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Katha Upanishad

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Sri Madhvacharaya Bhashya on Katha Upanishad



"ऊर्ध्वमूलोऽवाक्शख्व एषोऽश्वत्थः सनातनः | तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते |
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन | एतद्वै तत् ||"
"सर्वोच्चो भगवान् विष्णुः मूलं भामिवदस्य तु | जगदाख्यस्य वृक्षस्य शाखा देवास्ततो वसाः ||
वृक्षमूलं रमादेवी सोऽश्व अशुगतेर्हरिः | तद्वाप्तत्वात् अश्वत्थोऽयं प्रकीर्तितः ||".

With Explanatory Notes

Nagesh D Sonde

Preface to the revised edition

सत्य is a word derived from the root अस् - to be, to exist as *Aum*, the eternal unspoken sound, अनाहत ध्वनि, therefore *the Prime Existence*, unmanifest and undifferentiated eternal (नित्यम्), unperceivable (अदृश्यम्), all pervading (विभुम्), all-comprehensive (सर्वगतम्), exceedingly subtle (सुसूक्ष्मम्), un-decaying (अव्ययम्), without beginning (अनादि) and without end (अनन्तम्) entirety of *Wisdom* (विज्ञानघनम्) before it became manifest and differentiated as नाम (*essence*) and रूप (*form*). सत्य, *the Prime Existence*, being absolute existence and singularly One without second (अद्वितीय) is designated as नेति नेति, not this, not this, there being nothing exists similar or superior in nature.

Exceptionally sensitive Seers have experienced *Satya, the Prime Existence* and heard the heard the eternal unspoken sound, अनाहत ध्वनि in silence within their heart as "*some thing which is real and yet waiting to be realized, something which is remote possibility and yet greatest of the facts, something that gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good and yet beyondall reachl something that is the ultimateidealand the hopeless quest" (A.N.Whitehead in Sceince and the Modern World)* . Zen Buddhism says : "*The Tao is something blurred and indistinct. How indistinct ! How blurred ! Yet withn it are images . . . things . . . mental power. Because this power is the most true within it there is confidence*".

The seers having seen and heard *the Prime Existence* have found that their experiences sourced through supra-sensory instruments can never be expressed, conveyed, communicated or documented through sensory instruments, nor have ever speak, have never been able or ever spoken their experience fully and in entirety since speech along with mind return not attaining that experience - "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् |".

Though *Katha Upanishad* declares unequivocally that "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन | यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्याम ||" being compassionate towards less sensitive and less fortunate they tried to communicate their experiences pointing out, indicating, expressing, conveying or communicating their experiences using words, symbols, suggestions generally available in common usage to direct attention to their indescribable spiritual experiences and the

wonderful world of *the Prime Existence.* Therefore one finds in their expression experiences rich, profound, mystical and spiritual thoughts as well as simple, subtle, melodious, lucid yet rich in poetical imagery and expression. Though *Satya, the Prime Existence* was *One* immaculate, divine luminosity and "न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् | हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ||" one finds the seers fashioning (*and Acharyas explaining*) variously – "एकं सद् विप्रा बहुधा वदन्तिं | " or "सुपर्णः विप्राः कवयो वचोभिर् एकं सन्तं बहुधाकल्पयन्ति |" some rich, profound, mystical and spiritual in their expression while others simple, subtle, melodious, lucid yet rich in poetical imagery. simple, subtle, melodious, lucid yet rich in poetical imagery. Their attempts were successful partly but not fully in provoking, shaking, awakening the slumbering or dead consciousness to be proactive, to be receptive to know, to imagine, conceptualize according to each one's individual temperament and personality.

It is not my purpose here, well aware that the spiritual path is sharp as the edge of a sword and hard to tread and difficult to transcend - "क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ||" to clarify what Sri *Madhva's* views are as documented in his *Bhashyas*, but having tried since much earlier in life not to become petrified by the personality of the seers or the intellectual commentators or accept on their face value the words, symbols, suggestions used by them, but to respond to unravel the meaning concealed in the words according to my attributes and inclinations, receptivity, character and personality, the resonance of the *essence* intended to be communicated and conveyed. In doing so I have never hesitated nor denied myself the liberty to express my own responses, for fear of being in error or misunderstood. Because though they may not fully or adequately reflect the experiences and expressions of the seers they would certainly reflect the knowledge which I have gathered from various sources or from my own experiences, being satisfied even if a glimpse the luminous light of their experience would illumine my own *Path to Perfection*. Therefore, the additional explanation given to the verses are my limited responses and not commentary on what *Sri Madhva* has offered as commentary.

Philosophy for me is being in love with सत्य, *the Prime Existence* and my expressions are responses of one fascinated by the colors and contours of the manifest and differentiated *forms* in creation. Therefore, should any of my responses seem unreasonable and unacceptable then that very fact would prompt them to reveal their own response, clear and better than what I have been able to express. That would serve not only my purpose but having placed them on proper

direction on the *Path to Perfection.* Epictetus, the great Greek Philosopher said, "*What disturbs people's mind is the event but their judgment on the events*". My purpose is not to disturb the event but to disturb their judgment on the events. I myself have tried to stop seeing the sky through the window, because then I see as much of the sky as the view from windows allows. I myself have tried to open the closed doors and coming out in the open see the vast expanse of the sky. My purpose is not to show them the sky through the window but opening the closed doors bringing them in the open to show the vast expanse of the sky. I myself have tried to open the closed doors and coming out in the open to see the vast expanse of the sky. If that happens and I see no reason why it should not happen, what more would there be to be done in addition?

Mumbai Nagesh D Sonde

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Katha Upanishad

Introduction

Kathopanishad is one the most important scriptures, belonging to *Taittiriya* section of *Yajur Veda,* which deals with intelligent quest for the eternal problem of *Death*. The moment one is born *Death* is his constant companion, one who is born, death is certain and birth for one who has died. Though man is aware *Death* is an inevitable event, he does not know what *Death IS,* how it comes and when it comes. He is not aware what is it that decays disintegrates yet he is afraid of *Death* and that very ignorance makes him worry. He associates the loss of the body, the *form*, which makes him conscious of his individuality with *Death*, overlooking the essence within, which is eternal. In *Brihad Aranayaka Upanishad*, when *Artabhaga Jaratkaru* was faced with the problem queried *Yajnavalkya*, who informed him that when Death comes, vital breaths gather and body becomes inflated, leaving only the *Infinite Essence* to remain, speech entering in fire, breath in air, eye in Sun, mind in Moon, hearing in quarters, self in space, blood and semen in the waters, only *Karma,* the result of his performance of actions alone carried forward in subsequent life.

We find *vedic* seers in a hymn (*Rigveda*.X.14), addressed to *Yama*, the presiding deity over death, the first one to travel 'यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ | यत्रा नः पूर्वे पितरः परेयुजज्ञानाः पन्थ्या अनु स्वाः ||', reflecting and meditating on this eternal truth using then popular legend of *Nachiketa* using as a metaphor to convey esoteric experiences through exoteric allegory. *Yama's* abode, where the mortals traverse leaving their decayed, deteriorated, destroyed body, where the *self* of the ancient fathers had earlier traversed. To seek history in *Nachiketa's* story would lead one to misplace his emphasis. *Vajashravas* is used to represent an ordinary seeker of empirical desires through performance of ceremonial sacrifices, whereas *Nachiketa* is a questor for spiritual *Wisdom*. *Sayana* suggests that *kumara* referred in *Rigvedic* hymn (X.135) is *Nachiketas*, whose legend had tremendous impact on later thinkers forming basis for discussion in *Taittiriya Brahmana* (III.11.8) and in *Katha Upanishad* some of the thoughts finding place even in *Bhagavad Gita*.

The *Upanishad* begins narration informing that *Vajashravas* performed a sacrifice desiring material objects here and in heavens, while the primary objective for a sacrifice should have be performance of actions for maintenance of World Order and one's spiritual enlightenment. Therefore, when he saw his father giving as gifts, animals which are '*incapable of drinking water, eating grass or giving milk, incapable in strength*'. Seeing this unmeritorious action, श्रद्धा - receptivity to ethical and moral consideration, entered his mind and to bring to

his attention the futility of offering gifts which will bring neither the desired fruits nor deliverancebut would lead him to joyless worlds, asked his father to whom he intends to give him as gift. *Vajashravas* embarrassed and not liking to admit his transgression burst of anger and exploded "*To Death do I hereby gift you*".

Accepting his father's words as command, he departs to the abode of the Death, without slightest hesitation. Though a mere child, *Nachiketa* was wise beyond his age and not novice in spiritual exposure. Therefore he reflected - '*Amongst several, I go as the first, amongst several, I am the intermediate one . . . Like seedlings do the mortals die and like seedlings they sprout again*'. Therefore, it will be illogical to accept that when he arrives *Yama's* abode, he could have come in this earlier form as *Nachiketa*, son born to and named *Vajasharavas*, though *karmas* of his earlier existence were still fresh in his memory. Therefore, when he was offered boons by *Yama* for having stayed in his abode unattended with no food or water his first desire was that his father be pacified from anxiety and receive him with settled and favorable disposition - 'शान्तसंकल्पः सुमना' when he is born again in the same family in new form, recognize and greet him, when his soul is set free by *Yama* him. Unlike his father who had only empirical *Knowledge* desiring empirical pleasures, *Nachiketa* was wise in *Wisdom* through which one becomes freed from passion and death.

In life sacrifice not as an elaborate ceremony but to performs action for and as sacrifice to fulfill the divine intent and purpose is more important, in which fire, *Agni* as the energizing element ha primary role to play. The *Agni* referred here is not the elemental fire, but the presiding deity, the energizing force, the flash of intuition, who as पुरोहित, leads one on the spiritual path, interceding between men and the gods. It is '*the support of and is abiding in the hidden abode, to be the means of acquiring the boundless realm*'. He is the flaming force of *Wisdom* – जतवेदास्, the seer will of the universe. *Aurobindo* says of *Agni*, '*The other Gods awake at dawn but Agni wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle ; into this fire he must cast the sacrifices'*. Therefore he now desires as the second boon, the *Wisdom* of 'अग्निं स्वर्गमध्येषि' - *Agni* that aids one to heaven, where the immortals being aware of the supremacy of *Vishnu*, live without fear.

Therefore, *Yama* knowing the importance of *Agni* and the वेदि – the sacrificial platform as the spiritual foundation, initiates *Nachiketa* the nature and the number of bricks required to perform a sacrifice. Founded on his central theme of *taratamya* or gradation of the *Jivas*, *Sri Madhva* says, in final analysis

all gods represent, *Vishnu* alone, '*since Hari, the pre-eminent amongst all, exists as innermost in Nachiketaagni. He is referred as Agni*'. If *Agni* is *Vishnu*, the bricks represent the divinities, 360 in number, laid according to the hierarchy in which they stand one to the other. '*Whosoever knows the primary divinity in the bricks as Vishnu. Having 360 forms, such having known the divinities, becomes liberated from the bondage of samsara*'. *Yama* finds *Nachiketa* most receptive because he '*duly repeated all that, in the manner it was told*'. Therefore, pleased *Yama* declares that '*By your name shall this Agni be hence-forth known*'.

Nachiketa was not satisfied with the first boon. His quest was for something higher and spiritual than lower and temporal. Nurtured intellectually about the fundamental principles, he now seeks to *know* what was till then *unknown* to him. *Nachiketa* asks his third boon - *Of the individual soul, this doubt is raised. Some say that he exists (controlled by the Lord). Others say that it is not so*'. *Nachiketa's* third boon was not about knowing the state of the individual soul – *Jiva* after dying, but more daring a question no one had earlier asked and even the gods had hesitated to ask, since it was not easy to understand. Then how can a mere mortal be bold to inquire! Therefore, as abundant caution *Death* attempts to dissuade *Nachiketa* from furthering the query, observing that there has not been more persistent inquirer than this one. But *Nachiketa* is not one to be dissuaded. Therefore, since there are no other Teacher him to be found, no other boon would be comparable to this one, rejecting all inducements given, not impressed by wealth, women, prolonged life, all being transient, '*as long as you (Death) are in power*'.

Yama hesitates seeing that it is not so much the life after death that *Nachiketa* desires but the Wisdom of the source which energizes all that pervades the world. But unless one has the sensitivity and receptivity to listen to the resonance of the eternal *Sound*, imparting the *Wisdom* would not only be futile but also fraught with danger. Words are potent with meaning and power. Therefore, *Yama* lauded his determination, '*strong is your resolve, inquirers like you are not to be found",* and yet *was* not eager to reveal *Wisdom* about the *Supreme Being*. Finally seeing *Nachiketa's* determined resolve, *Yama* communicates, '*What all the Vedas uniformly proclaim as His forms, what all the austerities announce, living life of wisdom of Brahman, that form I shall speak to you in brief ; That form is AUM*'.

Spiritual quest does not end with attaining *Knowledge* (ज्ञान) about the existence of individual identity after death but experiencing the *Wisdom* (विज्ञान) of the *Supreme Lord*. Therefore as he explains the meaning of the word '*anilam'* by splitting the word in '*a*' symbolising the *Aum*, अक्षर, the primary immutable syllable. Thus instructed by *Death* the *Wisdom* and acquiring all the knowledge of yoga, *Nachiketa* became freed *from* passion and *Death*, even as others shall be,

who acquired the *mystical* Wisdom. The all-knowing *Lord*, like an embryo safely secured in a pregnant woman, exists adored by men who are vigilant between the Teacher and the disciple. The *Lord* is the energizer and *Yama* is personification of *Dharma*, the perennial principles communicates the Wisdom.

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Katha Upanishad

शान्ति मंत्रः

श्री वामनाय नमः

Obeisance to Sri Vamana. !

सह नाववतु | सह नौ भुनक्तु | सह वीर्यं करवावहै | तेजस्वि नावधीतमस्तु | मा विद्विषावहै ||
|| ॐ शान्तिः शान्तिः शान्तिः ||

May He protect us both; may He be pleased with us both; may we perform our actions with vigour together; may our learning make us luminous; may there be no aversion between us . Let Him be propitiously peaceful, peaceful, peaceful

प्रथम अध्याय . प्रथम वल्ली

First Chapter - Section I

हरिः ! नमो भगवते तस्मै सर्वतः परमाय ते | सर्वप्राणिहृदिस्थाय वामनाय नमो नमः ||"

- Aum Sri Hari ! Obeisance to the resplendent Lord, the supremely comprehensive one

Upanishad:

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ | तस्य ह नचिकेता नाम पुत्र आस || १ ||

Being Desirous, Vajashravas, they say, gifted away his possessions. He had a son named Nachiketa.

Bhashya :

"अग्नौ विष्णुं सदा ध्यायन् त्रिशोऽग्निं नाचिकेतकम् | यश्चयीत स तु प्राप्य स्वर्गं तत्र भयातिगः | उष्य मन्वन्तरं कालं अमृतत्वं भजेत् क्रमात् || इति ब्रह्माडे | इच्छन् वाजश्रवो नप्तां ददौ सर्वस्वदक्षिणां || उद्दालकः स्वर्गलोकं ददौ गाश्च निरिन्द्रियाः |" - One must ever evoke Agni reflecting as the embodiment of *Vishnu* and evoke Agni resurgent in three-fold maaner. Then he will be eligible for hevanly worlds beyond any fears. Revere the passage of Time reflecting progressively its elemental immortality, *thus in Brahmand Purana*. Vajashavas desired to donate all his possesssins as gifts. He gave (among other gifts) incapacitated cows.

Further Explanation:

Desire existed from the beginning as natural impuse, even during sub-human existence, संसार – the primordial life being theprimary external manifestation. Desire became tranformed in intense craving when human mind, intellect and ego-sense came under the influence of senses. संसार – the primordial life existed from the beginning and will last till the end, whether nor not desires became tranformed in intense craving under the influence of senses or continue to remain simple natural desires delivered from intense cravingof the human mind, intellect and ego-sense influenced by istriments of senses.

Vajashavas's response to संसार was internal having arisen from intense craving under the influence of senses to gain some thing which he did not possess. Therefore his sacrifice was temporal not spiritual, to gain possessions not enjoy the things which he is endowed or would be ebdowed in the spirit of renunciation. His son Nachiketa though born to his was not bound by neither desires nor intense craving under the influence of senses. He was pure and gileless and though a mere child, has clarity of receptivity with doors of receptivity are open. Brihad Aranyaka Up. Declares that one live like a child transcendingoneKnowledge – "तस्माद् ब्राह्मणः पाण्डित्यं निविद्य बाल्येन तिष्ठासेद् |".

Upanishad:

तं ह कुमारं सन्तं दक्षिणासु दीयमानासु श्रद्धाऽऽविवेश | सोऽमन्यत || २ ||

When gifts were given to the priests, even though a child, receptivity (shraddha) entered him. He reflected -

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः | अनन्दा नाम ते लोकास्ताान् स गच्छति ता ददत् || ३ ||

Incapable of drinking water, tasting grass or giving milk or of strength (were the cows). Whoever gives such gifts, joyless would the worlds where he goes.

Upanishad:

स होवाच पितरं तात कस्मै मां दास्यसीति | द्वितीयं तृतीयं | तं होवाच मृत्यवे त्वा ददानीति || ४ ||

4. He (Nachiketa) said to his father 'Dear father, to whom shall you gift me?' (Thus he asked) the second and third time. Him he replied, 'To the Death shall I give you'.

