

tān, to them, to which.

saḥ (tattvam:), he.

gachchhati, goes.
твам та тх и те "то им".

дадат (макшш) giving. дадат (макшш) giving

1. (прашем удааною, или в макшш) or прашем удааною, или в макшш

2. (прашем удааною, или в макшш) or прашем удааною, или в макшш

3. (прашем удааною, или в макшш) прашем удааною, или в макшш

4. (прашем удааною, или в макшш) прашем удааною, или в макшш

Drunk water, eaten hay, given milk, and barren—giving (such cows to the priests)—verily joyless are those world, to those he goes who gives such cows.

Mantra 4.

उ होवाच पितां तत कस्मै मान्द्रास्यसति ।

द्वितीयं वृत्तायतं होवाच शृव्ये त्वा द्रास्यसति ॥ ॥
sa, he (Nachiketā thinking that "the imperfection in the sacrifice of my father should not be allowed to pass unamended by me his son, even if it cost me my life.")

ha (किंतु) verily

uvâcha, said (having approached.)

pitaram, father.

tata (तात्र) O Father! O dear father!

kasmai, to whom (to what priest, as a daksînâ-fee)

mâm, me.

dâsyasi, wilt thou give (for by giving me away thou shalt fulfil thy vow of giving every thing.)

iti, thus. (The father having heard this kept quiet, did not heed him.)

dvitiyam, (बद्वित्यवार) a second time (Nachiketâ, repeated the question twice.)

tritiyam, (तृतीयवार) a third time (father keeping silent, he said again.)
**KĀTHA.**

tam, him (i.e. to the son, the father being angry.)

ha, (आहं) Behold! Hā!

uvācha, said.

mrityave, (मर्यादा वैवस्वताय) to Mrityu the son of Vivasvat.

tvā, (त्वां) thee.

dadāmi, I give (Madhva’s reading is ददग्मि let me give).

iti, thus. (Namely the father said “Be thou dead.”

He said to his father then: “O father! to what (priest) wilt thou give me.” Twice and thrice, (he asked this question). The father said to him “To Death I give thee.”

**MANTRA 5.**

बहुनामेशि प्रसो बहुनामेशि मध्यमि: ।

किंत्र्विर्यमस्य कर्त्तेति यल्लवादि कार्ययति ॥ ॥

अभ्यास:— (पुत्रः सरोकः पितां उवाच) बहुनामेशि मध्यमि: बहुनामेशि मध्यमि: ॥ किंत्र्विर्यमस्य कर्त्तेति यल्लवादि कार्ययति ॥

बृत्ति:—एवमुक्कोपि पुत्रः विगतसाध्वस्वरङ्गेशः पितांसुवाच

(बहुनामेशि मध्यमि) सर्वेशां मृत्युसदृशङ्गां पुरानः सम्भवांगच्छानि। नतुप्रस्त्रात्। मृत्युसदृशङ्गां गोरीम सम विचार

इति भाव:। किंतहीत्यङ्ग्राह (किंत्र्विर्यमस्येति) मृत्युर्यङ्गः

द्यामयाकर्ययति। तत्त्वाहृंशंतस्यकर्त्तेति किंवा। पृष्ठकान

स्यमरसांहृंशेषानि बलिशेष अंि प्रयोगां स्यात। येन ऋ-
Among many (pupils, or sons or persons of best conduct.) Persons of best conduct are those who serve their elders, unasked, whenever an opportunity of service arises. Or among the many who will die or are dying, I being the first, go to Yama.

I go, prathamaḥ, first.

I go, madhyamaḥ, middle. Among many who are dead, I being the middle go to Yama. R. I go either in the front rank or in the middle of those who are going to the Yama's abode, but not the last, for many will still follow me: why should I grieve about it; when death is inevitable to all.

Kim, what \( \text{स्विद्} \) both together mean "Or, else\) on the other hand."

Yamasya, of Yama.

kartaṇyaḥ, (प्रयोगप्रर्द) to be done, object, necessity R. What does Yama want with a stripling like me, that I am to go to him to-day: Yama is above all desires and so I can be of no use
KATHA.

to him, and so my father will get no merit by giving me to Yama, as he would have got had he given me to some priest. Therefore do I grieve, not because I die, but that my death will be of no avail to my father.

yat, which.
mayā, (दस्त्रेन) by me, (being given to Yama).
adya, today.
karishyati, he will do. (There is, as a matter of fact, nothing which I can do, by my going to Yama; but if thou still biddest me to go; I go willingly, without any grief, being sustained by the following consideration. R. The father hearing these words of his son, began to repent of his hasty words. To him thus grieving, the son said) :

(The son accepting the curse of his father said to him.)

Among many I go as first, among many I go as middle. What object has Yama, which through me, will he accomplish to-day.

MANTRA 6.

अनुपश्य यथा पूर्ववे प्रतिपश्य तथा परे ।
स्मृतिमिव मर्यः पवयते सस्मृतिविवाजायते पुनः ॥ ६ ॥

अनुपश्यः—पूर्ववे यथा स्वत्वः तत्स्मृतिमिव यथा च शते (तिष्ठति) ताम प्रतिपश्यः (अन्वोऽस्य) तथा वास्तवित्वम्। मर्यः: सस्मृतिव शयते सस्मृतिव अनुपश्यायते ॥

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\textbf{MANTRA 6.} 

\textit{वृत्तः—साध्वसरोपाबेशश्रीनमीदृश्यपुत्र वाक्यं श्रुत्वा कौशाबेशान्नयः मृत्यवे त्वां दृढासीत्वुक्तम्। नेत्रेद्वर्ष पुत्रं मृत्यवे दातु मुत्सह इति पश्चात्तसहृदयं पितरमा लोकोवाच (अनुपश्येति) पूर्वं। पितासहादया यथा मृषावादमि विने वस्थिता। यथातः आपे साध्वाद्यापितिभुवन्ति। ताजन्त्वीशय तथा वर्तिततत्त्वनितिभावः (सम्बन्धित) सत्वः संपन्नवा लघुनापिकालेन जीयति। जीवंदमुत्त्वा संपन्नवणुर-जायते। एवमरत्त्वे सत्त्वं संपन्न इतिभावः।}

\begin{align*}
\text{अनु} & \quad (\text{क्रेश, पितुपितामहः क्रेशृशः स्वपनं सत्य-} \\
\text{वनादीविवः}) \quad \text{back, (towards the by-gone fathers} \\
\text{and grand-fathers, who stood firm on their duty of} \\
\text{telling truth &c.)}
\end{align*}

\begin{align*}
\text{पश्य} & \quad \text{पास्या} (\text{प्राशेष, निशाचव}) \quad \text{look, ponder, think} \\
\text{दीप्य} & \quad \text{यथा} (\text{येन प्रकारेश}) \quad \text{how, in what way.}
\end{align*}

\begin{align*}
\text{पुर्वं} & \quad \text{पुर्वे} (\text{अविश्वासः पितुपितामहदयः पुर्वे यथा चुता: तात्} \\
\text{हृदूः) \quad \text{the prior ones (who have gone before; the} \\
\text{fathers and grand fathers &c) M. Having seen} \\
\text{those who have died before me.}
\end{align*}

\begin{align*}
\text{प्रति} & \quad \text{प्रत, forward.}
\end{align*}

\begin{align*}
\text{पश्य} & \quad \text{पास्या, look} (\text{तथा परे च सर्वप्रतिः प्रतिपरि अस्मं} \\
\text{दीवा एव च्यं शमि}) \quad \text{Looking also to the fact that} \\
\text{others also must die. I go to Yama without} \\
\text{any sorrow.}
\end{align*}
tathā, how.

others (good men who are alive.)

(This illustration shows that death is ordained for all).

iva, like.

martyah (नम्भ: ) the mortal, the man.

ripens, decays and dies or becomes cooked, becomes mature, fitted.

sasyam iva, like corn. Or “as (one’s) merit.”

In a short time, he decays.

springs up, appears (Madhva reads जायते without आ.)

again (as birth and death is the fate of all creatures; I feel no grief by being given to Death—to one where I must have gone some day)

Having looked behind those who have gone before (how firm they stood on truth,) so also having looked round (those) others (who are now living, how they also never renounced truth, thou shouldst follow their example.) The mortal (man) decays like corn, and is born again like corn.

**Mantra 7.**

**Devānār: prāvishatpratishthānabhisphalā गृहानूः।**

**Tasāśeitāṃ shānāṁ kumbhāntaḥ hṛ hṛṣevatādākṣaḥ.**

(प्रातिवधि: —वैश्वानारः (प्राति) अतिशि: ब्राह्मणः शृङ्ग गृहानू: प्रविशति। तस्य (प्राति: ) एतां शानि कुब्धि त (शतः ) इ वैश्वत उदयं दर (शाहर ).)
(Then Nachiketas went to Yama. Yama had gone to another place and was not at home. The wife of Yama, offered welcome and pujā to the guest. But Nachiketas said "The host not being at home I cannot accept these
at your hand." Nachiketas thus remained for three days without food. When Yama returned, his wife said to him. R. Nachiketas did not enter the Palace of Yama, but remained at his gate; the above is addressed by the gate-keepers to Yama when he returned.

Like fire a Brahmin guest enters the house. The (wise) quench (lit. make this quenching) it thus (by peace-offerings). Fetch water O Vaivasvat.

**MANTRA 8.**

अशाप्रतीती सप्नतं वृहतात्रः
वेदापूर्ते पुत्रपूर्णः सवानुः।
एतहू वृहतः पुरुषस्याल्पमेधेषाः
यस्यवनश्रवः वस्तिः ब्राह्मणो गृहे॥ ८ ॥

श्रवणः— ध्वस्त प्रपायवेशः यूँै अनस्तत्र ब्राह्मणः वनिश्रृः तस्भ्य, ब्राह्मण,-
प्रतीती, प्रवर्तिताः, ब्रह्म-प्रवर्त, स वर्षां रविन्ध। १८ ॥

वृश्चिः—अकर्षप्रमत्यवायं च दुर्शब्यंनित्सम। (आशा प्रतीती
हित) “यस्य” “नवेधसः” अस्वप्रस्तुत्य पुरुषस्य गृहे
“अनश्रणन्” अमुञ्ज्ञानः अतिषयित्वस्तिः। तस्याशा प्रतीती काम
संकल्पस्य। यद्य अनुस्ववस्तु विषयेच्छा आशा। दत्तवस्तु
प्राणेर्ज्ञा प्रतीशा “संगतम्” “सत्यांति” “स्वूतां” सत्य-
प्रियवाचां। इत्यपूर्ते इष्टं यागादि पूर्ते खातादि पुत्रान्नु
पूर्णाश्रय एतत्र अनश्रण तुष्म पापं वृहतः” वज्रयति, नाथ—
MANTRA 8.

yatitārthāḥ | vṛjīvarjane | sūdāditvāvāt śrūm | prajñanidhatvā
dvādāśvātāravāṁdaśvācchaśvēda ।

भाषा | (विनिबांतकेयहर्मार्यमेन) hopes (भाष्यविच्छेदाभाषा)

परिवेश | pratīkshe (निर्धिलपर्यक्तोतिसं) expectations.

संस्कृतं | samgatam (स्वर्गांत तदुत्तेयनसं) possessions (सुस्वर्गांतिः) friends.

कृत्वां | sunrītām (मिया वाण तदनिनिंटन) righteousness,

(नन्दनरुक वाणवातां) good opinion of men.

च | cha and.

इष्टापुर्ते | ishṭāpurte (ishṭam purtam. The lengthening of the vowel ā of ishṭa into ā ishṭā is by Pāṇini VI. 3 137. Ishta यज्ञं, यागं, pūrtam खारापत्ताकादि,) (fruit of) religious sacrifices (viz Deva-loka ; fruits of his) public charities (or secular liberality viz. Pitriloka.)

पुत्र-पशु | putra-pasun. Sons and cattle.

च | cha and.

सर्वानं | sarvān, all.

एतद् | etad, this (अनन्यान्यं पारं) the sin of fasting.

३००० | vrinkte (from त्रृजः वाणेन तस्म विकर्सिः; वर्जयिः,

विनाययिः) destroys, deprives.

पुरुषश्या | puruṣah, of the person.

पुरुषश्या | alpa medhasah (अपसुद्दः, अपभ्रष्ट) of small

उपास्या | understanding, foolish.

यस्य | yasya (यस्य पुरे) whose (house).
KATHA.

\textbf{Mantra 9.}

\textit{तिछ्रोरात्रीयंद्वात्सीगुर्ज्ञे ने}

\textit{नमस्ते।} \textit{श्र्यप्रक्रियंत्वितिनमस्यः।}

\textit{तस्मात्प्रति चैन् वरान् वृशील्व।} इ ।

\textbf{Prabhav:} —ने यूँ तथा (वस्मय्यहेतूः) \textit{हे} \textit{ब्राह्मण नमस्यः अतिरिक्ति:} \textit{त्यं तिष्ठो राज्योः स्वतं शल्य पेत स्मृति: तस्माद्वेदोः। त्रिन वरान्त प्रति} (\textit{उद्विख्यः}) \textit{वृशील्व।} इ।

\textbf{Bhuti:} —\textit{एवंवृद्धिकोषोऽधुः नविनेतसमुद्वाच} (\textit{तिछ्रोरा-त्रीयंद्वात्सीरिति}) \textit{मेहः यस्मय्य हेताहृ ब्राह्मण सक्ष्मारहृ\textit{तिथि:} तिछ्रोरात्रीयंद्वात्सीरिति} \textit{एव अवास्सीरितियेर} \textit{नमस्ते} \textit{इति} \textit{स्पष्टोः} \textit{(तस्मादिति)} \textit{तस्मादेतेर्नहंस्यत्} \textit{वृशील्वि} \textit{यथास्सादित्येवमेव} \textit{त्रीन वरान्त प्रति।} \textit{उद्विख्यः} \textit{वृशील्वि}

In the house of what man of small understanding, a Brahmin dwells fasting, this (sin of non-feeding him) takes away all his hopes and expectations, good possessions and righteousness, the fruits of religious and charitable deeds, and sons and cattle.
प्रार्थय तव लिप्साभावेष्यि नर्तुपहार्थेनसत्यनरार्थिकशसं- ।
स्याकानु त्रीनू बरानु वृहिष्वेवत्यययः ।

tisraḥ, three.
ratrīḥ (दिन वर्ष) nights, three days.
yat (ग्रहण) as, because.
or त्रि अवंति (दिनवर्ष अधिक, वर्ष अधिक) thou hast dwelt.
grihe, in house.
me (मैं) my.
anas'nan (अहूँग्रान: घट्ठ:) not eating.
Brahman (देव ब्रह्मण:) O Brāhmaṇa!
atithīḥ (विद्याद) a guest.
namasyah (नमथराहि:; नम विधयः:) venerable, worthy of salutation, honorable.
namaḥ, salutation, hail.
te (तुम्हारा:) to thee.
astu (अव्वत) let be.
Brahman! O Brāhmaṇa!
svasti (स्वस्ति: मुनि, मुनि, an indeclinable), prosperity, welfare.
me (मैं) to me.
astu, let be.
tasmāt, therefore (because you dwelt without food three nights, and so I became guilty) or
tasmāt prati tathā प्रतीकारावः "in order to remedy the evil effect of that."
prati, for each (night); or (प्रतीकारावः) in order to remedy.
trīṇ, three.
Because in my house, O Brahmana! thou an honorable guest hast dwelt for three nights (without food), therefore let there be salutation to thee and peace to me; therefore three boons, one for each night, ask.

**Mantra 10.**

Shantasthapyu: samna yatha stya
dhritasthapyu: samjasma na parish

Svapraashtam maabhitadet pratite
doptayah aparya param she

Aamavya:—de krtaye. Shantasthapyu: samna: ghe

Vritti:—Eva prarthite na niruktaasthabh (shantasthapyu

Prayoga.—Saptabhu: astha prahlad gahara

Prativishya—Prishitam sam prati pritih

Vritti:—Sapdatah prabhavanihasthi

Aham pravrttah sam prati priti

Prayoga.—Saptabhu: astha prahlad gahara

Vritti:—Sapdatah prabhavanihasthi

Aham pravrttah sam prati priti
**MANTRA 10.**

**सान्त-संकल्पः** (संकल्पः संत्मनो वस्य नां मनि or संकल्पः संत्मनो वस्य) calm of thought; having no anxiety as regards me, i.e., my father should be free from anxiety on my account—not troubled with the thought "how is my son faring in Yama's abode"; free from doubts (regarding my fate).

**सुमनः** (सुमनः सुमनः, सुमनश्चनस्यः) good-hearted, kind, pleased in mind.

**वया** yathå, so, as that.

**स्वातः** syåt, he may be.

**वीत-नायुः** (वीत-नायुः, वीताः नायुः) free from anger.

**पौरोपः** Gautama (धर्मदीक्षात्मकः) Gautama (my father).

**सा व्रति** mā abhi (सा व्रति) towards me.

**हरेवेयः** mṛityo (रविदेवर) O Death!

**व्यास्पूर्वेऽत्तः** tvat-prasṛishṭam (त्वचा बिनिःसतो मृत्युमयैंमिति, or त्वाप्रतिशितं) by thee discharged or permitted or sent back or dismissed (towards home).

**सा माः** (सा माः) me.

**व्रतिवदेवः** abhi-vadet (व्रतिवदेवः ब्रतिवदेवः) bless (me), greet. [or सा व्रति माः मनि towards me, वदेव he may speak, as one who recovered his memory].

**प्रतिताः** pratītāḥ (प्रतिताः प्रतिताः) assured in mind, remembering, assured of (soul-identity not thinking that the corpse has been obsessed by some elemental, and thus may not shun me, as people
ordinarily do in cases of persons recovering from death) R. यथा प्रवेशः मीनः “with the old affection”.

satat (सततपरम) this. or (सतं)

त्रयानाम (त्रयानं) trayānām, of the three.

प्रथाम (प्रथां) prathamam, first (प्रथां)

व्रम (व्रमं) varam, boon.

प्रप (प्रप्) vṛine (प्रप्येवं) I ask or choose.

O Death! so that my father Gautama be calm of thought, pleased in mind, free from anger towards me, and that he may greet me with old affection, when sent back by thee, this is the first of the boon I ask.

**Mantra 11.**

अश्वपुरस्ताद्रविता प्रतीत

श्रीहालकिराहालिन्तप्रसृष्टः।

सुखब्धारात्रि: शम्यता वीतमसनुसः

त्वं दृष्टिवान्तन्त्रयात्मकृतमू सुकृतस् ॥ ११ ॥

अश्वपुरस्ताद्रविता प्रतीतः भविता श्रीहालकिः श्रायति: तथा स्वरूपः

उत्तरायां (वनृ उत्तरा अश्रि राजीयः) सुकृतमिति (सुकृतिं माप्श्चति,) दृष्टिवात्र अभुदु कत्र्यं त्वं दृष्टिज्ञात वषु ॥

बृत्तिः—प्रवसुक्रोचतुः प्रत्यवाच (यथापुरस्तादिति) यथा-

पुरस्ताद्रविता भविता। उत्तरावेप श्रीहालकिः। अष्ट्हात

स्वापृष्टत्त्वातः। दृष्टघात्मायायात्मावा उदालकस्यायतं। अगुरुष्येकायाप्रत्यमलितावर्षे:। मत्प्रसृष्टः; सद्दुरुशालः; सद्दु-

इभीः घनः। सद्दुप्रहारदित्यर्थे:। (सुकृतिः) त्वत्यिगत
曼香11

प्राप्त्यतीतियावः || दृशिबानु दृशिबानु सचित्यर्थः। कसन्तोयं शस्यः। दृशिश्वेतिवक्षयसिति क्षेररिति। शन्दसी द्रिपवेचनाभावः। सत्प्रसूतिसिति द्वितीयान्तपाठप्रेषितं स्वाचिति योजना॥

यथा yathā, as.

पुरस्तत् ( द्रव्यं, or द्राक्षान्तरात् भागतः ) before M. or a person coming back from sojourning in another city (पुरं-city.)

भविता bhavita (भविष्यति) will be.

प्रतित: pratītaḥ (प्रतीतवात् यथा, पितामहशिविष्यतः) assured or recognised. R. with old affection.

शुद्धसिकिर्र: Auddālakīh (उद्धालकस्य अपर्यं or उद्धालक यथा) the son of Uddālaka; or Uddālaka.

आविक: Arunīh (अरुनस्य अपर्यं or अरुनाः) the son of Aruna or Aruna (mother). Son of two fathers, according to Sankara. The son of the father called Uddālaka and the mother called Aruna, according to Madhva. R. Of the clan or Gotra of Aruna.

मत-प्रस्रिस्ताः mat-prasṛṣṭāḥ (मतप्रस्रिताः, नया अदुभातः or नय-प्रेषितः भवात्) through my favor, or (when you will be) sent back by me.

सुखं sukham (प्रश्न सन) peacefully, with tranquil mind.

रात्रि: rātṛih, nights.

शयिता sayitā (स्वाता, शयानोपतिता) will sleep.
KATHA.

vita-manyuh, free from anger
tvām, thee.
dadrisivān (हृद्वारं) R reads हरिवार, seeing, having seen.
mrityu-mukhāt (ह्रद्य नीवरात्रि, मनोजुधरि) from the mouth (or proximity) of Death.
pra-muktam, freed fully.

As he was pleased with thee before, so with old affection Auddalaki Aruni will be (inclined towards thee). Through my favor, he will have pleasant sleep in (future) nights, free from anger towards thee, seeing thee freed from the mouth of death.

(You) being dismissed by me, will be recognised (by your father), as (a person returning home) from another city. The son of Uddālaka will be free from anger, having seen thee freed fully from the jaws of death.

Mantra 12.
svarge (M. स्वर्गलोकेऽन्तः R. स्वर्ग श्रद्धो गोकस्थानं ) In the heaven (the loka of Vishnu) R. Svarga is equivalent to Moksha here.

loke, world

na, not

bhayam, fear (from disease &c.)

kin chana (विनिविदिषि M. विकडि ) not the least, not

asti, is

tatra, there (the Heaven-World)

tvam (पथ्यि, M. तथा च दारि, दिविष्यति ) Thou (O Death, art not there because thou being the Teacher art on another plane.) R. प्रभविः thou dost not rule there.

na, not.

jarayâ, by decay or on account of old age.

bibhetti, is afraid ( M. तबोष्णति ) i.e., the inhabitant thereof.

ubhe, both.

tīrtvâ (अविकप्य ) crossing over, leaving behind.

asnāyā-pipāse, hunger and thirst.

sokātigah (वीष्यां प्रतीतय नष्टति, M. प्रोक्तातिमाणस्वे ) out of the reach of sorrow, being above sorrow, free from mental pain.
modate (निर्मि, M. इलाक्मिनविविध) rejoices, experiences pleasure.

svarga-loke (दिब्बे मुष) in the heaven world. (The repetition of the word "heaven-world," is either for the sake of showing honor to it; or to point out that this svarga-loka is not the Vishnu-loka, but the popular well-known swarga-loka, which lasts for a Manvan-
tara).

In Heaven-world there is no fear. O Death, thou art not there and decay does not frighten. Crossing over both hunger and thirst, the sorrow-transcended rejoices in Heaven-world.

MANTRA 13.

स स्वामप्रेषयि स्वर्ग्येश्वयिषि मृत्यो
प्रहिं तथा मृद्धानाय सतम् ।

स्वर्गलोका आभ्रतत्वं भजन्त
प्रत्येकविशेष वरेष || १३ ||

वर्णपदान्त: ( परमपदान्त: ) अभ्रतत्वं भजते । वर्ष, द्वितीयेख वरेश वृषे ||

भूतिः—(ुत्तमपति,) पुराणादिप्राच्छासाविवेकस्यत्वं स्वर्ग-
प्रयोजनलिनि जानासिः। स्वर्गविस्त्रो यदूवक्ष्वत्य स्ति प्रयो-
जनित्येष्यत् । स्वर्गविलक्षण: स्वर्गप्रयोजनकत्वं
उपासनाद्वारेित उत्तरत्तस्फुटम् ॥ मृद्धानाय=सेवकश्रुति-
MANTRA 13.

sa, he (प्रियति) तव (प्रियति) i. e., your honour.

tvam, thou (प्रियति) तव मे यहा यहा यहा यहा.

agnim (म. अग्निन्यान) यहा यहा यहा यहा.

Fire: the God Hari under the designation of Agni.

svargyam (स्वर्गोदय स्वाभिया या या या) यहा यहा यहा यहा.

that leads to heaven, which is the means of attaining heaven. R. स्वर्गोदय स्वाभिया या या या.

स्वर्गोदय स्वाभिया या या या.

that whose purpose is Heaven. The affix य is added by the Vārtika to Panini V. I. 111.

adhyeshi (सर्वेश, सर्वेश) यहा यहा यहा यहा.

thou rememberest, knowest.

mrityo (म. मर्यादा) यहा यहा यहा यहा.

O Death!

प्रांभूषि (स्वतंत्र) तव मे यहा यहा यहा यहा.

tell, fully speak.

tam, that or this (the Fire on the altar which is called Hari.)

sraddadhānāya (श्रद्धाविद्या) तव मे यहा यहा यहा यहा.

to the faith-ful. R. To me who desires moksha.

mahyam (स्वर्गोदय स्वाभिया या या या) तव मे यहा यहा यहा यहा.

to me (who desires heaven.

M. Not merely because it leads to heaven, that this Fire-sacrifice should be learnt; but because it further leads to Mukti also, as follows).

swarga-lokāḥ (स्वर्गोदय स्वाभिया या या या) तव मे यहा यहा यहा यहा.

the heaven-world-dwellers. M. Those who live for
one Manvantara in the Svarga world, and obtain afterwards Mukti there) R. Those who have reached the highest state and have attained the form of Highest Luminosity—the true form of Self.

Those who have reached the highest state and have attained the form of Highest Luminosity—the true form of Self.

amṛitatvam (अमरत्वम्, अमरत्व; M. अमरितं) immortality, Deva-hood, Mukti or liberation. R. The state preliminary to Brahm-attainment, the state of having the same form as Vishnu.

bhajante (भजान्ति) reach, attain.

etad, (इति विधां, इति) this (science of Fire.)

dvitiyena (M. द्वितीयं) by the second, or second.

vṛine (मार्गाय) I choose, I ask.

varena (M. (वरं) by the boon.

O Death! thou verily knowest the Heavenly Fire; teach that to me who have faith. The dwellers of Heaven world enjoy immortality. This through the second boon I choose.

MANTRA 14.
pra, (an upasarga, qualifying ब्रवीनि. Placed out of context as a Vaidika form).

te ( तून्य ) to thee.

ब्रवीनि bravīmi ( मृदिनि ) I tell : explain.