Bhashya :

"मां दत्वापि न ते गावो दातव्या ईदृशा इति | उवाच पुत्रः तं बालः तं शशाप पिता स्वयं ||" - *Give me as the gift, not these incapacitated cows, unfit to be given*' thus having said he was cursed by his own father.

Further Explanation:

Strang things happen in life. If one is not wrong, no matter how much he is confronted, he does not lose his temper, if contradicted. If one is wrong, in every matter he is confronted, he loses his temper, when contradicted. Vajashavas knew that he was wrong, therefore his response to Nachiketa's query was one outburst of anger. Nachiketa knew that he was not wrong, therefore his response to his father's outburst was not anger but reflect within of his father's response.

Upanishad:

बहूनामेमि प्रथमः बहूनामेमि मध्यमः | किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति || ५ ||

Amongst the several, I go as the first; among the several, I go as the middle one. What purpose will, indeed, be served, by offering me as the gift?

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे | सस्यमिव मर्त्यः पच्यते सस्यमिव जायते पुनः || ६ ||

6. Observe how it was in earlier times and again in later times. Like seedlings do the mortals perish and like seedlings they rise again.

Further Explanation:

Nachiketa had great respect for his father.Therefore if the father gifts te son to Death then there must be some reason. Scriptures say that Death is a great Guru, not mere Teacher, but a great leveler, destroyer of one's ego-sense, intellect and mind and relieved from the bodage created by them one's soul redeemed and delivered. When every that is temporal is lost there comes about that which is pure

and spiritual. Nachiketa reflects, reflection is the first step that leads one to mediatation and enlightenment.

Temporal Life with which huma beings are conscously aware revolves on empirical level in circles – morning and evening, day and night, life and death but the spiritual Life with which huma beings are not conscious runs deep silently without interruption. The Person seems to dies, but does not die but rises anew but people are not conscious of this life revoving round and round living fragmentary, disengaged moments in life.

Upanishad:

वैश्वानरः प्रविशत्यतिथिब्राह्मणो गृहान् | तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् || ७ ||

Verily like the blazing fire does a Brahmin guest enters a household. Such one needs to be pacified with waters, O son of the Sun.

Bhashya :

"स जगाम यमं बालो ब्रह्मचारी यमस्य तु | पत्न्या संपूज्यमानोऽपि जग्राहार्घ्यादिकं न तु | आगते तु यमे प्राह यमं सोदकमाहर ||" - He, the child, reached *Yama's* abode but even though honoured by his wife, did not accept felicitations from her. When *Yama* returned, she told him to give food along with water.

Further Explanation:

Death has its own agenda, it comes when it has to come, no matter how much one desires or desires not. Death does not come because one desires it to come; death does not stop coming because one desires it not to come. So when Nachiketa enters Death's abode, Death was not there. But that mattered little for Nachiketa, though bode ill-timings for Yama, the deity presiding over death. Becauae Nachiketa was verily the divine person, blazing with luminoius splendor, who comes as अतिथि – unshedulked guest. And अतिथि is undoubted divine person – "अतिथि देवो भव|". Therefore the seers says – "वैश्वानरः प्रविशत्यतिथिब्राह्मणो गृहान् |". He is to be pacified with water. Else misfortune faals on the family and [possessions.

Upanishad:

आशाप्रतीक्षे संगतं सूनृतां च इष्टापूर्ते पुत्रपशूंश्च सर्वान् |
एतद् वृङ्क्ते पुरूषस्याल्पमेधसो यस्यानश्नन् वसति ब्राह्मणो गृहे || ८ ||

Hope and longings, companionship and pleasing speech, fruits of sacrifice, sons, animals and all else are robbed of a person of little intelligence, in whose house a Brahmin remains unfed.

तिस्रो रात्रीर्यदवात्सीार्गृहे मे अनश्नन् ब्रह्मन्नतिथिर्नमस्यः |
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व || ९ ||

You, an honoured Brahmin guest, who have waited in my home for three days without food, receive my obeisance. Peace be with me. In return (receive from me) three boons'.

Bhashya :

"इत्युक्त स यमः तं तु संपूज्यादात् वरत्रयम् ||" - Thus spoken by his wife, *Yama* granted the three boons with due honour.

Further Explanation:

Three days of stay in Death's dwelling place, with no food or water, Nachiketa's soul became purified and pure. For indeed restraint on the in taking food is the initial step in intense austerity for perfected penance, Verily food is Life and its absence is Death. Therefore to have Death;s presence Nachiketa resorts to relinquishment of food. In Patanjal yoga absitanance of food is sure gateway of supernal endowments.And surely Machiketa is assired of three boons for relinquishing food for three days.

Upanishad:

शान्तसंकल्पः सुमना यथा स्यात् वीतमन्युर्गौतमो माऽभि मृत्यो |
त्वत्प्रसृष्टं माभि वदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे || १0 ||

Peaceful of mind, well disposed, as he was earlier, with anger expunged, let Gautama (my father) be gracious to me and recognize me, greet me, when freed by you. This, I choose, as my first of the boons.

यथा पुरस्ताद् भविता प्रतीतः औद्दालकिरारुणिर्मत्प्रसृष्टः |
सुखं रात्रीः शयिता वीतमन्युः त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् || ११ ||

As in earlier times, may Auddalaka, son of Aruni, respond to you in future, as well. Through my favours, he shall sleep peacefully during nights. Free from anger, he shall see you released from Death.

Bhashya :

"सौमनस्यं पितुश्चैव नाचिकेताग्निगं हरिम् | मुक्ते थितं च तं विष्णुं इति प्रादाद्धरस्त्रयाम् || इति गतिासारे |" - Relief from father's anger, the wisdom of the *Hari* indwelling in *Nachiketa-agni* and of his abidance in the state of deliverance – these are the three boons desired (by *Nachiketa*), *thus, in Gatisaara scripture.*

Upanishad:

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति |
उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलापके || १२ ||

In the heavenly worlds, there is no fear at all, nor is there any fear of old age. Transcending both hunger and thirst, leaving sorrows behind, they revel in the worlds of heavens.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् |
स्वर्गलोका अमृतत्वं भजन्ते एतद् द्वितीयेन वृणे वरेण || १३ ||

You are aware of that Agni, which leads one to the heavens, Preach me, who is all receptive (श्रद्धया मह्यम्), how do they devote to the state of Deathlessness. Thus, do I ask my second boon.

Bhashya :

"अग्रयत्वादग्निनामाऽसौ नाचिकेताग्निगो हरिः ||`" - Since pre-eminent *Hari* abides within *Nachiketagni,* therefore, the Lord is referred as *Agni.*

Further Explanation:

Standing in the presnec of Death, Nachiketa is not worried since he knows that Death is a misconception and change is certainty. He is worrfied surely about his misguided father who confronted by his query is confused in mind and flawed in his pupose.Theregfore he desires that his father be calm and composed receiving his when he returns with love and affection. Therefore he keenly inquires

why those in heavens are nbot worried about Deaaath's presence while in primordial world they are concerned with their life are afraid of his arrival.

Upanishad:

प्रते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् |
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् || १४ ||

That one I will speak. I will instruct you of that heavenly Agni, Nachiketa be attentive. That one pervading the endless worlds abides within this secret cave.

Bhashya :

"लोको विष्णोरनन्तस्य तज्ज्ञानान्नित्य आप्यते | प्रतिष्ठा सर्वलोकस्य स विष्णुः सर्वहृदगतः ||" - Endless worlds of *Sri Vishnu* are known as the mean to *Wisdom*. Pervading the entire world, that *Vishnu* is one within all hearts.

Further Explanation:

People are afraid of death not because they know what death means but because death deprives they their possessions, which they assume is their ro enjoy forever. But Nachiketa though does not know what death means, knows that one who dies is born again. Therefor he desires to know from Death itself the mtstery of what is it that death deprives and what is that transcens Death? Therefore he wants to know from that eternal flame – अग्नि that that remains resurgent in human beings trabscending even when their body decays, is destroyed and disintegrated.

Upanishad:

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा |
स चापि तत्प्रत्यवदद्यथोक्तम् अथास्य मृत्युः पुनरेवाह तुष्टः || १५ ||

Of that Agni enveloped in the worlds, he spoke to him, along with the nature of the bricks, their numbers and the manner of their placement. When the same was repeated again, the Death pleased with the reply spoke again.

Bhashya :

"स एव सर्वलोकादिः तं ज्ञात्वामुच्यते ध्रुवम् || इति च | या इष्टकाः या इष्टकादेवताः | इष्टकादेवतां विष्णुं षष्ट्युत्तरशतत्रिकं | यथावदेव विज्ञाय मुच्यते कर्मबन्धनात् || इति च |" - He, verily, envelops all these worlds, knowing Him one is delivered permanently. The nature of the bricks means the presiding deities abiding therein. Whoever knows that the indwelling

essence in all these bricks is *Vishnu* with his 360 forms, becomes liberated from the bonds of his *Karmas.* Thus has it been declared.

Further Explanation:

The eternal flame – अग्नि that that remains ever resurgent dwells within in the inner most vore of the heart. It is that resurgent flame which enables one transcends the euphermal life in संसार and reach out to the immortal life of the heavens. Pleased with the sense of inquiry and Nachiketa's quest to know of immortality, Yama the presiding deity over death narrates in detail the method and procedure of the यज्ञ, the performance of acxtions as and by way of a sacrifice and blesses him that in future the procedure to initiate resurgence of अग्नि , the eternal flame will known as Nachketagni.

Upanishad:

तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः |
तवैव नाम्ना भवितायमग्निः सृङ्कां चेमामनेकरूपां गृहाण || १६ ||

Being pleased, he spoke to him again. 'I grant you another boon. By your name will this Agni be known hereafter. Accept this many splendoured chain'.

त्रिनाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू |
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति || १७ ||

He who has illumined three times this Nachiketagni, being aware of the three-fold Wisdom, performs the actions in three-fold manner, transcends the cycle of birth and death. Acquiring the supernal Wisdom and the supremacy of the Lord, he attains intimate peace.

Bhashya :

"त्रिभिरेत्य संधिं वेद्यैरविरुद्धः वेदोक्तप्रकारेण भगवत्तत्वादिकं जानन्नित्यर्थः | त्रिकर्मकृत् यज्ञदानतपःकर्ता | यज्ञदानतपः कर्मः न त्याज्यं कार्यमेव तत् || इति वचनात् |" - The three-fold *Wisdom* should be here related with the *Wisdom* which is not contrary to the *Vedas*, but in conformity thereto, the essential principles regarding *the Resplendent One*, being the intended objective. The three actions are the one performed as sacrifice, charity and austerity. One should not give up performance of actions relating to sacrifice, charity and austerity; thus having been declared.

Further Explanation:

According to Chhandogya Up. (II.xxiii.1) sacrifice, study and charity are the three foundations of *Dharma* – "त्रयो धर्मास्स्कन्धा यज्ञोऽध्ययनं दानमिति |". *Yajna* is performance of one's actions as ordained by *Prajapati* in earlier times – 'सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजोतिः | अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामकृध् ||' *(Bhagavad Gita.III.10).* Study is the knowledge of the scriptures which prescribe and explain the ordained injunctions 'तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया | उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदार्शिनः ||' *(Bhagavad Gita.IV.34).* Charity is enjoying the fruits of the sacrifice being detached to them, 'तेन त्यक्तेन भुहजीथा मा गृधः कस्यस्विद्धनम् ||' (Isha Up.1) as well as the distribution of the fruits to others – 'यज्ञशिष्टाशिनः सन्तो मुच्यते सर्वकिल्बिषैः | भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ||' *(Bhagavad Gita.III.13).* तप means literally to burn, intense restraint and concentration causingmental energy having power others – "तपोऽतप्यत तस्य श्रन्तस्य तप्तस्य यशो वीर्यमुदक्रामत् |" – He practiced austerity, while He was thus energized fame and vigour flowed forth. – *(Bhrihad Aranyaka Up.).*

Upanishad:

त्रिनाचिकेतः त्रयमेतद्विदित्वा य एवं विद्धान् चिनुते नाचिकेतम् |
स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते सवर्गलोके || १८ ||

One who illumines the Nachiketagni, knowing its three-fold nature, he being released from the shackles of Death, free of sorrow, revels in the world of heavens.

Bhashya :

"त्रयमेतत् या इष्टका इत्यादि | ब्रह्मेति वेद उद्दिष्टः तस्मात् व्यक्तो यतो हरिः | ब्रह्मजस्तेन कथितः स एव ज्ञोऽखिलज्ञातः || इति नामनिरुक्तौ |" – Speaking - त्रयमेतत् या इष्टका इत्यादि – the number and bricks representing the presiding deities is ere clarified. Here Brahman represents the mystical Wisdom contained in vedic scriptures, because only through scriptures alone Sri Hari is indicated. Therefore, he verily being Wisdom, having known all the wisdom to be known. Thus has it been explained. "अनेकरूपां स्वर्णमयीम् | बहुरूपं च पुरटं कार्तस्वरमितीर्यते || इति वचनात् | यमोऽनुवादसंतुष्टो वह्नेः तन्नामतामपि | सृङ्कां स्वर्णमयीं चैव कंठमालां अदाद्विभुः || इति पादमे |" – In the fifteen *mantras* अनेकरूपा means multi-spleandoured, golden, multifaced, incisive. Pleased with the *Nachiketa's* words *Yama* designated the fire as *Nachiketagni*, and gave splendid golden vhain., thus has been mentioned in *Padma purana*., which is also more appropriate. "लोकादिः प्रतिष्ठा ब्रह्मजज्ञो अनन्तलोकाप्तिः इत्यादि विशेषणैश्च भगवानेव | स्तोममहदुरुगायं प्रतिष्ठा इति परामर्शाच्च भगवतो ह्युरुगायनाम प्रसिद्धम् | गुहानिहितत्वं च तस्यैव विशेषतः प्रसिद्धम् | न च अग्निपरिज्ञानमात्रेण अनन्तलोकाप्तिः भगवद् ज्ञानं विना | तद्वा एतदक्षरं गार्गि अविदित्वा अस्मिन् लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि अंतवदेवास्य

तद् भवति | इत्यादि श्रुतेः | न च मुख्ये सति अमख्यार्थो युज्यते ||" – attaining worlds, fame, and Wisdom and universal suzerinty being and further words like *stoma*, dwelling in cave, transcending life and death, being special and exclusive endowments of *Sri Vishnu* this hymn is not addressed to Agni, but pariculary in relation to *Sri Hari* who dwells within Agni. Besides without the experiencing the wisdom of *Sri Vishnu* being knowledgeable of Agni, attaing endless worlds would not be possible. Therefore, O *Gargi*, whoever performs sacrifices, austerities. Peanances in this world without being aware of the Wisdom of this immutable Lord attains only pleasures of heavens, thus has been mentioned in scriptures, अनंत लोक is primarily the वैकुन्ठलोक and स्वर्गलोक being the subsidiary understand in general masses.

Upanishad:

एष तेऽग्निर्नचिकेतः स्वर्ग्योऽयमवृणीथाः द्वितीयेन वरेण |
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व || १९ ||

This is that Agni, Nachiketa, which leads one to the heavens, which I have given to you as the second boon. This Agni will be known by your name. Now choose your third boon.

Further Explanation:

The strange significance of *Nachiketagni* is that unlike आप, the water which dwelling in the high heavens flows down cleansing warts and wounds of the primordial world, luminous अग्नि, the fire is ever resurgent springing and soaring upwards to the heavens taking the austere souls cleansed by आप, the water of their warts and wounds. Howsoever the spark me be small, once it becomes resurgent अग्नि, the fire blazes forth leading one to his spiritual heights. *Nachiketa* may appear to be young - तं ह कुमारम्, but the spirit within him, the self is immutable and eternal. Therefore, no one need be considered young or old if they are consciously aware of their self within, *Dakshinamurti* being intrinsically young while his diciples were essentially old – "चित्रं वटतरोर्मूले वृद्धाश्शिष्या गुरुर्यवा | गुरोऽस्तु मौनं व्याख्यानं शिषास्तु छिन्नसंशयाः ||". The volano which seems sprout now existered there within for many lives. There is the age for the body, for the self there no aage, it is eternal.

येयं प्रेते विचिकित्सा मनुष्य अस्तीत्येके नायमस्तीति चैके |
एतद् विद्यामनुशिष्टः त्वयाहं वराणमेष वरस्तृतीयः || २० ||

On separation from the body, there is speculation among people that the soul exists, while among others, that it does not. This I would like to be instructed by you. Grant me this as the third boon.

Bhashya :

"प्रेते मुक्ते मनुष्ये नियामकत्वेन भगवानस्तीति ज्ञानिनो वदन्ति | नास्तीत्यज्ञाः | तस्य नियामकस्य स्वरूपं यथावदहं विद्याम् | अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः | देहाद्विमुच्यमानस्य किमत्र परिष्यते | एतद्वेतत् | इति परिहाराच्च मुक्ते स्थितो भगवान् पृच्छत इति सिद्धम् | देहात् विशेषेण मोचनं नाम मुक्तिरेव | मुक्तेरपि मरणात्मकत्वात् मरणमित्यपि भवति | स्थूलदेह त्यागस्तु विस्रंसमानस्येत्यनेनैव उक्तो भवति || अग्निस्थं परमात्मानं सामान्याज्जानतोऽपि तु | अजानतस्तु मुक्तौ च जीवान्तः स्थितमीश्वरम् || नियामकं च जीवानां मुक्तानामपि सर्वदा | गुणान् सर्वोत्तमत्वादीन् अविज्ञाय हरेस्तथा || नैव मुक्तिर्भवेत् तस्मात् कृच्छ्रात्तदवदद्यमः | तस्य गोप्यत्वविज्ञप्तै तथाप्यग्निस्थवेदनात् | सुखाधिक्यं भवेन्मुक्तौ तस्मात्तत् पृथगीरितम् || इति तत्त्वसारे ||" - 'प्रेते' – those who are separated from their body, the wise ones say, exist controlled by the *Resplendent One*, the ignorant ones say that they do not. Instruct me of the wisdom of that Controller. *'When this (the Jiva) disintegrates from the confines of the body, where does it withdraw released from the body ? This is That.'* Thus clarified, it stands established that the query is about the Controller after liberation. The distinct release from the body is what is known as liberation. Even the liberated one after separation from the body becomes like one who is *'dead'*. Departure from the gross body causes one similar experience as absence of consciousness, without awareness of the Supreme Being abiding in *Agni* or that the Lord exists within the liberated till the end of life. He is the controller of the *Jivas* as well of the liberated ones for all the times. If one does not realize the supreme attribute of *Hari* over all the rest, not for his is deliverance. Through the wisdom of the mystical secrets of the Lord abiding in *Agni*, increasing happiness flow to the liberated one, making him known in the worlds. Thus, in *Tatvasara*.

"स्थाणमन्येऽनुसंयति यथाकर्म यथाश्रुतं इत्युक्त्वा य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः इति वचनाच्च जीवेषु स्थितौ भगवान् पृच्छत | इति सिद्धम् | मृतजीवे स्थितो मुक्तजीवे स्थितश्च उभयात्मको भगवान् विवक्षित इत्येतस्माच्च अविरोधः | गुह्यं तत्परमं ब्रह्म म्रियमाणं शरीरिणम् | सम्प्राप्तमपि जीवेषु जागर्ति स्वपितेष्वपि | इति ब्रह्माण्डे |" - Having said '*others acquire 'being' according to performance of actions and receptivity*', and reiterated that '*the one who is asleep rises up according one desires the indwelling Lord energizes*', it becomes established that it is the *Resplendent Lord* abiding within the *Jiva* who is being inquired. There is no contradiction in perceiving the *Resplendent* Lord abiding in the *'dead'* body of the *Jiva* and in the '*separated from the body*' one of the *Jiva. 'That supreme Brahman, extremely mysterious, dwelling in the body, energizes the Jiva even when he is asleep.'* Thus in *Brahmaand Purana*.

Further Explanation:

All reflections on *the Path to Perfection* always begin with a spark but end becoming transformed as conflaguration. Therefore what *Nachiketa* asks apprantly appears as a a simple question. On separation from the body, there is speculation among people that the soul exists, while among others, that it does not. This I would like to be instructed. If every thing comes to be destroyed with destruction of the body, there is no reason for religion to be taken seriously. Sages would be shouting without any reason, religios would be redundant and temples will be lonesome, desolate and deserted, because ethical life and moral injuctions would have been sufficient.

Unlike *Shankara* who explains the word p`oto as p`oto maRto manauYya - as a human being who is dead, *Madhva* explains the word p`oto as separated from the body, recognizing the immutable and etrnal ttributes of the self within the body. Nachiketa was a man well seeped in the study of scriptures and wise in Wisdom. Therefore, he was aware that when he had come to the Yama's abode, he was dead, separated from his earlier body, and he had not come to Yama's abode in the same body in which his soul existed prior to such death of the body. He also was fully aware when he goes back to his father after he is released by Yama, it will not be in the same earlier body,but in a new form and body,having been fully conscious that even in earlier times and again in later times like seedlings do the mortals perish and like seedlings they rise again. Therefore the person known and identified as Nachiketa as a matter of convenience and for narration of the spiritual journey of the self did not go to Yama but it is the self within his body that went after its death and destruction.Therefore, he had no doubts that when he returns to his father having been released by Yama, his father may not recognize him since he will be born again in a new body. Therefore, he asks Yama to bless him so that his father 'peaceful of mind, well disposed, as he was earlier, with anger expunged, may be gracious to him and recognize him, greet him.

Upanishad:

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः |
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् || २१ ||

Even the Gods in earlier times were inquiring about this; as any other boon, for subtle is this Dharma and difficult to understand. Ask for some other boon, Nachiketa. Don't insist, release me from the obligation.

Bhashya :

"धारकत्वात् धर्मो भगवान् |" - Since it upholds (धारकात्वात्), it is referred as *Dharma*.

Upanishad:

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

Even the Gods did inquire about this and you say that it not easy to understand. (Instruct me) for another teacher like may not be found and nor could there be another boon like this one.

शतायुषः पुत्रपौत्रान् वृणीष्व बहून्पशून् हस्तिहिरण्यमश्वान् |
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि || २३ ||

Choose sons and grandsons living for hundred years; numerous animals, elephants, wealth and horses; land extending beyond borders and life for yourself as many years as you desire.

एततुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च |
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि || २४ ||

Comparable to these, if you can think of any other boon, like wealth and long life, extensive lands, Nachiketa, which you may desire and I will fulfill all those desires.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामार्न छन्दतः प्रार्थयस्व |
इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः |
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः || २५ ||

Whatever desires that are rare in human worlds, seek all those without concealing. Here are the noble maidens with music and the chariots, like of which cannot be obtained by men. Be served by them whom I am giving you but O Nachiketa do no inquire about Death.

Bhashya :

"मरणे स्थितं भगवंतं माऽनुप्राक्षीः |" - Do not ask about the *indwelling Resplendent One.*

Further Explanation:

Spiritual Wisdom is not necessarily mysterious; it is designed and kept mysterious so that faaling in the hands of unqualified and unauthorisedf perdons it may used not for elevation of the self but degrading self with desires under the influence of senses. According to Sri Aurobindo the sacredness and secrecy of self-knowledge would be unfit, perhaps even dangerous and liable to perversion and misuse in the hands pof vulgar and unpurified spirits. Therefore, the mystics deliberately maintained the sacredness and secrecy of self-knowledge clothed their language and words and images which were available only to the purified, perfected, initiate and the elect. Therefore, scriptures often refer to the legends where even luminous gods and seers are required to perform austerities and penance for the Wisdom of Brahman.

Nachiketa is not an inquisitive inquirer but a serious questor and sincere austerities and perfect in penance. Therefore, he does not desire only to be informed by having Knowledge about Brahman to satisfy his curiosity but to with his comprehensive and universal attribute to be delivered from the sufferings in संसार.

Upanishad:

श्वोऽभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः |
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगति || २६ ||

Transient, they wear out in course of time, robbing energy from all the organs of senses, Even the entire life is but brief. Yours be the chariots, the dance and the songs.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्वाम् |
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव || २७ ||

Not by wealth is a man satisfied. Can one enjoy wealth once when they see you! Our life is as long as you desire. (Therefore that one boon alone is all that I ask.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वाधस्थः प्रजानन् |
अभिध्यायन् वर्णरतिप्रमोदान् अतिदीर्घे जीवते को रमेत् || २८ ||

Having approached the undecaying, the immortal presence (of yours), how long will a mortal one enjoy the pleasures and the senses ?

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

O Death tell us that which is here inquired, regarding the supreme deliverance. Tell us that which this boon will reveal ; other than this one Nachiketa does not desire.

Bhashya :

'महति संपराये मुक्तौ ||' means the supreme deliverance.

Further Explanation:

Moment one becomes conscious Death, the desire for immortality becomes imminent, imperative and urgent. And when one understands Death, then one does not waste ones life, howsoever long it may appear to be. Even one hundred years long life becomes short and brief, for gaining that which is worth having, not the heavens but the supreme deliverance of the self from the travails of संसार. Therefore, says Nachiketa : Tell me that which is important and needed other than this he does not desire.

इति काठकोपनिषद् भाष्ये प्रथमाध्याये प्रथमावल्लि

Thus ends the First Section of the First Chapter of Kathakopanishad.

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प्रथम अध्याय . द्वितीय वल्ली

First Chapter - Section II

Upanishad :

अन्यच्छ्रयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरूषं सिनीतः |
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते || १ ||

Distinct is the Proper and distinct, verily, is the Pleasant; each one comes before a person with varied purposes. Of those, the one who accepts the Proper becomes the noble one; other one who chooses the Pleasant looses the purpose.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः |
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमात् वृणीते || २ ||

The Proper and the Pleasant both approach the human being. Of these the wise one, pondering over both, discriminates. The wise one chooses the Proper in preference to the Pleasant. The ignorant one, preferring the passionate, chooses the Pleasant.

स त्वं प्रियान्प्रियरूपांश्च कामान् अभिध्यायन् नचिकेतोऽत्यस्राक्षीः |
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः || ३ ||

You, Nachiketa, pondering over the gratifying and attractive forms, reflecting the desires have rejected them. You have not accepted this golden chain, by which many human beings bind themselves.

Bhashya :

'सृकां श्रृङ्खलं ' – सृकां *means chain.*

Further Explanation:

That which is important and valueable is inside and not outside. But senses ptoject one's attention outward and not inward. This is natural because to observe that which is outside, instrument of senses are required, not for observing that which is within. That which is outside attracts one forcefully, because the mind influenced by senses is conditioned and programmed to see out side, not observe intewllegently and diligently that which abiding within energizes and promotes the instruments of senses. The very fact that mind influenced by senses is conditioned and programmed to see out side makes mind bound and deliverance such bondage alone would make mind see inward.

These verses, therefore are important not only for one living in संसार but also to one who is intent on becoming delivered from संसार**.** The important thing is the supreme reality, *the Prime Existence* is all compregensively pervading the outside world as well as the space within. When one sees ouside himself then every thing is dual, where one smells another, one sees another, one where hears another, one speaks another, one thinks of another one understand another seeing as the good and bad, noble and ignoble, auspicious and inauspicious, beautiful and ugly. When one for whom his sense of discrimination prompts him to look within the supreme reality, *the Prime Existence*, the importance of the *Proper* as aginst *Pleasant* comes to be examined and scrutinized,where all distinctions disintegrate and dissolve without having to choose one of the other of the alternatives, and God as one Whole, Complete and Entirety, it being the state where there is unity, Vishnu

being 'प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||' as described by *Madhva*, he is the sole Supreme Person in whom all the dualities come to be resolved. In *Brihad Aranyaka* (II.v.14), the supreme state of *Vishnus's* Being is described as, 'येनेदं सर्वं विजानाति तं केन विजानीयात् |'.

Upanishad :

दूरमेते विरीते विषूची अविद्या या च विद्येति ज्ञाता |
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त || ४ ||

Distinct and irreconcilable are these two, ignorance and what is spoken as Wisdom. Eager for Wisdom are you Nachiketa, for no attractions born of desires influenced you.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः |
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः || ५ ||

In the midst of ignorance, considering themselves to be wise and learned, the fools tread the crooked path, like the blind being lead by the blind.

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् |
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे || ६ ||

The yonder enlightenment is not revealed to the fool, dumb-witted dazzled by glamour for wealth. Thinking this world alone exists and none other, he comes under my sway.

श्रवणायापि बहुभिर्यो न लभ्यः श्रुण्वन्तोऽपि बहवो यं न विद्युः |
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुविष्टः || ७ ||

Incapable of being heard by many, and even when heard is not understood, wondrous is the speaker and skillful is the recipient ; wondrous is he who knows from the one who is skillful.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः |
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् || ८ ||

No person, who is not aware, can instruct about this, but a wise one can reflect on this extensively. There is no other way than being instructed by some one else, beyond dissensions being subtler than subtle.

Bhashya :

"अन्यो भगवान् अन्योऽहं इत्यजानन् अनन्यः | तेन प्रोक्ते गतिः ज्ञानं नास्ति | प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठः इति वाक्यशेषात् | जीवानां चैव विष्णोश्च यो नो वेत्ति भिदां पुमान् | तदनुव्रताश्च ये केचित् तेषां ज्ञानं न जायते || इति ब्रह्मवैवर्ते |" - अनन्य means assuming the *Resplendent Lord* as distinct that I am different.For such one, there is no knowledge of other recourse, it having been declared

Further Explanation:

If persons are not in a position to see the supreme Self then the faultlies not in the Supreme Self but with the persons, because they considering themselves to be wise and learned, seek him outside and not within themselves. Though every things that exists in creation is enveloped and pervaded by the supreme Self human beings being circumscrived by choice and influenced by senses see, hear, smell, touch, think of things which senses promote becoming attracted by the forms and not necessarily by the essence within those forms. Being ignorant of spiritual matters and staying in their cocooned caves, offer perverse arguments like the blind lead other blind persons. For such one's there shines neither luminous Light nor rapturous blinding flashes of illumination. Thinking there exists no other world they waste their life in this world driven by dreams and smitten by unsatisfied desires. सत्य, Existence is not a thing to be proved by examples and proofs nor by arguments and intellectual evidence, being self- luminous, self evident and self-cerified. It becomes known only when spoken by one who knows it by himself, but nevertheless even after it has been explained and clarified, each one has to see the Light himself and not through others.

There is great difference between अविद्या and अज्ञान. अविद्या and अज्ञान is that knowledge which promotes प्रेय that which is attractive, captivating, pleasant assuring satisfaction of the senses. विद्या and ज्ञान is that knowledge which promotes श्रेय that which is good, noble, proper, pure and propitious assuring satisfaction of the self. That in which a person comes to rejoice by contact of senses and in objects of senses, which is attractive, captivating, pleasant assuring satisfaction of the senses without and which is satisfaction like nectar in the beginning and poison in the end is प्रेय. That in which a person comes to rejoice by practice, which is good, noble, proper, pure and propitious assuring satisfaction of the self within and assuring satisfaction of the self within.

Shankara compares the person who prefers the Proper (श्रेय) and not the Pleasant (प्रेय) to a swan which drinks only the milk separating it from the water and, therefore, men of Wisdom – 'अतो हंस इवाम्भसः पयः तौ श्रेयः प्रेयः पदार्थौ सम्परीत्य सम्यक्परिगम्य मनसालोच्य गुरुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् | विविच्च च श्रोयो हि श्रेय एवाभिवृणीते प्रेयसोऽभ्यर्हितत्वात् श्रेयसः कोऽसौ धीरः |'. *Nachiketa* being already endowed with the ज्ञान - *Knowledge* and विज्ञान -*Wisdom*, therefore is not attracted by सृकां means the golden chain that binds one to संसार and sticks to his original request for the Wisdom saying - यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् | योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वूणीते ||''. *Nachiketa* knowing the difference between प्रेय that which is attractive, captivating, pleasant assuring satisfaction of the senses and श्रेय that which is good, noble, proper, pure and propitious assuring satisfaction of the self chose the latter and the former. Thereore, *Yama* is pleased with him.

Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ |
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयात् नचिकेतः प्रष्टा || ९ ||

Neither by speculation nor by intellect can this be communicated but only when instructed by one well-qualified. Nachiketa, you have presented yourself well-established in resolve. No one like you is to be seen.

जानाम्यहं शेवाधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् |
ततो मया नाचिकेतश्चिोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् || १0 ||

I am aware of that first syllable, which is eternal treasure; for the eternal cannot be attained from the not-eternal. Therefore, by me has been meditated on Nachiketagni, the non-eternal elements for attaining the eternal.

Bhashya :

''आख्यं विष्णवाख्यं नित्यं शेवधिरिति जानामि | नित्यं आख्यविष्णुविषयैः द्रव्यैः मन आदिभिः | आख्यनित्यविषयैः विष्णवाख्यनित्यविषयैः द्रव्यैः | नित्यं भगवंतं प्राप्तवानस्मि | ध्रुवो भगवान् अदृवैः तद्भक्तिवर्जितैः न प्राप्यते ||'' - The supremacy of *Vishnu* is known by me as the eternal treasure. The elements used for meditating *Vishnu* are also spoken as eternal. The *Resplendent Lord* is 'नित्य'– the eternal *Prime Existence*. 'अ' is the primary symbol of the *Lord* – 'अक्षराणां अकारो अस्मि' Therefore 'अनित्य' means the *Resplendent Lord*; without devotion he can not be attained.

Further Explanation:

Guru is one who knows the supremacy of *Vishnu* and is comptenet and qualified to communicate the supremacy of *Vishnu* to others. Therefore, the poblems lies not with the *Guru* but with the disciles who are being communicated.In life the forms are seen not the essence within the forms. Because ethe form is seen not the essence within th forms. Death knows the immutable, eternal essence thereforehe is comptenet and qualified to communicate. But in life one is accustomed to accept whatever is comuniated by people who have seen, heard,smelt, touched and thought with gross instruments of perception, but not whatis comuniated by people who have experienced seeing, hearing, smelling, touching and thinking with subtle supra-sensory instruments of perception; havefaith in the scientists and empirical thinkers and not in saints and seers.

Upanishad :

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् |
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः || ११ ||

For fulfillment of desires and for proceeding to the fearless worlds beyond are the sacrificial rites and rituals established. Great fame and extended existence, O Nachiketa are for you since you did let go (worldly pleasures) with determination.