तद् tad, that.

उ, ( यु ) which ( M. यव ) alone (thou hast asked)

मे, ( भगवरर म. जय बुकाव ) from me or from my (words).

विवेच ( कुलस्य एकारण्यां श्रु म. बाली) understand
(with concentrated mind), know, learn.

स्वर्ग्याम svargyam, ( स्वर्गप्रियतं, स्वर्गवार्त ) heavenly, leading to heaven.

अग्निः agnim ( M. विद्यं अग्निप्रदेशं तरं ) Agni, or the God Hari.

नचिकेता Nachiketaḥ ( ई निग्रेसु ) O Nachiketa!
prajānan, (विद्यात्मक अर्थ च) (I) knowing. Thou knowing (this fire, wilt reach endless worlds).

ananta-lokāptim, (स्वर्गदेशस्वर्गस्वर्ग आत्मनि) the means for the attainment of the un-ending world or the Heaven-world: or the world of Vishnu. Lit. Infinite world-attainment.

atho, (अथि, M. अः) also, moreover. R. after reaching the Heaven-world.

pratishṭhām, (कालकालितकालितानि) support (of worlds in the form of Virāt); the cause of the maintenance of all worlds. R. अगुनयासिनि स सम्बे Non-return to Samsāra: fixity.

viddhi, (आनीति) know.

tvam, thou

etam, this (fire)

nihitam (स्थिति M. नित्यां स्थिति) placed, completely placed, M. M. hidden.

guhāyām, (विद्यां जडों M. स्वर्गदेशस्वर्गस्वर्ग) in the cavity, in the Buddhi of the Wise, in the cavity of the heart of all creatures. M. M. in darkness.

I tell thee, that verily from me learn thou. O Nachiketa! knowing this Heavenly Fire, which leads to the eternal world, (get thou) then fixity. Know thou it to be placed in the cavity.
The text is not clear due to the quality of the scan. It appears to be a page from a Sanskrit text discussing topics related to the beginning of the world and the cause of the worlds. The text mentions terms such as "lokådim" and "agnim" (The fire or Hari).
tam (महृत्तं दिव्यतेष्वार्मानि M. पितरस्य अतिमानं एव) that (fire about which Nachiketa had questioned) or Hari who is in the heart and called Agni.

uvâcha (उवाचः दृष्टः) he (Yama) said.

tasmai (तथिवेष्व) to him (Nachiketa).

Yaḥ, what.

ishtakāh (इश्ततकाः) bricks (to be put in forming the altar); M. or Devatas (to be invoked).

Yāvatth (यावत्तस् M. शाभुर्वश्चाक्षः) how many (in number: i.e., 360.)

vā or, and

Yathā vā (यथावः) and how (they are to be placed) or how (much they should be in quantity).

sa, He (Nachiketas)
cha, and
api, also

tat, that (which was told by Yama).

praty-avadat (प्रत्य-वदत) uttered again, repeated.

Yatha-uktam (यथावक्तम) as it had been told (to him by Yama)

atha (तथः) then (because of his aptness in repeating it, or after the repetition).
asya (नाचिकेतस: ) (pleased) with him (Nachiketas)

mrityuh (मर्युः: ) The Death or Yama

puunar eva āha, again then said (in order to give another boon over and above the three.)

tusṭṭaḥ, M. (तुस्त्यः: ) pleased.

He told him that Universe-cause Fire, what bricks, and how many, and how. He also, repeated that as told. Then Death being pleased with him again said (to him).

MANTRA 16.

तस्मात् प्रीयमायांग्रहे सहात्मा
वर्णवेदाय ददानि भूय: ॥

तवेव नास्त्र भवितायसः
सूक्ष्मावेदास्तेनकुपायुः गृहाख ॥ १६ ॥

वच्चयः—प्रीयमायां सहात्मा (मर्युः: ) ते (नाचिकेतस) अप्रीयते। भूयः
वच (दुर्भयः) वरं ब्रह्म हि ददानि। तव एव नास्त्र यथं भविः (सूक्ष्मावेदः)
भविता। इन्द्राय वनेकपायु गृहाख पुराख ॥

षृति:—(तस्मात् प्रीयमात) सन्तुष्ट्य सहास्या सृत्युः नाचि-
केतसस्रवायति। पुन्नरनृत्य वरं ददानि। प्रयण्यानीति। किं
तद। तत्राय (तवेवेति) सयोच्चात्मानोगिनिस्तवेदियानाधा-
मार्गिकेत षृति मसिद्यो भविता। विचित्रां सृत्यां शरदव तारंग-
साळां स्वीकुलवितंयथ: ॥
tam (भनिकेवरः) to him (Nachiketas.)

abredit, (he) said.

priyamânah (भैरिन्दुष्पदुः M. भैरिन्दापदुः सदुष्पदुः) pleased, M. M. being satisfied (at finding him an apt pupil) R. Being satisfied.

Mahâtmâ (अणुद्रुः M. नााहणमः) the Great Souled, M. M. the generous: the high-minded.

varam (थर्यर्य) a (fourth) boon. M. tva this.

tava (तुर्यः) to thee.

iha (भैरिन्दिनिनः M. भैरिन्दिनिनः) here (because I am pleased with thee) or here (relating to the Fire altar).

adya (हदानी) today, now.

dadâmi (मय्यानि) I give R. dadâmi "Let me give."

bhûyak (पुनः) another (other than the three.)

tava (सविकेतसः) thy (Nachiketa)

eva, alone.

nâmuâ (अशुचानेन M. नामिकेतामिनोपुक्रये) by name (known or called after thy name, as Nachiketâgni).

bhavitâ (विव्यति) will be (famous) or M. let it be.

ayam, this (whose bricks &c. have been detailed above.)

agnih, (हद्रूकाशिवपोषिणि) fire.
MANTRA 17.

Garland, tinkling jewelled neck-lace: chain or garland, (this honoured) Path (the Path of karma.)

Imâm, this.

Anekârupâm (of many colours, wonderful, variegated. M. golden. Multi-form.

Grihanâ (take, accept.

Being pleased, the high-minded Death spoke to him:—

"Let me give thee here another boon to-day. By thy name alone this fire will be (known among men.) Accept this multiform Path (of Karma.)"

Mantra 17.

Trisâbchiketastriprabhâritâm salîṁ
Trisâbchiketam tarâtî janamastuṁ

Bhūm jñânendramiñḍâ vinîtrâva
Nicâyâneśvânâ śaṅkîśatvamantameti II 9 II

Prabhâva:—Trisâbchiket: Trisâbchiket: Vânavishvâc trîni: Vânavishvâc dharmastuvamastâ tarâtî I

Vritti:—Punarapi (Trisâbchiket iti) Trisâbchiket: I

Aranyakâvay: Purât prabhastuvamastâparyâpyâya I Trisâbchiket: Yâjñâstuvamastâsaññakasudra I

Trîni:—Trisâbchiket: I Sarîph parastameyapâsukamaṇḍu-
He who has performed thrice the Nachiketas fire-sacrifice; or he who is its thrice master—i.e., who knows, who studies and who practises this sacrifice. M. The proper grammatical form is Nachiketasah; the elision of ष is a Vedic irregularity. He who has thrice performed this fire-sacrifice.

Tribhūkha: (नाथुपिवाराय: M. छेदः) with the three (father, mother and teacher), or M. with the three (Vedas; or the Vedas; Rik, Yajush and
Saman, or the Vedas, the Smritis and the Shish-tachara. (the customs of the good men) and also the three proofs i.e., Direct Perception, Inference and Revelation. R. With the three Fires.

(माध्य) having obtained.

Sandhim (संचारं, संचरं, साधारण अनुशासनं यथास त्रि-माध्) M. ब्रह्मायत्वकावयः हृदय, ब्रह्मबद्धात्मनेन सच्च तत्वादिनु गान्धु) union, (the Eternal Triad) relationship i.e., he who has been properly taught and brought up by his father, mother and teacher: M. He who follows the three Vedas and knows the three Principles (God, the Jiva, and the Matter) as taught in the three Vedas.

त्रिकर्मक्रित (त्रिकर्मक्रिती माध्य प्राप्तीवतः माध्य) three-duty-done. M. i.e., who has performed the three duties i.e., sacrifice, study (or austerity) and alms-giving R. who has performed the three sacrifices called पाक यज्ञ, हृदय यज्ञ and सोम यज्ञ.

तरति (तात्वात्तिति माध्य प्राप्तीवतः माध्य) passes over, crosses over—becomes free from; M M over comes.

जन्म मृत्यु, birth and death.

ब्रह्माजज्ञाम (ब्रह्माजज्ञाम प्राप्तीवतः वदति = प्राप्ति) the Brahmas—born and omniscient. The All-knowing child of Hiranyagarbha. M. The Veda-revealed-all-knower i.e. the omniscient Vishnu. M M. Fire which knows (or makes us
know) all that is born of Brahman. R. Brahma-born is the Jīva. He who knows or rules the Brahma-born is Ishvara.

God (because he illumines all, knows all, or because he sports in all, the whole universe is whose play-ground), divine. R. The supreme self, the God.

worshipped, praised (by Brahma &c.) M. M. venerable. R. should be adored.

having known (through scriptures) or directly realised. M.M. learnt. R. Having known that the jīvatmā is the worshipper and the God the worshipped,

Having realised, discriminated, having seen (as identical with one's self); having reflected over. M.M. understood. G. T. seven hundred and twenty is the number of ishtakas in a year, during the morning and evening sacrifice. One should meditate thus "I am that Fire worshipped daily, morning and evening." R. Having realised his self as part of Brahm, or indwelt of Brahm, or animated by Him.

this (realised in one's Buddhi; realised through the meditation in Buddhi;) or M. this (taught in the vedas &c.)
The performer of three Nachiketas sacrifice, the performer of three karmas, having attained union with the three, crosses over birth and death. Having (more over) known (that) the Ishwarâ should be worshipped (by the jîva), because He rules (this jiva) the child of Brahmâ, and having realised (his self as part of Brahm) he attains this extreme peace.

**Mantra 18.**

трнвйчных отрьнэтвйдййтвйа й эвэо виђвраянйшнунтет
на́ййчкетмо । с мотупвашйн пурт: джвобода ши́квтанигй
нёдтет сваргйлйке ॥ १८ ॥

कृत्ति:—(त्रिनाथचिकरत हृति) त्रिनाथचिकरत: तुक्तार्य: ।
त्रयवैद्यविद्यत् । ब्रह्मायन्त्रेववनीयमितस्मत्त्रनिर्दिष्टं
ब्रह्मस्वरूपं तद्वात्मस्वागतस्वरूपं । त्रिनिरवेदय सत्यसिद्धि
निदिष्टानि स्वरूपं च विद्यत्वा गुहायपदेशीन शाक्त्रतेत्वा
य एवं विђवनू । एताद्वार्यंत्र्यानुसंध्यानपूर्वकं नाचिकेत-
स्विनं यत्थिशनुतेत । स: सत्यपाशानम् । रागद्वीधालिद्वन्यात्

**Mantra 19.**

शान्ति सांतिम (उपरित) peace.
चार्यवत् अत्यंतम (अतिवेय) M.M. everlasting, extreme.
शति एति (प्राणोति) goes to, attains, obtains (the status
of a Virâj by uniting knowledge (jnâna) with
karma).

The performer of three Nachiketas sacrifice, the performer of three karmas, having attained union with the three, crosses over birth and death. Having (more over) known (that) the Ishwarâ should be worshipped (by the jîva), because He rules (this jiva) the child of Brahmâ, and having realised (his self as part of Brahm) he attains this extreme peace.
Trinâchiketas. The Tri-Nâchiketa M M He who knows the three Nâchiketa fires ( M. नाचिकेत्यां स्वामत्वादि नाचिकेत्यां ) He who has thrice performed the Nachiketa fire-sacrifice.

trayam ! त्रयाम् यथोत्तरं यद्वद् यतः तद् तद् तद् the three (the bricks, their number, and arrangement. M. the nature of Devatas, their number, and attribute. ) R. The three i.e. the essential nature of Brahm; the essential nature of one's Self; and the Heavenly Fire.

etad, this.
viditvā (विदित्वा) having known (R. through being taught by a Guru or through scriptures.)
yah: who.
evam (encephale M. इष्टनकेश्वर) thus (by identifying the Fire with the Self) or (by knowing it thus). R. with the above three-fold knowledge of God, Jiva and Fire.
vidvār, the wise.
chinute (निद्धेषितन) accomplishes M.M. piles up.
nāchiketam. The Nāchiketa dhyana (or mode of contemplation) (M. who makes the Fire-altar in the shape of a falcon, tortoise &c. with the bricks).
sa, he.
mrityu-pāsān (मृत्युपासान) the death-ropes (or lassoos). M.M. chains of death (in the shape of sin, ignorance, attraction and repulsion).
purataḥ, (पुरात) from before, first, before the falling off of the body or the passions &c.; placed in front (or in the heart).
pranodyah, (प्रणोद) thrown off, shaken off.
sokatigah (सोकतिग) passed over sorrow M.M. beyond the reach of grief. See verse 12.
modate (मोदते) rejoices.
That wise Three-fold-performer of Nachiketas sacrifice, who having known these three, thus raises the Nachiketan fire, he having thrown off the toils of death, lurking in the heart, sorrow—transcended rejoices in the Heaven-world.

**MANTRA 19.**

एष तेजःग्निन्दिचितः स्वर्गयोंमवसङ्कीया द्वितीयेन वरेः।
एतस्मिनं त्वैव प्रववयन्ति जनास्त्तृतीयं वर्णचित्तेऽऽक्षीणः।

**Vṛtti:**—(एषतेजःग्निन्दिचितः स्वर्गयः ) उपद्धिः इतिशःः
(यमवसङ्कीयाद्वितीयेनवरेः ) सप्तप्रहोःः। किंच (एतस्मिनि-
निनिति ) जनास्त्तृतावनाः एतस्मिनं प्रववयन्तित्यःः।
(तृतीयमित्वादः ) सप्तप्रहोःः।

ध्वनि:—एष तेजःग्निन्दिचितः स्वर्गयः।

**Pāda:** eshaḥ, this.

ते (हुँकः ) to thee M.M. thy. (M. अक्षित इति वोषयः)
"Has been said"—should be supplied.

भःः: agnih (वरः ) fire (other boon.)

निशेषेतः: Nachiketah (इन निशेषेतः ) O Nachiketah!

स्वर्गेऽ: Svargyah (स्वर्गसाधनः ) heavenly, means of reaching svarga.
O Nachiketas! to thee this Heavenly Fire has been taught, which thou didst ask by thy second boon. The people will call this Fire by thy name alone. O Nachiketas ask the third boon.

Mantra 20.

O Nachiketas! to thee this Heavenly Fire has been taught, which thou didst ask by thy second boon. The people will call this Fire by thy name alone. O Nachiketas ask the third boon.

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O Nachiketas! to thee this Heavenly Fire has been taught, which thou didst ask by thy second boon. The people will call this Fire by thy name alone. O Nachiketas ask the third boon.

Mantra 20.
The wise say that the God rules even the "dead" i.e., the men who have become fully liberated; the unwise say the "liberated" are not under God's control. R.

Going off, departing, i.e., the falling off of all bondages, i.e., in the state of Moksha, about the liberated.

vichikitsā (विचिकित्सा: M. चिकित्सा:) doubt. Enquiry.

manushye, among men (पुरुष: नन्दनः) about (the liberated) men. "Man" includes all living beings.

astiti eke. "Is" say one. S. There is an Atma, beyond the body, the senses, the Manas and the Buddhi—(above the physical, astral, mental and Buddhic planes). M. Some wise one say that there is a God who rules and
controls the souls of the dead persons and of those who are liberated.

na ayam asti iti cha eke “and it is not” (say) the others. S. There is no such separate entity as the Atmā besides the above four. M. That God is not the ruler of souls.

etad. This (doubt or knowledge) M. (विविधाविधायं, धृत सुलभीयम: विनित्त्वरथं) M. This subject of doubt regarding the director of the dead and liberated souls.

vidyam (विद्याविधाय) — I may know

anusishṭaḥ (प्रविष्टि: M. प्रविष्ट सम्) taught, informed, instructed.

tvayā, by thee.

aham, I.

varanām, among the boons.

eshāh, this (boon, this teaching or instruction about the dead and liberated.)

varah, boon. Madhva’s reading is वरः “chosen.”

tritiyāḥ (त्रतित्यस्थः) third.

There is this doubt, when a man dies, some say that the soul exists, others that it does not. May I know this being taught by thee. Among the boons this is the third.

M. Over the dead and the (liberated) men, some say that there is (a God who controls); others say that He is not. (Therefore) this doubt (has arisen in my mind). May I know this being taught by thee: of the boons, this is the third.
R. There is this doubt regarding (the condition of the) man in moksha, some say there is (still an Individual self or form or centre in Moksha) other say it is not. May I learn, being taught by thee, this (true nature of Moksha). Of the boons this is the third.

**Mantra 21.**

\[\text{रेवैरत्रायि विशिष्टितिः पुरा न स हि श्रव्यमाम्रुषेष्व} \]
\[\text{प्रान्यं वरं नविकृते वृद्धीश्व सा मैपररात्स्वीर्ति} \]
\[\text{सा सूरैन्मु} \]

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Devaih. By the Gods (बहुदशिरिनिनि) by the sages who look into the far.

Atra (एतविनि वस्तुनि त्वत् नृत मग्निचिते) here (with regard to this matter, the subject of thy ques-
Regarding the form of the liberated self or Mukti.

\textit{vichikitsitam} (संविचित \textit{M. विदिविचित}) doubtful, undecided.

\textit{purā} (पूरे) before.

\textit{na}, not

\textit{hi}, verily or (वतः) because.

\textit{sujāeyam} or \textit{puṣṭe} यः (पुष्टे चेवं भुतस्वपि माकृतेत्वम्: पुष्टे चेव:) well-understood or easily understood.

\textit{ānuh} (इन्द्र: \textit{M. अव्यक्त अपवाषः}) atomic, subtle, unmanifested nature.

\textit{esha}, this (relating to \textit{Atmā})

\textit{dharmah} (M \textit{पारस्वत्वाधिन् धर्मः} = \textit{भगवान्}) nature, or Lord (because he upholds or is Dhāraka of all, therefore He is called Dharma).

\textit{anyam} (अन्यदिशिपलं मेधिनियामकोपेऽदेवरात्रु अभ्य) other

\textit{varam}, boon.

\textit{nāchiketas}, O Nachiketas

\textit{varṇishva}, choose,

\textit{mā} (मः) \textit{me R}. The two \textit{ma} both denote negation in a strong and double form, do not press, \textit{ie. do not press, do not press}.

\textit{ma}, not.

\textit{uparotsīḥ} (उपरोच्च ना कार्यः) (do not) press (as the creditor presses the debtor to discharge the promise).
**KA\^THA.**

\[\text{atī, an upāsarga to be connected with सु}^{\text{ unrelated }}\]

\[\text{mā ( जान प्रति ) to me, not. M.}\]

\[\text{srija or अति-सुज ( वियुऽ वरं वरं ) let go (this boon)}\]

\[\text{enam (वरं) this boon. According to Madhva the phrase अति &c. is the reply of Nachiketas. He explains नातिसुखैं मातिस्रिजाविम् = रेवं ( एकः प्रकारेः) thus (in the above mentioned method) पा अनसुध ( अनिवरणं परिस्थानं ता कार्यं: ) do not resile or go back (on thy promise O Death).}\]

About this by the Devas, even of ore there was a doubt; because it is not easy of understanding. This nature is subtle. O Nachiketas! ask another boon, do not press me; let go to me this (boon).

M. This (question) was left undecided even by the gods of old, because it is not of easy comprehension. This God is subtle (of unmanifested nature). O Nachiketas! ask any other boon. Do not press me. Free me from this (pledge of answering thee.)

**MANTRA 22.**

देवेश्च्यापि विचिनितितां फिल त्वावृ त्वम् नात्मो यतन सुविशेषायत्म। वक्ता घात्य स्वाभवस्यो न लभ्यो नात्मो वरस्तल्य एतस्य कष्टिच्यत्। || २२ ||

अष्ठ: — ( नातिकेतां त्वात् ) । दुर्भर्ण: अति कित निर्भर्तं पुरा देवैः अति विचिनितितां, वदु तं त न सुविशेषः घात्य ( क्रयाविति ) देश ( ततस्य ) वक्ता च त्वावृ ( त्वावृद्वस्य: ) अश्चः न सल्ल्व; ( अति: ) एतस्तुल्यः अश्चः त्वावृ त्वस्म ( अति उत्ति चल्ले ) \||
Девай, by the Gods
atra, in this (matter)
api, even
vichikitisitam, doubtful or had doubted
kila, verily. (I hear from Thee O Death that Devas had even doubted about it)
tvam, thou.
cha, and.
Mrityo O Death
yat (vasava) because
na, not.
sujneyam, well-understood.
atha (आथा: M. vadvi) sayest. S. I hear from thee that Devas even doubted as regards this, and because thou O Death also sayest that the truth about self is not well-understood, therefore I ask it from thee. M. Do not try to resile from thy promise. why ? Because, O Death thou even sayest that Devas doubted it and it is not well understood, therefore &c.)
vaktâ, speaker
cha, and
asya (तथा म. नम्बर विषयः) of this or the subject of my question).

tvādrik (त्व तुलयः) like Thee.

anyah (परिधवः) another.

na, not

labhyah (अन्वित्यमानेऽपि) to be found (even after search among the learned)

na anyah, not any other.

varah, boon.

tulyah (वद्यः) equal, like

etasya, of this

kaschit, what so ever

(Nāchiketa said) O Death! about this certainly of old the Devas even were in doubt and thou also sayest that it is not easy of understanding; of this truth, a speaker like thee no other can be obtained, therefore, like this there is no other boon.

MANTAR 23.

शतायुष: पुत्रपित्रान्यु वशील्व बहुनु पशूनु हस्तिःशिब्ध-समवान । भूमेर्येहद्रायतनं वशीव त्वषुधः जीव यशदे यावदिनशिसि ॥ २३ ॥

अन्वयः—(तथा) शतायुष: पुत्रपित्रान्यु दृष्टी, (तथा) बहुनु पशूनु हस्तिः हिरस्य अश्वांत् सूने: भूमेर्येहद्रायतनं दृष्टी, स्वंच (अशी) यावदु यशदे: (वर्षणि श्रीविभुः) इत्यश्च, तावदं वीदं ॥

वृद्धि:—एवं नरिकेतोसेको सुर्युगिणयस्युद्धयुरिविगमस्येव मय्येन त्यहयतीतिनिद्रित्वत्य सत्यप्रियाभसामस्ये विषयान्त
सातायुषम् सूप्तो-र्गः: ( भुभेरिति ) शून्यिञ्चा विस्तीर्णायतम् सर्वसब्ज राज्यं खंपीयः। प्रत्यया भूसेः संक्ष्यन्ति सर्वधार्यायतम् विविधध्रास्ता प्रासादादिकंण्यं खंपीय च ( स्वयंचेति ) यावदृवषयोः चिकितितिस्य तािजोजीत्यथः।

हतायुष: सातायुषाह ( यथां धर्मस्यादि तथा जातं सातं म. धन्यावंति) centegenarian, or hundred lives or years.

पुत्रो-पुत्रान् अपुरो-पुत्रान्, sons and grand-sons.

व्रिश्वा vrinishva, choose.

वहन् bahûn, many.

पसुं पसुं, cattle.

हस्ति hasti, elephants.

हिरण्यम् hiranyam, gold. Hasti-hiranyam is a compound Dvandva-ekavad-bhâva.

अस्वान asvân, horses.

भूमेश ( शून्यिञ्चा ) of earth.

महत् ( विस्तीर्णं ) wide, very broad.

आयतनम् आयतनम् ( आयतं म. विस्तीर्णं भुश्वा ) piece, or abode or portion, or राज्यं राज्यं circle of empire R. a mighty empire, or a glorious palace.

व्रिश्वा vrinishva, choose.

स्वयं svayam, thyself.

चा, and.
(Yama said) choose sons and grandsons living for a hundred years; many animals, horses, elephants and gold. Choose a wide empire of earth and live thou thyself as many autumns as thou desirest.

MANTRA 24.

एततुत्त्वं यदि सन्यसे वरं वृशीष्ठव विषं चिरजीवि- 
काराघ्न: सहभूमी निचिकेतस्तवमेविष्ठ कामानान्त्वा कामभाजं 
करोथि ॥ २४ ॥

अनवयः—यदि एततुत्त्वं वरं नस्यसे वृशीष्ठव । विषं चिरजीविविष्ठ । निचि- 
केतस्तवमेविष्ठ । सहभूमी तथा । त्वा कामानान्त्वा कामभाजं 
करोथि ।

वृत्ति—(एततुत्त्वं) उक्तं वरेश सहभूमिस्तवमर्पणे 
वरं सन्यसे चेतू । तदृपि वृशीष्ठव । प्रभुं विरागवर्तवादिकं चिरजीविवम 
चेत्यन च प्रवर्त्तं । एघं आब । राजेश्वरं । अस्तेलोमन्दक्षक्षम्म 
मानानसु । कामभाजं काम: कामना । तां विषयत्याऽध्वजीत्तित्तवेक्षासु । कामभाजं 
कामनानामस्तव: प्रभृति-विषयाक्षासु । कामभाजं काम: कामना । 
तां विषयत्याऽध्वजीत्तित्तवेक्षासु । कामभाजं कामनानामस्तव: प्रभृति- 
कामनाविषयं करोसीत्यथं ।

एतहुः etat (स्वाम यथोपदेशं) this (to these as mentioned above).
tulyam (\textit{सहुः म. लघ मातिः वर्त्तम्}) equal to; like (un-to the boon asked by thee, or equal to those mentioned above).

yadi, if.

manyase, thou thinkest.

varam, a boon (any other boon).

vritishva, choose (that also).

vittam, wealth (\textit{भुतं विरवर्जिद्}) large quantity of gold, gems \\&c.

chira-jivikam cha (\textit{चिरजीविने)} and the means of living long.

mahâ-bhûmau (\textit{सह्यं भृंग राजा म. उस्पद्यो)} (king) in a mighty land M. (born) in a sacred land.

Nachiketah O Nachiketas !

tvam, thou.