Bhashya :

"क्रतोरानन्त्यहेतुम् | स्तोमैरपि सर्वात्मना प्राप्तुमशक्यं स्तोमेभ्योऽपि महान्तम् | उरुगायमित्युक्तत्वाच्च न जीवविषयोऽयं प्रश्नः |" - *Sacrifice* is the eternal enterprise. From 'स्तोम' it is possible to attain the all-pervading *Self*. Therefore, 'स्तोम महत्' is supreme sacrifice. Since the word 'उरूगाय' is used, the query is not about *Jiva* (but about the Lord).

"शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते, शरवत्तन्मयो भवेत्, अभयं तितीर्षतां पारं, तादृगेव भवतित्यादौ सर्वत्र भेदस्यैवोक्तेश्च न जीवाभेदः | नाचिकेतं शकेमसीत्युक्तत्वाच्च नाचिकेताग्निस्थो भगवानेवोच्यत इति सिस्म् | उरुगायं दृष्ट्वा कामस्याप्तिमत्यस्राक्षीः | न च मृत्वा यमं प्राप्तस्य नचिकेतसो मृतोऽस्ति नवेति संशयो युज्यते ||" - '*The self is the arrow and Brahman is the object aimed at' 'like the arrow one becomes single pointed' 'through fearless attention, reaching out to the beyond' 'attains closeness with Him'* – with such (scriptural) statements the distinct character (of the Lord) alone is emphasized, not the similarity (of the *Jiva* with Lord). When one speaks of seeing *Nachiketa*, one's desire to see *Resplendent Lord* abiding in *Nachiketagni* becomes established. Having died and having seen *Yama*, there is no reason for any doubt that (the goss form of) *Nachiketa* died.

Further Explanation:

Empirical Knowledge can be contested and countered with intellectual arguments but rational propositions Wisdom of the wise being spiritual one has to have awareness as personal experience. *Yama* says that for experiencing the divine through supra-sensory instruments of perception the saints and seers have provided rites and rituals, austerities and penances so that they becoming light unto themselves may gain the fearless worlds beyond together with great name and fame.

Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् |
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोखौ जहाति || १२ ||

Having perceived (Him), difficult to be seen through senses, mysterious, the one who is the abiding place, the inner cave, the ancient, the divine one, the wise ones having attained that luminous One, through spiritual communion, transcend beyond pleasures and pain.

Bhashya :

"गव्हरे मुत्त्जीवे स्थितम् |" - गह्वर means one in whom the liberated *Jivas* abide.

Further Explanation:

That which is to experienced through one to one and intimate initiated cannot be conveyed through mass commincation. One has to be light to oneself and walk the *Path to Perfection* alone, for sharp as the of a razor and hard to cross and difficult to tread is the *Path* that leads one to the mysterious and the ancient, the divine one who is the abiding in the inner cave. *Guru* is one who knows having tread this *Path* knows, therefore can become a guide. But *Guru* is the figure not the moon which is pointed, the guide not the goal, path is not the abiding place, though guide is needed and required to be seized in the initial stage one is requied to be freed from the burden of the rites and rituals, austerities and penances once the seeker gets the glimpse of the mysterious, divine luminous light, and leaving the helping hands of the guide relishing the spiritual enlightenment. It is like the baby which having enjoyed carefree life in the womb is reluctant to come out in the primordial life ful of care and conern. But the baby has to out in the open lest the mother has to suffer immense pain eventually lead to be dead and structured in memory.

Upanishad :

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य |
स मोदते मोदनीयं हि लब्ध्वा विवृतं सदम नचिकेतसं मन्ये || १३ ||

Having listened and comprehending the same, the mortal one, extracting the essence and reaching the subtle, rejoices in attaining the source of joy. I consider that such abode is accessible to Nachiketa.

Bhashya :

"प्रवृह्यः जीवात् पृथक्कृत्य | मुक्तजीवे स्थितं विष्णुं विदित्वा जीवतः पृथक् | मोदते मोदनीयं तं प्राप्य मुक्तः सदैव च || इति महावाराहे | एतद्येवाक्षरं ब्रह्म विष्ण्व्याख्यं परमव्ययम् | सर्वस्यालंबनं ज्ञात्वा मुच्यते नात्र संशयः || इति च |" - Having drawn out separately the *essence*, the liberated *Jiva* abiding in *Vishnu*, speaking out his existence as distinct, the liberated *Jiva* becomes manifest in all the places, having attained the pleasures of His company. Thus in *Maha Varaha Purana*. Being aware of such all-pervading, supremely indestructible and supporter of all and immutable *Brahman*, one becomes liberated, without any doubts, thus also having been reiterated.

Further Explanation :

Essence is the नाम, that which is extracted from the *form*, the रूप. It is only *when* that is done that the *self*, the *essence*, 'अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् | तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ||' becomes liberated from the constraints of the *form*, the body and the mind. The purpose of all inquiry is to be enlightened of the *Wisdom* of Brahman who abides in the gross *form*. Just as one knows one's self, the essence is different than the form, even so he will be enlightened that *Vishnu* is different and distinct from the *Jivas*.

Upanishad :

अन्यत्र धर्मादन्यत्रधर्मादन्यत्रास्मात् कृताकृतात् |
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यति तद्वद || १४ ||

That which is other than righteousness and unrighteousness, other than that is done or undone, other than the past of the future, tell me of That which you perceive.

Further Explanation:

Nachiketa, though began asking about the nature of the *self* after it separates itself from the gross (*dies*), his ultimate quest is the *Wisdom of Brahman*. Therefore, he asks to be enlightened of *That* which is beyond all the dualities of the primordial world.

Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति |
यदिच्छन्तो ब्रह्मचर्य चरन्ति तत्ते पदं संग्रहेण ब्रवीमि | ओमित्येतत् || १५ ||

That which all the Vedas uniformly proclaim, to which all austerities are addressed, for whose sake of which all live the life of Brahman, I will speak of that state briefly – That, verily, is Aum.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् |
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् || १६ ||

This, verily is that immutable Brahman; this, verily, is that immutable supreme; knowing this immutable one, whatever one desires that he will obtain.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् |
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते || १७ ||

That support is superior, that support is supreme, availing that support one reaches the world of Brahman.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् |
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे || १८ ||

Neither is That born nor does That die, neither does That spring nor does anything spring from That; unborn, eternal, everlasting is That, ancient one, not exterminated even while the body is exterminated.

Bhashya :

"देहोत्पत्तिविनाशाख्यौ ज्ञानिनोऽप्युद्भवाभवौ | न कुतश्चिद्यतो विष्णुः जायतेऽतस्तदीक्षणात् | भावाभावौ न विदुषो यस्माज्जीवो न कश्चन | जायते म्रियते वापि स्वरूपेण कथंचन | अजो नित्योऽविकारश्च जीवः पुरमणन्नपि || इति च | अयं भगवान् कुतोऽपि न बभूव यस्मादतः तद्धेत्तापि विपश्चित् न जायते न म्रियते च |

यतः कश्चिज्जीवः स्वतो न बभूव | देहसंबंधादि जायते | विपश्चितस्तु देह संबंधाभावात् न जायते न म्रियते च ||" - The origin and the destruction of the body are normal even for men of *Wisdom*. Nothing like this arises in relation to *Vishnu, being* or *not being*, even so with the liberated *Jivas*. There is no birth or death of the self, the *essence*, being unborn, eternal, having no attributes, being a पुमान् – the dweller of the city (पुर). Even so is the liberated *Jiva* – विपश्चित, neither born nor does he die. When associated with body, *Jiva* is said to be born or separate from the body is said to die but for the liberated *Jiva* there is neither birth nor death.

Further Explanation:

Every seer experiencing *the Prime Existence* knows and are aware comprehensively but even as they express their experiences according to their temperament and personality, some rich and profound in thought and highly mystical and spiritual in expression while others simple, subtle melodiously lucid and rich in poetical imagery and een as *bhaashyakaras* –commentators explain and clarify those experiences according to the time, place and the people seeking that Prime Existence.

While *Shankara* explains *Brahman, the universal Self* and *the individual self* as same and similar in essence *Madhva* clarifies that both *Brahman, the universal Self* and जीव, *the individual self* as different and distinct from one another. According to *Shankara* the moment obscurity and ignorance of the self due to the influence of senses on mind becomes resolved through ज्ञान and विज्ञान, the *self* becomes one with *Brahman*. According to *Madhva* different and distinct character of *the universal Self* and जीव, *the individual self* continues to exist even after the individual self comes to be delivered from ignorance due to the influence of senses on mind through ज्ञान and विज्ञान, experiencing possibility and probability likeness to the universal Self. According to *Madhva Vishnu* alone is Real and Eternal as the origin and the conclusion of all that exists, the only Independent entity, सत्य, from the root अस् to be, to exist, *the Prime Existence* whereas *जीव, the individual self* though eternal is fragment of *the Prime Existence*, distinct and different having limited independence.

Yama having seen the ever revolving cycle of life and death, is conscious of the transient, fleeting, ephemeral life of the bodies and recurring passage of the individual self through many wombs, knows and is consciously aware that which all the *Vedas* uniformly proclaim, to which all austerities are addressed, for whose sake of which all live the life of *Brahman* as *Aum*, the *Soundless Sound*, the source, the enduring undying eternal *universal Self*, which serious seekers of *the Prime*

Existence live life of austerity and penance. Therefore he speaks of Aum, the eternal soundless Sound, which is neither born nor circumscibed by Time, because that which is born surely dies, because that which is circumscibed by Time would pass through the past, present and the future. *Aum* transcends Time and space. It is अनाहत्, unaffected by any distortion, deformation. Aum is अनाहत, soundless Sound was heard and seen by seers, it is not the word spoken by them.Aum symbolizes the supreme Sound, *the immutable Brahman, the Prime Existence.*

Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् |
उभौ तौ न विजानितः नायं हन्ति न हन्यते || १९ ||

If the slayer (Jiva) thinks that he slays it or if the slain (Jiva) thinks that he is slain, both do not understand. He neither slays nor does he is slain.

Bhashya :

"जीवस्यस्यपि स्वतो मरणाभावात् उभौ तौ न विजानीतः || " - In the absence of *Jiva* ever dyeing, both *(the slayer and the slain)* do not understand.

Upanishad :

अणोरणीयान् महतो महीयान् आत्माऽस्य जन्तोर्निहितो गुहायाम् |
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः || २० ||

Subtler than the subtle, greater than the great, the (individual) self abides within the cave of the creatures and the (supreme) Self, supporter having great accomplishments is perceived by the self (Jiva) freed from anguish, with pleasant elements.

Bhashya :

"एवं नित्यस्य जन्तोः गुहायां निहितः | ए विष्णौ क्रतुर्यस्य सः अक्रतुः तन्निश्चयः | आत्मनः सकाशात् महिमानं महामानम् | जीवादगुणपरीमाणं यस्माद्विष्णोर्महत्तरम् | तस्मात् जीवात् स महिमा विष्णुरित्युच्यते श्रुतौ || इति च |" - In this manner, the eternal dwells within the cave (गुहायाम्). *Vishnu* is undoubtedly अक्रतुः (अ – *Vishnu* and क्रतुः being receptive). The *Self* (*Vishnu*) is greater than great among all (the *Jivas*) that He pervades. Being superior to the

attributes of *Jiva*, *Vishnu* is greater than all the greats. Therefore, scriptures declare him to be superior to all *Jivas*.

Further Explanation:

Brahnacharya which *Yama* speaks is not physical celibacy but ever living in the the Wisdom of *Brahman*, with disciplined austerity of mind and purity and perfected penance to made slumbering enegy resurgent to reach outto the supreme Sound, the immutable *Brahman*, *the Prime Existence. Brahnacharya i*s the shield which protects one from the influence of senses and attraction of the objects of senses. Brahnacharya is the energy wgich becomes resugent with resurgent. Aum the supreme Sound, the immutable *Brahman*, *the Prime Existence* us ultimate shelter and support knowing which whatever one desires that he will obtain.

Upanishad :

आसीनो दूरं व्रजति शयानो याति सर्वतः |
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति || २१ ||

Standing steady, he goes farther, while asleep drifts in all directions. Who else than myself can understand this divine being, the dispenser of great joy ?

Bhashya :

"ऐश्वर्यादेव आसीनो दूरं व्रजतीत्यादि | आसीनो दूरं व्रजति शयानो याति सर्वतः | ऐश्वर्याद् भगवान् विष्णुः विरुद्धं घटयत्यसौ || इति च |" - The resplendent Lord, who is near traverses afar. Standing steady He goes farther, while quiescent drifts in all directions. Being resplendent, *Vishnu* is capable of performing opposing actions.

Upanishad :

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् |
महान्तं विभुमात्मानं मत्वा धीरो न शोचति || २२ ||

Perceiving the bodiless in the body, the stable among the unstable, the great all pervading Self, the wise ones do not grieve.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन |
यमेवैष वृणुते तेन लभ्यः स्तस्यैष आत्मा विवृणुते तनूं स्वाम् || २३ ||

The Self is not available through initiation, nor through intellect, nor through excessive hearing; to whom He chooses, by him alone is He attained; to him alone does the Self reveal his form.

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः |
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् || २४ ||

Not he who is not averse to evil ways, not who is not tranquil, nor of concentrated mind nor of composed mind, could hope to know Him through right knowledge.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः |
मृयुर्यस्योपसेचनं क इत्था वेद यत्र सः || २५ ||

For whom both the Brahmins and Kshatriyas are, as it were, food and Death is the condiment, who, verily knows where He dwells ?

Further Explanation:

The unmanifest *Prime Existence* being *bodiless in the body* becoming manifest pervades and envelops the whole creation, exists as the consistent yet appers contradictory, *stable* yet appers as *unstable*, exists as friend not intending to become an enemy, loves not intending to despise, exists as an living experience and not as a dead theory, therefore men wise in Wisdom do not grieve, but being subtle experience, inaccessible to be known through instruction or communication, through much intelligence or study, to those who are not averse to evil ways, to those who are not tranquil, of concentrated or of composed mind,but *the Prime Existence* chooses and becomes accessible only to those whose mind is comprehensively intensely sharp, sincere and keen, both Wisdom (*Brahmins*) and Valour (*Kshatriyas*) become food offered, *Death* of one's individuality itself, being the sauce. Indeed it is strange, the God whom one seeks, whom one like to treat as one's father, compassionate and considerate hates to see him as a disciplinarian, one to be feared.

Knowledge about *the Prime Existence,* however much you stody the scriptures, however much you my think that ypoy know comprehensively does not assure मोक्ष – delieverance but experiencing *the Prime Existence* assuredly delivers him, even as knowledge about the chemical composition does not satisfy the thirst. Acquiring Knowledge is easy; changing one;s perception and life is difficult. Therefore, when the institution of *Sacrifice* was established by *Prajapati*, the वर्णाश्रम – classification of the society, it was comprised only of two classes *Brahmins*, who composed the hymns and the *Kshatriyas* who preserved them. Later with the

assimilation of enterprise and sense of Service in the social groups, *Vaishyas* and *Shudras* too came to be included as oblation. Therefore, when the seer says that *Brahmins* and *Kshatriyas* are food and *Death* is his sauce, what is meant is that to God should one offer best of *Wisdom* and best of Valour as suggested by *Krishna*, in *Bhagavad Gita III.11*), 'देवान्भावयतानेन ते देवा भावयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||'. Surrendering (Death) of the fruits of one enterprise and labour to God would become like sauce. When a human being too much under the influence of senses becomes confounded by such choice, then God creates tremendous impact on his mind he avoids seeing go on his face, fearing that all that he holds dear in this empirical world will be required to be surrendered. Therefore, *Death* here is not extermination and extinction but submission and surrender of one's individual identity at the altar of the universal identity, death being the ultimate abidance.

इति काठकोपनिषद् भाष्ये प्रथमाध्याये द्वितीयावल्लि

Thus ends the Second Section of the First Chapter of Kathakopanishad.

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प्रथम अध्याय तृतीय वल्लि

First Chapter - Section III

Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे |
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणचिकेताः || १ ||

The Cosmic Order revels in the world of noble deeds, entering within the cave, dispensing the two supreme forms - enlightened and the unenlightened. So declare the knowers of wisdom who have tended the five sacrificial fires and performed the three-fold Nachiketagni.

यः सेतुरीजानानां अक्षरं ब्रह्म तत् परम् |
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि || २ ||

That which joins the sacrificial performances, the immutable Brahman, supreme and unafraid, we are capable of being aware of the essence within Nachiketagni.

Bhashya :

"आत्मांतरात्मेति विभुः एक एव द्विधा स्थितः | स विष्णुः परमे वायौ परेभ्योऽप्युद्धरूपके | शुभान् पिबति भोगान् सः छायेव विदुषां प्रभुः | अतपः पापिनां नित्यं मर्यादा विष्णुयाजिनाम् | संसारस्थः च पारस्थः स विष्णुः द्विरूपकः ||" - As the *self* within and as the *omnipresent One*, He abides in dual form, as *Vishnu* and supreme *Vayu* fashioned as *Rudra*. Enjoying auspicious bliss, He pervades among the wise with semblance, punishing the ignoble and granting shelter to the noble. As the redeemer from *samsara*, He manifests in dual form.