\textit{एद्धि (अव म. वर्ष) be (Imperative of अव to be). Be thou (born or a king) in a big (or) sacred land. Or the word “edhi” may be derived from एव ‘to increase’ and then, \textit{वर्ष} would mean वर्ष ‘increase’. That is ‘be thou prosperous in a sacred land’; another reading according to M. is \textit{सहद् भृंग (राजा म. \textit{उस्पद्यो). Then the meaning would be “Be thou mighty in the land.”}}}

kâmanam (\textit{वुर्यां सार्ववेत्त्वं व म. कामनामावली जये) of desires (divine and human), amongst those who are wished for,
If thou thinkest (there is) any other boon like this, choose that also. Choose wealth and long life, O Nachiketa, be thou a king of wide world. I shall make thee an object of desire even to those whom the world desires.
MANTRA 25.


kāmabh (मार्गेनिया) objects of desire or solicitation
durlabhabh, difficult of attainment.

martyaloke (M. दुर्लोके, नापुरदेवे वर) in the mortal world, in the Bhūr-loke or in the human body.

sarvān, all (those).

kāmn, desires (or objects of desire and solicitation).

chhandatah (चंदात: M. स्वेच्छामुऽरेख) R. वेष्यं as desired. according to (thy) measure, R. as wished.

prārthayasa, ask thou.

imabh, these (divine apsaras, angelic beings, beautiful, accomplished, dwellers of Death world).

rāmabh (रसयति गुरसात् M. खिव:) women, lit. delight-givers; charmers. M. M. fair maidens.

sa-rathabh (सड़ रथवेंद्रे) with chariots.

sa-tūryabh (सभाविका: M. देबस्वरा द्वस्वः:) M. M. with musical instruments.

na, not

hi, verily

idrisabh or दृष्ट्री idrisi (रथं विषा M. दृष्ट्री चण्डसः) like these,
lambhanîyâh (मायीया:  M. मत्या:) M. M. to be obtained; to be got.

manushyaih (मचर्य:;) by men (or mortals)

âbhih (M. ग्राढिदि देवताणि: मीनि:) by these (damsels).

mat prattâbhih (मया द्वाणि: परिधारिकीणि: M. मा
द्वाणि:) by me given.

parichârayasva (अल्लान पाबप्रावालनािि शुभायं कारणा
जलन: M. परिधार्यस्व, देखो भव:) be served by them,
cause them to wait on thee (by washing thy feet &c.)

nachiketaḥ O Nachiketas!

maranam (चर्सांबंहुः प्रसं मेंदमिल्ना नाति इति काक्षत-
परीशारपवं M. चर्सांबंहु तुस्यवभः ) Death (the ques-
tion relating to death—the idle curiosity as to
whether there is or is not an Atmâ after death.
M. About the dead persons and the Lord living
in the dead).

mā anuprâkshih (चा एवं मयुदीविि मैय पृथि:) thou shouldst not ask; M. do not ask. R the
word चठू should be construed with चर्सा, ie, चर्सा
चठू=चर्सां चूले: पवाद “after Death ie. the post-
mortem state.” The Death here means Mukti,
 ie. the post Mukti condition.

Whatever desires are difficult of attainment in the mortal
body, all those desires, fully mayst thou ask. These women
with chariots and musical instruments, (may be thine). Like
them men verily cannot get. Be thou served by these given
by me. O Nachiketas: Do not enquire after death. Or R.
Do not enquire about the after-Mukti condition.

Mantra. 26

श्वो भावा सर्वेऽऽय यदुत्तकैतत सर्वान्तिक्रियायांकर
पल्लित तेजः। अपि सर्वेऽजीवितमल्येव सतेव वाहस्तः
नुत्यगीति ॥ २६ ॥

अन्यवः—( निबिक्षेतः उवाच ) हे अन्तः ! ( भोगः ) श्वोभावः; वर्षस्य
वर्षित्यां यदु रत्नु तेजः। (तदु ) वर्षितिः यदे अपि जीवितं ब्रह्म तेजः; तत्र
वाहः।, नुत्यगीति तत्र एव ( बिध्वस्तु ) ॥

३५—एवं प्रलोक्यमानेैपि निबिक्षेता अनुभितस्यहृदय
श्राहः। (श्वोभावाः हृति) हे अन्तः। तथुदु पन्यस्य ये सर्वेऽऽय
कामाः ते श्वोभावः। एवः अभावो येषां ते तथेऽक्षः। दिनः
हृद्यस्यायिने न भवन्तींत्ये।। सर्वान्तिक्रियां यदेक्षेजः।। तततु
शर्यति । अवसर: प्रृति नोगाहि सर्वान्तिक्रियेदैवत्ल्यावह
इति भावः (अपिस्य मिति) ब्रह्म कोरेजीवितं स्वयं किसुता
अभंस्यान्तिक्रियाति । अतिशयजीवितापि नबरसाहिति
भावः। वाहः।। रशाद्यः।। तिर्म्पित्वितषेषः।।

एवः suvh ( अबिधविति न अबिधविति वा हृति एव िशिश्यमान एव येषां
भावः M. परेदुः ) to-morrow (whether they will
or will not last till to-morrow; things whose
existence is so doubtful R. एवः अभावो येषां “not
lasting till to-morrow.”

बाहः bhâvâh or M. R. अभावः abhâvâh ( अवपरि M. परेदुः
अभावः अवलित हृति भावः।, बाहः अभावः, आयं,
LASTING. M. R. not-lasting; not-existing, not stable, transitory R. which do not last for two days even.

martyasa (महुष्यस्मि) of the mortal (man).

yat, because (M. इ) = these. (च्छ रत्न = इ जो all these)

antaka (दे दूष्येऽ) O Ender! O Death!

etat, this (M. इ ज्ञानदय; ) these sons &c. Singular for Plural.

sarvendriyaनाम, of all the senses.

jarayanti (अपगमस्थि म. अगमस्थि) (they) cause decay. M. M. wear out; exhaust; take away. M. The effort in preserving these objects of enjoyment causes the decay of the vigour of all senses. S. The apsaras &c. and other sensual enjoyments are all evil.

tajah (M. बौधि) M. M. vigour. The heat, the energy, the fire, the vital fluid.

api, also

sarvam (च्छ प्राप्त) all (even of Brahmā)

jīvitam (अयुः) life.

alpam, short.

eva. even. (as the life of a Brahmā even has an end, not like those of the Muktas which has no end).

tava, thy
O End-maker (all these enjoyments) are transitory. They exhaust all this energy of the senses of man. The longest life is indeed short. Thy vehicles, thy dancers and singers remain with thee.
na, not.

vittena, by wealth.

tarpanlyah (M. अनुयायिनः) Satisfied M. M. made happy.

manushyath, man.

lasyânahe (प्राप्त्याण्डेः) we shall obtain (if we have the thirst for wealth).

vittam, wealth.

adrâkshma (पुष्पज्ज्वलय) when we have seen.

chet, if (S. If we have desire of wealth, we shall surely get it, as we have seen thee. M. If or when we have seen thee, then certainly we shall get wealth, for life, wealth &c. are secondary rewards that necessarily follow the sight of a God like Thee—they need not be asked for separately. R. Where is the difficulty in obtaining wealth when we have had the good fortune of seeing Thee, which is more difficult).

tvâ (तथाः) thee.

jivishyâmah, we shall live

yatvād (तथास यथा M. यथा यद्वादाय: भवते भवविभित्तिसे तथासे कासे) so long (as on the post of Yama art thou the occupant, M. So long as of my life, thou art the lord, up to that time I shall live: for thou art the lord of life.
thou wilt rule (thou remainest lord, M. or art God of my life). R. So long as thou holdest the office of Yama. So long as the lordly authority of Yama is vested in thee, there is no one who can take away our life, by disregarding thy command.

\[ tvam, \text{ thou.} \]

\[ \text{varah}, \text{ boon.} \]

\[ \text{tu, only, verily (M. This indicates the supremacy of this boon).} \]

\[ \text{me, mine.} \]

\[ \text{varantiyah, to be chosen} \]

\[ \text{sa, that ( } \text{which I have already asked.} \]

\[ \text{eva, indeed. That is, how can a man who has} \]

\[ \text{the good fortune of seeing thee or getting thy favor, have short life or wealth.} \]

The man is not satisfied with wealth. When we have seen thee, we shall obtain wealth. We shall live, so long as thou rulest (as Yama). But that indeed is the boon chosen by me.

**Mantra 28.**

**अजीर्यतास्रुतानासुपेत्य जीर्णनवः: कृपस्य: प्रजाननूः। अभिप्रायायनू वर्षरतिप्रमेयादानतिदीर्घे जीविते केर**

**॥ ॥**

**अश्वयः—कृपस्य: वीर्यं क: पार्यः: अजीर्यतासृष्टानां चवेश्य, प्रजाननू ( चिवाना वच !) वर्षरति प्रमेयादान अभिप्रायाय अविद्याय भूलिते रेषे।**
कथा।

वृत्ति—(अजीयन्तासिदिति) जरासरण घुल्यानां सुकानां खरुपं ज्ञात्वा प्रजानन्त। विवेकी जरासरणीयसुतेतायंजनः।

tदारूपः। जरासरणाध्युपमुताप्सरः प्रभृतिविविविविषय कायावान् कः। कथं भवदिश्ययः (अनिम्कायातिकिति)

वर्गः: आद्यत्वशृंखलवादिः रुपविशेषाः। रतिप्रसेदाः

ब्रह्मोगादिः जनितानन्द्विवेष्याः। तान् सरोनभिज्ञांतां

निपुष्कत्याः निर्पयन्। अत्यंते हि केलीविते कः प्रीतिमान्

स्यादिश्ययः।

अजीयताः ajiryatām (वोहानिच्छमाप्यताः M. तपस्वाः; वयः प्रभृति

वन्यसित ् सता) of not-decaying, those whose life

period never shortens: those who are lords of

life. &c. M. M. free from decay.

अवताः amritānām (M. देवानां R. मुक्ताणां = of the Liberat-

ed) of the immortals, of the Devas.

वेशसा upetya (वपस्य M. अथ R. चक्षु, the word चक्षु

should be supplied) having reached (the com-

pany.) M. M. having approached. R. Having

understood (the nature of the Muktaś who are

free from death and decay).

वीर्यम् jiryan (जरासरपराः) decaying.

तर्यम्: martyah, mortal.

क्रमः kvadhaḥstah or M. क्रपस्तः kvādhastah (S. कः =

पुष्पविभु प्राण्य अतिरिक्तोदकोपिष्यता; तस्या तिष्ठति त्वतः =

क्रमः।) M. क्रपस्तो प्राणसः; कः कुश; न कुशापि, किम्बु

पहारेव अजीयन्तु एव ज्ञाते त्ततः अर्थः।) S. Earth-lower-
staying. A compound of three words भूः = Earth; भीचः = low or down i.e., lower than the astral and other regions, भूः = staying. That is a person who lives on the lower earth; a denizen of the lower sphere. Another reading by S. is क्रत्वदाय्यः = "who, given to these (pleasures of having sons.) भूः = where, भीचः = has been drawn down. Where has the man who has approached the Immortals ever fallen down? Never. He always becomes or remains great and undecaying. रूपदाय्यः = How have faith in these (apsaras &c. understanding their unstable nature).

प्रवासः praʒāːna (प्रवासः: भूः प्रवासः विच्छः), standing, knowing, M. O wise one! R. विचेष्टि 'the discriminating.'

अभिज्ञानः abhi-dhyāya (अभिज्ञानः विच्छः M. सरसः) reflecting over, meditating over M M. pondering on. M. Remembering. Wisely understanding.

वर्णः varna—(वर्णः M. भृजवादः विचेष्टि विशेषिवा) Colour, Song, M. M. beauty M. Castes like Brahmana &c. or the beauty of the body. R. A particular form like the colour of the Sun: the glorious super-physical form.

रतिः rati—(रतिः M. विषयानुवधत मुखः) play, love, M. the pleasure derived from sensual gratification. R. Joy produced by enjoying the bliss of the condition of being a Brahmā: रतिः-भोजनः is a compound word-meaning the ecstasy of union (with Brahm)."
pramodān M. (प्रकृतिविधास्यान्यन्त्र शुल्क) pleasures. M. the pleasure derived from the experiencing of higher objective gratification, intellectual pleasures. Or the pleasures of music (varṇa) and sports (rāti).

ati-dīrghe, in a prolonged. R, reads अति-दृढ्ये in a very short.

jīvite, living.

kāh rameta, who delights.

S. Reaching the presence of the undecaying and the undying, and knowing (that higher gifts can be obtained from them than wealth &c.), how a decaying mortal, a denizen of the lower sphere, (can ask lower gifts)? Who can delight in long life while contemplating (the transitory nature of) the pleasures of beauty and love?

R. Knowing (the nature of the Muktas who are) free from decay and death, how can the decaying Mortal, who has realised (his own imperfection), put any faith in these (apsaras) constantly meditating over the Radiant-Form, the Bliss-of union, who can find joy even in the longest (earthly) life.

M. O wise (Yama) ! Having (once) approached (the vicinity) of the Undecaying and the Undying where (has ever) a decaying mortal been drawn down? (Even a long life is not desirable for) remembering (the bye-gone) beauty, pleasures and joys, who can find happiness in a long life?

Mantra 29.
MANTRA 29.

yasmin (अेष्टि म. विषवे ) in which (after death or in which subject), about which.

idam (विषकितल्बन्म म. इर्वं मेष एंरकतवा अश्वि न या ) such; this, (doubt: M. whether there is such ruler of dead).

vichikitsanti (म. संवदित्ते रणः ) People make enquiry or raise doubt.

mrityo, O Death!

yat, what (M. has not this यत in the text).

sāmparāye (परलोकविश्वे म. जुलो “निमित्तस्मानो वेदायेम् R. गुणालवर्गे”) S. about the next world. M. For the sake of liberation. In the matter of the Hereafter. For the sake of Supreme libera-
tion. R. The great Hereafter (state of the liberated).

mahati, (महति मेलानविलिचे) in the great, Supreme.

brûhi (ब्रह्म M. उपदिष्ठ) Say, teach.

nah (आस्याश्च) to us.

tat, that. M. तत् तु न: = तदेव मेतमेरकश्चबृः that- ie. the essential form of the Lord who rules the dead.

yah, what, as.

ayam (आयम आलम विषयः) this (about the Atmâ).

varah (M. मे+मेरकश्चबृः) boon.

gûdham (गूढं हुरिन्देवतं म. गूढंत) occult, deep, secret, hidden.

anupravishtah (आप्सः) has entered or attained, or is related to.

na, not.

anyam (वरं) any other (boon).

tasmât, than that (boon); or therefore.

Nachiketâ, Nachiketas.

vrînîte, Chooses.

O Death, as with regards to the Great Hereafter (the condition of the Muktas), they have raised this doubt, that indeed tell thou to us. As this boon relates to the Hidden, therefore Nachiketas does not choose any other boon.
About which (people) have raised such doubts, that (God) indeed, O Death, reveal thou to us (that we may get) the Supreme Liberation. As (the subject of) this boon has been kept a secret (so long), therefore, no other boon does Nachiketa choose.

अथ प्रथमाध्यायाये द्वितीया बहुलोऽ

MANTRA 1.

॥ ॥

अन्यंकरणं ज्ञातुतैव प्रेयस्ते उभे मानार्ये पुरस्वं धिनितः। तथा: श्रेय आदद्रासनं साधु भवति हृदयावर्णः

उ प्रेर्या वृष्णिते॥ ॥

अन्यं अन्यत् उत (तथा) प्रेय: अन्यतुः, ते उभे मानार्ये पुरस्वं धिनितः (कथितः)॥ तथा: श्रेय: आदद्रासनं (ग्रहीतः) साधु (सिद्धः) भवति। य: उ प्रेय: वृष्णिते (उपादसे) प्रार्थतु (परमार्थां) हृदयेते॥।

अन्यत् अन्यत (पश्चादः) अन्यत् अन्यत (अन्यत्) अन्यत् अन्यत्।

श्रेयः sreyah (स्रे: श्रेयं M. प्रथमस्तं ब्रह्मां) M. M. Good. S. Summum Bonum, liberation. M. most praiseworthy, the knowledge of Brahman. R. the Moksha. The Path of Wisdom or Vidyā.

अन्यत् anyat, different, other.

उता (उत्ति) also.

eva, indeed M. eva (eva), as if.

प्रेर्यः preyah (प्रियतरधः M. विनयवगः दारापश्चादिप्रकाशां वस्तुपर्व्रिः अन्यदिवति इति न जानतां दारापश्चादिप्रियवेद्यापि साधनंहर्षा ब्रह्मस्तवेति इति दृष्टान्त यथ: ) M. M. pleasant. M. most pleasing, the desired objects.
like wife, children &c. are as if another. The man who thus knows the difference between Brahma—jnāna and worldly blessings, for him these worldly things, wife, children &c. become means of liberation, through right understanding. This is the force of "even." One gives a future, and the other present happiness. R. The enjoyments. The Path of Avidyā or Action, leading to endless births and deaths, but not liberation.

tere (Māyā: Māyā) these two (the good and the pleasant).
ubhe, both.

nānārthe (nānā and arthe) (विन्दुमेलाकि or M. विन्दुमेलाकि) different objects.

purusham (उपाधिकृतं वर्षायामादि विनिषुं M. देविन) a man, a qualified person, having particular caste, stage of life &c. M. the embodied Soul.

śīvītah (वप्ति) bind. There are two attachments of the Soul—one towards the Spiritual and the other towards the Temporal.
tayoḥ (M. Māyā: Māyā) of these two (good and pleasant).

sreyah (M. त्र्योग्यपद) the good (the Brahma Vidya).

śādāsamoṣya (उपाधिकृतं सुर्यन्त M. उपाधिकृतं) of him who accepts, who worships. M. M. who clings. R. सत्तात्मक मयुरवधत्त who struggles for or endeavours towards Moksha.
Different is the Good and different indeed is the Pleasant; both these towards diverse objects draw down the man. Of these two, for him who accepts the Good, there is freedom; but he who chooses the Pleasant, misses the object.

**Mantra 2.**

श्रेयसः प्रेयसः सनुष्ठमेततः सम्परीत्य विविनंति । 
श्रेयो ति धीरोऽभिमेलितः वृत्तीते प्रेया मन्दे योग- 
केषादृश्योति ॥ २ ॥

श्रेयसः—श्रेयः च प्रेयः च सनुष्ठ सः । धीरः नति सम्परीत्य विविनंति । 
श्रेयः—प्रेयः ति अभिमेलितः ॥ मन्दे योगऽकेषात् प्रेयः वृत्तीते ॥

श्रेयः sreyas, good.

च cha, and

प्रेयः preyah, pleasant
cha, and
manushyam (पुष्पः) man

etah (आ इतः) It is a compound verb; the upsarga आ is added to the Present 3rd Pers. Dual इतः from इ “to go” ) approach (M. मथ तिष्ठत: or S. मथ्युतः) These two stay approaching him. Promiscuously surround.

tau, these two (the Good and the Pleasant, the Brahma Vidyâ and the Kâma objects) Dharma and Adharma.
	samparîtya (सत्यकारिणस्य, वनशा आशोष्य M. सत्यक् धार्मिकः) fully understanding, reflecting with mind, fully knowing. M. M. going round about, examining.

vivinakti (प्रायकः करोति M. चेवे भोतव, प्रेयावभवं इति विवेर्यति) separates, distinguishes (that the Good causes liberation, and the Pleasant causes bondage).

dhîraḥ (चीमा M. वाचकी R. महामाली) the wise, the discriminating one. R. विना रष्टे=धीर: “who delights in wisdom.”

sreyah, the good, the Brahma-vidyâ. The Path of Liberation.

hi (एषः) only.

धीर: dhîraḥ, the wise one.

abhi. An upasarga to be joined to the verb vrînīte. According to M. it governs the noun preyasah and means अवश्याब “rejecting.”
VALLI. II.  MANTRA 3.

प्रेयसाह, (मियत्साह दाराप्यादिक कानां) the pleasant.


रविन्ते, chooses.

प्रेरण थे प्ले सार.

मन्द (अस्पुष्टि: M. विवेकनीति:) the dull, the fool, the man of small understanding, devoid of discrimination.

योग-क्षेमत or योग-क्षेमान M. M. greed and avarice. योग-क्षेममिति रेखेदिति तपायकार्यक विशेषसंयुक्तम् M. अत्यन्त क्षमाशिवाय; तस्य अतनगातेन स्वर्यसं चेम:) for the sake of growth and preservation (of body &c.); acquisition (of new wealth) and preservation of old; the Path of samsara.

रविन्ते, chooses.

The Good and the Pleasant promiscuously surround the man. The wise fully examining them, distinguishes (them). The wise chooses the Good over the Pleasant. The ordinary man chooses the acquisition-preservation (Path of Action).

MANTRA 3.

स तवं प्रियानु प्रियक्षेमान काशानिभिध्यायकचिकेतोगत्यन्क्षीः। तैतां चुक्ता वितस्ययीनवासो यस्यामसंज्ञित बह्वो सनुव्यः॥ ३॥

अन्तः—न्विजेत: तवं मियाव नियक्षाव खालाव असिष्ठायवः प्रत्येकावः। तत्र वितस्ययी चुक्ता न खालावः। यस्यां बह्वो सनुव्यः स्वतं ॥

{ sa, he (merely emphatic, not to be translated).
{ tvam, thou

प्रियान (प्रुषादीय M. दाराप्यादीय:) the pleasures (objects like sons and wives.)
priya rūpan, M. M. are delightful (such as apsaras &c. or houses, gardens, &c.) M. M. seem delightful.


abhī-dhyāyan (abhisākṣānta abhisākṣānta M. abhisākṣaṇa) meditating, pondering, thinking over (their transitoriness and worthlessness).

O Nachiketas!
otsavānyāhyāyā (atsaḥsaṃśaktāṃ pārśvānāṃ abhi M. śvam kāmāṇaḥ) hast rejected. M. M. dismissed.

anyat-prākṣhāyā (skyābhāyaḥ maṁ saṁśaktāḥ) hast omitted as a Vedic irregularity thou didst ask the other (about Brahman) not

etām, this (worthy of putting on the neck).

srinkām (srinčānta M. śvatā śvāntā) road, the neck-lace, the chain.

vittamayim (vittamayim M. śvāntā) leading to wealth. M. golden (chain), strong.

avāptah (avāptah) didst accept. M. M. hast gone.

yasyām, in which (road or chain).

majjanti, (majjanti M. abhiścāta: abhiścāta) sink, fall, or are attached, perish, go astray.

bahavaḥ, many.
O Nachiketas! Thou having pondered over all desires—the pleasing forms, hast renounced (them). Thou didst not accept this Path of Wealth, in which go astray many men.

Mantra 4.

M. M. wide apart; distant; separated from one another by a great interval.

These two.

opposite M. M. leading to different points.

different directions, different fruits, causing different results: pointing to different directions.

consisting of actions led by desire.

Wisdom (leading to emancipation) (M. ya abhidhamma vidyānirnna)
That which is avidyā i.e. other than vidyā, known as a means of attaining temporal pleasures, and that which is vidyā, these two are far apart.) R. Consisting of Vairagya, Wisdom.

jnātā ( ज्ञाता ज्ञावता परिषदेशि ) is known ( by the wise )

vidyā-अभिप्रेषिः or तैं vidyā-अभिप्रेषिः ( विद्यायिनं म. विद्याभिकांपिं ) Wisdom—desirer. Seeker of knowledge.

Nachiketasam, Nachiketa.

I think, I believe or know. na, not.

त्वा tvā ( त्वां ) thee.

Kāmāḥ ( अप्भरः प्रथतः ) Desires ( like Apsaras &c. )

bahavāḥ, many.

alolupanta or lolupantaḥ ( न विष्टिदं तुवत् म. लोलुपवत् अपेक्षा जनवत् न वर्तने ) M M. tear away; M. causing expectation or desire i.e. the various Kāmas did not produce any desire or expectation or inclination in thee. R. did not attract thee away from the Path of the Good.

These two are distant, opposing and different-pointed: Avidyā and what is known as Vidyā. I think Nachiketas to be a seeker of wisdom, (for) the many desires did not distract thee.
Mantra 5.

अभिद्रामान्तरे वर्तमाना: खण्डपीठा: अभिज्ञस्-
मन्यमाना:। दन्तुष्मान्या: परियन्तित मुदा अनेनेव
नीयमचान्य या मान्या:। ॥ ॥

In ignorance (in study of sciences other than that of
Brahma) R. In ignorance, in the shape of
actions motivated by personal desires &c.

अन्तरे antare, (सच्चे चन्द्रमुख हव तमिस्) midst (as if of
deep darkness.)

वर्तना: varten ânâh, (वे वर्तमाना: M. केवल तनात्रोपायव्रकः:) dwelling, being surrounded, those who
worship Tanmātras alone.

स्वयं svayam, (वर्ण:) themselves.

धिराह dhirâh. (प्रस्ताव्या: M. स्वयनेि स्थिरता:) wise
(saying `we alone are wise`). M. M. wise
in their own conceit.

पंढिताम, (परिवर्ता: शास्कुलम: M. अस्तानं पंढित:) learned (versed in scriptures)

मन्यमानाह manyāmanāh, (M. अस्तानं) considering. M. M.
(puffed up with vain knowledge).

दन्तुष्मानाह dandramyāmanāh, (अस्तायं कुटिलां जनेऽि परंगतिं
मच्छति M. बजगतवः:) going crooked. M. M. stag-
gering to and fro. Distressed by the sorrows of
decay, disease &c. R. Another reading is “dan-
dravyamānāḥ "constantly running; minds always swiftly running, propelled by the fire of kāma.

parī-yanti (pariparyantam M. parit: svargarājānau nārāyī) go round and round (to heaven and hell): wander, go up and down:

mudah (mudhah: m. kāmpayogam chāhita:) fools, non-discriminating, deluded by the enjoyments of kāma.

andhena, (duhitdvirāgān) by the blind.
eva, indeed.
niyamānāḥ, led.
yathā, as.
andhāḥ, blind men.

Dwelling in the midst of Ignorance; but thinking themselves wise and learned, the fools wander about hither and thither, as blind men led by the blind.

MANTRA. 6.

व सामपरायः प्रतिभाति बालमप्राणायां वित्समहेन सूहदृश्। अर्थ लोको नासित पर इति सानी पुनः पुनःवेंशः सापद्यमभे। II 4 II

श्रवः—प्रतिभाति बालमप्राणायां वित्समहेन पुरूः, बालं प्रति बालपरायः न भास्ति। अर्थ लोकः (मधुः) परः (लोकः) न प्रतिध्विति इति नास्ति, पुनः पुनः ने (भन) वर्ष आपद्यमभे।

न na, not.

सामपरायः सामपरायः (संपरेयत इति सामपरायः परस्यः, वर्षायिनायः सामायिनायः म. बालीयः सामपरायः M.
VALLI, II. MANTRA 6.

Vāmukṣa śānti-puruṣatā mañavāṃśaḥ) the Here-after; the Next World, the particular training necessary to reach that. M. God; the means of liberation. R. The means for the attainment of the Next World. भव-परा-द्वेश्य = वत्सरथायिः, वर्त्तयास: literally complete-supreme-gone: the next world; the scriptural practice (sādhan) leading to sāmparāya, is called Sāmparāya. Or that which is attained (द्वेश्य गम्ये) fully, (sam,) after (para) the falling off of the body is called sāmparāya; the next world. The means of attaining it is Sāmparāya. May not Sāmparāya mean “the complete (sam) merging (iya) into the Supreme (Para);” and Sāmparāya the science that teaches this complete merging.

प्रति-भाति prati-bhāti, (M. भाति न) द्वाराक्षविषयेः भवति) appears, manifests, (God does not become the object of knowledge.)

बलम bālam, (अविवेकिन्मन्या बलस्थूष) the child, or who is like a child (ignorant and non-discriminating)

प्रमाद्यांत्य pramādyantam (मनादं कुर्वलं द्वाराक्षविषयेऽवलघ्नं M. मनास्पेयतं) acting carelessly; heedless, whose mind is attached to sons and cattle &c.

विश्वेषेऽही vitta-mohena, (विश्वेषेऽही स्ववेशेऽही) by the delusion of wealth.

मुद्धम mūdham, (सन्नायस्य बलं) deluded (surrounded or enwrapped in Tamas)
ayam, (visible consisting of wife, food, drink
&c.) M. The physical plane or Bhû-loka.

lokah, region, world.

na asti, there is no.

parah (M. अतिक्रियक: ) M. M. the
other. The invisible world. M. The worlds
above the Bhû.

iti, thus. R. another reading is चत “also.”
For him there is neither this loka nor the
next.

maññi (M. विधयं स्वरं हि मानिनी, अभिमानी)
thinking; M. the proud, who thinks the worldly
wealth &c. is permanent. R. इकानी = Wrong-
thinking, deluded.

punah punah (विनियम) again and again (by being
born).

vasain, (control, M. M. sway; sub-
ordination.

âpadyate, falls,

me (M. यमस्य) my,

The way to supreme Liberation does not appear to the
child deluded by the illusion of wealth and acting carelessly.
For him there is (peace) neither (in) this world nor the next.
Such a deluded person falls again and again under my control.

MANTRA. 7.

अबलायापि बहुभियों न लम्बः शुभवन्तोऽपि बहुव्रो यथा
विद्या । आपवर्यों वक्ता कुशलोऽस्य लक्षयामश्चेऽभाका
कुशलानुविषिष्टः ॥ ७ ॥
Valll II. MANTRA 7.

Sravanâya (�स्मात् योऽऽम् म. अवश्यनिष्ठानिष्ठायो न
अपति) for the sake of hearing, to hear. M. What
does not become object of knowledge produced
by hearing. R. many persons have not the
good fortune of having heard even of the
Supreme or the Supreme-liberation.

अवस्थ:—यः (अवस्थ: ) बहुभी: अववाय न अवस्थ: सततोरघि बहवः
येन विद्वृः। ॥ वृहलिङ्का ज्ञात्यः ॥ वृहलाबुधिः । ज्ञान (अक्षु: ) लाभः
(प्रत्य, यथावत् ब्रह्मलब्ध्यवस्तुत्यांमारुतिनः ) दत्ता ब्रोहः च ज्ञात्यः ॥

अववाय Sravanâya (�स्मात् योऽऽम् म. अवश्यनिष्ठानिष्ठायो न
अपति) for the sake of hearing, to hear. M. What
does not become object of knowledge produced
by hearing. R. many persons have not the
good fortune of having heard even of the
Supreme or the Supreme-liberation.

अवस्थ:—यः (अवस्थ: ) बहुभी: (अते ते: ) by many.

यः yah, who (the God called here the Sâmparâya
or Liberator or Here-after) R. The Supreme
Self.

न सत्यः na labhyah. (वान विश्यवेन अपति ) not to be
obtained. M. not become the object of know-
ledge.

SrinvantaA ( म. अते ते: अन्त्वकोपिः )

api, even hearing; knowing only by word.

बहवः bâhavah (अते ते: अन्त्व ) many (others).

यः yam, whom (the Atman).

न विद्वृः na vidyûḥ (न विद्वृः अभागिनः, असंकृतालोकोऽ न
विज्ञानेयः म. वान अल्लि कार्यमेव यथावर्त्तन ) did
not know (fully or, rightly).

आरशयः āscharyayah (अद्वैतेऽ अनेकेऽऽ अत्विश्वदस्यति म.
इलमः ) wonderful, (rare among the many),
difficult to obtain: rare.

वक्ता: vakta, the speaker. M. (यथावत्स्म्यप्रमेयः ) who
teaches (Him as He really is); teacher, expounder.

Kusalaḥ (निपुणः एव अनेकं) able, competent
(is the person who after hearing of Atman
finds it)

asya (आत्मनः M. एकः) His (of the Atman or
M. of the Speaker).

labdhā, finder M. (प्राप्ता).

âscharya, wonderful.

jñatā, knower. M. M. he who comprehends.

Kusala' - nusishtah (निपुणं आचार्यं अनुसिष्ठः खनः
M. बध्यक्षेत्रितः) taught by an able teacher.
M. M. taught properly or ably.

MANTRA 8.

न नरेशावरेष प्रोक्त एव सुविश्वेयो चिन्त्यकर
नास्त्यायिकः चत्कर्मवर्तु प्रसाधात् ॥ ८ ॥

अध्वयः — एवः अवरेष नरेष प्रोक्तः न सुविश्वेयः भक्तिः, बधुचा चिन्त्यकरः ।
सन्मुखप्रोक्तं श्रवण गतिः न अस्ति । अनुवादायः अस्तिष्ठायृ अतक्षरः ॥

न na, not.

nareṇa (सत्वसेवः M. अध्यात्मित्व ) by man (M.
by an ignorant man)

avaraṇa (हिमेनः, मानुष्टितुद्विनः R. अभैष्ठम्, ) by an
inferior, by a person of uncultured intellect. R.
By a person who studies Vedanta merely to
acquire learning, not realisation. अवरतः avarah
(M. अस्तिष्ठः) not excellent.
proktah, taught.
esha, (स्वतः) this (self).

or सुज्ञेय or सुविज्ञेय able to be understood well and completely; M. well understood. M. M. easy to be known.

 bahudhā (अनेकं मन्त्रामकारेः) in many ways, in diverse modes (such as, whether the self is or is not, is it agent or non-agent, is it pure or non-pure &c. Is it in its aspect of Prakriti, the subordinate, possessed of small attributes, having a natural (un-refined body &c). M. M. often.

chintyamānah (वादित्विः) thought upon (by the controversialists).

ananya-prokte, not another taught (अनन्यं अवश्यं प्रेमित्वात् याषांर्वं प्रक्षिपदात्रालम्पूर्तेऽत् or स्वात्मपूर्तेः अनन्यस्विनिः आलम्पूर्ति or प्रेमित्वात्रालम्पूर्तेऽत् आयाषांर्वं M. अहं ब्रह्मचरर्वं हूि आलम्पूर्ति, स्वात्मालम्पूर्तेऽत् आयाषांर्वं रेक्षणेवात्रालम्पूर्ति अनन्यं उर्ध्वं) by a teacher who does not see another, any thing (separate from himself,) who has realised Brāhmaṇa. M. who knows "I am not other than Brāhmaṇa," who knows no difference between Brāhmaṇa and himself, who knows only the unity. S. The non-other or ananya-Self when the Self is taught.

gatiḥ (अक्षि नास्ति इत्वातिलयां विस्तर् or अवगति: or संवार्गिति: or अगति: =अनयवोप, अपरिवर्ष M.
doubts (whether it exists or not &c), or knowledge or transmigration or (if the reading be ज्ञानिः) want or failure in understanding. M. knowledge. M. M. way. R. संसारं constant coming and going.

तथा (अभिप्रयोगः स्वेदनः M. प्रवाहिक्ये) here (in the Self or Brahman). R. संसारे here (in this संसार).

तत् अस्ति ना asti is not.

अतिभावाः anīyāṇ, smaller (अतिभावाः)

हि hi verily, because.

अतर्क्यं atarkyam (स्वेदयायास्वेदनः केलेक्षेम लक्षम M. अभिप्रयोगः.वस्त्रा ) not conceived by reason; not to be argued upon, not subject of inference, by arguing with untaught reason only; by reason not illumined by guru. M. M. inconceivable.

अनु-प्रमाणात anu-pramāṇat (M. (अनुपरिपरिमाणः अनुप्रायाः ) than the measure of an atom.

It is not understood when taught by an inferior man; because it has been diversely thought of. When taught by a non-Teacher there is then no going into It. Because it is subtler than the measure of an atom, and not to be argued.

It is not understood well when taught by a person of Lower Intellect), for It has been diversely discussed (by such scholars without coming to any satisfactory conclusion). When taught by a non-spiritual Teacher, there is no going into (understanding) It. Because It is subtler than the measure of an atom, and not to be argued.
The sentence ananya prokte gatih astra nasti, has been the subject of different explanations. Shankara gives the following four explanations.

1. Ananya—one who does not see another, who sees all as one, an Advaiti. Gatihi = doubt. “When taught by an Advaiti, there is left no doubt about It.”

2. Ananya—not—another, not different from Brahm, the atma being the same as Brahm. Gatihi = knowledge or object of knowledge. "When taught as non-different from Brahm, then there remains no other object of knowledge here"—for that is the highest state of knowledge when the unity of the self is realised.

3. Or gatihi may mean Samsara gatihi, going the round of transmigration. "When the non-otherness is taught then there is no coming back here.”

4. Or the word might be agatihi "want of penetration or comprehension.” "When taught (by a teacher who has realised) the non-otherness, then there is no want of comprehension here.” For such a teacher does not merely teach by words, but opens the interior faculty of the hearer, by which he is made capable of understanding the non-duality.

According to Madhva School, this verse means: When taught by a learned but not a (jñānī) person, it is inferior teaching, because it has been diversely discussed and is not easy of understanding. But when taught by a non-difference-seer (an Advaiti), there is no knowledge at all (not even of an inferior kind) about it. It is subtler than the measure of an atom (and therefore is not subject of perception); It is not to be understood by reasoning (and therefore not subject of inference.)

The word “anya” should be taken in this verse in the same sense, as

in the next verse. There Shankara explains अन्य to mean a Teacher versed in scriptures (agamas) not merely a scholar and a sophist, but a student of sacred science. Ananya अन्य therefore would mean, a person other than such a Teacher; a more learned man, a non-spiritual teacher. Madhva is consistent in both verses—in verse 9 he takes ananya to mean “another”—i.e. one who knows himself other than or separate from Brahm. In verse 8 therefore “ananya” means one who identifies himself with Brahm.
The Ramanuja School explanation is "The understanding (ava-gatih) which a person gets about the Atma, when taught by a person who has realised Brahm and Atma, is impossible to be attained when taught by a person of lower capacity. Or, when taught by a person who has realised Brahm and Atma, then there is no wandering gati in Samsara. Or ananya may mean not other i.e. one's own self i.e. when one tries to learn it by his own effort, he cannot enter into it. Or ananya may refer to avara of the first line: when taught by a lower mind there is no understanding of it."

**MANTRA 9.**

नैष तद्वै वितरापनेया मोक्षान्येनेव सुभाषाय प्रेषते।

वान्वनाप: सत्यपूर्वितेवतासि स्वातुष्को भुयासातिशिलेन: प्रेषत॥ ॥

अन्वय:—वाम सं अपि, यथा अविन: तद्वै वितरापनेया। अप्येन यथा मोक्षा

बुद्धाय (सत्यिः) वकः (अतुष्केष्वाय) सत्यविवः अविन स्वातुष्क सम्बन्धा

त ताः। na, not.

वथा esha (M. प्रणवोपरसिंह:) this (understanding of Brahmān.)

tarkena स्वुड्डि,—अन्त्रितासेच, by argument (evolved out of one's own brain, untaught by a spiritual teacher)

विन: matiḥ M. M. doctrine, belief.

विषयेव apaneyā (प्रांश्रोपयो अपोनेत्यया, हात्यवा, भाषायवा

M. वा अपनेया इवि पदवेदः : यानेवा अपनेया) to be obtained, to be destroyed, to be fetched.

मोक्षा proktā, declared, taught.

यथेष अन्येना, by another (S. अपने-कालिकेष यादायेव, M.

प्रणवोः) यथेष इवि बानवा मोक्षा विन: कालिकेष यादायेव:.)
by a person who knows "I am other than Brahman"; the understanding obtained by being taught by such a person). S. By a teacher who knows the Scriptures.

eva, verily, even.

Su-jnânâya (M. सुज्ञानाय सुज्ञानाय सुज्ञानाय) full understanding or easy to understand, to realise.

preshtha (प्रेषठा प्रेषठा प्रेषठा) O dearest.

yân (यान यान यान) which (doctrine or belief)

tvam, thou.

âpaḥ (आपः आपः आपः) hast obtained.

satya-dhritâya (सत्यधृतिया सत्यधृतिया सत्यधृतिया) M. M. true resolve, fixed in truth, M. whose patience is never shaken.

bata, oh! (बातूँ बातूँ बातूँ) an exclamation of wonder

asi, thou art.

tvâ drik (त्वद्रिक त्वद्रिक त्वद्रिक) like thee.

no bhûyât (नो भूयात नो भूयात नो भूयात) M. न भूयात or न सबूत for us may be. M. there will not be.

Nachiketâh, O Nachiketas!

prashṭâ (प्रश्ता प्रश्ता प्रश्ता) questioner. M. M. inquirer.

This mental attitude, which thou hast got, should not be destroyed by argument. When taught by the Other (Guru) indeed the Self becomes easily understood, O dearest! Strong is thy resolution. May we have inquirers like thee, O Nachiketas!
Mantra. 10.

जानामयशं गौरिणहितदयनित्यं न ज्ञातुः: प्राप्यते हि शुक्रनः। तै स या नाथिकेतरियः प्रासवासिनः नित्यसू। ॥ १० ॥

अनंयः—तेवरपि अनित्यं हि एति जानामि हि ज्ञातुः: तद्रवयं न प्राप्यते ततः सया अरकितः: द्रवयेऽ नाथिकेति: अस्तिः: बिषः नित्यं प्रासवासं अस्तिः

जानामि इह jñānāmi aham, I know.

वेवचि हि sevadhiḥ iti ( नित्वें ) a treasure.

अनित्यं anityam ( M. अः=प्रागः; प्रकाशयस्य च तदु नित्यं प्रतिवेदित्वं अनित्यं ) transient. M. the Eternal—Brahman ( अः=Brahman ). The Brahman known by the letter A is eternal, and is like a treasure.

हि na hi, not verily.

श्रुवेः adhruvāh ( अनेयः: M. जः विद्यते प्रवचं प्रयं च द्यानं द्यां द्यां; प्रदर्शनसवेदिनाः: ) by the transient or non-permanent. M. by (those who have) not the (know edge of the) eternal (Brahman).

प्राप्यते prāpyate, is obtained.

हि hi, because ( यतः ततः )

श्रुवं dhiruvam ( नित्वे M. श्चतवत्वं ) the eternal, M. the Ancient Brahman.

तत् tat, that.

तत् tatah, therefore ( सस्पायलूः कार्याय )

सया māya, by me.

नाथिकेति: nāchiketah, the Nachiketa Fire or M. O! Nachiketas.

वित्र: chitah, has been laid.
VALLI. II.

MANTRA 11.

agnih Fire.

anityaih (पञवाशिभि: स्वार्गसिस्याशायापूर्वेऽप्रियारविष्रृतः)
M. or अनित्यान्: M. अ: प्रभु निर्याख वर्षाव्रतैः विस्तार्यािः ।
or अनित्यान्: प्रभु मिनियािः (ि: विचाराविधां) ।
by the not eternal M. by those who have
Brahman (अ) always (नित्य) as an object of
meditation, or those who meditate on A as
eternal Brahman.

dravyaih (पञवाशिभि: M. प्राशिखि च सम्प्रतीर्थिति) ति:)
things (like cattle &c.); M. substances or facul-
ties (like Manas &c. as enumerated in logic).

मायाम् प्रतिष्ठ: प्राप्तवान अस्मि, I have obtained.
nityam (शान्ति स्वायम स्वार्गस्य निन्य्य आशियर्यि: M. शास्ति
प्रभु) eternal (the status of Yama in the Heaven
world, which is comparatively eternal). M. or
the eternal Brahman.

I know that the Eternal Brahman is a "Treasure"; and
that the Permanent is not obtained by (those who have)
no (devotion to that) Permanent. Therefore O Nachiketa!
I even have performed the Agnihotra, (in order to learn
devotion). And with faculties (mind, senses &c) fixed on
the Eternal Brahman, I have obtained the Eternal.

MANTRA. 11.

कास्या प्रतिष्ठान्त: म गोरतन्त्रमसभवस्य पारसुः।
स्तोम सहदुरुगायप्रतिष्ठान्त: अनूद्ध्व: गृह्या धीरो नचिकेता-
स्त्यक्षलो: ॥ ९९ ॥

शब्दः—विचित्रा: धीरो (एवं कामया आसिं भवतः प्रतिष्ठं करो
kāmasya (विद्यार्थी) of Desire.

āptim (वार्तिक म. मार्ग) fulfilment, attainment.

jagatah, of the world.

pratishthām (आवर्त म. भूमिकापथ) the refuge, the founder, the foundation.

kratoh (कः रिव्यायवर्त म. यज्ञविद्यकार) or यज्ञविद्यकार of good deeds (the reward like the states of being a Hiranyagarbha or the First Logos). M. of the works or knowledge (relating to God)

anantyam (आवर्त म. आवर्तयह, आवर्तयहाद) the endless, (M. giving) unexhausting (fruit).

abhayasya, of no fear.

pāram (परं निखं म. तीरं आवर्त) the shore (where there is no fear).

Stoma (स्तोत्रं म. स्तोत्रं: स्तोत्रसाप्तमसाज्ञासः) praise M. the Mantras or hymns of praise.

mahat (आवर्त म. यज्ञविद्यकार अनेकस्वकारं स्तोत्रं च यज्ञ पद्धुपृ च विनिरंगितयलावं म. यज्ञविद्यकारं स्तोत्रं श्वास्वेत महत्यज्ञविद्यकारं प्रतिशादितुः प्रथमं) great. The Praised One possessed of many attributes like yogic powers of animā &c. and Lordship &c. That Mighty Praised one. M. That Mighty which cannot be demonstrated by all the Praise-songs of the Vedas.

urugāyam (विद्यार्थी गतं म. नरसिंह प्रायदिनिं: उरुगायं या नीयते विष वनारं) the spacious way
(M. That which leading to Hiranyagarbha) is sung by the great ones (like Brahma &c.)

the foundation, the rest. M. the refuge of the liberated.

drishtvā M. (वास्तव ) having seen, or known.

dhrityā (पंडित जगदाधर्मी ) with firmness of mind

M. M. with firm resolve.

dhīraḥ (वीचार ) the wise.

O Nachiketas.

atyasrakṣīḥ (विशेषावप्रकार ) rejected (M. अर्थात् र्या सत्ता ) thou hast thoroughly renounced.

O Nachiketas! thou art wise; for with firm resolve thou hast renounced the attainment of desires, having seen (the Brahman who is) the Foundation of the world, the Giver of endless rewards of good deeds, the Shore where there is no fear, the Mighty one praised by hymns, chanted by the Great Ones, the Refuge of all.

**MANTRA. 12.**

**VALLI. II. MANTRA 12.**

(M. That which leading to Hiranyagarbha) is sung by the great ones (like Brahma &c.)

pratīṣṭhām (विशेष, ज्ञाते सत्तावप्रकार M. उत्ताय ) the foundation, the rest. M. the refuge of the liberated.

drishtvā M. (वास्तव ) having seen, or known.

dhrityā (पंडित जगदाधर्मी ) with firmness of mind

M. M. with firm resolve.

dhīraḥ (वीचार ) the wise.

O Nachiketas.

atyasrakṣīḥ (विशेषावप्रकार ) rejected (M. अर्थात् र्या सत्ता ) thou hast thoroughly renounced.

O Nachiketas! thou art wise; for with firm resolve thou hast renounced the attainment of desires, having seen (the Brahman who is) the Foundation of the world, the Giver of endless rewards of good deeds, the Shore where there is no fear, the Mighty one praised by hymns, chanted by the Great Ones, the Refuge of all.

**MANTRA. 12.**

(M. That which leading to Hiranyagarbha) is sung by the great ones (like Brahma &c.)

pratīṣṭhām (विशेष, ज्ञाते सत्तावप्रकार M. उत्ताय ) the foundation, the rest. M. the refuge of the liberated.

drishtvā M. (वास्तव ) having seen, or known.

dhrityā (पंडित जगदाधर्मी ) with firmness of mind

M. M. with firm resolve.

dhīraḥ (वीचार ) the wise.

O Nachiketas.

atyasrakṣīḥ (विशेषावप्रकार ) rejected (M. अर्थात् र्या सत्ता ) thou hast thoroughly renounced.

O Nachiketas! thou art wise; for with firm resolve thou hast renounced the attainment of desires, having seen (the Brahman who is) the Foundation of the world, the Giver of endless rewards of good deeds, the Shore where there is no fear, the Mighty one praised by hymns, chanted by the Great Ones, the Refuge of all.
difficult to be seen. M. known with great exertion.

who has entered into the dark; M. who is unmanifest and pervades (the whole universe). See I. 29.

M. hidden in the cave; placed in Buddhi, remaining in the hearts.

M. who dwells in the abyss; who stays in great difficulties and dangers; M. who dwells in the Mukta-jivas.

the ancient.

by the understanding obtained from Adhyātma-Yoga or withdrawing the mind from all objects, and fixing it in the self: M. by the knowledge obtained by Dhyāna-yoga or the yoga of meditation. M. M. by means of meditation on the self. Or the God (the Ātman)
The wise leaves behind joy and sorrow, having known the God by the yoga of concentration of self,—Him who is difficult to be seen, who pervades the universe, who is in the heart of all, who dwells in the Mukta, the Ancient of Days.

Mantra 13.

-etat sa tva sar ri griha
dhira iha sarvagunjata
dharsha-sokau, joy and sorrow; joy at the attainment of objects of desire, sorrow at their non-attainment: being fully satisfied with the bliss of divine knowledge.

jhati, leaves behind.

This (doctrine of Self or Brahman) fully embraced it, or known it.
Having known It as separate from Jiva, and dwelling in the Mukta jiva.

\textit{pra\textbf{v}rihyā (प्रवृत्तिया) having separated or known by discrimination. M. having separated it from the various sheaths and from the various jivas as being distinct from them.}

\textit{dṛś	extbf{v}ya (दर्शण्) having reached.}

\textit{āpya (आप्य) having reached.}

\textit{modarā (मोदराः) what causes rejoicing i.e. the Self or God.}

\textit{sa, he.}

\textit{modarā (मोदराः) what causes rejoicing i.e. the Self or God.}

\textit{hi, because.}

\textit{labdhyā having obtained.}

\textit{vivritam (विवृत्तिः) open.}

\textit{sadma (सद्मण्) the house of Brahman, M. the door of Vaikuntha Heaven.}

\textit{nachiketasaṃ, for Nachiketas.}

\textit{manyē (पण्यार्ये) I know.}

Having heard this (teaching of Brahma), and fully comprehending it, the mortal, who separates (It from the Jivas)
reaches this Subtle Upholder, and rejoices because he has found the Source of all joy. I think that for Nachiketas the abode of Brahma is open.

**Mantra 14.**

anyatra 

**Mantra.**

anyatra dharmat (gañghvayàc ādhañghvamādhānaudyānam) other than Dharma (the performance of scriptural duties, their fruits and their agents) R. End 

anyatra adharmat, other than non-dharma. R. Means.

anyatra asmât (Úññisatt) other than this (manifest) 

kritakritat (kult = kāre, kult = kāre M. kār-vārā) effect and cause.

anyatra bhūtāt (avākāsānām ālāt. M. ālēśānā) other than the Past.

cha and.

bhavyat cha (avākhānānām) than the future and (the present)

yat (vācānām evaś evam ākāśadhūtātyānō) what (thing which transcends all experience.)

tat that.

payasi (pāñgha) thou seest or knowest.

tat that.

vada (nasm) say thou (to me).
Different from Dharma, different from Adharma, different from this cause and effect, other than past, future, and (present time), that which thou seest, that say thou.

**MANTRA. 15.**

सेवा वेदा यत्थ समानित्ति तपाश्चि सवर्णि च यद्य- । यदिष्ठन्तो ब्रह्मचर्य्यावर्तित तत्तै पदं च चूर्य्येष्व । ब्रवीम्योतिष्यत ॥ १५ ॥

चण्डयः—सेवा वेदा यत्थ समानित्ति तपाश्चि सवर्णि च यद्यन्ति यदु ।

रङ्गामः—सेवा वेदा यत्थ समानित्ति तपाश्चि सवर्णि च यद्यन्ति ।

ब्रह्मचर्य्यावर्तित तत्तै पदं च चूर्य्येष्व ।

ब्रवीम्योतिष्यत ॥ १५ ॥

ब्रह्मचर्य्यावर्तित तत्तै पदं च चूर्य्येष्व ।

ब्रवीम्योतिष्यत ॥ १५ ॥

वर्ष च चर्वि, all.

वेदा: vedāḥ, The Vedas.

यत् yat, what ( M. यत् ) whose.

पदं padam ( पदीयं, गमनीयं M. यज्ञं ) word ( place, goal ) M. nature or real form.

आयनति śunantī ( आयनवेदायात्विश्वास्यस्य M. पुष्पद्वार वैयानति ) uniformly declare or demonstrate or express principally M. M. record.

परावर्तितī śaśānsi ( M. यज्ञोदयवेदायात्विश्वाय परावर्तितीयेदहाः वद्वल्ल ) penances or sacrifices or for attaining which penances are taught.

सर्वार्थि sarvāṇi, all.

च स, and.

यत् yat, what.

यत् yat, what or whose.

Iṣṭa: ichchhantah ( M. यत् मितियुष्ण इष्टाः सहसाः )
The great ones desiring Whose satisfaction or wishing to please Whom.

Brahmacharyam (the life of a religious student living in the house of his preceptor) the hearing, meditating etc. in order to realise Brahma; or the vow of celibacy.

The Goal or the Word which all the Vedas declare, and for Whose sake they lay down austerities, desiring Whom the great ones perform Brahmacharya, that Goal or the Word I will briefly tell thee, it is Om. (M. That Goal I shall verily tell thee: be sure of it).
etat M. (त्वम् प्राप्तं) this (which thou hast asked.)

hi, verily ( हि इवपि जात: श्रव्यं) or M. ( हि भवो यथेतस्मात इवोऽष्टी)

eva, even ( qualifying इव i.e. इवेिन )

aksharam (M. अक्षराणि) syllable or Indestructible.