Further Explanation:

Vishnu is internally and externally all-pervading and all-enveloping comprehensive existence which dwells within the human body in dual form as the *Witness* and as the enjoyer, *Vayu* being the mover and energizer of the *Jivas* in performing their actions and enjoying the consequential fruits of those actions. The men of *Wisdom* see these two principles, *Vishnus* as the *Light* and *Vayu* as the *Shade*. The the performer of the actions is not the *individual self*, but the aggregation of the कर्मs from innumerable earlier lives is the performer of the actions, *Vishnu* being the energizer and *Vayu* being the initator. So long as the aggregation of the कर्मs from innumerable earlier lives cease becoming dissipated and terminated, there is no delieverance मोक्ष for the *individual self.* In accessing that *Wisdom, Nachiketagni* becomes the principal instrument.

Upanishad :

आत्मानं रथिनं विद्धि शरीरं रथमेव तु |
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहेव च || ३ ||

Know self (the Jiva) to be the one who rides in the chariot; body to be the chariot; intellect, the charioteer and mind to be the reins.

इन्द्रियाणि हयान्याहुर्विषयां स्तेषु गोचरान् |
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिण || ४ ||

Senses are said to be horses, objects of senses the path they traverse. Self (Jiva) associated with senses and the mind to be the enjoyer, declare the men of Wisdom.

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा |
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः || ५ ||

One who has become un-intelligent, his mind being always unrestrained, his senses are beyond control like the vicious horses for the charioteer.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा |
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः || ६ ||

One who has become intelligent, his mind being always restrained, his senses are under control like the good horses for the charioteer.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः |
न स तत्पदमाप्नोति संसारं चाधिगच्छति || ७ ||

One who has become un-intelligent without any restraint over mind and being impure, he would not attain that state, lapsing back to samsara.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः |
स तु तत्पदमाप्नोति यस्मादभूयो न जायते || ८ ||

One who has become intelligent with restraint over mind and ever pure, that state would be attained by him, from which he is not born again.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः |
सोध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् || ९ ||

One who has intelligence as the charioteer restraining the reins of his mind, attains Vishnu, the supreme abode.

Further Explanation:

The metaphor of the *Chariot* with *horses* to be controlled and effectually steered has been a favourite among philosophers in the East as well in the West, *Plato* having used it effectively. *Buddhist* scripture *Jataka* uses it as well as *Sufi* saints like *Jalauddine Rumi*. *Jiva*, the self is the enjoyer, body is the *Chariot*, the intellect is the Charioteer and the horses are the senses and Mind, verily, is the rein. Ordinarily human being depending upon the influence of the senses on his mind considers himself happy or unhappy. But *Taittiriya Up*. declares that the creation begins with *the universal Self* (Consciousness). From *the universal Self* arose ether, space whose quality is sound, from sound arose the gross matters like air, fire, water and earth. The Human body is made up of all these elements, having

five *koshas* or layers, first is the gross *annamaya kosha* presided over by food, followed by *pranamaya kosha* presided over by breath, *manomaya kosha* presided over by mind, *vijnyanamaya kosha* presided over by intellect and finall;y the *anandmaya kosha* presided over by bliss, each subsequent *kosha* being subtler than the previois one.

Thus man circumscribed by these layers the senses cast their influence in each stage to a larger or lesser extent. The one whose mind is not restrained by discrimination of the intellect his entire life becomes unrestrained, impure and inauspicious. Therefore he succumbs to the cycle of life and death. One who has become intelligent with restraint over mind and ever pure, that state would be attained by him, from which he is not born again. In all these activities *Vishnu* is only the *Witness* appearing as if he is enjoying all the pleasures which the *Jiva* enjoys. Therefore it is said in *Brihad Aranyak Up. (IV.iii.7)* in reply to the question which is the *Self* – 'योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः, स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव |'.

In normal primordial world while the mind prefers something as *Proper* (श्रेय), influenced and driven by senses the gross body desires some thing else which is *Pleasant* (प्रेय). Thus even as senses pull the mind downward the inteelect something which is subtle as against the gross according to the intensity of te senses. The human being is happy or unhappy to the extent his mind is attracted or distracted by the possessions or positions due to the influence of senses. A man of discrimination steers his body (*Chariot*) well keeping his senses (*horses*) under control and mind detached from becoming attracted by the possessions or positions under the influence of senses. Attaining the state which is *Proper* (श्रेय is the step that leads one towards भगवान which essentially means being consciously aware of भगवान. Being consciously aware of भगवान is attaining the state of भगवत्ता which is not only the stage, but beig in the presence of भगवान. It is the ultimate reach of the individual self, which liberates the consciousness from limited, to become expressed frombeing experienced, for the restricted human form to become the universal expanisive form.

On becoming a man of discrimination such one who has intelligence as the charioteer restraining the reins of his mind, attains presence in the supreme abiding place of *Vishnu*, who is called *Vasudeva* – the one in who all abide, 'वासयति भूतानि स्वस्मिन् इति वासुः सचासौ देवश्च दीव्यते इतिस्वप्रकाशः स वासुदेव इत्यर्थः |'. *Shankara* says that only then one would be entitled to attain the state of *Vishnu* as hereinafter mentioned – 'एवच्च सति वक्ष्यमाणरथकल्पनया वैष्णवस्य पदस्यात्मतया प्रतिपत्तिरुपपद्यते, नान्यथा स्वभावानतिक्रमात् || ... तद्विष्णार्व्यपनशीलस्य ब्रह्मणः परमात्मनो वासुदेवाख्यस्य परमं प्रकृष्टं पदं स्थानं सतत्व इत्येतद्यदसौ आप्नोति विद्वान् ||'. Human language is symbolic, speaks in symbols. Symbols can change and do

change. *Vishnu* is not a suprahuman being, *Vaikunth* is not a geaographical region. *Sri Madhva* says in *Gita Bhashya* "विष्णुः सर्वव्याप्तित्वप्रवेशित्वादेः | विष्णु व्याप्तौ | विश प्रवेशने इति हि पठन्ति ||" - *Vishnu*, because He pervades, entering the entire space. *Vishnu* means all-pervading, *Visha* entering, thus also it is said.

Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः |
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः || १**0** ||

Superior to senses are the objects superior to objects is the mind; superior to mind is the intellect and superior to intellect is the great Self.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः |
पुरुषान्नपरं किंचित्सा काष्ठा सा परा गतिः || ११ ||

Superior to the Self is the un-manifest, superior to un-manifest is Purusha, superior to Purusha there is no one. He is the end of the journey. He is the supreme goal.

Bhashya :

"देवेभ्यः इन्द्रियात्मभ्यो ज्यायांसोऽर्थाभिमानिनः | सोमवित्तपसूर्याप्याः अश्व्यग्नीन्द्रेसूनवः || यमो दक्षश्चेन्द्रियेशाः सुपर्णी वारुणी तथा | उमेति चार्थमानिन्यः तिस्रो द्विद्वैकदेवताः || मनोऽभिमानिनो रुद्रवीन्द्र शेषास्त्रयोऽपि तु | ते श्रेष्ठा अर्थमानिभ्यः तेभ्यो बुद्धिस्सरस्वती || तस्या ब्रह्मा महानात्मा ततो व्यक्तामिदा रमा | तस्यास्तु पुरुषो विष्णुः पूर्णत्वान्नैव तत्समः || क्वचित् कुतश्चित् श्रेष्ठस्तु नास्तीति किमु सा कथा ||" - Among the divinities, ten gods represent the indwelling centers energizing the senses - सोम (moon), कुबेर (wealth), सूर्य (sun), आप (waters), अश्विन (medicine men), अग्नि (energy), इन्द्र (intellect), यम (death) and दक्ष. सुपर्णि, वरूणि and उमा represent sensations, among them सुपर्णि and वरूणि represent sensations and उमा represents the प्रकृति. The divinities presiding over Mind are the three – रूद्र, विन्द्र and शेष. They are superior to those presiding over the senses. Intellect is presided by सरस्वति and superior to her is ब्रह्म, the divinities representing the महातत्व – the supreme principle. Superior to that one is रमा (लक्ष्मी). Supreme to her is पुरुष, indweller of the heart. Complete or similar like Him, there is no one else. How could there any one superior to Him when there are none even similar to Him ?

Further Explanation;

Madhva has uncompromising belief in the supremacy of *Vishnu* as the one *Prime Existence* who envelopes all others in *Creation.* All other luminous forms - देवाs, being the instruments of his dispensation. *Vishnu* is महत् - the supreme *Purusha*. *Vishnu* is 'हरिः परतरः' - Supreme Being eulogized as *Brahman* in scriptures. The *upanishadic* statement 'ब्रह्म वा इदमग्र आसीत्' was explained by *Aitarey Brahmana* 'अग्निर्वै देवानामवसो विष्णुः परमः | तदन्तरेण सर्वा अन्या देवताः ||'. He is the resplendent *Vasudeva*, *Hari*, *Vishnu* and *Narayana* – 'भगवान वासुदेवेति परमात्मोति वै हरिः | विष्णोनारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||' (*Brihat Brahma Samhita*), the very *World-existence* in principle – 'सत्यं जगतत्वतो'. *Vishnu* as 'विशति इति विश्वं ब्रह्म |' and 'वेवेष्टि व्यपनोतीति विष्णुः'. By whom the entire universe is enveloped, dwelling within that creation as *Vamana*, the supreme self, he should be known as *Vishnu* – 'यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |'. When *Yudhishtira* asked *Bhisma* 'किमेकं दैवतं लोकेयं किं वाप्येकं परायणम्' the reply received was 'अनादिनिधनं विष्णुं सर्वलोकमहेश्वराम्' and recitation of the thousands names commencing with the word विश्वम्.

Madhva explains 'यः पादुर्भवगो विष्णूः देहादिशु च संस्तिथः | स एव मूलरूपंश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||' It is further said, 'वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथाञ्जतो न चापि जमदग्निः || जायते नैव कुत्रापि पम्रयते कुत एव तु ||' – He is not the son of *Vasudeva* nor he was born in a womb. He is also not *Rama* nor *Parashurama*. He is हृषीकेश – one who is master ईश of the senses - हृषीक. He is *Krishna* (कृष्ण), one who attracts towards himself everything in creation – 'नियमनादिना सकल्लेककर्षणात् कृष्णः', 'यतः कर्षसि देवेश नियम्य सकलं जगत् | ततोवदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः'. Similar are all the Lord's names, description of his attributes and not proper names as given to human beings. But to imagine between the primary effulgence and the subsequent effulgence's would be height of immature thinking. Therefore he is eulogized in whatever forms conceived as *Vishnu* alone in *Vedas*, *Ramayama*, *Mahabharata* and *puranas* from the beginning to the end - 'वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||'.

Though dwelling in every one, he is concealed, 'नाहं पकाशः सर्वस्य योगमायासमावृतः |' (VII.25) and 'अवाजानन्ति मां मूढ मानुषीं तनुमाश्रितम् | परं भावमजानन्तो मम भूतमहेश्वरम् ||' (IX.11) as said in *Bhagavda Gita*. Those who are alien to the Indian ethos consider *Vishnu* to be a minor deity in *Vedic* patheon, who acquired predominant recognition in *Brahmana* and *Upaishadic* era, being finally elevated as the supreme deity in *Mahbharata* and *puranas*. Therefore, *Aurobindo* significantly clarified that '*The importance of the Vedic gods has not tobe measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world where the most active, dominant and directly effective for the psychological discipline of*

the ancient mystics ; this alone is the reason of their predominance '. He also says in other context that, *'...Vishnu the all pervading, who is Rigveda has a close but covert connection and almost an identity with ...Rudra. Rudra is a fierce and violent godhead with a beneficial aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence, - 'like a terrible lion ranging in evil and different places', which is spoken often in terms more ordinarily appropriate to Rudra... Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or deity helping and evoking the powers of the ascent*'.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते |
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः || १२ ||

This One, *Self* dwelling in all beings is not luminous to all but is luminous primarily to the men of wisdom with subtle intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद् यच्छद् ज्ञान आत्मनि |
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि || १३ ||

Let men of wisdom should mingle speech in divinities of mind; mind in divinities of understanding; understanding on the great self and the great self in the blissful Lord.

Bhashya :

"तस्माद् वागात्मिका देवीः उमाद्यास्तु शिवादिषु | शिवादीन् ब्रह्मवाय्वोस्तु नियच्छेन्महदात्मनोः | तौ रमायां परानंदे तां विष्णौ परमात्मनि | तद्वशत्वेन तद्ध्यानं नियमो नाम नापरः | कुतस्तु मानुषो देवान्नियच्छेद्विनियमकान् || इति च | स्वभार्यायाः परत्वं सिद्धमिति महतः परमित्येवोक्तम् ||" - Let one reflect on the divine उमा and others, presiding on speech etc, in turn controlled by शिव and others. Let one reflect on शिव controlled by ब्रह्म, who in turn is controlled by रमा (लक्ष्मी) full of bliss, who herself finally controlled by *Vishnu*, the supreme *Self*. Being under His control and meditating on Him is referred as नियम – discipline, and nothing else. How can men control those who are controllers themselves? One is known to control only one's own spouse.

Further Explanation:

Life is very complex, if the external form is visible the internal essence is invisible. If the external form is unstable, changing and transforming, the internal

essense is stable, does not change or transform. If the human being standing in front is seen in its earlier form as a seed then he would not be recognized and even the gradual change in their form confuses their identity. Every moment some thing of the form dies and something becomes renewed. Therefore if one has one form in present life it is possible that in the previous life one may have another form and in the next life still another form. The form is immaterial , it is the essence which is important. Therefore, some birds, animals, tress, mountains and rivers may be more spiritually pure and important than other birds, animals, tress, mountains and rivers. Life is very complex but yet cn be known. On physical level scientisrs and technologists have succeeded to a large extent unraveling the mysteries of the external visible Life.

It is the mysteries of internal essence concealed within that is difficult to be unraveled. Because everything that is seen and perceived is shrouded with the illusorypower of the Lord. There are many who are better informed ad knowledgeable than seers and saints about scriptures and rules of righteousness. But what the seers and sants have seen and perceived many are not even consciously aware of its existence. Thereore, the *Path* to *Perfection* is declared by the men of *Wisdom* to be long and arduous, to be traversed step by step – पदानि and stage and stage – धामानि. Because spiritual wrld is not accessible to senses to be investigated, checkd and verified, evakuated and estimated. Therefore reflecting on the deities presiding on every organ of senses, let the men of wisdom transcend each of them let him reach finally the Bliss of *Brahman*.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोथत |
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति || १४||

Arise, awake attaining the boons be conscious of them. Sharp as the edge of a razor, difficult to traverse is the path, so the sages declare.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्थवच्च यत् |
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रामुच्यते || १५ ||

Realising Him who is without sound, touch or the form, un-decaying, without any taste, eternal, without any smell, without beginning, without end, the supreme beyond, the unshakeable, one becomes freed from the jaws of Death

Further Explanation:

Death knows that he can not determine the *Time* because life and death are not in the hands of Yama, as generally and popularly believed, since life and death are dispensation of the supreme Lord according to the Karmas performed by the self. Yama is only the dispensor, can only become the event, the occasion to put that dispensation in action. Therefore he urges human beings to *Arise, awake and having attined the opportunity as a human being, be conscious of the blessings. Because sharp as the edge of a razor, difficult to traverse is the path, so the sages declare.* Only then the urge for *Wisdom* of *Brahman* and striving for deliverance would be sincere and intense, without any quarters left unattended. The organs of sense and of actions need to be purified and perfected, it having been said : 'नाविरतो दुश्चरितान्नाशन्तो नासमाहितः | नाशन्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ||'. Senses need to be restrained and mind needs to be calm and silent. मौन, silence, therefore is first and most commended *Path to Perfection*. मौन means silence of speech, action and restraint on intellect which leads the Mind to be clear and receptive to the resonance of the eternal Sound, *AUM*. Therefore, one is enjoined to be up and coming, rising to seize the opportunity by its lock. *Brihad Aranyak Up, (IV.iv.13-14)* recommend that whoever has found, awakened to concealed in the densest of the place to the *Self*, the maker of the Universe, verily the maker of all. He is the world, verily he is the world. Verily while one is here) in the world, we may know this. If not, we would be ignorant and great will the destruction. For those who know thins become immortal, while other go sorrow.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् |
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीायते || १६ ||

This universally commended legend of Nachiketa communicated by Death, whoever narrates or listens becoming wise, reaches the world of Brahma.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि |
प्रयतः श्राद्धकाले वा तदनन्त्याय कल्पते |
तदनन्त्याय कल्पत इति || १७ ||

Whoever narrates this supreme secret in the assembly of Brahmins or listens with devotion during or at the close of the funeral ceremonies, he shall be eligible for ever lasting peace, yes, for everlasting peace.

Further Explanation:

Wisdom of *Brahman* is like fragrance of the flowers. Wherever are the flowers, there the fragrance spreads, enveloping the surrounding space. The flowers as well those who have access to them being fully fragrant and blissful. Even so is the Wisdom of luminous *Vishnu*, who himself being Luminous makes every one and every ting that comes in his presence luminous. When Sun dawns on the eastern horizon, the dark night departs quietly without a whisper.

इति काठकोपनिषद् भाष्ये प्रथमाध्याये तृतीयावल्लि

Thus ends the Third Section of the First Chapter of Kathakopanishad.