Brahma, Brahman (Inferior Brahman)

etat hi eva, for this even.

... syllable or Indestructible.

param, the supreme, highest

etat hi eva aksharam, this verily even Imperishable.

juñyatvā ( ज्ञात्वस्मात एक्षराणि ज्ञात्वा) having known.

yath ( ज्ञात्वारी) who

yat ( परम्परं M. तरं) whatever (higher or lower)

ichchhati, ( इच्छदारी) desires

tasya for him

tat, that ( takes place or is obtained ).

This Indestructible is verily Brahman (as manifested). This Indestructible Om is the Highest, (Unmanifest Brahm also) having known this Indestructible One, whatever any one desires that he has.
MANTRA 17.

This refuge is the best, this refuge is the highest, having known this refuge, he is hailed as "O great One," in Brahma-loka.
Mantra 18.

न जायते जिवते वा विवरित्वाय तुतसिद्धि बभूष कार्यान्। श्रीज़ैलित भाष्यमेजुः स इत्यते हन्यमाने शरीरे ॥ १८ ॥

अश्वम्—यथव चिकित्तस्व न जायते जिवते वा तुतसिद्धि बभूष कार्यान्। श्रीज़ैलित भाष्यमेजुः स पुराणः हन्यमाने शरीरे न हन्यते ॥

न na, not.
जायते jāyate (उत्पदते) is born.
जिवते māriyate, dies.
वा va, or.
विपशित् vīpaschit (मेघाय M. बानी) the wise, the knowing.
न na, not.
यथय ayam (वालम M. वगवार) this (Atma) or Lord.
कुतस्चित kutaschit (नायनास्फ़तुततिय वार्ष्णतरादु बभूष M. यथय भगवान तुतसिद्धि न जायते) from any where (this self does not come out from any other cause) or this Lord is not born from any where, nor does it die, as the Lord is without birth and death, so those who know the Lord, transcend birth and death.

न बभूष कार्यान् na, babhūva kashchit (क्ष्यस्तु तस्मान् न बभूष कार्यान् गया न्यायत: M. स्वदपते भगवानावाच स न वशस्य अन्धकृती शास्तिः इति भाषेन इत्यदि विद्याशिष्यस्य धार्मिकत्वकपिष बनस्यबंधनायामपि वास्त्विक शिष्टपुक्षी इति शास्त्र “न बभूष &c.”) nothing sprang from it. From the Self nothing different from it came.
into existence. M. Essentially there is no birth and death, the wise have no such birth and death; but even while in bondage there is no birth for It.

अजः: ajah, unborn (essentially, though appearing to be born)

नित्यः: nityah, eternal, perpetual.

सावतः: sāvatāḥ (अर्था विविधः M. अविभारः) eternal, everlasting, without change or decrease.

याः: ayam, this (M. जीवः jíva)

पुराणः: purānāḥ (पुरातिनि नव यथेऽ M. पुरांर्थ=पुराणे, यथेऽ गतिजनिति) M. M. Ancient. S. Though old yet ever new. M. That which enters (anāti) into bodies (pura) i.e. embodied.

ना, not.

हन्यते: hanyate (हिंस्यते) is killed or injured.

हन्यमाने: hanyamāne, being killed.

सर्वे: sarve, the body (Lative Absolute) or.

अपि देहे: api dehe, even the body.

He is not born, nor doth he die; nor having been, ceaseth any more to be; unborn, perpetual, eternal, and ancient, he is not slain when the body is slaughtered.

**Mantra 19.**

हन्मा चेन्नयते हन्तुश्च हतत्रवेदनयते हतम्।

उभीति न विज्ञानीतो नायस्य हस्ति स हन्यते॥१९॥

अन्यः—हन्मा हन्तुपरस्थते चेतु इति हतम्य सन्यते चेवः (तत्ति) तो उभी प्राणीते। वर्ते मे हस्ति न हन्यते॥
hantâ, the killer. (M. The jîva is essentially unborn &c. How then one gets the idea that he is the killer or the killed? This idea is merely a delusion as shown in this verse).

chet (चेति) if.

manyate (चेतनः) thinks, or meditates.

hantum (चेतने हत) to kill (If he thinks “I will kill him the Atman”) or M. वीष

hatah, the killed or injured.

chet, if.

manyate, thinks.

hatam (आत्मानं हतोऽऽितम) killed (i.e.) I am killed, my Atma is killed or injured.

ubhau, both.

tau, they.

na vijānitāḥ, do not know or understand (their true self or Jîva)

na ayam, neither this.

hanti, kills.

na hanyate, nor is killed.

If the slayer thinks to slay, if the slain thinks himself to be slain, they both do not understand (its nature), for this one neither slays nor is slain.

Mantra. 20.

अशोरशीयानामहेता सहीयान्तः
आत्मास्य जन्तोत्तिस्तिते गुहायामः
तमकः: पश्यति वीतश्वोकः
थालः: प्रवादाल्पमहिमाननाटस्मः || २० ||
Valli. II.  
MANTRA 20.

अभवं—अस्त्र बन्धोऽगुहायं निविष्टः आत्मा अजोरभीयायस्व सहस्व भोर्भीयायस्व 
अक्षुः गतवादानु स्त आत्मा। जंतुं (यदा) प्रस्त्रितं (तदा) वीतवरिष्टं 
(पश्चिति)।

द्रष्टं: anoh (हूम्नायत्) than an atom.
अस्त्र यायां: aniyān (प्रणुर: more subtle.
सहस्त्र: mahatah (सहत परिवाराद्व) than the great.
भोर्भीयायवत: mahiyān (महत्र: greater.
आत्मा: ātma, the Self.
क्षण: asya, of this.
ज्ञातं: jantoh (प्रविष्टास्व M. अप्वस्ट) of the creature, of the jīva.
निविष्टं: nibitah (आलम्बुः दिस्त: M. निष्कर्ण दिस्त:) placed; remained as self; entirely placed M. M. hidden.
गुहायां: guhāyām (हदे M. हृदि) in the cavity, in the heart.
तम: tam (आत्मां) Him (the self)
अक्रतु: akratuh (अक्राति: M. अकार्वायवं विषु विषयक अतु विक्षित निविष्टयावायु) free from desire M. Believer 
(क्रातु) in Vishnu (अ).
पश्चिति: pasyati M. (बायातु विषयाति अजस्व अतिजति आम्ह्यात्र बायातु वीतविष्टि) sees, realises in meditation, or 
realises I am that.
वीतवरिष्टं: vibhāsoka, free from grief or sorrow.
वायुः: dhātuh (सनातनि वर्णानि पायत्व: वीरस्य वायावायु M. 
हरि: ) of the senses (like Manas &c.), M. of the 
Hari or Creator. Sankara reads dhātum prasada 
as a compound word. Madhva reads it as 
dhātum genitive singular of dhātri.
prasādāt, by the grace, or by the tranquility.

mahimānam (M. नराज्ञ, नराज्ञ विन्दु) the greatness (the great qualities).

atmanah M. (स्वनान्त) of the self. M. from himself, as compared to himself.

More subtle than the subtle, greater than the great, the Atman of this Jiva is placed in the cavity: he who is free from desires and beyond grief, beholds by the tranquility of his senses that majesty of the soul.

**Mantra. 21.**

आसीनेन दूरं व्रजति शयानेन याति सर्वते ।
कस्तम्मदासदुन्देवं सदर्मे शातुमहैति ॥ २१ ॥

अशिनः (तन्त्रित, अष्ट्र: एव वर्मत ) sitting still.

दूरं dūram, far.

व्रजति vrajati, he walks.

शयानः sayānāḥ, lying down.

याति yāti, he goes.

सर्वते sarvatah, every where.

कः kah, who.

त तम, That.

madāmaham (वनस्त्रशंस्कुष, वनस्त्रशंस्कुष M. सव्वा वर्मषत्व भूषं अस्त्रां तंत्रां महे अव्वि) M. M. who rejoices and rejoices not. M. Who is the cause of rejoicing and grief.

devam, the shining one, the god.
Valk. II.  

MANTRA 22.  

**Valk. II.**  

**MANTRA 22.**  

mat anyah, Another than my self.

jnatum, to know.

arhati, is able, or is worthy.

Unmoving it goes afar, resting it moves everywhere who other than my Self is able to know that shining One, the dispenser of pleasure and pain.

**MANTRA. 22.**

**अय्यर्यांं शरीरेणवनवस्थेषवस्थितस्मृः।**  

**महानं विभावणां सत्यं धीरो न शोषितः॥ २२॥**

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**अय्यर्याँः शरीरेणवनवस्थेषवस्थितस्मृः।**

**साारिम ( ऋषेष्वर्ष प्राणायामस्य जाता यं ) bodiless.**

**सारिभु ( ऋषेष्वर्ष प्राणायामस्य जाता यं )**

in the bodies ( physical, astral and devachanic.)

**नास्तेशु ( ऋषेष्वर्ष प्राणायामस्य जाता यं )**

in not permanent, among the changing M. In the transient bodies of living creatures, that bodiless one exists, free from the changes that are inherent in bodies. According to Madhva, this word qualifies गरीरेणु.

**वस्तिष्ठां**

**अस्त्वित्वम ( निर्यं, अविस्तारं ) eternal, unchanging. M. existing, or staying in.**

**महानं ( M. देशावस्थाः नात्मन् ) great ( in regard to Time, space and qualities )

**विभुं**

**विभुं ( अविस्तारं M. विभुं ) all pervading M. all powerful.**
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\[ \text{\textbf{Mantra. 28.}} \]

The wise, having known that Self as resting unembodied in these changing bodies, as great and all-pervading, becomes fully liberated.

\[ \text{\textbf{Mantra. 23.}} \]

\begin{align*}
\text{na ayam \textit{atmā}, not this self, or This self is not.} \\
\text{pravachanena (\textit{pravachanena} M. \textit{pravachanena}) studying many Vedas or sciences M. by commentaries, lectures.} \\
\text{labhyah (\textit{labhyah} M. \textit{labhyah}) obtained, known, seen.} \\
\text{na medhayā (\textit{medhayā} M. \textit{medhayā}) nor by understanding, by the power of quickly} \\
\end{align*}
apprehending the sense of books. M. by the power of one's own intelligence.

\[ \text{na, not.} \]

\[ \text{bahunā, by much.} \]

\[ \text{srutena ( सवेन ) by hearing or learning.} \]

\[ \text{yam ( यनेव स्वात्मां ) whom.} \]

\[ \text{eva, even.} \]

\[ \text{esha शास्त्र: M. ( अग्नवद्व ) this (seeker of self or M. God )} \]

\[ \text{vринute ( मार्यये M. स्वात्मरूपि यस्मि महीतिः हि वाणह ) prays to, M: accepts or elects. i. e. on whom He shows His grace : with whom He is pleased.} \]

\[ \text{tena ( देवेतात्मा दरित्स्वात्माः सः याते एवच ) by him.} \]

\[ \text{labhyah ( लाब्यते, M. दर्शनीयः ) (is) obtainable, knowable, visible.} \]

\[ \text{tasya, of him or by him ( स्वात्मक यस्य who desires Self alone or M. who is the object of Divine grace प्रवाह विवश्च )} \]

\[ \text{esha, this.} \]

\[ \text{अत्मा, the Self.} \]

\[ \text{vi-vrinute ( प्रकाययति M. दर्शनति ) reveals, shows.} \]

\[ \text{tanūm body.} \]

\[ \text{svām, ( स्वगाें व्यायाम्यथ ) own ( Its true nature, ) M. The direct knowledge can be obtained through the grace of God alone.} \]

This Atma is not to be obtained by many explanations, nor by the Intellect, nor by much learning. It can be
obtained by the Soul by whom it is desired. His soul reveals its own truth. (Madhwa's reading is:—whom alone this Atma selects, by him is it obtained: for him this Atma reveals its own nature)

Mandana. 24.

If He is visible by His grace only, what is the use of Vairâgya &c. ? To this the Shruti replies that jñâna is necessary in order to get that grace.
na, not.

Not concentrated, not-one-pointed-mind; mind-dispersed. M. who is devoid of the true knowledge of things. Who does not possess the attribute of विज्ञान.

na, not.

Not-tranquil-mind, M. who being immersed in the enjoyment of sense objects, is devoid of right understanding.

va api, or also.

knowledge. S. by Brahma-knowledge.

this (Self or M. God and His grace)

Apnuyät, he obtains.

Whosoever has not ceased from wicked ways: is not controlled (in his senses), not concentrated (in his intellect), and is not controlled (in mind) does not obtain this Atma; (not) even by knowledge.

Another reading is.—

He who has ceased from evil deeds and is controlled (in senses), concentrated (in intellect) and controlled (in mind) obtains this Atma through the knowledge (of Brahma.)

Mantra. 25.
Who thus can know where that (Self) dwells, of whom the Brāhmaṇa and Kṣatrapya both are as food, and I, Death, am but a sprinkling over it.
Mantra 1.

Truth, the fruit (of work) M. the fruit of good work.

Truth, the fruit (of work) M. the fruit of good work.

Both drinkers (S. The word is in the dual number, but should be construed as singular. The real "drinker" is jiva only, not Ishwara. S. The two particular "forms" or aspects of Vishnu, called Atma and Antaratma.)

Sukritasya, (of one's acts, of good deeds. S. to be construed with ritam. Sukritasya ritam = fruit of good deeds or of one's own deeds. M. To be construed with "loke". Sukritasya loke = in the world of the doer of good deeds, in the body formed from the merits of good deed, in the cavity of the heart.

loke (in the world (in this body) loke (in the world (in this body)

Guham (in the cavity (Buddhi). Guham (in the cavity (Buddhi).
pravishṭau, entered.

parāśe (साक्षुरवाचार्यबस्वाभाष्यः परमं में देवीकेर्त्ये ) in the highest (as compared with the external ether) M. in the best of all Jīvas.

parāśe or dhye (परस्त्र श्रीमातोपरं स्थानं तस्मि वि परशुराममत्वे; हार्दिके में परंतु त्वर्तिति वा, आविष्कार भवते श्रीमातोपाध्याये पुष्पबादी, the abode of the Supreme (Brahman) i.e. the ether of the heart. M. In the most excellent, exalted, in the Principal Vāyu M. M. Summit.

chhāyātapau (में बायु-देवावती, शुलकःसरे ) like shadow and light. M. good and bad, giving pleasure and pain. S. one transmigrating, the other free from it.

Brahma-vidah (में ब्रह्माविनिष्ठ ) the knowers of Brahman.

vadanti (वदभिन्ति ) say.

panchāgnayah (पुरस्वः में रक्षश-पितुरश-रक्षश-भगवान्य-रक्षश अंचं अलं सहायतां; युर्भं रक्षश मन्त्रशी युर्भं आघानी विनाशितः ) the house-holder. M. the keepers of five fires—i.e. performers of Deva, Pitri, Bhuta-Manushya and Brahman-Sacrifices. Or who tend the five fires of Chhândogya Upanishad T S. Those who control their five fires or senses or Gārhapatya, Dakshināgni, Ahavaniya, Sabhya Avasathya.

ye, who.

cha, and.

trī-nāchiketaḥ (त्री नाचिकेतोगित्वे च त्री
M. ब्रह्मण यन्त्रमितिकोलक्ष्यताम् ) who perform the triple nachiketa fire sacrifice.

There are two souls (the Higher and the Lower self) both nourished by truth, existing in the world of their own deeds (in their self-made munificent), having both entered into the cavity, the highest place of the Supreme. Them the knowers of Brahma as also the performers of the five fold fires and the triple nachiketa sacrifice, declare to be as light and in reflection.

**Mantra. 2.**

य: सेतुः जनानामस्त्रथानशस्य यतःस्य ||
अभयं तितिष्ठतामपरां नाचिकेताः शकेन महि || २ ||

ययोऽवस्तु मणिः च ययोऽवस्तु मणिः

यः याह, who.

चेतुः शेतुः (चेतु अति मणिः) bridge, M. boundary, limit.

हायानं श्यानमात्र (यशानामात्र श्रानं तोङ्गयानरयानात्र) of the sacrificers (M. This word is formed from the root या- to sacrifice', with the affix श्यानं causing the change of य into यात्र श्यानं of the performers of karma; M. the worshippers (of Vishnu).

अक्षरं अक्षरं (अक्षरं) Imperishable, indestructible.

ब्रह्मण Brahma, the Brahman.

यत् or तत् tat, which or that.
param (परमेवं M. पतं) the highest (refuge), the best, Supreme.

abhayam (अभयम् M. अच्छरः पारं=अभवपदं तीरं) the free from fear, or fearless; M. the shore which gives security from fear.

titirshatam (तितिर्शतं M. प्रसंविदं M. ध्वाराधें सतुसिद्धतां) who wish to cross (the ocean of Samsâra, births and deaths)

param (तीरं) shore.

nâchiketam (नâचिकेताः सं चारु चेतु च। M. nâchiketan मर्य खाँ गिरा) the Nâchiketa fire M. to Nachiketa. i.e. according to S. may we be able to know and collect the Nâchiketa fire. And according to M. "we may be able to tell or teach Nachiketa".

sakemahi or sakemasi (सकेमसि: M. सकेन्द्र) The -a declension is a Vaidic irregularity. The suffix अ is added by Pâññhâ VII. I. 46.) may we be able. The higher and the lower Brahmanas are respectively the refuge of the karma-kândins and Brahma-vidas.

May we be able to know both the nachiketas fire and that One who is the aim of all worshippers, the imperishable Brahma, the place where no fear is, for those who wish to cross Samsara.

MANTRA 3.

अत् मानशं रथिनं विद्वं शरीरः मने नु।
बुद्धिन्तु सारसं विद्वं सन: प्रयहसेव च॥ ३ ॥
VALLI. III. MANTRA 4.

\[\text{तत्त्वं—तत्त्वं राविनं विद्धि यारं एव ( विद्धि ) युक्तं इ}
\[\text{सारवं विद्धि सम् एव च मयं ( विद्धि )} \]

\[\text{तत्त्वं अत्मानं ( तत्त्वं संपरं जीवनं )}
\[\text{the Self (the individual transmigrating evolving, rita-drinking Ego). M. the jīva (pervading throughout the body).} \]

\[\text{राविनं रथिनानं ( रथिनानं ) the seated in the chariot}
\[\text{or the lord of the chariot.} \]

\[\text{विद्धि विद्धि ( जानलेखि )know thou.} \]

\[\text{सारिमं sarīram, the body.} \]

\[\text{रथमं ratham, the chariot.} \]

\[\text{eva, even.} \]

\[\text{तु, verily.} \]

\[\text{बुद्धिमं buddhim. ( बुद्धिमं ) the Buddhi; the}
\[\text{Pure Reason, the power of determining.} \]

\[\text{तु, verily.} \]

\[\text{साराथुमं sārathum, the driver or charioteer.} \]

\[\text{विद्धि viddhi, know thou.} \]

\[\text{मनं manah, the Manas, the mind.} \]

\[\text{प्रग्राहमं pragrāham ( प्रग्राहमं ) the reins.} \]

\[\text{eva, even.} \]

\[\text{च, and.} \]

Know thou the Atma as seated in the chariot, the body even as the car; Buddhi is the driver and Manas as the reins.

MANTRA 4.

\[\text{इन्द्रियार्थं हयानाःहुरिष्याःस्ते तु नेत्रां नृ} \]

\[\text{आत्मनेत्रियमनोयुक्तं भोक्त्याहुर्स्तनीविशिः H H} \]

[The text contains a mantra in Sanskrit and its translation into English, discussing the self and its components, such as the Atma (soul), Buddhi (reason), Manas (mind), and the chariot (body).]
The senses (like eye, ear &c.) The astral body or the body of sensation.

horses.

say (the wise).

the objects (of senses).

their.

the race-course.

body-senses-mind-joined. M. The Atma in union with senses and mind (astral and mental, is called bhokta or enjoyer).

the enjoyer, the transmigrating ego, the experiencer of pleasure and pain, high and low states.

thus.

say.

the wise.

They say the senses are the horses and the objects their roads; the wise say that the experiencer is the Atma joined with sense and mind.
Vali, III. Mantra 5.

Mantra. 5.

यस्तविष्णुवानान्यमवत् भवत्युक्तेन सनसा सदा ।
तस्येन्द्रियवाचवर्त्यानि हुष्टाभवः सवः सारःः ॥ ५ ॥

अभवः—यः ( सारःः ) हु अविष्णुवानान्यमवत् भवति युक्तेन सनसा सदा
( 'युक्तेन' ) तस्य सारःः हुष्टाभवः सवः हुष्ट्राभवः सवर्त्यानि ( सवःः ) ॥

यः yah, who (the Buddhi charioteer)
तु tu, but
अविष्णुवान्यम avijnanavân, ( अवि: M. विचिन्द्रीण: ) without wisdom, not dexterous, without discrimination.
भवति bhavati, is.
युक्तेन ayuktena, ( युक्तेन, युक्तेन M. युक्तेन ) unjoined; without reins, without balance (of mind), without concentration (of mind)
सनसा manasâ, ( मनसासनीवेन ) with the mind.
सदा sadâ, always.
तस्य tasya, his (i.e. of such a Buddhi charioteer)
इंद्रियानि indriyâni, the senses (i.e. the horses)
अवसयानि avasyâni, ( अवसयानि-अविनार्यावयानि ) unmanageable, un-controllable.
हुष्टाभवâ dushta-svâh ( अद्वाचःः ) vicious horses, unbroken or untamed horses.
iva, like.
सारःः sâratheh, of the charioteer.

But he who is without discrimination, and Manas without harmony, his senses are always uncontrolled, like to unbroken horses of a driver.
Mantra 6.

But he who discriminates, has Manas always harmonised, his senses are controlled, like good horses of the driver.

Mantra 7.
MANTRA 8.

yah, who.

tu. but

avijnanavân M. (विज्ञानवान) who has no understanding. M. who has not Buddhi as charioteer.

bhavati, is.

amanaskah (अमनस्क) unmindful, who has not controlled the mind.

sada, always.

asuchih, (असुचिः) impure (being immersed in sensual gratifications).

na, not.

sa, he (the charioteer.)

tat padam (तद्भवं) that place, (that above-mentioned Imperishable highest Brahman). M. The Padam referred to in II. 15. That goal.

Apnoti, reaches.

samsāram, the transmigratory circle, the round of births, the current of births and deaths.

cha, and.

adhi-gachchhati, goes over or enters.

He who is without discrimination, and Manas uncontrolled, being always impure, never reaches that Place, but returns again to Samsāra.

Mantra. 8.
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**Mantra 9.**

**Vijnana-sartha-vyaksata**

**Bhagawana**

**Prayaabhica**

**Vijnana-sarathi**

(Charioteer of Intelligence)

who has understanding for charioteer

Lit. Intelligence-driver.
Valmiki, III. 117

MANTRA 10.

yah, who.

but.

manah pragrahavān (मनुष्यीवसन) M. M. who holds the reins of the mind. सनिचितविन्य: balanced mind.

man, man.

sah, he.

adhvanah (संसारपर्य: M. संसारपद्वा:) of the road or journey (of the rounds.)

pāram (परमेष्यारिथमां, पुस्तिः सर्ववेष्यारिथमां: M. वीरपुरुषः) the end, the shore.

apnoti, he reaches.

tad vishnok, (आपनथीवस्य रक्षा: परमालम्: वासु देवास्यम्) of that Vishnu (the all pervading Brahman, the Supreme Self, called Vāsudeva.)

paramam padam (मकृत्युष्म स्त्रां M. स्वरुपः) the highest place M. the same form as that of Vishnu.

But the man who has Vijnāna for his charioteer, and holds the reins of Minas, he reaches the end of the road, that highest place of Vishnu.

Mantra. 10.

इन्द्रियेभं घर ज्ञायं अर्थेष्यवच परं सन: ।

मनवस्तु परा बुद्धिवेदृशतमा सहानू: पर: ॥ १० ॥

अयम् ति इन्द्रियेभं परा: मनवस्तु अर्थेष्यवच: परं । बुद्धिलुष्य सनम: ॥

सत्यानं आत्मा बुद्धि: परं ( सुप्तिः ) ॥
Indriyas | Presiding Divinities | Arthas or objects
---|---|---
Srotra | Soma | Sabda
Tvach | Kubera | Sparsa
Chakshuh | Surya | Rupa
Rasana | Varuna | Rasa
Gharna | Aswinau | Gandha
Vach | Agni | 
Pani | Indra | 
Pada | Jayanta | 
Payu | Yama | 
Upastha | Daksha | 

The three Devis—Sanparni, Varuni and Parvati—preside over arthas; Samparni on Sabda and Sparsa; Varuni on Rupa and Rasa, and Parvati on Gandha only.

**Parah** (धर्मः M. दृष्टवः) higher, subtler, M. superior. M. That is, the three Divinities presiding over arthas are of superior hierarchy to those concerned with the Indriyas.

**Vid** hi, verily.

**Varah** arthah, the objects. M. the three divinities presiding over the objects.

**Varsham** arthebhyah, than the objects M. Than the three devis.

**Cha** and.
param, superior.

manah, the Manas. M. The divinities presiding over the Manas, viz. Rudra, Vindra (?) and Sesha.

manasah, than the Manas. M. Than the presiding Devas of Manas.

tu,

para, superior.

buddhiḥ, the Buddhi M. The goddess Saraswati presiding over Buddhi.

buddheḥ, than the Buddhi.

atmā mahān (तथाक्षतिः) मरणालयपुतलावृत्त।(मलवत) नदयालं वर्णसातः सद महान वाति हीनस्तवमेव

para, superior.

Higher than sensations are perceptions, higher than perceptions is Manas, Higher than Manas is Buddhi, higher than Buddhi, is the Mahat Atma.

Mantra. 11.

mahāt: paramātyakṣetaryakātaḥ puṣṭaḥ: par: ।
puṣṭaḥ puṣṭaḥ kṣetvātāva kaṭṭha ca para gati: ॥ ११ ॥

abhyaṃ —abhyāṃ mahāt: parṣu puṣṭaḥ abhyāṃ: par । puṣṭāh parṣu kṣetvāt
m adhyātmanā ca kāṭṭha ca para-gati: ॥

mahātah, than the Mahat. M. Than the four faced Brahmā or Virincha.
param, superior, subtler.

avyaktam, (the undeveloped. S. The seed of the whole kosmos, unmanifest by name or form, the collection of all forces, effects and causes, variously called Avyakta, A vyakritta, Akasha &c., mixed up with and inherent in the Supreme Self like the web and warp; the power latent in the acorn that gives rise to the oak of the universe. M. The Goddess Sri presiding over Prakriti.

avyaktât, than the Avyakta, M. Than the Sri Tattva.

purushah, the Person, the Purusha (because he pervades all.)

parah, Superior, subtler.

purushat, than the Purusha.

na, not.

param, superior, subtler.

kinchit, anything.

så, he (Feminine pronoun because of the subsequent feminine noun kâshthà).

kâshthà (the end, the limit, the goal. The Head of the hierarchies.

så, he (lit She.)

parâ, Supreme, the Great, the best.
The Avyakta is higher than Mahat, the Purusha is higher than Avyakta. There is nothing higher than Purusha. She the end, she the supreme goal.