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द्वितीय अध्याय . प्रथम वल्ली

Second Chapter - Section I

Upanishad :

पराञ्चि खानि व्यतृणात् स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् |
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुः अमृतत्वमिच्छन् || १ ||

The self-evolved Lord pierced the senses to be receptive to external influences. Therefore, they see outward and not inward. Some rare men of wisdom desiring Self, shifting their gaze inward, see the immortal Principle.

Bhashya :

"तृणु काल्कारण इति धातुः |" – तृणु - that which is pierced - is the derivative.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् |
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न पार्थयन्ते || २ ||

Simple minded people, who go after external desires, fall in Death's widely spread trap. On the other hand, the wise ones having been aware of the eternal Principle do see unswerving in the wavering existence.

Further Explanation:

A normal human often wonders why God does not shower grace and compassion on him as a natural consequence in spite of the many visits to holy places, innumerable austerities and penances performed according to prescribed rites and rituals. God certainly is not influenced by performance of the external activities unless the self within is pure and propitious. Therefore one should guard his self being influenced by external attractions, since *Lord* has pierced the senses to be receptive to external influences and not to the self within. Therefore one should think of such thoughts, speak such words and perform such actions which do not get attracted by the diverse manifest *forms* influenced by senses but by the all pervading and all-comprehensive Lord who dwells within.

Angelus Silesius explains the predicament and the solution for him when he says, '*Though Christ a thousand times in Bethlehem be born, If he is not born in thee Thy soul is still forlorn. The Cross on Golgotha will never save thy soul, the Cross in thine own heart alone can make thee whole*'. In India much earlier the ancint men of Wisdom have rightly pointed out in *Chhandogya Up.* that therein this city of *Brahman* is an abode, like a small lotus flower ; with which there is small place. What is there within, that should be sought, and for that assuredly is what one should desire to understand. - 'ॐ अथ यदिस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ||'. Therefore, people who are ignorant of this reality, look forward for Gods in the external World for deliverance, performing external acts of piety, austerity and penance, in spite of clear injunction that "यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ...यन्मनसा न मनुते येनाहुर्मनो मतम् ... यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ... यच्छ्रोत्रेण न श्रुणोति येन श्रोतमिदं श्रुतम् ... यत्प्राणेन न प्राणीति येन प्राणः प्रणीयते | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ||". Such actions are bound to fail in disaster since they have not been directed to the Supreme God, who abides with of the size of a thumb, अंगुष्ठमात्रः पुरुषस्ते मध्य आत्मनि तिष्ठति and whom all the gods worship.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् |
एतेनैव विजानाति किमत्र परिशिष्यते | एतद्वै तत् || ३ ||

(Nachiketa inquires): 'By whom is energized the form, the taste, the smell, the sound and the touch of camaraderie?' (Yama replies) 'By this One alone one knows, why in other places do you inquire ? This, verily, is That'.

Bhashya :

"इदं गुह्यं ब्रह्म प्रवक्ष्यामि यथा मरणं प्राप्य जीवो भवति तच्च प्रवक्ष्यामि जीवेश्वरभेदज्ञापनाय | यः कर्म फलभोक्ता सुषुप्त्यादिमान् स जीवः | यः प्रलयादिषु जीवेषु सुप्तेषु जागर्ति सः विष्णुः परं ब्रह्मेत्यर्थः | नहि जीवस्य योन्यादिगमनं ब्रह्म || जीवाद्भेदेन ज्ञातं हि ब्रह्म यथावद् ज्ञातं भवति ||" - I am communicating the

secret wisdom to you. Even as *Jiva* survives after death, to become wise to the distinction between *Jiva* and *Ishavra* I am communicating to you. The one who enjoys the fruits of one's actions as one in sleep is the *Jiva.*The one who is ever awake when Jiva is asleep at the time of dissolution, is He, *Vishnu*, the supreme *Brahman,* this is the meaning. Entering womb like a *Jiva* is not for *Brahman*. Knowing *Brahman* distinct from *Jiva* alone constitutes the *Wisdom.*

Further Explanation:

When *Nachiketa* asks *Yama* who energizes the *form* to taste, smell, hear and touch, he is informed that what is the use of searching any where else when the supreme Lord is within as the foundation, the basis by which the unheard becomes become heard, the unperceived becomes perceived, the unknown becomes known. *Vishnu* is the all-pervading and all-comprehensive *Wisdom*, being aware of whom every thing becomes known – (*Chhandogya Up. VI.i.3*). As *Yajnavalkya* told *Janaka* in *Brihad Aranyaka Up.* (*IV.iii.32*), 'एषास्य परमा गतिः एषास्य परमा संपत् एषोस्य परमो लोकः एषोस्य परम आनन्दः एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ||' – This is the highest goal, This is the highest treasure, this is the highest world, this is the greatest bliss. On a particle of this very bliss all other creatures live their life. Being wise in *Wisdom* of *Vishnu,* every thing else becomes revealed.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति |
महान्तं विभुमात्मानं मत्वा धीरो न शोचति || ४ ||

Having known that great omnipresent Self at the end of both the dream and waking states, the wise one does not grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् |
ईशानं भूतभव्यस्य न ततो विजुगुप्सते | एतद्वै तत् || ५ ||

One who is aware of the Self near one's Jiva, such one does not shrink away from the supreme Lord of the past and future. This, verily, is That.

Bhashya :

"जीवस्यान्तिके | न हि स्वस्य स्वयं जीवोऽन्तिके भवति | वस्त्वंतरस्य हि दूरत्वमंतिकत्वं वा ||" - जीवमन्तिके means one is aware of nearness of one's own *self* with the Lord, not nearness one *self* near one's own *self*. Because one alone can be close or far from the others, not with one's own self.

Further Explanation:

There always exist the trinity, the *Known* (object) the *Knower* (the subject) and the *Knowlwdge* - ज्ञेय, ज्ञाता and ज्ञान. Human attention rests on the ज्ञेय, the *Known* (object) not on the ज्ञाता, the *Knower*, who remains within concealed from outside. What has happened, what is happening and what will happens has some energy behind, that is unknown. The first attribute of the *supreme Self*, the supreme Consciousness is the internal *Witness*. In the Waking state the Dream state is rejected as false and unsubstantiated lie; in the Dream state the Waking state finds no existence. But the one Witness who is awake in th Walong as well in Dream tates is never denied, being relevant in all states. He is more closer than the Waking or Deamstates, more near tha the breath one breathes. Therefore, one who knows the *Known* (object) which one percieves in Waking State as well as in the Dream state and also becomes consciously aware of the Witness, the all-pervading, all-enveloping *supreme Self* which abides within does not grieve. Because he experiences the energizer of the actions prformed, supervisor of the actions, the dispensor of the fruits of those actions in the past, in the present and in the future, the Witness, the all-pervading, all-enveloping *supreme Self* which abides within.

यः पूर्व तपसो जातमद्भ्यः पूर्वमजायत |
गुहां प्रविश्य तिष्ठन्त यो भूतेभिर्व्यपश्यत ||| एतद्वै तत् || ६ ||

He who was born earlier through austerities even before the unborn One (Brahma), entering the cave within dwells even prior to the elements, perceiving each and every thing. This, verily, is That.

Bhashya :

"अम्नामभ्यश्च भूतेभ्यः तपोनाम्नः शिवादपि | पूर्वं यो जनयामास पूर्वाजातं चतुर्मुखम् | स्वात्मानं च गुहासंस्थं सर्वभूतैस्सहाभिभूः | यः पश्यति सदा विष्णुः सः एष हृदि संस्थितः || इति च | यथा मुखादिन्द्रश्चाग्निश्च इत्यादिना जाता एव इन्द्रादयः कश्यपात् पुनर्जायन्ते न तथा भगवतो ब्रह्मा | किंतु अजातमेव अद्भ्यः पूर्वं अजायत जनयामास | अजायतेति जज्ञे बहुज्ञमितिवत् अंतर्णीतणीच् ||" - This one is designated as 'अ', who, employing the elements creates *Shiva* through austerities. In earlier times, four-faced *Brahma* was the un-born one. One who observes within the *self* with concentration as abiding in the secret cave is verily, *Vishnu*, the indweller. The ones, who were born earlier from the mouth of *Brahma* were *Indra*, *Agni* and the like. Others were born from *Kashyapa*. Similar was not the case with *Brahma*, not born like others. Unborn from any one else, he sprang from *Vishnu*, before any one else arose.

या प्राणेन संभवत्यादितिर्देवतामयी |
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत | एतद्वै तत् || ७ ||

Who ever with Prana (Primal Breath) abides in the cave of the heart alongside Aditi of luminous attributes, manifesting with all the elements, This, verily, is That.

Bhashya :

"अदनाददितिर्विष्णुः यः प्राणसहितः स्थितः | उत्तमो देवताभ्यश्चसोऽत्मानं विविधात्मना | मत्स्यकूर्मा दिरूपेण गुहासंस्थमजीजनत् | भूतैस्सह महाविष्णुः परमात्मा युगे युगे || इति च | देवतामयी देवोत्तमा ऽ प्राणेन सहितो भवति | गुहां प्रविष्य तिष्ठंतं स्वात्मानं भूतैस्सह विविधं जनयामास ||" - She consumes - अद् इति, hence अदिति is *Vishnu*, abiding along with *Praana* within. Being superior to all gods, assuming various forms like मत्स्य (fish), कूर्म (tortoise) and dwelling within along with other elements, mighty *Vishnu*, the supreme *Self* manifests from age to age. देवतामयी means best of the luminous ones dwells along with *Prana*, entering the cave within one's *Self* along with elements taking various forms.

Further Explanation:

Th body is formed and will sooner or later disintegrate and be destroyed. But the *Supreme Self* who is unborn, having neither beginning nor end, which the ancient seers have experienced dwelling within their hearts, is not formed therefore will not disintegrate and be destroyed. He verily the true one.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः |
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः | एतद्वै तत् || ८ ||

The all-knowing Lord (jaatavedas), like an embryo safely secured by a pregnant woman, exists as energy (fire) between the two (the Teacher and the disciple) adored by discerning men day after day, This, verily, is That.

Bhashya :

"सर्वज्ञो भगवान् विष्णुः अरण्योर्गुरुशिष्ययोः | सुभृतः स्तूयते नित्यं जानद्भिः पुरुषोत्तमः || इति च | अर्य ते णः अभ्यामित्यरणी |" - All-knowing resplendent *Vishnu* is ever adored like the sacrificial sticks which join relations between Teacher and the disciples. That Supreme Person is elougised by men of Wisdom elougise, knowing him to be best of the *Purushas*. The supreme Lord who is ausipicious and well endowed is known by any those teachers and disciples are compared to the sacrificial sticks.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति |
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन | एतद्वै तत् || ९ ||

By whose instance the Sun rises (at the time of creation) and where it proceeds to set (at the time of dissolution), there all the gods find their abiding place; no one can go beyond that. This, verily, is That.

यदेवेह तदमुत्र यदमुत्र तदन्विह |
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति || १**0** ||

That which is here, the same is there as well. That which is there, the same is here as well. He who perceives even slightest difference in this, goes from death to death.

Bhashya :

"यः प्रादुर्भावगो विष्णुः देहादिषु च संस्थितः | स एव मूलरूपश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रादुर्भावादिगश्च सः | गुणतः स्वरूपतो वापि विशेषं योऽत्र पश्यति | अत्यल्पमपि मृत्वा सः तमोन्धं यात्यसंशयः | भेदाभेदविदश्चात्र तमो यान्ति न संशयः ||" - He who is manifest here as *Vishnu* is the same as the one who dwells in the body. He, verily, is the original *form* as *Sriman Narayana*. The one who is in original *form* as *Vishnu* is the same as one of his manifestations. Whoever here sees even slightest of variation in His attributes or in His forms goes undoubtedly from death to obscure worlds.

Further Explanation:

Brihad Aranyaka Up. (*I.iv.1,5*) declares 'आत्मैवेमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् सोऽहमस्मीत्यग्रे व्यावरहत् … सोऽवेवत् अहं वाव सृष्टिरस्मि अहं हीदं सर्वमसृक्षीति ततः सृष्टरभवत् सृष्ट्यायां तास्यैतस्यां भवति य एवं वेद ||' - when *That One*, *the Prime Existence* become effulgent as and in the form of *Purusha*, it acknowledged itself as 'अहं' – *I* and 'अस्मि' as *the Existence* and looking around saw that He verily was all this Creation - "यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवशनात् ||". Since he dwells in all beings he is called the *Person*, "स वा अयं पुरुषः |", There is nothing that is not covered by him, nothing that is not pervaded by him – "सर्वासु पुर्षु पुरिशयः, नैनेन किंचनानावृतम्, नेनेन किंचनासंवृतम् |". *Vishnu*, therefore in every breath, in every word uttered, ever action performed, in air, water, fire, space, in flowing waters and still mountains, in flowers and in every fruit, in every person whether the ordinary ones or in special ones showing special skills, talents and expertise or extra-ordinary proficiency, or spiritual achievements or realization.

Therefore, this Creation came to be seen as having been created by him. God is like the Ocean, the manifestation being as one would see the waves. The waves exist, but not separate and distinct from the ocean. So does the creation exist not as separate from the Creator. The tree exists along with the leaves, as separate and not separate in essence. Every thing exists, even as it exists not separately. He who knows this becomes part of that Creation. Therefore *Vishnu* is what the Creation has come to be and who ever sees any difference in *Vishnu* and his Creation will fall in ignorance. *Sri Madhva* declares unequivocally that in *Vedas*, *Ramayana*, *Mahabharata* and *puranas* from the beginning to the end *Vishnu* alone is eulogized - 'वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||'. All the names and the gods mentioned in the *Vedas* are 'नामानि सर्वाणि नामविंशति तां वै विष्णुं परमा दर्शन्ति' 'अस्यैव सर्वनामानि व्यतिरिक्तस्य सर्वतः | यः स्वतन्त्रः सदैवेकः स विष्णुः परमोमतः |" (*Vishnu Tatva Nirnaya*).

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन |
मृत्योः स मृत्यूं गच्छति य इह नानेव पश्यति || ११ ||

By mind alone can this be recognized that there exist no difference (between the prime form and the manifest forms). From death to death he goes who sees any divergence.

Bhashya :

"तथैवावयवानां च गुणानां च परस्परं | क्रियाणां तेन चैतेषां भेदविच्चोभयं विदुः | यान्त्यैवांधतमो नात्र कार्या काचिद्विचारणा || इति च | भवेदेकत्र संयोगे इव शब्दोऽविरुद्धयोः | धर्मयोरूपमायां वा स्वल्पत्वे वा विवक्षिते || इति शब्दनिर्णये | अतो नानेवेतीवशब्दोऽत्यल्पविषयो भेदाभेद विपयश्च |" - Similarly, those who see even slightest divergence in his limbs and attibutes as well as in his actions or their outcome, they go without doubt to obscure worlds. No other purpose is served by such usage of contradictory words, the qualification इव word having been used. Even in the case of considering two righteous priciples are being compared इव or अल्प qualifying words are used, thus has been said in *Shabda Nirnaya*. Therefore, the phrase 'नाना' and 'इव' means 'insignificant' or 'no difference'.

"प्रथमा य इह नानेव पश्यतीति स्वरूपभेद निषेधार्थम् ऽ नेह नानास्ति किंचनेति किंचन शब्दादवयवानां गुणानां क्रियाणां च परस्परं तद्वतां च भेदनिशेधार्थम् || - In the beginning in saying "य इह नानेव पश्यतीति" it is suggested that there is no difference between the original unmanifest *form* of the Supreme Being and in the various manifest *forms*. Later in "नानास्ति किंचनेति किंचन" it is suggested that there is no difference between the attributes and actions in original unmanifest Supreme Being and the attributes and actions in the various manifest *forms*.

Further Explanation:

In creation there exists nothing else manifest than the unmanifest supreme *Prime Existence.* The mind which internally experiences, sees and considers something else than the unmanifest supreme *Prime Existence* is a mind which is impure, unclear mind. Such one does not know, his mind being vitiated by the influence of senses. Generally an impure mind is considered to be unethical, immoral, unenlightened mind. Seers say that ethical, moral, enlightened mind is also impure. Whatever enters within the mind from external sources is vitiated by the influence of senses and therefore the mind sees externally duality, being impure, unclear, where the unmanifest supreme *Prime Existence* cannot dwell. According to seers the pure, clear mind is that which can reflect nothing else than the unmanifest supreme *Prime Existence.* Seer are clear in his receptivity, clear in his perception and clear in his acceptance, that if the mirror is impure, unclear then it can not reflect that which is pure and the auspicious. Therefore, *Upanishads* commend that one shoud see inward, since what exists within is pure, the unmanifest supreme *Prime Existence.*

The supreme *Prime Existence* is not an idea; it is an experience. Therefore, the supreme *Prime Existence* is not to be searched externally but experienced in mind internally, in a mind which is pure and clear like mirror, in which thoughts, ideas and opinions influenced by sense do not interfere. If one sees in mind something else than the unmanifest supreme *Prime Existence* then it should be known as impure, unclear mind. In such mind the supreme *Prime Existence* is not to be found. It cannot be shown ; it is to be experienced. It is smaller than the small and greater than the great.

अङ्गुष्ठमात्रः पुरूषो मध्य आत्मनि तिष्ठति |
ईशानं भूतभव्यस्य न ततो विजुगुप्सते | एतद्वै तत् || १२ ||

Pusrusha, having measure of a thumb, abides in the midst of the self. (He who knows) this great Lord, has no fear of the past or of the future. This, verily, is That.