**Mantra 12.**

\[\text{एष सत्त्वेषु भूतेषु गृहोपलम न प्रकाशते।}\\
\text{द्रुष्यते स्वरूप्या बुद्धिया सूक्ष्मत्वत्वमिः॥ १२॥}\\
\text{अन्वय:—एष सत्त्वे भूतेषु गृहोपलम न प्रकाशते।}\\
\text{द्रुष्यते स्वरूप्या सूक्ष्मत्वत्वमिः।}}

\[\text{यस्माद् एषा, ( \text{भूतः}, this (Purusha).}\\
\text{सर्वेशु भूतेशु}, in all beings (from the highest Brahmā downwards to a tuft of grass).}\\
\text{गृहोपलम ( \text{पर्या}, M. गृहोपलम = गतादित स्वरूपःक्ष) hidden M. the hidden Self=the inmost essence or nature of all.}\\
\text{तामा, self.}\\
\text{ना, not.}\\
\text{प्रकाशते, shines forth.}\\
\text{द्रुष्यते, is seen.}\\
\text{तु, but. M. The force of “but” is to indicate that the Grace of God is the only means of seeing him.}\\
\text{अग्राया ( \text{वाल्लिकवायू}, \text{तैनकान्तंपत्ये}, M. अग्राया अनिधिक्रिया अनवदितकारकस्तकीयतया) by sharp, M. by the intellect purified and prepared by the hearing &c. about Brahman, and accompanied by the grace of God.}\\
\]
buddhya, by the Buddhhi.

Sûkshmaya, by the Subtle (by the intellect capable of finding subtle things).

Sûkshma-darsibhibh (परे हुस्ने काठु मोहसे वेभ रे: पवित्रे:) by the subtle-seers, by the Pandits.

This is concealed in all beings: this Atma does not manifest itself, but is seen through the pointed subtle Buddhhi, by men of subtle Sight.

**Mantra. 13.**

वच्चेर्यांकक्षससी प्रायस्तद्यथाएण्यान आत्मनि ि।

**Manusmârti** महतिनियःतत्तद्यथाएण्यान्त आत्मनि ॥ १३ ॥

सम्भवः ।—माय: वाकु ( वार्षिक ) मन्वि ( मन्वि ) वच्चेर्य, तस्य दाने आत्मनिव वच्चेर्य, वाम सहृद आत्मनि निवच्चेर्य, तस्य दाने आत्मनि वच्चेर्य ॥

वाकेव yachchhek ( यस्यचरेहु ) should merge; cause the laya

वाक vâk (वाकस्योपसववि सर्वव्यातनित्वावि M. चांच्छवानि-वानिव: प्रायस्तीद्वादशीय धृथि गांवभिगापितोऽखवी-वाकस्योपसववि vâk end हि आदी शेषः॥ वास्तव गांव-भिगापितीि: दशायास्तिलोथोऽऽि ) the speech. (The speech is taken as a type for all the senses: i.e. all the senses must be merged in the manas. M. The Devas presiding over the senses, namely, Soma &c. should be meditated upon, as merging in the three Devis, Parvati etc, the presiding Devis of Vâk or Artha. Then the Vâk or the three Devis should be meditated upon as merging in Manas.)
VALLI. III. MANTRA 13. 123

चन्द्री manasi (चन्द्री, the long vowel is a Vaidic irregularity) in the Manas M. In the Devas presiding over Manas, viz., Siva, Sesha, and Suparna i.e. Pārvati in Siva, Varunī in Sesha, and Sanparni in Sanparna.

प्राज्ञान (प्राज्ञान) the wise. M. M. A wise man should keep down speech and mind. He takes चाङ्गनम्य as a compound and in Acc. dual case.

तत् tat, that (Manas, or M. चित्र-चेद-उपचेद चीक the Siva, Sesha and Suparna.)

याच्च्च्च याच्च्च्च याच्च्च्च याच्च्च्च yachchhet, should merge.

ज्ञाने jnâne (ज्ञाने, the Self (of Jnâna)

ज्ञानम् jnânam (ज्ञानम्, the Buddhi or M. Saraswati and Bhāratī the presiding deities of Jnâna.

अत्मानि atmanī, in the Self (of Jnâna)

ज्ञात्मानम् jnâatmanam (ज्ञात्मानम्, the Buddhi or M. Saraswati and Bhāratī the presiding deities of Jnâna.

अत्मानिः mahat (अत्मानिः, the first-born, M. In Brahmā and Vāyu the presiding Deities of Mahat.

मिहसेवनम् or मिहसेवनम् niyachchhet or M. tad-ichchchet. Should merge or तत् that (Mahat) चाङ्गन should wish (to merge).

सांते, अत्मानि in the Atma of Peace.

तत् or तत् चाङ्गन tad-yachchhet sānte atmani, should merge that in the self which is Peace or Quiet
Let the wise merge the speech in mind, and merge that (manas) in the Jnana Atma. let them merge the Jnana Atma (manas) in the Mahat Atma (Buddhi) and merge the Mahat Atma (Buddhi) in the Shanta Atma.

MANTRA 14.

उत्तिष्ठत जाग्रत प्राप्य वराष्ट्रबोधत ।
चुरस्य धारा निशिता दुरस्यया दुर्गंधपञ्चलेखयो
वद्विनिः॥ १४ ॥

अन्वयः—(१३ अन्वयः) उत्तिष्ठत, जाग्रत, वराष्ट्र प्राप्यबोधत, अवयः
तत्वयः दुरस्यया निशिता चुरस्य धारा (इव) दुर्गंधपञ्चलेख।

उत्तिष्ठत uttishthata (३३ बन्ध abhâsa navamahaprâshâna बन्ध M. इव
वायः उत्तिष्ठत नासाविध विश्वप्रिंतनातुः निरूपन संबन्ध ।)
Arise (O creatures! turn your face towards the acquisition of spiritual knowledge M. O saints! cease thinking of various worldly matters.)

जाग्रत jâgrata (विनिद्राय়া पोরुपायः सर्वार्थवीच भूलायঃ
যথ ৰুপতে) awake (destroy the sleep of ignorance, deep sleep, the seed of all miseries) (M. जागृत
अश्लक्षुंपत) leave of laziness.

प्राप्यa (उपवयः) having approached. M. Having obtained.

वराष्ट्र varân (प्रख्यातः भाषायां) the elect, the best Teachers M. प्राप्य वराष्ट्र = महूर्त्वो वराष्ट्र प्राप्य having obtained boons (from the Great ones). Another reading is varâṣ the Great ones, the High ones.

निबोधत ni-bodhata (विनिद्रा M. निबोधं बुधवर्य) learn, understand.
VALLI. III. MANTRA 14.

क्षुरास्या, of a razor M. This describes Samsara.

धारा edge,

निविदा sharpened, very sharp.

दुरायता difficult to pass over. M. The Samsriti or Samsara is difficult to pass over like the sharp edge of a razor.

दुर्गम This refers to Brahma knowledge that destroys samsara) difficult to go; to be understood with great difficulty.

पथः the road, the path.

तत् that.

कवयः the sages.

वद्यति say M. The sages say “the Path which destroys Samsriti is inaccessible or accessible with great difficulty.”

Awake, arise having approached the great teachers, learn. The sages say that the road is difficult to travel on, and that the crossing over (of Samsara) is difficult as the sharp edge of a razor.

Awake, arise, having approached the great teachers, learn. The sages say that that hard Path (of Yoga, for the crossing over Samsara,) is as difficult to travel on as is the sharp edge of a razor.
Mantra 15.

अनायतमंत्रमहत्त: परम् निषाधय: तन्यतयुग्मार्गभयते॥ १५॥

अन्याय:—वत् ब्रह्म, अश्वर्ग, ब्रह्म तथा सर्वसंयत्वोऽन्यत् अनायतमात् सहत। परं पुरम् तत् निषाधय: पृथकुपासुर्य प्रभुः ( निषाधयति )

अश्वर्गम् asabdam (M. बुधुषीणम्, ज्वयिद्वूष, ब्रह्मचारिकस्तुलात्) without sound; not having the attribute of sound, not to be known or perceived through sound.

स्पष्टं asparsam (M. तपाशुर्वर्तनम्, अतिररस्यस्माचर्य) without touch, not to be perceived by touch.

अरुपं arûpam (M. चसुचुर्वर्तमि) without form, therefore not to be perceived by the eyes.

अवयं avyayam ( एक्षेित्, अ घोषते M. भौतिकवर्ततिर्निधादिवश्य अवयं—गाय्योिम् ) without decay, (because he has no material form.)

तथा tathâ, so also.

अलं arasam, without taste, (तद्भवः विविष्यति अ खलः रविि- निर्मिताविषय: ) without the attribute of taste, and so cannot be perceived through taste.

नित्यं nityam, eternal.

अगंध्वत agandhavat, without smell, not to be perceived by smell.

च cha, and

यत् yat, that which. Madhva takes (नित्यं as adjective qualifying agandhavat (नित्यं संचयतृ न,
“never has smell: therefore, cannot be an object known through smell.”

anādi (अनादि) without beginning or cause.

anantam (अनान्त) without end or effect.

mahātah param (महात परम) beyond the Mahat. S. Higher than or different from Buddhi. M. Above the Four-faced, the presiding deity of Buddhi—Tatva.

dhruvam (ध्रुवम) the fixed, (the absolutely eternal, not relatively eternal like the matter.) M. Always the same.

nichāyya (निचाय्य) having understood or reflected upon, or verified by Sravana etc.

tam (ताम) Him.

mrityu-mukhyat (मृत्यु-मुख्य) from the mouth of death. M. from the bondage of Samsara.

pramuchyate (प्रमुच्छयते) is fully liberated or freed.

Having reflected on Him, whose nature is not sound, or touch, or form, or taste, or smell, who is changeless, eternal, without beginning and without end, beyond Mahat, eternal in its fixity; he escapes from the mouth of death.
A wise man, having repeated the ancient Nachiketas story told by Death, or having heard it (from his teacher) becomes great in Brahma-loka.
Ved. III.

MANTRA 17.

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MANTRA. 17.

य हृम परसं गुच्छं श्रावयेद्वक्रमासंसदि।
प्रयत: श्राहकाले वा तद्दानन्त्रयाय कल्पते तद्दानन्त्रयाय
कल्पत हि ति॥ १७॥

अत्यः—वः प्रयत: परसं गुच्छं दलाचं (प्रयं) श्राहकर्ष्टि श्राहकाले वा
श्रावयेद् तत् (मा) श्राहणाय कल्पते॥

वः yah (किविर) who.

दचं imam (प्रयं) this (book).

परमं paramam (ममुट्) best, most, greatest.

गुच्छं guhyam (मेव्य) to be hidden, kept secret, M. mystery.

श्रावयेद् sravayed (प्रयं, अयजः) makes it heard, repeats.

प्रक्ष-संघीयि Brahmasamādhi (श्रावदोषिं चब्बि) Brahman-
session, assembly of persons who are enquirers of Brahman.

प्रयतः prayatah (श्रिबुध्वत्व) being pure; M. M. full
of devotion.

श्राह काले srāddha-kāle (श्रावयेद् शुद्धमानि) at the time of

srāddha (when the guests are eating)

वा vā, or

तद्, that (srāddha)

आनायाव anantyyāya (अनन्त्यत्वं) infinity or unendingness.
M. M. Infinite rewards.

कल्पते kalpate (वंशस्ते) obtains or becomes fitted for
(infinity).

9
He who recites this Upanishad, the greatest of all mysteries, at an assembly of seekers for Brahma, or, being pure, at the time of a Shrāddha, that Shrāddha creates infinite results.
the Self-born, the Self-existent, the Supreme God. M. Or the Son of God, the Brahmā.

tas-māt M. (कार्यार्थ) therefore.

parān (चरणं, ूष्पय अन्तर्लक्षणार्थ बाह्यसेवा M. बाह्यवाद विषमादि ) outside forms, non-subjective things like sound &c. M. the external objects.

वस्त्रि pasyati (उपलब्धि उपस्थता M. श्रीः) sees, experiences (the Experiencer, the Jīvaḥ).

na, not.

antar-ātman (अन्तरात्मान M. अल्पम्=अल्मः; स्वयं अक्ष: न पश्यति, एवं बहिःशिरेरवले ) The Inner Self. M. The depth (or inmost recesses) of his own Self.

Kaschit, some (strong minded persons, like swimmers against the current of a river).

dhīraḥ (धीराः, विवेकी M. धानी ) wise.

pratyagātmanam, (रत्ययू चायसी, शाल्य च हि प्रत्यक्षम् कृत्य चायसी च, चैतिकवेदान्तायानी चही संयोगसिद्धोऽविशेषः M. मर्ययू अल्मः, शाल्मान, स्वात्म्य भगवतः ) The Pratyagātman, the Subjective Self. M. The Inner Self, the God within.

aikṣat (अपवर्ष्य or पश्यति M. ईष्टि ) saw (past used for Present i.e.) sees.

Avrītta-chakṣuḥ (अव्रत स चायसी सयूः वोसानिषक निन्द्रिष्यात्मवेद्यविषवाद वर्ष च अव्रतज्ञाः M. विषबेश्यः पररुपत्स्याधिवर्तितयः ) averted-gaze. Eyes turned away from (external objects.)

Immortality (अण्तरस्थतं, निस्वाध्यायतं M. शुद्धि) M. liberation.
ichchhan, desiring.

The Self-existent turned (the current of) the senses outwards, therefore one sees external objects and not the inner Self; some tranquil minded ones see Pratyag-Atman with eyes turned inwards, desiring liberation.

**MANTRA 2.**

parāchah (बहिङ्गवत् M. यादाः) out-going external.

cātār (कायम् वियवान्) M. संज्ञ-चन्दन-विश्वादिविश्वास desires (desired objects, like sweets scents etc.)

anu-yanti (अनु-संख्यनि M. अनु-स्वति स्वतिः) go after.

bālāḥ (अवसम्र: M. अविभेकिनः) boys; children, persons of small understanding, undiscriminating.

mrityoḥ (मृत्युयः) of death (i.e. works done for rewards and through ignorance.

yanti (गृहस्ति M. मामुनि) go, obtain (or fall into)

vitatasya (विस्तीर्ण, वर्णो याम् M. भद्राधीकरण) the [spread out, all-prevading, M. the time worn or eternal M. M. wide-spread.
Yali. IV.  

MANTRA 8. 133

paśam ( the noose; (the union with and separation from body) M. bondage, and the pain thereof. M. M. snare.

atha ( therefore.

dhirāḥ ( the wise (the tranquil.)

amritatvam, the Immortality, the moksha.

viditvā ( M. having known.

dhruvam. The fixed, the stable, according to both Sankara and Madhva, this word qualifies amritatvam i.e. dhruvam amritatvam.

a-dhruveshu ( in the unstable (things like wealth etc.)

iha, here (in this world or Sansāra.)

na, not.

prārthayante, do not ask for, or look for.

Men of small understanding go after external desires, and they thus fall into the wide-extended nooses of Yama, therefore, the controlled in mind, having known liberation, do not here seek for the permanent in the unstable.

MANTRA. 3.

Men of small understanding go after external desires, and they thus fall into the wide-extended nooses of Yama, therefore, the controlled in mind, having known liberation, do not here seek for the permanent in the unstable.

MANTRA. 3.
yena (सन्तान्तवादाय च चतुर्वेदी M. ब्राह्मण) by whom (according to Sankara this refers to the self, having the nature of consciousness. According to Madhva it refers to Brahman. He further says that the first-two verses of this Valli are spoken by Yama, in indirect praise of Nachiketas. This verse is spoken by Nachiketas, who interrupting Yama's complimentary speech, asks him about Brahman).

रुपम्, form.
रसम्, taste.
गन्धम्, smell.
सब्दान्, sounds.
स्पर्शाः, touches.
च, and

teyya (निनिलिङ्गसाही) couplings, pairs. The perception of pleasure arising from the coming together of pairs M. M. loving (touches).

etena eva, by that even i.e. by that Self even, which is separate from the body. Madhva also reads these two words along with yena; as येन तेन रम ब्रह्मण चैतिषी “ordained by which Brahman, (one knows form &c.)” M. M. takes it as the beginning of a separate sentence. “That by which we know form &c. by that also we know what exists besides.”

विज्ञानति (विशेषं धारणति) knows, perceives.
VALLI. IV.

**MANTRA 4.**

तिष्ठ त्र्यं परिदिष्टां किम अत्र परि-सिश्यते; लित. What here remains. According to S. (अत्यन्ति उपचितं जित्यन् अस्मि लोके परिदिष्टां ? न विशिष्टं परिदिष्टां॥ यथान्त्रु उ अवलोकनं विशेषं) “Does anything remain unperceived by the Atma in this world? Nothing remains. All verily are known to the Self.”

According to Madhva (वेन छन्दैव प्रभुद वैरितो सपदीतु विश्वातिति तत्वेतु श्रीमोरकं ग्रह अग्नि नीचे परिदिष्टां॥ कुशीर्मेरकं तस्म्य शाल्ये विचि इति शास्त्रायः: “Became by the command of Brahman the Jiva perceives form &c. while alive; does that Brahman remain here (even after liberation) as controller of the Jivanmukta?”

तत्त् वै वा वा etat vai tat; lit. “This verily That.” M. this is the reply of Yama.

By whom (one perceives) form, taste, and smell, sound, touch and love, even by that he knows (everything else.) Does that (individualised consciousness) remain here (in moksha)? yes: This verily is so.

**MANTRA 4.**

स्मान्तं जागरितासन्तत्वोभी चेनाजुपपंश्यति।
सहान्तं विअसात्मानं सल्क्व धीरो न शोष्कित।॥ ॥

अन्वय:—लोकं वेन स्मान्तं जागरितालक्षं उभी अजुपप्यति धीरं (तो) सहान्तं विधु अत्यन्तं धीरा न शोष्कित॥

स्मान्तं svapnântam (स्वप्नय, स्वपनिष्ठैयु पुषिण्डित्र) lit. dream-end. S. in the dream, dream consciousness. M. the Sushupti.
Both transcending the state of Swapna and transcending the state of Sushupti that by which both (these states) are seen (that centre of consciousness verily remains even in Moksha.) The wise having known that Self as great and all-pervading, does not grieve.

**Mantra. 5.**

य इन मध्यं वे त्या सात्तानं स्वतमन्तिकात् ।
ईदास्मभृतमभुवस्य न ततो विदुप्तसेते ।

येत्त्वेत्तत्त् ॥ ५ ॥

यह ( कर्तित म. अधिकारी ) who.

इमम् imam, or द्वस idam, this.

मधव-दामद, lit. honey-eater ( द्वरसद्दमदं दोषं म. नामू दस्य द्वस्ति द्वस्ति च य प्रदोषम् ॥) the experiencer of the fruit of action, the jiva. M. The drinker (or enjoyer).
of honey (or pleasure); the experiencer of the essence in the body.

veda, (विज्ञानासि or ज्ञाति) knows.

atmānam, the Atma.

jīvam (पाण्डविष्णु ज्ञापितं यविष्णवं) the Jīva.

antikāt (वैभवसित्वादिन्सि, चन्द्रमे च चिन्तनम्) near, close by; M. always near the Jīva, as its controller.

isānam (बीर्यायं म. मेयं) Lord or Ruler or Director.

bhūta-bhavyasya (कालप्रवास M. ज्ञात साविनः) of Past and Future (of the Three Times.)

na, not.

tataḥ (तत् विज्ञानादृश्यः) thereafter (i.e. after such knowledge. M. after knowing that Ishvara is the Ruler of the Atmā)

vi-jugupsate (नापायितः बज्जितः, अर्यमार्गस्य M. ज्ञातसां सबोत्तमम् अज्ञातं अज्ञातं वा अस्ते हति ज्ञाता स्वास्तम् रविक्षणे न ममते) wishes to protect. M. M. fears. S. knowing the Atman, he no longer seeks to save his soul, feeling that he is ever-saved. M. Does not seek to protect his self, fully trusting in the Lord, who always, and everywhere protects him ever.

etad vai Tat. This verily That.
Who knows this Supreme Lord, the Ruler of the Past and Future, always standing near the Jîva, the experiencer, he, therefore, does not fear. This verily is that.

**MANTRA 6.**

य: पूर्वेन्तपे जातमर्मयः पूर्ववेर्णर्ययः ।
गुहां प्रविष्टित्व लिज्ज्वतं यो भूतेनैविद्यप्पस्यः ।

एतं तत् हे ॥ ६ ॥

अनुवृत्तः—यः अवद्धः पूर्वः अभावात पूरवः सतपेषारात् गुहां प्रविष्टित्वयौनिः:

(सह) लिज्ज्वतं तथा अवप्यत (सह) तत्त्वात् हे प्रत्यक्षः

यः यह (कविन्दु: ज्युधः: म. ज्ञावान्) who (the Desirer of Liberation. M. The God.)

पूर्वः पूर्वम् (प्रवर्ते) first M. before.

तपः: तपासां (साधानी जयशाहु अभावः म. यो भवायो भवासं पूरवः

= अभावां युगुपुयः; तपः: तपोनासावच शिवात् पूरवः; अन्यः

= ज्ञानकारणे प्रूतेश्च्युद्धारः, अभावतः अन्यनायत) from

Tapas M. before Shiva (S. from Brahman, possessing knowledge etc. M. The God, who
begot first the unborn (Brahmâ), before the Tapas (Shiva), and before the waters (the
material universe or T. S. Vishnu.)

जातम् जातम् अज्जातम् (दर्पद्राप, विरुध्येः म. reads it as अज्जातम and explains it as चरुपुङ्क्त the four-

faced Brahmâ) born M. The un-born (Brahmâ.)

अद्भयः: अद्भ्यायः (अशुद्धितेष्वयः: पंचमूर्तेष्व: म. अभावानुवेषये

= प्रूतेष्यः) from the waters (elements or the five

atomic planes of. h: c: s nos.)
ajâyata (व्रजचय) वि; M. जननचयः) was born M. who produced or caused to be born.

guhâm (मेघवाचलः M. वहदुमः) in the cavity (of the heart.)

pravisya, entering.

pravîssya, entering.

tishthantam (वष्णुवाचलः उपलभ्ननातेः) stays there M. M. abides therein. S. who perceives sounds etc.

yah, who.

bhûtebhi (दृश्यंकार्यकरः रोहिताचारः M. स्वारमानः पुराते: धृत विवेशेष पश्चिम ) with the elements. S. who abides with these materials, having the property of cause and effect. M. who perceives his Self along with these elements. M. M. was perceived from the elements.

vy-apasyata or तित=ति (पश्चिम य एवं पश्चिम श एतदेव पश्चिम वदः तदृशः प्रक्षः ) was perceived. S. M. perceives.

etad vai tat. This is that.

He who sees the First born (Hiranyagarbha) who manifests himself before Shiva and the cosmos, sees Brahman, (for no one can see the Father but the Son: the highest perception is of the unborn, the First—begotten—beyond Him consciousness ceases.) As a man who sees a golden ring knows gold, so he who sees the Womb-of Light, sees the Light.

He who first produced the unborn one (Brahma) before the Lord of tapas (Shiva) and the Waters (Vishnu) concealed
in the cavity and abiding therein, perceives all things through the elements. This is that. (Spirit is the Perceiver or the consciousness pole of creation.)

MANTRA 7.

Ya praśaṇe sāmabhavaḥ tāditi dīvata māyāyī. 
Guṇhān prabhavata tiṣṭhantuḥ ya mūteṣṭvāryajayat.

Purtāḥ tattva II 9

Aṣṭasāhasrika: - Ya dīvata māyāyī praśaṇe sāmabhavataḥ ya mūteṣṭvāḥ avyāyata guṇhān prabhavata tiṣṭhantuḥ va (bha vāmyaḥ va) tattva vā (pravāhita).

Ya yā, who, (ājagūra tatuḥ) M. which (body of God.)
prāṇena (viśvarudrāṇaḥ guṇāyā vāmyaḥ) with the Prāna the Hiranyagarbha of the last verse, the Spirit.
sam-bhavatī, arises along, or is born; co-born or
sam-visatī, (vishcd) enters or abides with.

Aditiḥ (abhādānudh aradvādhaḥ M. aradvādhaḥ satvayogasāya) The Aditi, (the eater (or perciipient of sound &c. or M. the destroyer of the whole universe.) Infinite (Matter)
dīvata māyāyī devatā-māyā (vābhāntapadatī M. vābhāntapadatī) T. S. Full of divinity (or Celestial Powers.)

Guṇhān prabhavata tiṣṭhantuḥ gubhām pravisya tishthantiḥ entering into the heart (cavity), abides therein.

Ya yā, who or M. what body of the God.
with the elements.

who produced in manifold ways; who manifested Herself in the forms of Fish-Avatāra &c. and produced all living beings.

She who is co-born with the spirit, She the Infinity full of Divinity, concealed in the cavity of the heart and abiding therein, manifests herself also in the elements. This is That. (Matter or Aditi is the form side or pole of creation—manifestation is from matter).

MANTRA 8.

This word is derived from the verb ॐ "to go" by the affix गुना causing गुनाय to Aranyah (उस्तरानरययो:). It means the Guru and Sishya—"the Master and the Disciple"
142  KATHA  ADHYAYA II.

The Jāta—vedā, the Fire. M. The knower of all; the omniscient Hari.

garbhaḥ, womb, i.e. the child in the womb.

iva, like

subhritaḥ, well-guarded, well held.

garbhiniḥbhiḥ (sasmṛtīḥ, by the mothers, pregnant women M. by women.

dive dive (madāṃ, day by day, M. every day.

idyah (stayaran, praised, worshipped.

javavatāḥ, (vaṃśitavadyaḥ, by the waking; by persons who are not heedless M. by the knowers of the Lord.

havishmadbhiḥ (vadhavayinavādhiḥ, by the offerers of oblations, by the persons fixed in dhyāna or meditation M. by performers of Sacrifice.

manushyebhiḥ (madāṃ, by the men

Agni, (M. The God.)

The All—knower is concealed between the Guru and Sishya: like as the child in the womb is well guarded by the mother; daily is this Agni adored by men who are awake and who offer it sacrifices. This verily [is] That.
Mantra 9.

yatadvedeti suryopadesant yatra ch gachchhiti.