अङ्गुष्ठमात्रः पुरूषो ज्योतिरिवाधूमकः |
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः | एतद्वै तत् ||

Purusha having measure of a thumb, is like a flame without smoke; the Lord of the past and the future, is the same. This, verily, is That.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति |
एवं धर्मान् पृथक् पश्यन् तानेवानुविधावति || १४ ||

Even as waters falling on the mountains rush down, one who sees essential attributes (धर्मान्) of the Lord distinct from Him rushes downward likewise.

Bhashya :

"भेदाभेद एव निषिध्यते, नतु भेदः इत्याशङ्कां निवारयितुं एवं धर्मान् पृथक् पश्यन् इति भगवद्धर्माणां अवयवगुणकर्माणां भेददर्शने पृथक् दोषमाह | पर्वतेषु दुर्गे शिखरे वृष्टमधो विधावति | एवं विष्णोश्च धर्मान् पृथक् पश्यन् अंधंतमो विधावति |" - In the previous मन्त्र, the emphasis being on reflection of the differences in primary and subsidiary attributes whereas here reflection of difference in his essential attributes, limbs or actions, such activity being compared to the flowing streams rushing down from high eminence. Likewise is one who perceives differences in the primary principles of *Vishnu* rushes down to the obscure worlds.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति |
एवं मुनेर्विजानत आत्मा भवति गौतम || १५ ||

Even as pure water poured in pure water remains same, even so, O Gotama, does the sage who is aware of the self becomes become aware.

Bhashya :

"विजानतो मुनेः आत्मा वायुरपि तादृगेव भवति न तु स एव भवति | किमु अन्ये जीवाः | सर्वेषां ज्ञानिनामात्मा देवानां च विशेषतः | मुक्तो वायुश्च सादृश्यं एव विष्णोस्तु गच्छति | न तु तद्रूपता याति किम्वन्ये देवमानषाः | आभासमासरूपास्तु वायोर्देवस्य सर्वशः || इति भविष्यत्पर्वणि |" – When sages who become aware, even as *Vayu* became aware but not become same or similar like Him (*Vishnu*) what to speak of the *Jivas* ? They become wise among all souls and gods. The liberated ones like *Vayu* having likeness go to *Vishnu* but not as same or as similar. No one, whether men or gods can claim to become same and similar as Him. They become, verily, replications of the reflections of divine *Vayu*. Thus in *Bhavishya Purana*.

Further Explanation:

अङ्गुष्ठमात्रः पुरूषः - Form or the measure of the supreme *Prime Existence* is referred here as some thing Absolute but as something relative. Human mind cannot comprehend unless it is pointed out. Since the circumference of the heart is small supreme *Prime Existence* is indicated as अङ्गुष्ठमात्रः पुरूषः not that it has a form and measure. The supreme *Prime Existence* is luminous Light, energisng blazing Fire, which though appears small अङ्गुष्ठमात्रः confined with a

small space, पुरुषः सर्वासु पुर्षु पुरीशयः. The supreme *Prime Existence* is सवितासूर्यनारायण, who isspite of creating innumerable suns in the universe yet remains immutable, indivisibale singularly One comprehensive Whole – "ॐ पूर्णमिदं पूर्णमदः पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णामादाय पूर्णमेवावशिष्यते || ॐ शन्तिः शन्तिः शन्तिः ||" - *This is Whole, That is Whole. From the Whole, the Whole evolves. Having evolved the Whole from the Whole, the Whole verily remains Whole. AUM ! Peace, Peace, Peace.*

इति काठकोपनिषदभाष्ये द्वितीयाध्यायस्य प्रथमा वल्ली

Thus ends the First Section of the Second Chapter of Kathakopanishad.

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द्वितीय अध्याय . द्वितीय वल्ली

Second Chapter - Section II

Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः |
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते | एतद्वै तत् || १ ||

This city with eleven gates is that of the unborn with unflinching Consciousness. One who is well established without any distortion, becomes liberated, verily, becomes liberated. This, verily, is That.

Bhashya :

"इदं पुरं भगवदधीनमित्यनुष्ठाय | अजस्येदं पुरमिति स्थितिं कृत्वा | विमुक्तो निरभीमानात् पूर्व मेवापरोक्षवित् | मुख्यतो मुच्यते पश्चात् दुःखाद्याभासहानतः || इति च |" - The city which is under control of the resplendent Lord is the city of the unborn. Having made that fact well-established, the liberated ones without any pride become liberated even in the earlier state, later through termination of misery etc.

Further Explanation:

The *vedic* seers did not consider human body a sme thing to be detested, rejected. They lived a full comprehensive life – temporal as well as the spiritual, considering human life and the human body an important vehicle for spiritual advancement. Human body is not inauspicious, unless one under the influence of sences makes it unclean, impure and inauspicious. Human body has been accepted as fit and proper place for the divine essence to be posited therein. Humam body is

not restricted, circumscribed enslaved by the divine essence within but human body restricted, circumscribed enslaved by the senses prevents the divine essence realizing its original face. Therefore when the human body becomes a burden, the saints do not fear of losing it, as in primordial life attached to the body, people are reluctant to loose it.

When describing the human body *Sri Madhva* does not clarify the *city with eleven gates. Shankara* too is silent on this matter saying only that seven of these are in the head, three in the lower part of the body, and the last one being on the top of the head. But generally the five sensory organs (ज्ञानेन्द्रिय) of sight like hearing, touch, smell and taste, five organs of actiom (कार्मेन्द्रिय) like speech, hands, feet, excretory and gerative ogans and finally the empirical mnd. सम्सार - *Primordial life* is conscious remembrance of the city with eleven gates and of the senses which bind one to that city. Deliverance from सम्सार - *Primordial life* is conscious removal of all memories of that city with eleven gates and of the senses which bind one to that city. All this initiated, powered and strengthened by the One *Supreme Prima Existsence* dwelling within the secret core of the heart. Therefore those who meditate on th*e Supreme Prima Existsence* and being initiated, powered and strengthened they become eligible to thranscend these eleven gates and delivered from the knots that bind the heart and severing all doubts and terminating all *karmas* reach that pure, propitiosand immaculate state in *Vaikuntha*. Becoming delivered from सम्सार - *Primordial life* means being consciously aware that the Jiva, the individual self is not the bodt, but every thant is not the body, which is the *city with eleven gates* with eleven gates of five sensory organs (ज्ञानेन्द्रिय) of sight like hearing, touch, smell and taste, five organs of actiom (कार्मेन्द्रिय) like speech, hands, feet, excretory and gerative ogans and of the empirical mnd..

Meditation is not a medium or mechanism. Reflection could be and normally be a medium and mechanism. But Meditation is not or can not be a medium or mechanism because it is is state of mind, where *the individual self* is in communion with *the supreme Self*. The present *Upanishad* later refers to it as yoga - "यदा पञ्चावतिष्ठन्ते ज्ञााननि मनसा सह | बुद्धिश्च न विचेष्टते तामाहुः परमां गतिः || तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणम् |" - When the five (senses) together with knowledge and mind cease (from their operations) and even the intelligence does not stir, then is said to be the supreme goal.That is considered to be Yoga, the steady restraint of the senses.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् |
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋत जा अद्रिजा ऋतं वृहत् || २ ||

He is pure as swan traversing in the space, priest of the sacrificial altar and the sacrificial jar. He is found in men, in gods, in the cosmic law and in space. He is born of water, sprung from earth, born of cosmic order, born of mountains and is the supreme Truth.

Bhashya :

"नित्यं हीनोऽखिलैर्दोष्यैः साररूपो यतो हरिः | हंस इत्युच्यते तस्मात् वायुस्थः शुचिषत् स्मृतः || वरसुर्व सुरित्युक्तः स एवाप्यंतरिक्षगः | होता सर्वेन्द्रियादिस्थो वेद्यां पूज्यश्चवेदिशत् || अत्यन्नश्चातिथिः प्रोक्तो यस्मादन्नं प्रमुच्यते | स द्रौणकलशे सोमे स्थित उक्तो दुरोणसत् || नृषु स्थितस्थ देवेषु वरेष्वपि स एव तु | ऋतरूपे तथा वेदे व्योमख्य पकृतावपि || व्योतं जगदिदं यस्यां सा व्योम श्रीरुदाहृता | अब्जगोजाद्रिजेष्वेवमास्ते सोऽब्जादिकस्ततः || तथैवर्तेषु मक्तुेषु गतास्ते विष्णुमित्र्यताः | वेदैर्मुख्यतया प्रोक्तः ऋतमित्येव चोच्यते | बृहत्पूर्णगुणात्वाच्च स एव पुरुषोत्तमः ||" - Ever free from all defects, *Hari* is of the form of *essence*. Spoken as *Hamsa*, he exists in *Vayu*. Endowed with supreme happiness, He pervades as Space. As supervisor of all the organs of senses, he is honoured as by all. Being great – अति in food - थि, he is spoken as अतिथि, (who as guest makes unexpected appearance). Since he abides in the leafy vessel as *Soma* juice, he is referred as दुरोणसत्. He, verily, is the *One* who dwells in men and the gods. He is the supreme *Cosmic Law*, the *vedic hymn*, as well as प्रकृति in Space. He is spread all over the world as श्री, splendour. Since he is in the creatures of water, in the plants of the land, in rivers and in mountains, he is called अब्ज. Therefore, the liberated *Jivas* depart to be in the company of *Vishnu*. Since all *Vedas* primarily speak of *Vishnu*, the cosmic Law is identified with Lord. He, having possessed the supreme attributes singularly, is spoken as best of the *Purushas*.

Further Explanation;

Swan is the wisest of all birds having विवेक, the sense of discrimination, capable of separating the milk from water, the good from the bad. *Vishnu* is compared to Swan because he too is wise in distinguishing the good from the bad, therefore, illumining the auspicious thoughts from the inauspicious ones. He is often compared to श्येन, the celestial bird which ever sweeps across the Space above, never sweeping down in the sky touching the earth, even laying its eggs in space and nurturing them in Space. Another bird which is associated with *Vishnu* is the mighty eagle, *Garuda*, who sweeps in the Space and in the worlds with its mighty strides.

Yama tells *Nachiketa* that the one of whom he was inquiring is here itself within each one, pure and propitious like the sacrificial fire, wise in Wisdom with senses of discrimination strong as that of a हंस, the Swan, self-luminous, established in every existence, every where, in every direction, high and low, becoming luminous in many forms, in many ways, to be found established in space, on earth,

in waters and in gods, men and mountains. The Knowledge of this comprehensive vastness, all-pervading and all-enveloping existence and reach of the supreme *Prime Existence* would be recognizable as Lord Vishnu only then when one's comes out of the limited confinement of the *city with eleven gates* with eleven gates of five sensory organs (ज्ञानेन्द्रिय) of sight like hearing, touch, smell and taste, five organs of actiom (कार्मेन्द्रिय) like speech, hands, feet, excretory and gerative ogans and of the empirical mnd and reaches out to the all-pervading and all-enveloping Lord *Vishnu*, the supreme *Prime Existence.*

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति |
मध्ये वामनमासीनं विश्वे देवा उपासते || ३ ||

Abiding in the middle as Vamana, moving upward as प्राण and downward as अपान he is adored as the universal God.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः |
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते | एतद्वै तत् || ४ ||

When the Jiva sheltered in this body slips from the same where does it proceed ?', (when asked thus by Nachiketa, Yama replies : "This, verily, is That"

न प्राणेन नापानेन मर्त्यो जीवति कश्चन |
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ || ५ ||

Neither by upward Breath nor by the inward breath does the mortal lives at all; he lives for reasons other than these, by whom He is energized.

Bhashya:

"न केवलं प्राण एव चेतनानां विधारकः | किंतु विष्णुं समाश्रित्य प्राणो जीवान् भिभर्त्ययम् | अतो मुख्याश्रयो विष्णुः चेतनानां स्वतन्त्रः ||" - (Gross) *Breath* is not the principal energizer of Consciousness but *the Primal Breath* (प्राण) sheltered by *Vishnu* energizes *Jivas*. Thus the consciousness in *Jivas* is supported primarily and independently by Lord.

Further Explanation:

Man is kept alive not by breath but by the Lord who empowering and initiating energizise the life, even as not the aggregation and confluence of physical blazing rays that makes the wolrd energized but the the *splendorous essence* of *Vishnu* in the gross orb of the Sun that shines and illumines. This is what is meant

when the upanishadic seer prayed *Pushan* – "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् | तत्त्वं पूषन्नावृणु सत्यधर्माय दृष्टये || पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह | तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि याऽसावसौ पुरुषः सोऽहमस्मि ||". Even so it is not the gross physical breath that moves upward and downward keeping *Jiva* energized, but the *Primal Breath,* प्राण initiated, empowered by *Vishnu* that moves upward and downward as *Vaishvanara,* the flame of Life energizing the *Jivas*. Extending *Krishna's* statement to *Arjuna*, 'मयैवेते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् |' one can says that everything is energized by Lord himself the individual elements in life being but the instrument in operation and in conclusion.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् |
यथा च मरणं प्राप्य आत्मा भवति गौतम || ६ ||

I will proclaim to you the eternal secret of Brahman, which after death the self comes to be, O Gautama.

योनिमध्ये प्रपद्यन्ते शरीरत्वाय देहिनः |
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् || ७ ||

Eembodied forms come to be in the wombs and others enter stationery objects, according to their actions and knowledge.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः |
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते |
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन | एतद्वै तत् || ८ ||

One who is awake among those who are asleep, shaping many desires, that Person, verily, is pure, He is, verily, Brahman, the immortal. All are secure in His world but no one can reach beyond that. That, verily, is That.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव |
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च || ९ ||

Even as one fire entering a mansion assumes various forms, in similar manner, One (Lord), entering as self of all creatures, assumes various forms, remaining distinct from them.

Bhashya:

"अग्निर्यथैको लोकेषु प्रविष्टोऽन्यो न विद्यते | पाकादिकर्ताऽथाप्यास्य देवस्य प्ररिरूपकाः | रूपं रूपं प्रति ह्येते सन्त्यचेतवह्नयः ||" – Even as *Agni* entering the world is not perceived in other forms, even when one aids in various replicated forms even so Lord entering all creatures as *self*, energizes their consciousness similarly as a spark. Lord is the conscious and active principle, even when every thing else in which he has entered remaining inactive.

Further Explanation:

Madhva explains briefly the manner in which Lord dwelling in various manifest creation energizes, even as fire entering the world energizes the performance of actions.The essence of *Brahman* in all creation is same whether in the animate world or inanimate one, effulgence in different forms and different degrees being varied and distinct from one another, though the primary *essence* is the same. Lord is the conscious and active principle, even when every thing else in which he has entered remaining inactive. When one becomes conscious, aware and enlightened to the immutable *Principle, Brahman* who as *Vishnu* pervades as the primary *essence* in all inactive gross forms, he becomes liberated from the constraints of the *forms* and come to.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव |
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च || १० ||

Even as the one wind which entering mansions assumes many forms, in similar manner One Lord, as the self of all creatures, assumes various forms, yet remaining independent of them.

Bhashya:

"एवं देवो वायुरपि धारकोऽन्यो न विद्यते | रूपं रूपं तथाऽप्यस्य प्रत्यभूत्प्रतिरूपकः || अचेतनः स्पर्श गम्यो योऽयमेवं जनार्दनः | एकः स्वतन्त्रो नान्योऽस्ति सर्वजीवांतरस्थितः || रूपं रूपं प्रति ह्यस्य प्रतिबिम्बाश्च चेतनाः | बाह्याश्च ते ततो नास्य स्वरूपं ते कथंचन | अनदिप्रतिबिम्बाश्च बभूवुस्ते ह्यनंतकाः ||" - Thus, Lord even like the wind abiding in every *form* is not perceived in any other *form.* The *One* who as reflection abiding within the various *forms* energizises their consciousness, He, verily, is *Janardana*. He is the *One*, the independent and no one else who abides in *Jivas*. In variouis replicated forms, he reflects in the consciousness in *Jivas*, who being external to Him are not same or similar to Him, the *Jivas* being replicated forms without any beginning and without end.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चक्षुषैर्बाह्यदोषैः |
एकस्तथा सर्वभूताान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः || ११ ||

Even as the Sun, eye of the entire worlds, is not defiled by defects external to the eyes, even so the One abiding internally in all selves is not defiled by the miseries of the world that are external.

Bhashya:

"सूर्यो यथाऽऽन्तरं चक्षुः प्रतिबिम्बोऽस्य बाह्यकः | बाह्यचक्षुगतैर् दोषैः अंतश्चक्षुर्न लिप्यते || अंतश्चक्षुर्दे वता तु बाह्य चक्षुरचेतनम् | एवं बाह्यः स्वतन्त्रत्वात् जीवेभ्यः पुरुषोत्तमः | अस्वतन्त्रस्य जीवस्य दुःखैर्नैव हि लिप्यते ||" - Even as *Surya* is not affected by the defects external in *Space*, even so sorrows in external world do not affect the *self* within. The internal eye is the energizing consciousness for external medium. Thus being independent of external *Jivas*, the best of the *Person* is not affected by miseries of the dependent *Jivas*.