Mantra. 12.

yatra cha yatrace yatra ch pranam gachchhiti tatra devah pranam tathah (svayam) karo! tathah (brahma) cha n pranam tadprayaa eva cha.

Vallii. IV.

yatra cha yatrace yatra ch pranam gachchhiti from which prâna M. from which (God, the Sun arises at the time of creation.)

cha, and.

udeti (N. vasisthriti) arises M. takes birth or comes out.

Sûryah, the Sun.

astam (vishnochen M. vardhan) setting, M. vanishing i.e. in which God, the Sun is absorbed at Pralaya.

yatra cha yatra cha (vasistho vishno vishnu gachchhiti M. vishno vishnu vishno vishnu gachchhiti) and where (in which prâna it daily sinks) M. In which (God it vanishes at Pralaya.)

gachchhiti gachchhati, goes.

tam (praam, aatmaam) Him (the Prâna, the Self) M. The God Hari.

devah sarve pranâdyaapadâre, pranâdyaapadâre, devah sarve bhûvi; drav rah rah, naaM (all Devâs, (whether cosmic, as Fire &c.; or micro-cosmic, as Speech &c.).
are contained, are fixed (as the spokes are fixed in the nave, so all Divinities are fixed in and supported by that Hari, from whom arises even Solar Logos.)

Him, verily.

not.

surpasses, goes beyond.

any one.

This is that.

That Brahma) from whom Sûrya arises and in whom it merges, in Him all the Gods are contained. No one verily can go beyond Him. This is that.

\[ 
\text{Mantra. 10.} 
\]

\[ 
\text{—and} \quad \text{that verily.} 
\]

\[ 
\text{there (as Arche-type) that verily.} 
\]

\[ 
\text{here.} 
\]
That which is even here, the same is there; what is there, that verily is here. From Yama he obtains mortal things, who beholds this here with difference.
that there is no difference in essence, though
the forms be different). (Brahma) or this
(knowledge).

\text{Aptavyam (M. भवस्वं) can or may be obtained
or M. known.}

\text{Na, not}

\text{Iha (प्रज्ञति) here (in the Brahman) M. (प्रज्ञति
अवतारस्य वा) M. in the Archetypal form, or in
the lower plane forms.}

\text{Nānā (M. निना) difference, many.}

\text{Aśti, is}

\text{Kimchana (अकुनारणविवि ज्ञपत्र?विष्णु,) any.}

\text{Sa, he}

\text{Mrityum, to death.}

\text{Gachchhati, he goes.}

\text{Yah iha nānā iva pasyati, who here
difference like sees.}

Even through the mind can this knowledge be obtained
that there is no difference whatsoever here. From death to
death he goes who beholds this here with difference.

\text{Mantra 12.}

\text{अक्षुगुद्धमात्रं पुरुषो सदय अग्नि मन सिन्धुति।}

\text{इश्वरो मृतमयस्य न ततो दिवसुगुच्छते।}

\text{पुच्छः तत् ॥ १२ ॥}

\text{अस्य:— अग्नििजये मृतमयस्य इश्वरः अक्षुगुद्धमात्रं पुरुषः विष्णुविष्णु
(या: वेदि) तत्र न दिवसुगुच्छते तत्रेव तद् (रूप)॥}
The heart of every creature is of the size of its own fist (thumb). The Jiva in the causal body or auric egg (anah-karana-upâdhi) is said to have this size. M. This particular measure of the Immeasurable is given for the facility of meditation only.

Who so knows the Purusa (Brahma) of the measure of a thumb as dwelling in the middle of the Atma, the ruler of the Past and Future, he therefore does not fear. This is that.

**Mantra 13.**

angushtha-mâtrah, the person of the size of a thumb.
The Purusha, of the measure of a thumb, like to a smokeless fire, is the Lord of the Past and Future; He is verily to-day and He will be so to-morrow.

**Mantra 14.**

The Purusha, of the measure of a thumb, like to a smokeless fire, is the Lord of the Past and Future; He is verily to-day and He will be so to-morrow.
As water falling on an inaccessible mountain runs down among the hills, thus, seeing qualities as separate, a man runs after them by many ways.

Mantra. 15.

Yathā udaham, as water.

Suddhe (sūdhe) in the pure.
Siddham (सृवत्त) pure.

Asiktam (असिक्तम) poured (into)

Tādrīk eva (तद्रिक एव) like that (one homogenous essence; without any difference.) M. like that (but not identically that; because we see that the bulk of the water is increased).

Bhavati, becomes.

Evaṁ, so.

Muneh (मुनीह) of the sage, the thinker.

Vijñānataḥ (विज्ञानात) the knowing.

Atma (आत्मा) the self (becomes four-faced like Vishnu, but does not become identical with him.)

Bhavati, becomes.

Gautama, O Gautama! i.e. O Nachiketas!

As pure water poured into pure water becomes like that, O Gautama, so the Atma of the Muni who knows becomes like that (with Brahma).

Vallī V.

Mantra. 1.

पुरसेकादशुद्धारयुपस्यायर्येतसः ।
अनुष्ठाय न शोषति विस्मृतत्वाविस्मृतस्ते ।
प्रत्यक्षै तत् ॥ १ ॥
VALLI. V. MANTRA 1.

पुरम् ( भरोरं म. देह ) शहर (the body ).

सकाराक-द्वारं एक्लाहा-द्वारम् ( परम्परीक्षणानि नाभां यदार्थानि सीवि मिठरे म. चोल्हरं पुष्पवर्ण नाभायं हुसं वादृकस्ये नेता ज्ञती ) eleven-gated ( M. Nine in the physical body, Manas and Buddhi making up the eleven.)

अजस्या ( अत्यन्त्, अवस्था विश्ववर्तितथा म. अन्यथा ) of the unborn (of the Atman. M. of the Bhagavan the Lord).

स्वकारा-वेशानि ( अवस्था= नख्किलं, वसायं, चेति= विद्यां, अति अवस्थानि, तस्मात सर्वसंदृष्टिपत्र: ) of the non-crooked-hearted. M. M. whose thoughts are never crooked.

अष्टध्याय अन्नश्चर्या ( वस्तु एवं पुरं तं परेषां युक्तानि ) अष्टध्याय= अज्ञा म. चतुर्भुजं संवर्धितं तद्विं म. अष्टध्याय= अध्ययनीतया विभृत्य नाथा स्वानि न योगिता ) S. having meditated (upon Him the Lord of the city) M. having firmly settled (in his mind that he is under the control of God) M. M. He who approaches it.

सो कोषिक्ष नासौचति, he does not grieve.

विद्युत्तिर्च विद्युत्तिर्च च विमुक्ति चा विमुन्ध्याते ( दृष्टिविद्या धृत कान यश्नथनेर्वेदुपोष्टि अभिति ) विद्युत्तिर्च सत्कर्षणे विद्युत्तिर्च पुरी: यरेऽरं न प्रौद्योगि:M. ईदानिमाणाभिनेत् संयंधयः स्वप्रज्ञात योगस्यनं प्राप्तिकरोपितानि सागरं द्वाषयतानि ईदानिमाणानि प्रारम्भावकानि विकुले विद्युत्तिर्च विद्युत्तिर्च ) and freed (even while living) becomes
free (totally after death, i.e., he is not born again.) M. M. and liberated (from all bonds of ignorance) becomes free.

Having meditated on the unborn, true minded Lord of the eleven-gated city, a man does not grieve, but becoming Jivan-mukta he is thus liberated.

**Mantra. 2.**

हंस: हुष्ठिश्वरतिक्षसुदुहोता वेदिष्टुण्डितिष्टुरेषदि।
मूष्ठिश्वरतिक्षसुदुहोसुदुसुदुत्तजा गोरा भ्रत्या अदेवा अदिद्राय
आतम्भहुत ॥ २ ॥

हंस: हंस: hamsa. Swan. S. The Goer or mover. M. Free from faults and the essence of all. (हंस हंस: is a compound of हंस: and हंस: ‘Ham’ is derived from the root वहोत्स्व, by adding the affix वहोत्स्व. There is elision of the final syllable. The word हंस: is derived from वहोत्स्व by the elision of the final व, and shortening the long वहोत्स्व हंस:।)

suchi-shad (suchi—i.e., शुष्ठिश्वर, शुष्ठिश्वर—sadh M. शुष्ठिश्वर—sadh, आदित्य, आदित्य तांक तांक) dwelling in the Pure (sky or Air.) According to Madhva शुष्ठिश्वर is formed by adding to the noun suchi the verb शुष्ठिश्वर ‘to be’.
VALLI. V.

The affix शान्ति is added; the अ of ध्वनि is elided, and we have ध्वनि, and ण is then changed to ण.

वसु: vasuh (वायुवति ध्वनि=वसु: I M. ध्वनि-ध्वनि, धू-धूकः, ब्रह्मचर्य ध्वनि:) The र of ध्वनि is elided) Vasu, who makes all to dwell. M. The best and the joy. S. The Vâyu or Wind.

antariksha-sat (स्त्रीः पुनः ब्रह्मचर्य: M. ब्रह्मचर्यः:) dwelling in the firmament. M. moving in the firmament or sky.

होतः, the sacrifice. S. The fire M. The presiding deity of the senses. (अन्तस: M. From the root हृ दनाधेर्यः is formed हृदुः by adding the affix हृः. हृःन्ति ग्रहार्थिणि विवादः अंति, अन्तःन्ति दिनि, हृत्य द्राक्षिदः:) ।

vedā-sat (वेदाः पुनः ब्रह्मचर्यः मां वेदाः प्राणव्यवहाः मां) dwelling in Vedi or Earth.

अतिथिः: M. It is a compound of अति “much” and ति “food”. अतिथिः अति ति मां अति ति मां: अति ति मां: guest. S. Soma M. the rich in food: the wealthy.

दुरोद्वद: M. From the root दृष्टि ध्वनि by adding ति ध्वनि: न्द्रोद्वद: न्द्रोद्वद: न्द्रोद्वद:) dwelling in the jar. Or the Brâhmaṇa guest dwelling in the houses. In this case, dura means “house.”

न्री-शत: (न्री न्द्रोद्वद: मां न्री न्द्रोद्वद:) dwelling in men.

वर्ष: च (वर्ष: च न्द्रोद्वद: मां वर्ष: च न्द्रोद्वद:) dwelling in the Devas or Gods.
\[ \text{ritam} \quad \text{Truth} \quad \text{M.} \quad \text{That which is principally established by the Vedas.} \]
**VALLI. V.**

**MANTRA 3.**

That dwells as 

**Humi in the pure heaven, as Vasu it 

dwells in the Antariksha, as the sacrificer it dwells near the 

altar, as a guest it dwells in the houses: (or vessels of food.) 

It moves in men, it dwells in the Gods, it lives in Truth, 

existing in space; it is (as the fish ) in the waters, (as the 

trees) that grow on earth, it is the knowledge that the Vedas 

reveal, and like the rivers that come from the mountain. It 

is the Great Truth.

**MANTRA 3.**

अवस्था प्रशासनमुखयत्वपातं प्रतीयाग्यति ।

सच्चि वासननासीनं विश्वेदेवा उपासते ॥ ३ ॥

अग्नि (अग्नि ।) स्त्री ज्वरवति ज्वरां प्रतियाग्याति नमः ब्रह्मान्तः 

राजस्य (राजस्य ।) विश्वेदेवा उपासते ॥

अथ्य अर्द्धव (अर्द्धव । म. अर्द्धव निश्चलाद मेवति) उप 

(above the heart.)

ार्यम प्राणम (प्राणम । म. प्राणवायु) प्राणवायु.

उत्तविक उन्नयति (उत्तविक म. उन्नयति म. उन्नयति) सेनेबति यो उप.

अथां अपानम, न्यायम, the Aपान-वायु.

प्रत्याग (प्रत्याग । म.) दम, अथां.

कार्यां अस्यति (कार्यां अस्यति म. अस्यति) थ्रो, सेनेबति.

कथे मध्ये (मध्ये मध्ये म. मध्ये) in the middle.

S. in the ether of the lotus of the heart. M.

In the heart.
**KATHA**

**Adhyaya. II.**

Vāmanam (धन्यवानी) the dwarf. S. The adorable. M. The Person of the size of the thumb mentioned above.

Asinam, sitting or seated.

visve (विस्वे) all.

devah, Gods S. The senses like sight.

upāsate, worship.

He leads the Prāna upwards, He throws Apāna down, in the midst of the body sits this adorable one, and all the Gods sit round Him.

**Mantra 4.**

अस्य विस्वसमानस्य शरीरस्वस्य देहिनः ।
देहात्मस्मृतस्मानस्य किनत्र परिशिष्यते ।
पुत्रेऽतु । ॥ ॥

अन्यः— अस्य शरीरस्वस्य देहिनः विस्वसमानस्य देहातू विस्मृत्वा ज्ञानस्य वेदनं चिन्तं परिशिष्यते तदु स्तु ॥

अस्य asya (शरीरस्वस्य ज्ञानः) of this

विस्मृत्वानस्य vi-sramasamanasya (विस्वसमानस्य शरीरस्य म. स्रुतं देहेऽ ज्ञानः) being torn away, leaving the dense body.

शरीरस्वस्य sarīrasthasasya, of the dweller in the body

देहिनः dehinah (देहवतः) of the embodied.

देहातू dehat (M. दृव्यदेहातू) from the (subtle) body.

विस्मृत्वानस्य vi-muchya mānasasya, being freed.

कित्र ज्ञान parādhikṣayate kim atra parisāshyate, what remains here.
What remains when this soul, the dweller in the body, goes out and is freed also from the subtle body? That is that.

**Mantra. 5.**

न प्राणेन नापाणेन सत्येन जीविति कस्तन।

इतरेऽस तु जीविति यस्मिनेतातुपास्रिति ॥ ६ ॥

'क्रणयः—कस्तन सत्येन न प्राणेन जीविति न अपाणेन जीविति इतरेऽस तु चर्म

व प्राणेन na prâñena, not by Prâna.

व अपाणेन na apâñena, not by Apâna.

सत्येन: mārtiyaḥ (सत्यः: ) the mortal.

जीविति jivati, lives.

कस्तन kaschana, any one.

इतरेऽस itareṇa (इतद् मायापि विस्थतेन ) by the other.

तु tu, but.

जीविति jīvanti, they live

वस्त्रं yasmin, in whom.

एतो etau, both these (Prâna and Apâna).

उपास्रिति upâsritaḥ. M. M. repose.

Not by Prâna, not by Apâna does any mortal exist, but another do they live, on whom both these depend.

**Mantra. 6.**

इन्त तु इदमप्रववयामि गुल्लच्छ ज्ञात्व सनातनं।

यथा त सर्वं प्रायम् आत्मा भविति गौतस ॥ ६ ॥
And now this mysterious ancient Brahma I shall tell to thee, so that by reaching deathlessness, he becomes Atma, (alone) O Gautama.

Mantra. 7.

वेदानित्वे प्रवद्धन्ते शरीरत्वाय देहिनः ।
हथाशुचन्येनसंपर्वित्र यथा कर्मे यथा भुतस् ॥ ७ ॥
Some souls, ready for birth, go into the womb to obtain body: others enter Sthānnum, according to their karma and according to their knowledge.
Mantra. 8.

yah who,
esha, this (Person or God).
supteshu (वाचार्यः M. चीवेशु) when (they the Prānas or the Jīvas are) asleep.
jagarti, is awake (does not sleep, but watches over us, as a Mother on her child)
kānam kāmam (तं तन्मिति स्वात्माय M. चेष्टात्मावरेष or भाष्मायं स्वां पदार्थं जातं) one desired object after another. M. according to His Desire.
purushah, the Person.
nirmimānah (निम्मिदाधि M. निर्माधद्व) creating, shaping.
tat, That.
eva, indeed.

sukram, (मुखः M. सोकर्मितः) White, Bright
Pu... M. Free from sorrow.
tat, That.
Brahma, The Brahman.
VAlA. V.  MANTRA 9.  161

\[\begin{align*}
\text{तद्वैतं} & \quad \text{tad eva, that indeed.} \\
\text{अमृतम्} & \quad \text{amritam (अमृतायी, M. अनृत्वाय) Immortal, undestructible, unchanging.} \\
\text{उष्णते} & \quad \text{uchyate (वषणाक्रिया, M. वेत्राक्रिया or मात्र) is said or called (in all scriptures or by all wise men.)} \\
\text{तस्मिन्} & \quad \text{tasmin, in Him.} \\
\text{लोकाः} & \quad \text{lokāḥ, the worlds.} \\
\text{स्रिताः} & \quad \text{Sritāḥ, (व्याख्या:) contained.} \\
\text{सर्वे} & \quad \text{sarve, all.} \\
\text{तद्रु} & \quad \text{tad u, That indeed.} \\
\text{न अत्यति} & \quad \text{na aty-eti, does not go beyond.} \\
\text{कस्चन्} & \quad \text{kaschana, any one.}
\end{align*}\]

This Purusha who is awake in those that sleep, and who builds (all objects) as a desire, that indeed is the pure one, that indeed is Brahma, immortal he is called. In him all worlds are contained. This is That. Him verily nothing goes beyond.

MAnTRA. 9.

अग्निर्यावत भवन्त प्रविद्धो रूपं रूपं प्रतिदृष्पो बभूव ।
एकस्तत्तथा सततब्धूतान्तरत्तमा रूपं रूपं प्रतिदृष्पो
बहुधूव ॥ ५ ॥

वानवः—यथा एकः अग्नि: भवन्त प्रविद्धः रूपं रूपं (प्रति:) प्रतिदृष्पः बभूव ।
तथा अत्तरः एकः सत्तव्युतान्तः (प्रविद्ध:) बहिस्बः रूपं रूपं (प्रति:) प्रतिदृष्पः
बभूव ॥

अग्नि: agniḥ, The (Celestial) Fire. The conscious Fire-God in heaven and His reflections in the unconscious material fires of the physical plane.

II
yathā, as.

ekāh, one.

bhuvanam (bhū only, the world.

pravisthāḥ (pravīṣṭah) entered.

rūpam rūpam, in each form.

prati-rūpam, (prati-rūpam) counter-form or reflection.

bhāvava, became.

ekāh, one.

tathā, so.

sarva-bhūtāntarātmā (sarva-bhūtāntatma) the Inner Self of all creatures.

rūpam rūpam prati-rūpah, for every form, its counter-form.

bahiḥ cha, (bhāṅgī kāṇṭha ādhyātyāntarātmā) and out or without (i.e. Brahman assumes the form of every object that it enters, yet is without them). M. वाच्चवन्दधर्मां विचिन्तत्व न नस्यसपद्यमां i.e. outside of the reflected form It does not become one identically.

As the one Agni enters every form; in the world and becomes like that form, so the one inner soul of all beings, entering every form becomes of that form, but is still outside it.

MANTRA 10.

वाच्चवन्दधर्मां विचिन्तत्व न नस्यसपद्यमां i.e. out side of the reflected form It does not become one identically.

As the one Agni enters every form; in the world and becomes like that form, so the one inner soul of all beings, entering every form becomes of that form, but is still outside it.
As the one Vayu enters every form in the world, and becomes like that form, so the one inner soul of all beings, entering every form becomes of that form, but is still outside it.

**Mantra. 11.**

सूर्येः यथा सर्वेऽलोकस्य बहुते लिप्यते चालुप्याः प्रांचे त्रिवः वायुः।

एकस्तथा सर्वभूतांतरात्मा न लिप्यते लोकुः खेले बाल्यः । ११ ॥

चन्द्रः—सर्वेऽलोकस्य चन्द्रः दु:खः चाचुः चाङ्के यथा न लिप्यते।

लोक हुः खेस बाङ्कः एकः सर्वभूतांतरात्मा तथा ( दोषः ) न लिप्यते। चन्द्रः बाङ्कः एकः सर्वभूतांतरात्मा तथा लोक हुः खेस न लिप्यते ॥

सूर्यः sūryah, the sun.

यथा yathā, as.

सर्वेऽलोकस्य sarva-lokasya, of all worlds.

चन्द्रः chakshuh, the eye. M. The eye is of two sorts—the external and the internal. The external is material and inert. The internal is living and conscious, as it has for its presiding deity the Sūrya.

न na, not.

लिप्याते, is contaminated or besmirched.

चाङ्के chākshushāh ( अनुवाचाद्विद्धर्त्निविचः: प्राणः देशः, बाङ्कः अनुवाचाद्विद्धर्त्निविचः: M. चुङ्कश्वंस्तिरित्नः: )
relating to the eyes. (The impurities which the eye sees.)

bāhya-doshaḥ, external impurities.

ekā tatha sarva-bhūtāntarātmah, so one is the Inner Self of all creatures.

na lipyate, is not contaminated.

loka-duhkheṇa, by the world-sorrow.

bāhyah, (being) without.

As the one Sūrya, the eye of all the worlds, is not affected by the external faults contained in the objects of sight (by his rays falling on them), so the one inner-soul of all is not affected by external sorrow of the world, being outside it.

Svāyambhūtātmakaṁ ekaṁ sarvān bhūtam eva caturvāṁ
tathā sarvāntarātmah, ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,
tathā sarvāntarātmah, sarva-āṇaṁ ekaṁ sarvān bhūtāntarātmah,

Ekā bāhya-doshaḥ, external impurities.

As the one Sūrya, the eye of all the worlds, is not affected by the external faults contained in the objects of sight (by his rays falling on them), so the one inner-soul of all is not affected by external sorrow of the world, being outside it.

Mantra 12.

Ekā bāhya-doshaḥ, external impurities.

Verily that Supreme God is all pervading, self dependent and One, there is no one else who is either equal to Him or greater than He. M. The word "One" indicates that He is self dependent. How can one God control and rule infinite number and variety of Jīvas.
To this, the answer is given in this verse, i.e. the God assumes infinite forms in order to govern infinite worlds and Jīvas.)

तथा: vāṣṭh ( वास्त ज्ञान अगम्ये वर्णने M. ) the controller, the Ruler.

सर्व-भूतान्तर-अत्मा, the Inner self of all creatures.

एकं रूपं ekam rūpam ( एकत्र रूपं विभवं विभवति-विभव-रूपं ) one form ( which is one essence, pure intelligence.)

बहुधा bahudhā ( बहुधा-विभवं ज्ञान-विभवं ) manifold (according to differences of name and form.)

य: yah, who.

करोति karoti, does, makes.

तं tam, Him.

अत्मस्थैं atmaśthāṁ ( अत्मस्थति किं तथा चतुर्दशीयं भूतं चतुर्दशीयार्थं अन्तः-अर्थं ) seated-in-the-self (placed in one's own heart, in the Buddhi).

ये ye, who ( free from out-going tendencies.)

अनुपस्यानि anu-pasyanti (अनुपस्यानि) see, experience, perceive.

पीता dhīrāḥ, the wise ( धीर)भित्र)

वेषां teshāṁ ( परिवर्तनानां ) theirs.

सुखं शाश्वस्तं sukham sāsvatam ( निघन्तं शाश्वस्ति शुचं ) eternal happiness (the bliss of the self).

त इताशां na itareshāṁ ( त अविविभिं ) not of others.
He is one, the ruler, the inner self of all creatures, who makes (his) one form manifold; those tranquil minded ones who see him seated in the *mahat-atma*, eternal happiness is for them and not for others.

**Mantra. 13.**

नित्या नित्यानम् बहुंम् यह विद्वान्ति कामान्। तसात्मस्य चेतनुपस्थिति धीरास्तेवां शान्ति: शाङ्ख्यभौ नेतरेषाम्॥ १३॥

अन्य अन्यान्म सिद्धः चेतनानां चेतनः य: एकः बहुंभ: कामान् विद्वान्ति आत्मस्य त: ये धीरा: कामुपस्थिति तेषां शाङ्ख्याय शान्ति: ( यथात् ) इतरेषाम् य ( यथात् )॥

नित्यः *nityah* ( विनियमः ) eternal.

अनित्यानम् *anityânâm* ( भिन्ननियमः ) among the transient. Or

नित्यः नित्यानम् *nityah nityânâm* ( M. नित्यानां विदुः नित्यः भविष्येन नित्यः ) the Eternal among the Eternals.

चेतनः *chetanah*, चेतानां *chetanânâm* ( चेतासूर्यं ब्रह्मानां प्रातिं आत्मैपत्तिः नित्यानां सौरायनः म. चेतानां चेतनः = दुःख चेतनः जये चेतानां सातः उद्भोजः ) the Thinker among all thinkers, or the Highest consciousness among all consciousnesses. (like Brâhmā &c.)

यकः *ekah*, the One.

बहुंभः *bahûnâm* ( अनेकेषां M. चेतानां ) of many (consciousnesses).

यः *yah*, who

विद्वान्ति कामान् *vidadhâti kâmân*, fulfils the desires. ( संसारियां कर्मानुपूर्वः कामान् कर्मसारिः स्वायुनितिसांस्थ कामान् वः अवस्थाति )
The eternal among the eternals, the consciousness among all consciousnesses, the one among many, who bestows the fruits of Karmas, the tranquil-minded ones who see him seated in the mahat-Atma, eternal happiness is for them and not for others.

Mantra. 14.

that, that (अत्म विद्वान् M. शुद्ध भ्रम) S. Self-knowledge M. Mystery of Brahman.

etad, this (M. एक्तयम्)

iti.

manyante, they think.

anirdeśyam (निर्देशद्य अश्वकं M. द्वस्म द्वस्म द्वित निर्देशद्य अश्वकं) indescribable, undefinable, inexplicable.

paramam sukhām (मनुष्य शुद्ध मन्त्रस्वरुपालाकेः) supreme happiness. M. The wise think Him as the Indescribable essence of the highest happi-
ness—that Brahman which is in one aspect a Mystery, and in the other the All form—between the unknown and the known lies the third aspect of Brahman—the Supreme bliss.

विन्यायः विन्यायः विन्यायः विन्यायः विन्यायः

In what way.

tad, that.

विन्यायः विन्यायः विन्यायः विन्यायः विन्यायः

How can I know that Bliss aspect of Brahman without His grace?

किमु, किमु, किमु, किमु, किमु, किमु,

does it verily or indeed.

भावति भावति भावति भावति भावति भावति

na bhāti vā, or does it not shine forth: i.e. S. can it be known by our Buddhi or not?

"How can I know that Indescribable highest happiness."

or

विन्यायः विन्यायः विन्यायः विन्यायः विन्यायः

vi-bhāti vā, or is it lighted (by some other light.)

"This is that"—so say the wise: how may I know that supreme bliss, not to be defined; is it manifest or is it not manifest.

\\

**Mantra. 15.**

न तत्र सूर्ये भावति न च ब्रह्मतारकश्च विचुदीते भावति

कृतेयोऽयः । तस्ये भावतसनुभावति सत्त्वनात्तत्वः भावा

सत्त्वनात्तत्वः विन्यायः ॥ १५ ॥

अन्वयः—तत्र सूर्ये न भावति न च ब्रह्मतारकम् (भावति) इत्यादि: विचुदीत: न भावति

जयं जयं जयं: ( भावाद् ) भाव्यं चतुर्भुजं च भावति इत्यं इत्यं तस्य भावः

विन्यायः ॥

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na, not.
tatra, there (तत्स्वत्स्वाल्पुदे ब्रह्मि M. तत् पदोक्तं नानाधे माहिते वस्तुनि)
sūryaḥ, the sun,
bhāti (मकायवति M. भासते) shines, reveals, manifests.
na, not.
chandra-tārkam, the moon and stars.
na imāḥ' vidyutah bhānti, not these lightenings reveal (or shine.)
kutah ayam agnih, how this fire?
tam eva bhāntam (परेषवं दीप्यनां M. दीपेभवास्य = वटामां अपूर्णम्) S. when verily he shines. M. following after Him shining forth.
anu-bhāti M. भासि (anu is taken with the preceding clause) S. जगदीप्यते shine after Him (not by their own light, but by His light.)
sarvam, all (Sun and other stars &c.)
tasya, His.
bhāsā, (दीप्वा) by (His) light.
sarvam, all.
idam, this (sun &c.)
vi-bhātā, is lighted.

There the sun does not shine, nor the moon and stars, there these lightenings do not play, how then this fire? When He is manifest, all is manifested after Him, by His manifestation all this world becomes manifest.
VALLI VI.

MANTRA. I.

अध्वेदमूलोपाक्षाख एवोरस्तः सनातनः ।
तदेहं शुक्रंतदृष्टः तदेववस्तुसुम्बृहते ।
तस्मिन्नोका: ब्रता: सदैव तदु नायेति कश्चन ।

पुत्रेः तदु ॥ ॥ ।

अन्वयः—एवं अध्वेदं मूलं अध्वेदांक्षाख सनातनं अस्वरथं । तदु एवं मूलं
तदु शुक्रं तदु एवं मूलं सनातनं अस्वरथं । तस्मिन्नोका: ब्रता: तदु एवं 
अस्वरथं न नायेति तदु वै पुत्रेः।

अध्वेदमूलः urdhva-mūlah (अध्वेदं मूलं यदु मृत्तिणो: परं यदुपाघोति
केशां शृंगारयोजनाः संकारवृन्दः M., अध्वेदं शृंगारवाह, 
पूर्णं वृंदवनं यदुपाघोति मूलं यदु जगदार्या युग्मया व अध्वेदमूलः )
avâk-sâkha S. संकारवृन्दः मूलायीतम्: मानाति: ( M. अध्वेदं: अशना: देवा: शासा: यदु अशी )
down branched. M. M. whose branches grow downwards M. Whose branches are the Lower Devas (arvâk Lower hierarchy.)

बशा: eshah (संकारं चूँ: M. प्रखय भृता मधार्योषस्तः )
this.

आध्वालयः asvatthah (अध्वेदस्य अर्जनस्यादिरितिविषय मध्याय
क्षमाः M. अध्वेदस्येत्रितिविषयं अध्वेदस्यादिरितिविषयं
दिवः । आध्वेदस्यादिरितिविषयं अध्वेदो
हरिः। भृता is formed by adding the affix क to the root वा "to blow" preceded by the upapada
आध्वेद 'quick' अध्वय+श+इ ( श )=अध्वय (the श is
shortened.) the Fig-tree M. that which stands firm like the Fig-tree. Or may mean "the abode of God or the food of God". means then "He who goes very quickly" i.e. the all-pervading God: and is the elided form of "to stand" or "food."

\[ \text{sanatana (उद्वर्त्तुः M. प्रवाह:प्रवाह: ) ancient.} \]

\[ \text{M. Beginningless as a current. The current of creation has no beginning.} \]

\[ \text{tad eva, that verily or indeed. S. That root of the world tree.} \]

\[ \text{sukram (शुष्क, शुष्क) Bright, Pure, Free from sorrow.} \]

\[ \text{tad Brahma, that is Brahman.} \]

\[ \text{tad eva, that indeed.} \]

\[ \text{amritam (अम्रित, अम्रित) Immortal.} \]

\[ \text{uchyate (कथ्ये कथ्ये) is said.} \]

With roots above and branches below, this (manifested brahma) is as an ancient asvattha tree, that indeed is the right one, that is Brahma, that indeed is called immortal.

This is that.
yat, what.

idam, this.

kimcha, so-ever.

ejati ( yat ) trembles or yat yañtam ( yat ) works

(M. in the Supreme Brahman M. in the God Hari.)

sarvam, whole, all.

Prâna ( sarvam Prâna M. Prânavé sarvam ) in the Prâna (in the Supreme Brahman M. in the God Hari.)

ejati ( Prâna ) trembles or yat Prânavé works
(by His direction.)

nih-sritam ( nih-sritam M. Prânavé nih-sritam ) gone forth. All this world is contained in the Prâna, it comes out of Prâna—from whom this universe trembles as if in fear, or works under whose command.

mahat bhayam ( mahat bhayam M. mahat bhayam ) a great terror, reverence, awe. S. Great and terrible giver of great terror.

vajram udyatam ( vajram udyatam M. vajram udyatam ) thunder-bolt raised drawn sword S. the thunder-bolt, as if on the point of being hurled. M. The great giver of terror, like the thunder-bolt. He takes as a separate word meaning “ever active.”

yah etad viduh, who know this (Brahman.)

amritah ( amritah M. amritah ) Immortal, Mukta.

te bhavanti, they become.
M. another reading is घायत: That from whom has come out Prâna, as well as all this universe, in whom they all tremble or carry on their functions. Or that from whom the whole world has come out, and on whom that Prâna (Brahman) re-acts.

Whatever is in this world, the whole moves in the Prana and comes from it. It is like a mighty reverence, like an uplifted thunder-bolt, they who know this, they verily become immortal.

**Mantra. 3.**

भयाद्स्याग्रिस्तपति भयातपति सूयः: ।
भयातिन्द्रश्रव वायुः च शुद्धराविति पहचाणः: II 3 II

अप्रवः—अस्य भयातू भगी: तपति (अस्य) भवात मुर्यः: तपति (अस्य)
भवातु दर्शनः च वायुः: च पहचाणः: हुयः घायति।

भवात भयात (भीतर्या) from terror, awe, reverence. ।
श्रव अस्य (परसुक्तर्या) of Him (the supreme God.) ।
भगी: तपतिः अगिनि तपति, the fire burns. ।
भवातु तपति सुर्यः: भयात तपति सूर्या, from awe the sun shines. ।
भवातु दर्शनः च वायुः: च शुद्धुः: घायतिः पहचाणः: भयात इंद्र चा वायुः च हुयः घायति।

From reverence of Him Agni burns, from reverence of Him Sûrya shines, from reverence of Him, Indra (rains), Vâyu (blows), and Mrityu runs (to work) as fifth.
**KATHA.**

**ADHYAYA. II.**

**MANTRA 4.**

**स्त्रीलिङ्ग प्राप्त्वं शरीरवाय विज्ञानः।**

ततः स्वर्गेशु लोकेशु शरीरत्वाय कल्पते॥

अस्वयः—हि (भौतिक) शरीरस्य विज्ञानः प्राकृत बोध्युष्ण अस्वयः ततः
शरीरस्याय स्वर्गेशु लोकेशु (विद्यानाथे तस्य अनादेशवस्मी) कल्पते (क्रुतार्थं-
अविनम्)॥

हि iha, (भौतिक M. भौतिक) here (while alive on this physical plane or M. while having a
human dense body.)

चेत, if (यदि)

असकतः asakat, (शक्यति M. अशक्यः) is able or became able.

बोध्युष्न boddhum, (अस्वयः) to understand.

प्राकृत prak शरीरस्य विज्ञानः sartrasya visrasah (पूर्वे शरीरस्य
अस्वयः तस्य अनादेशवस्मी) विद्यानाथे प्राकृत: बोध्युष्ण स्वयः ततः
सार्वत्रं सर्वायुं हि (स. M. अस्वयः अशक्यः)

सार्वत्रं प्राकृत: स्वर्गेशु लोकेशु (सर्वायुं महाकालं)

ततः tatah, then.

स्वर्गेशु लोकेशु शरीरवाय कल्पते svargeshu lokeshu sartrtvaya
kalpate, (M. बौध्युष्ण अनादेशवस्मी) in Heaven worlds
(like Vaikuntha &c.) he is born in order to
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take a body (which is immaterial, and consists of the bliss and intelligence)—i.e. He takes an undecaying Spiritual body in the Heavenworlds. S. reads बनेमु and not बनेव, बनेव means "in the created world" Shankara's meaning is given above.

If a man here is able to understand Him (Brahma), before the disintegration of the body, then in the lokas of the self-effulgent One he obtains an (a-prakritic) form.

**Mantra. 5.**

यथाज्जद्धः तद्योजनात्मज्ञ यथा स्वप्ने तथा पित्तलास्ते।
यथापद्धः परिव दूष्टेष्य तथा ग्न्धर्वलोकोऽवायात्मपेयंत्यारिव

अन्यः—यथा आदर्शः (दूष्टे) तथा आत्मायिनः (दूष्टे) यथा स्वप्ने (दूष्टे)
तथा पित्तलास्ते (दूष्टे) यथा अप्फः परिवदूष्टे श्व तथा ग्न्धर्वलोकोऽवायात्मपेयंत्यारिव (दूष्टे)।

यथा yathā, as

आदर्शः adarśe, in the mirror (यथा आदर्शः प्रतिविच्छयथात्मायिनः

प्रत्यक्ष लोकस्य आसां विशिष्टम् M. आदर्शः परिपरिव श्वाय दूष्टे

मया तथा साधृतिचिस्ति: दूष्टे) M. as the face is seen fully reflected in the mirror, so the Brahman is seen completely reflected in the Atman.

तथा tathā, so

आत्मायिनः Aatmanī, (स्वदृढ़ी आदर्शवाद विन्यस्तीविवायां विविषां आत्मायिनः

दूष्टेऽस्वति M. आत्मायिनः जीवे आवस्थितो भगवान्) In

the Atman, S. In the Buddhi M. In the Jīvātman.
yathā svapne, (स्वप्नः स्वप्नः म. यथा स्वप्नः पदार्थोऽहस्त्वते, न सत्यः ) as in dream (S. not fully, not completely.)

tathā Pitri-loke, so in the world of the Fathers. (सत्यं सत्यं म. सत्यं सत्यं म.) S. there is not complete realisation, because there is the experiencing of the fruits of one's actions.

yathā apsu, as in waters (सत्यं सत्यं म. सत्यं सत्यं म.)

parīva dadrise or drisyate, (परिवर्तये द्वये म. परिवर्तये द्वये म.) as if fully seen, as if seen in all parts, face &c.

tathā Gandharva-loke, so in Gandharva world. (सत्यं सत्यं म. सत्यं सत्यं म.)

सांस्कृतिक व्याख्या: द्वये द्वये श्लोकः chhāyā ātpayoḥ iva Brahma-loke, like shadow and light in the Brahma-world. light and its reflection (सत्यं सत्यं म. सत्यं सत्यं म.)

As a reflection in the mirror, so in the Atman is Brahman to be seen, as one sees in dream so in the Pitri loka, as in waters completely visible, so in the Gandharva loka; in the Brahma loka, as light and its reflection.

Mantra. 6.

इन्द्रियावासाधुपभावमुद्यास्तमयोऽ च यतः ।
पृथुत्तथं धरितानां सत्यं धीरो न शोचितः ॥ ६ ॥
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…—च चरणः पृथक्क उत्सद्यातमानां इद्वियातां पृथक्क माय उदयायि लघोष तर्का न गोविति।

इद्वियातां indriyānām (वोग्रामीन) of the senses (like ear &c.)

पृथक्क-मायां prithag-bhāvam (सवायमविलक्षणतत्त्वं म. तारत्नम्) different states or conditions.

उदय-उस्तमायाः udayāstamayau (उदयं प्रसंख्या स्वप्नं स्वप्नविपेशया म. यथ जगदकुदयात्मनयं भवत: पृथक्क मायया प्रकारेष उदयातमानां इद्वियातां सत्ता प्रतिरथ्यादितिः इति येन: ) rising and setting. S. Origin and destruction, having reference to waking and sleeping state. M. This origin and destruction of the world, takes place in order to make the senses apprehend different objects.

च यत् cha yat, and what.

पृथक्क उत्सद्यातमानाः prithak ut-padyamānānām (अकाशायन्वित: अकाशविशेष्यात् केवलात् विन्यात्र आकाशेषपत M. नाम-प्रकारेष उत्सद्यातमानां इद्वियातां चतामीतिभविन्दितिः इति येन: ) produced from different origins (such as akāsha) &c.) M. born in different ways.

तत्तवा matvā, having thought over (S. तत्त्वा M. सह-दचीन मात्रा ) S knowing M. understanding that they are under the control of God.

धिराह na sochati, the wise does not grieve.

S. Understanding the different states and the rising and setting (in waking and sleep) of the senses, that have each a different origin (such as ear from akāshā &c.), the wise does not grieve.
M. Understanding that all these differences of condition, these creations and destructions of worlds, these perceptions of objects by the senses which have different origins, are under the control of God, the wise does not grieve.

Knowing all the different conditions of the senses, the origin and destruction of things, and what is produced from different Sources, the wise man does not grieve.

**Mantras. 7. 8.**

इन्द्रियेश्यः परं सनो मनसः सत्यमुत्तमम् ।
सत्यादिक्षु महानात्मा महतोदधयक्षमुत्तमम् ॥ ७ ॥

अन्यः—(तत्) सनः इन्द्रियेश्यः परं, मनों मनसः उपत्यकः, महानात्मा
सत्यादिक्षु अथि, सत्यादिक्ष्य सप्तः उपत्यकः ॥

अध्यक्षातु परः पुनः पो वधकाकारगितं एव च ।
वज्रात्वा भुवायते जान्तुरस्मृत्ववचन गच्छति ॥ ८ ॥

अन्यः—अन्तः यज्ञात्वा भुवायते अवस्थतर्व च गच्छति (कः) यापकः अवलिंगः
एव पुरुषः हु अथ्यकातु परः ॥

इन्द्रियेश्यः परं सनः indriyebhyah param manah, the Manas is higher than the senses. (M. the presiding deity of Manas is higher than those ruling the senses. See ante III. 10.)

मनसः सत्यमुत्तमम् manasaḥ satvam uttamam (सत्यम् = बुद्धि:) The Buddhi is higher than Manas.

ज्ञातु मध्य महानात्मः satvat adhi Mālṇātṛmā (अधि = अधिक:, यापकः, अपरिच्छेदः:) over Buddhi (as penetrating it even) is the Mālṇātṛmā (the great-self.)
Higher than sensations is Manas,
Higher than Manas is Buddhi,
Higher than Buddhi is the Mahat-atma.
Higher than the Mahat is the Unmanifested.
Beyond the Unmanifested is Purusha, the all-pervading, one having no attributes, whom having comprehended the man is liberated and goes to the state of deathlessness.

**Mantra. 9.**

Na, not.

Sandrise, (सन्नस्ति) (M. समस्तः समानः) the object of perception. M. of complete conception or knowledge.

Tishthati, exists or is found or stands.

Rūpam asya, His form. (His = of the Pratyagātman. M. His = of God the Source of all Āvātāras, the Arche-type.)

Na chakshushā, (चक्षुस्तिः) (M. चक्षुस्ति) not by eye (or any other sense organ.)

Pasyati kaschana, (पस्यति) sees any one.

Enam, Him (the Self.)

Hridā manishā, (मनिष्य) is Instrumental singular of the noun मनिष्य (Nom. S. मनिष्यः) (M. निष्यः) (Nom. S. मनिष्यः) (M. निष्यः) (Nom. S. मनिष्यः) (M. निष्यः) sees any one.
VALLI. V.

MANTRA 10.

Valu. V.  MANTRA 10.  181

... (viśvēśvātāśe jñānaśasāt) by the Heart of the Person who is Lord of his mind. M. By the Heart and Mind is known this Ruler of the Mind. M. takes जनीता as Nom. S. meaning God (the Ruler of mind.)

manasaḥ, (ाब्धेष्ठ स्वं द्विते) by the Manas.

abhi-kliśpah (ाब्धेष्ठ ज्ञास, अभिमहात्मिनः M. विभयव- 

यह etad viduk, who knows this or रम Him.

... ते नवमि amritah te bhavanti, Immortals they become.

Not as an object of perception does His form exist, not by the eye does any one see him, but by Buddhi controlling the mind, reflected in Manas, is He revealed, who thus know Him, deathless they become.

MANTRA 10.

... (बुद्धिस्व न विचेव्ये तामाहुः) वर्ताकःततीत् ॥ १५ ॥

...—yada pabhāvātātānta śājānaśi (qualifying ज्ञानाशी i.e. the five Jñānendriyas.)

... ava-śātthante (वववेशम्वरे निविवित्त्वानि ज्ञातानि एव 

... remain aloof (from their objects.)

... jñānāni, (the organs of) knowledge. (बुद्धिश्वास अविभादीभिन्नाय शाश्वाधिनात्मकः M. बुद्धिवानः ज्ञातानि एव परमेश्वि वाचि)
When the five organs of perception and manas (remain apart from their objects), and the intellect even does not move, that they call the highest road.

**Mantra. II.**

"**Tán yágaṁśiti sámyante** sthírayugāraśām 
**apramāṇastada bhavati yagna hi** prabhavāpyayi II 19 II

**ābhava—tán** sthírayugāraśām yagna hiḥ bhavante tadā apramāṇaḥ bhavati 
**yagna hi** prabhavāpyayi II

tāṁ, ( tadvrdayā ) that (state.)

yogam, the Yoga.

itī,

manyante, ( māryaḥ ) they hold.

sthirām ( ambhā M. ambhāṃ ) steady (unmoved.)

indriyadhāranāṁ, ( kāryṣaśā M. kāryṣaśāṃ )

ēkāraśām āśamātē śāstrelī bhavatē ambhāṃ kāryṣaśāṃ.
VALLI. VI. MANTRA 12.

the restraint of the senses.

apramattah, (not heed-less or negligent. M. becomes knower of God.)
tadâ, then.

bhavati, he becomes.
yogah hi (because Yoga (is).

prabhavâ pyayau, (origination and destruction.

That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless, for Yoga is the origin and destruction (of all things.)

M. becomes knower of God.

M. becomes knower of God.

That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless, for Yoga is the origin and destruction (of all things.)
and not from one who denies the existence of God.

anyatram, any where else.
katham, how.
tad, He.

upa-labhya, is to be found.

M. That God-form cannot be known otherwise than through the grace of Guru. When the Guru, through His infinite compassion shows for the first time to the disciple the majesty of the Self; then it is for the pupil to retain that form in his heart by constant meditation and contemplation.

Not by Speech or Mind is one able to know Him, nor by the eye, how then is He to be obtained from any save the one (Guru) who says "He is".

MANTRA, 13.

अस्त्तीत्वेवोपलब्धयस्तर्वभावेन चोभयेः।
अस्त्तीत्वेवोपलब्धयं तस्वभावः प्रसीद्धिः॥ १३ ॥

शब्दः—अल्पा अल्प दृष्टि एव तत्त्व भावेन च उपलब्धः। उपलब्धः
( अल्पस्व तत्त्वभावेः भद्रे ) अल्प दृष्टिः उपलब्धयः तत्त्वभावः प्रसीद्धिः॥
शब्द दृष्टि asti iti "He is".

eva, indeed.

उपलब्धः upa-labdhavyah, is to be found or known.

तत्त्व-भावेः tattva-bhāvena, ( शब्द-अवतारिः प्रस्त्यविशयतः विज्ञातः
अलङ्कः तत्त्वभावे भवति। तेष च शब्द अल्पाः तत्त्व-भावः।
M. उपलब्धः प्रकृति-प्रस्त्यः; तत्त्वम् मनाविश्वां महति—पृथ्वि—
भाव वा सावपति तत्त्वाद्रितातः इति तत्त्वाहः —ः तेष
तत् मन्त्रेः (His) true nature (i.e. the Atmā is to be known by Its true condition as being devoid of all qualities of spirit and matter.) M.

by the grace of God. सत्य = the truth (of Prakriti and Purusha):

एव = the creator: i.e. the creator of the truth or condition of Prakriti and Purusha. That is, the God. सत्य भवेन = by (the grace of) the origin of Truth (Prakriti and Purusha.)

च उषयोऽयता: राज्यापि -तिष्ठति मित्रों: सत्य-भवसे: ! तत् भवेन: (the grace of) the origin of Truth (Prakriti and Purusha.))

and of both (the conditioned and the unconditioned Brahma) i.e. by realising the existence of both. M. Of both (Prakriti and Purusha.)

सत्य हृति एव उपलव्धि अस्ति इति वाप्य लप्यद्याय, of one who has understood It as “He is”. (M. अविपित्तवा अस्ति हृति नामा भगवान्, इति उपलव्धि एव पुलपल्लम्बनात्म्या, तववासे = सगवासे ) M. The God is named “asti” – “He is”, because He is the Supreme Existence above all existences. The person who knows God as “Asti” – such a person becomes the vessel of grace.

तत्त्वनात: प्रतीदिति tattva-bhāvaḥ prasidati, ( आत्मा: विदित-विदिति- तत्त्वबं अबयोऽवेध सभावः अभिज्ञति महति M. भगवान् प्रवा बावाहु भवति ) The true nature is revealed M.

The God is pleased,

He is to be known as Asti (He is), and by (realising) the true nature of the both (Matter and Spirit). To him who knows Him as Asti (He is), the true nature (of Matter and Spirit) is revealed.
When all the desires that reside in the heart are entirely given up then the mortal becomes immortal, then he obtains here Brahma.
When all the knots of the heart are cut asunder here then the mortal becomes immortal, verily this is all instruction.

**Mantra. 16.**

When all the knots of the heart are cut asunder here then the mortal becomes immortal, verily this is all instruction.
There are a hundred and one arteries of the heart and one of them pierces through the head. By that one going upwards, he obtains deathlessness. The other (arteries) become (the means of carrying the soul) to diverse (lokihs of death), at the time of going away.
MANTRA 17.

अहंगुङ्गनाथः पुष्योन्तरात्मा
सदा जनानां हुद्ये विनिविषः।
तं स्वाच्छरीरात्मप्रवृहेनु नुस्तादिवेषोऽयं वच्येषः
तं विद्याच्छक्कनमुत्तं तं विद्याच्छक्कनमृतमिति ॥ १७ ॥

संस्करणः—अन्तरात्मा पुष्यः जनानां हुद्ये अहंगुङ्गनाथः सदा विनिविषः।
तं अहंगुङ्गः भीषोऽस्वातः स्वाच्छरीरात्मप्रवृहेनु (विवेकी) तं स्वातः जनानां
विद्याच्छक्कनमुत्तं

अहंगुङ्गनाथः amgushthamâtraḥ, of the size of a thumb.
पुष्यः purushah, Purusha.
अन्तरात्मा antarātmanā, inner ātma.
सदा sadâ, always.
जनानां janānām, of beings, of creatures.
हुद्ये hridaye, in the heart.
विनिविषः sannivistah, seated.
तं tam, that.
स्वातः svāt, from self (from his own.)
सरिरात्म sarirāt, from body.
प्रवृहेनु pravrihet, (विवेकी) should draw out, thresh out.
मुन्जात अहिमात munjāt, covering, sheath. M. a kind of weed.
ईवा iva, like.
भीषोऽस्वातः ishikām, inner pith, stock. M. a kind of straw.
विवेष dhairyena, with patience.
तं tam, that.
विद्याच्छक्कनमुत्तं vidyāt, should know.
The Purusha of the size of a thumb, the inner Atma of all beings, is always seated in the heart; one should extract that from his body, like the stem from its sheath (or as the wheat is separated from the chaff), with patience. That should be known as the undying seed: that should be known as the undying seed.

**Mantra. 18.**

मृत्युप्रोक्ताः नाचिकेतोः सत्यं विद्याम् सत्यं योगविद्धिः

मृत्युः म्रिष्टुः, यमः, नाचिकेताः, Nachiketas.

ाथतः, then.

लद्धवा, having obtained.

विद्यां, the knowledge.

सत्यं, this.

योगविद्धिः, Yoga-practice.
Nachiketas having then obtained all this knowledge and practice imparted by Yama attained Brahma, became free from rajas and beyond death; another who thus knows the Spirit certainly becomes so.

Peace be to all.
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नैव बाचा न मनसा प्रामं

नैषा तकैव मतिरापनेया प्रोक्तस्यनेव

पराचे कानानुययन्ति बालास्ते

पराच्छि खानि त्यथासत्त्वयम्भू

पीतेदका जग्नतुषा दुर्घ्योऽहा

पुरभेकाद्वयारसवार्तवकेतसः

प्रते ज्रवीिि तदु मे निवेद्य

बहुनामेििि प्रथेति

भयादस्याठ्यस्तपति भयातपति

मनस्वेकैदुमालध्येहि नानास्ति

महति परमधृदमधृद्यकात

सूतुप्रापकामचिक्तेताय लच्छ्वा

यः पूर्वःन्तपेत्य जातस्त्व्रीक

यः चेतुरीजानानाभकलव्रशः

य इसं परं पुत्रः गुर्जा आवयेदु्भ्रत्वसंसर्कि

य इसं भववर्दं वेदु आर्तामां

य एष शृद्धु ज्ञातर्कं कामं

यज्ञोत्सवकृतां प्राज्ञद्वादशीक्षान

यत्तावेद्वै चूप्येःन्तस्तं

यज्ञायंदैत्री तष्ठाक्षस्ति यः ब्रह्म यष्टे

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आशीने दूरं ब्रजति शयाने
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इन्द्रियेष्य: परं सनेन सनसः

इह शिवदशर्कुट्टोद्धुम्प्राहाः शरीरस्य
उत्तिष्ठत जागुऽ ग्यापय

अर्जेभ्याश्राम्मुन्नमात्यमानं नात्सकंगः
अर्जेभ्यासुलोकोवाक्षुशाख एषो श्रवयः

कहं पिबनतैः हुकुतस्य लोके
एकी वदी सर्वभूमात्निरात्मा

एतत्कित्वा सम्परिशुच्या सत्यं: प्रवृत्ता
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एतत्तुध्येवाक्षरस्य एतदेवावाक्षरग्नर
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एष सत्यवेशु भूतेषु गूढ़ोत्तमा

॥ ५ ॥ सदनू हौ बे वाजप्रवसः

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