Further Explanation:

Though the Supreme Prime Existene is One, he abiding in various exernal created forms initao\tes them to perform actions energizing and initiating.The experienced is One though the expressed fashioned in various forms. Further the impurity of the various forms - wood or water does not cause impurity of the Supreme Prime Existene who abides within.*Krishna* says in Bhagavad Gita - 'यदा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते | सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते || यथा प्रकाशत्येकः कृत्स्नं लोकमिमं रविः | क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ||'. This is important things to be uinderstood, otherwise unwise people would not be responsc]ible and accountable for the deeds they have performed, saying that have done nothing everything having been performed empowered, energized and initiated by the supreme Lord abiding within. When the *upanishd* says "अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव |" or "वायुर्य थैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव | एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ||" it means that *the Supreme Prime Existene* distinct as a Witness- साक्षी . "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि पस्वजाते | योरन्यः पिप्पलं स्वाद्वत्त्यनश्नुन्नन्यो अभि चाकशीति ||" - Two birds united in bonds of camaraderie are seated on the same tree. Of them one eats the fruit and other observes that one without consuming.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति |
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् || १२ ||

The one controller, dwelling within all Jivas, makes His one form reflect in diverse forms. Men of Wisdom who perceive that abode of the Self, for them is the eternal bliss, not for others.

नित्योऽनित्यानां चेताश्चेतनानामेको बहूनां यो विदधाति कामान् |
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् || १३ ||

Eternal among the non-eternals, consciousness among the conscious, one who impels desires in many, that indweller of the Jivas, whom Men of Wisdom perceive, for them is the eternal peace, not for others.

Bhashya:

"चेतनाभासको जीवः परमश्चेतनो हरिः | स्वतन्त्रत्वात् स्वतन्त्रो हि नैव दोषेण लिप्यते || इति कौर्मे | स एक एव सर्वभूतांतरात्मा | तस्य रूपं रूपं प्रतिरूपाख्यो जीवो बभूव | बहिश्चासौ परमात्मनो नितरां भिन्नः | परतन्त्रत्वात् | आत्मैवेदग्र आसीत् इत्यादिवत् अनादित्वापेक्षया | आत्मनिस्थं हरिं जानन् मुच्यते नात्र संशयः | जीवैक्येन तु तं ध्यायन् तमस्यंधे पतेद् ध्रुवम् || इति च |" – The *Jiva* who appeara conscious, but the one who impels consciousness in him is *Hari*. Independent among the independent ones, he is not affected by defects. Thus has been spoken in *Kurma Purana*. He is the one who abides internally in all selves, and *Jivas* are the replicated *forms* of His *primary form*. They being dependent are distint from the supreme *Self*. '*The Self alone was there in the beginning*' also from such and other statements, The fact of His being without beginning can be concluded. Knowing about that *One* indwelling in the individual *self*, one becomes liberated, of this there is no doubt. One who imagines *Jiva* being united with Him, will certainly fall in perpetual obscurity. Thus, also in *Kurma Purana*.

तदेतदिति मन्यन्तेऽनिर्देश्य परमं सुखम् |
कथं नु तद्विजाानीयां किमु भाति विभाति वा || १४ ||

That One is This, thus one who reflects, for him is the supreme bliss. If this is not thus realized, how could it otherwise illumine their consciousness?

Bhashya:

"एतदेव भगवद्रूपं परमं सुखम् | ज्ञानिसुखं तु तद्विप्लुष्मात्रम् | ब्रह्मादीनां च मुक्तानां सुखं विष्णुसुखस्य तु || प्रतिबिम्बस्तु विप्लुट्को विष्णुरेव परं सुखम् | सम्यग्भाति न भातीति जानीयां तत्कथं न्वहम् | तत्प्रसादमृते दिव्यं अनिर्देश्यं परं सुखम् || इति च महावाराहे |" - Thus is this extremely blissful *form* of the Resplendent Lord. The bliss of liberation is fraction of *That Bliss*. In *That Bliss* of

Vishnu is the bliss of *Brahma* and other gods and of the liberated ones as well, theirs being the reflection of the *Bliss* of *Vishnu*. No similarity is perceived here. From His Grace alone is the indescribable divine *Bliss*. Thus in *Varaha Purana*.

Further Explanation:

Being eternal amog te eternals, Cosciousness among the conscious ones, He the One who dwells within many, whom the men of Widom ever perceive, shouid be know and experienced. Only the perennial peace dawns one, not otherwise. Normally people assuming the supreme Lord being outside in the world prays for his grace and benediction. But men of *Wisdom* who know and being informed in scriptures as on dwelling within, reflets and meditates on him for grace and benediction. The former approach is external one through worship and prayer; the latter approach is internal one through reflection and meditation. The former *Path* may not be the proper one, but appeals to many. Therefore could be the preliminary one. The latter *Path* may be difficul and arduous but desirable as the sure one that leads one to the goaql.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः |
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति || १५ ||

Sun does not shine there, nor does the moon nor even the stars, nor does the lightening; how can then there be this fire? That One alone shines, shining all others; in his luminous light alone all others become luminous.

Further Explanation;

Vaikunth, the region where *Sri Vishnu* dwellsis not a geaographical region, where neither the physical Sun nor the moon nor the stars, nor even the lightening illuminating the sky shine; how can then there be fire which illumines the worlds ? *Vaikunth* is pshychological region within one's own heart, where one experiences not through instrument of senses but where one experiences spiritual *Bliss of Beatitude. Vaikunth* is self-enlightened, self-luminous shining in the resplendent luminous Light, reflcte from the Ligt of the Lights, the most gloriousand gracious of the Lights, which beyond all obscurity – 'आदित्यवर्णं तमसः परस्तात् |', which scripotures describes the seers having experienced – "उद्वयं तमसस्परि ह्योतिष्पश्यन्त उत्तरम् | देवं देवत्रा सूर्यम् अगन्म ज्योतिरुत्तरम् ||". *Brahman, Vishnu* alone is the resplendent luminous Light, all others shine in his luminous resplendence and not independently by themselves.

इति काठकोपनिषदभाष्ये द्वितीयाध्यायस्य द्वतीया वल्ली

Thus ends the Second Section of the Second Chapter of Kathakopanishad.

द्वितीय अध्याय . तृतीय वल्ली

Second Chapter - Section III Second

Upanishad :

ऊर्ध्वमूलोऽवाक्शख एषोऽश्वत्थः सनातनः |
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते |
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन | एतद्वै तत् || १ ||

Rooted in the Supreme, with extended branches, is this timeless Tree- Ashvattha. That, verily, is the auspicious, That is Brahman, That is spoken as the immortal. In it are all the worlds sheltered. No one can go beyond That. This , verily, is That.

Bhashya :

"सर्वोच्चो भगवान् विष्णुः मूलं भूमिवदस्य तु | जगदाख्यस्य वृक्षस्य शाखा देवास्ततोऽवसाः || वृक्षमूलं रमादेवी सोऽश्व अशुगतेर्हरिः | तदव्याप्तत्वात् अश्वत्थोऽयं प्रकीर्तितः || प्रवाहतस्त्वनादिश्च मुख्यतस्त्वमृतो हरिः | मुख्यामृतः स एवैको जगन्नित्यं प्रवाहतः ||" - Supreme among all, the resplendent *Vishnu* is this foundation, which is the source pervading the entire world like a tree with all the gods as branches. Goddess रमा represents the roots. The Lord is referred as 'अश्व' because like horse He moves swiftly. Since he pervades swiftly, He is eulogized as अस्वत्थ. Since like stream he flows in the world without beginning, *Hari* is called the immortal. As *immortal* He singularly supervises the worlds to flow continuously.

Further Explanation:

Asvattha is traditional symbol for *Brhaman. Bhagavad Gita* (*XV.1*) later accepting it conceptualizes it describing the tree with its roots above and the branches below, the leaves being the *vedic* hymns and he who is wise to the Wisdom is known knows as वेदवित् - man of *Wisdom*. The root is the origin from where the trees grows high and wide, the branches and leaves being the extension of the tree – the manifested world. Therefore, the *Asvattha* is said to have ऊर्ध्वमूल the having been high above in the supreme world, while the branches as, the leaves and the fruits being the temporal extension spread downwards. The form of the ऊर्ध्व मूल is not perceived having been concealed from human sight, appearing to be without foundation neither any beginning nor any end.

When it is said *vedic* hymns contain the *Wisdom of the Brahman*, it is as good as saying the leaves contain the juice which is in the Tree.

Upanishad :

यदिदं किञ्च जगत् सर्वं प्राण एजेति निःसृतम् |
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति || २ ||

Whatever is here in the world, all that is impelled by Primal Breath. He is great terror like uplifted thunder bolt. Whoever becomes aware of this, he verily, becomes immortal.

भयादस्याग्निस्तपति भयात्तपति सूर्यः |
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः || ३ ||

Through fear of Him does Agni burn, through fear does Surya shine; through fear (are) Indra and Vayu and Death, the fifth one, being in motion.

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः |
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते || ४ ||

If one is able to be aware of Him before the body becomes free from the bondage of the body. Or else to the world of heavens he can never hope to transcend the body.

Bhashya :

"प्राणाख्ये तु हरौ सर्वं एजत्यस्मातु निःसृतम् | वज्रवद् भयदं चैव स्वधर्मस्यातिलङ्घने ||" - The *Primal Breath* is impelled by *Hari* to make the world tremble as if a thunder bolt is lifted to initiate performance of ordained righteous actions without any transgressions.

Further Explanation:

The Spreme Prime Existence, Vishnu is compassionate as well as a task master, protector as well as uncompromising disciplinarian in the performance of the actions ordained under the *Cosmic Law*. Therefore, the Sun, the Moon, the stars and the seasons follow the course set by the Lord for them, performing their ordained actions out of fear as would a Master would make his servants their allotted tasks – 'तद्युक्तं प्रशास्तरि सति, यस्मात् नित्यमेन तेषां प्रवर्तनं, तस्मादस्ति भयाकारणं तेषां प्रशास्तृ ब्रह्म | यतस्ते भृॅया इव राज्ञोऽस्मात् ब्रह्मणो भयेन प्रवर्तन्ते तच्च भयकारणमानन्दं ब्रह्म |' says also

Shankara in his commentary to *Taitariya Up.II.viii.1). Bthmad Aranyka Upanishad says* - "इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिमपहती विबष्टिः | ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ||" – Verily here alone one should know this, or else great calamity will fall. Those who know this they will assuredly gain immortality, or else for the others sorrowwill follow.

Upanishad :

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके |
यथाप्सु परीव ददृशे तथा गन्थर्वलोके छायातपयोरिव ब्रह्मलोके || ५ ||

As in a mirror, so in one's self, as in one's dreams, so in the world of ancestors, as in waters even so in the world of Gandharvas, as light and shade even so in the world of Brahman.

Bhashya :

"जीवे स्थितस्तु भगवान् दृश्यते ज्ञानदृष्टिभिः | आदर्शे नुखवत् सम्यक् न तथा पितृलोकगः || ततः किञ्चित् स्पष्टतया गान्धर्वे दृश्यते हरिः | नात्यातपे न छायायां यथैवाहनि दृश्यते | स्पष्टं तथा ब्रह्मलोके दृश्यते पुरुषौत्तमः || इति |" - The Lord abiding in *Jiva* is perceived (by seers) comprehensively through the eye of wisdom, but not so comprehensively in the world of ancestors, less sliightlo more comprehensively in the world of *Gandharvas*. Even as a thing is seen clearly neither in glaring light nor in blinding obscure shade, even so the best among the *Persons* comprehensively see in the world of *Brahman*.

Further Explanation:

Things are not seen as they are but as they become reflected in the mind through sense organs, the instrument eye being a prism or a mirror in which things become reflected. In a mirror the left is seen as the right and the right as the left. The tree standing with the roots below and branches spread above on the shore of a river is seen as reflected in the river less than clear, blurred, reverse, different with branches below and the roots above. Even so the unmanifst supreme *Prime Existence* finds reflected in life less than clear, blurred, reverse, different. Death appears as the reverse of life. This contradiction because life cannot be without there being death; death cannot be without there being life. Impressions differ even as expression differs from experiences. What we see as the gross manifest world in reality is the inmanifest *Brahman*. Because what we see is the manifest gross object, what *IS*, is the subtle unmanifst supreme *Prime Existence*, The unmanifst subtle supreme *Prime Existence* becomes visible only when the gross manifest

world ceases to be seen. Wise one see the subtle unmanifst supreme *Prime Existence* through Wisdom experienced through intense austerity and perfected penanance, Others see the subtle unmanifst supreme *Prime Existence* in the world of *ancestors* or the world of *gandharvas* in different measures according to their attribures, inclination and qualification. Some say *Braman* is Real; *Jagata* is un-Real; others say both *Braman* and *Jagata* is Real, even as the Original and the Rreflection are Real, the reflection (प्रतिबिम्ब) being useful instrument to experience the Original (बिम्ब),

Upanishad :

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् |
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति || ६ ||

Becoming aware of the distinct nature of the senses sprung from different sources, and knowing their origin and extinction, the man of Wisdom does not grieve.

इद्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् |
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् || ७ ||

Superior to the senses is mind, superior to mind is its superior essence (intellect); superior to the essence is the great Self, beyond that great Self is the supreme un-manifest.

अव्यक्तात्तु परः पुरूषो व्यापकोऽलिङग एव च |
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति || ८ ||

Superior to the un-manifest is the Person, all-pervading without any distinctions, by knowing whom Jiva goes to immortality.

Bhashya :

"पुनरिन्द्रियेभ्यः परं मनः इत्यादि देवतातारतम्य ज्ञानपूर्वकं भगवतः सर्वोत्तमत्वज्ञाने एव सर्व वाक्यानां महातात्पर्यमिति ज्ञापयितुम् | तारतम्यपरिज्ञानपूर्वकं सर्वतो हरेः | अधिक्ये सर्ववाक्यानां तात्पर्ये महदीष्यते || इति च |" - Again by stating that *'greater than the senses is the mind*' etc. the knowledge about the gradation (तारतम्य) among the divinities with full awareness of the supremacy of resplendent Lord is recapitulated as summary of all the statements. Realizing *Hari* on the basis of the gradation (तारतम्य) in addition, the summery of all the statements in concluded.

Further Explanation:

Norally perception is through senses organs and senses are never perfect instruments. Perception with desire in mind vitiates distorts the final picture. But sense is greater than the Mind which is not affected desires. Superior to the Mind s the intellect rules by senses of discrimination between the श्रेय and प्रेय़ the *Proper* and the *Pleasant*. *Madhva* brings about the nature of the superiority of the presiding deity over one sense over the other deities presiding over others senses. His theses continues bring all the gods and goddesses in a range of gradation between them, leaving *Vayu*, the primal Breath the supreme among them , for which he finds support in the statement in *Chhandogya Up. (V.i.1)* - 'ॐ यो ह वै ज्येष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ||' leaving only *Vishnu* as the sole supreme God among all, with *Laksmi* as his supporting *Intent* (सम्कल्प), energy (शक्ति) or divine power (माया) in manifestation.

Upanishad :

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् |
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति || ९ ||

Not within the sight stands His form, nor by eyes can He be seen. By heart, by thought and by mind alone can He is apprehended. Those who are thus aware become immortal.

Bhashya :

"प्रादुर्भावानृते विष्णुं इन्द्रियैः नैव पश्यति | प्रादुर्भावानपि यदा ज्ञानदृष्टयैव पश्यति || तदैव मुच्यते योगी न दृष्टैरिन्द्रियैळ क्वचित् || इति च |" - No one can see the un-manifest form of *Vishnu*. Only when he manifests, his forms are perceived through *Wisdom*, only then does a *Yogi*, one who is enjoined, becomes liberated but never through organs of senses.

Further Explanation:

Strange may it appear but it is true पशु means not the animal bt te one who is bound by पाश, rope or a cord. But since generaly animals are found bound by rope, the word पशु came to be used generally in reference to the animals. Animals are supposed not to have no sense of discrimination and therefore respond as nature and are driven by senses and instinct, therefore there becomes bound to attributes and inclination born of nature. Huaman beings are supposed to be endowed with sense of discrimination and therefore need not necessarily respond, driven by senses and instinct, therefore not be bound to attributes and inclinations born of

nature. Thus delivered from पाश of senses and instinct, attributes and inclinations born of nature, they can rise from the state of पशु, and be a human being, पुरुष using sense of discrimination, restraining the senses and mind and intellect through austerity and penanace.

Upanishad :

यदा पञ्चावतिष्ठन्ते ज्ञाननि मनसा सह |
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् || १० ||

When the five (senses) together with intellect and mind cease (from their operations) and even the intelligence does not stir, then is said to be the supreme goal.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् |
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ || ११ ||

That is considered to be Yoga, the steady restraint of the senses. Then one becomes undistracted, for Yoga comes and goes.

Bhashya :

"प्रभवाप्ययौ प्रति हि योगः | भगवतः सकाशात् प्रभवाप्ययौ |" - The awareness itself is *yoga*, equanimity, communion all-inclusive with resplendent Lord.

Further Explanation:

Humna beings are where they should not be. They are traversing on paths on which they should not traverse. They are proceeding towards the directions which they should not be directed. When one responds as the senses, attributes and inclination drive a pesron's response then the human greed generally drives one to that what is प्रेय - *Pleasant* to his senses than what is श्रेय *Proper* to be done. Men of Wisdom enlightened by spiritual conscience being wise in Wisdom know where they should be, they traverse where they should traverse, proceeding towards the directions which they should proceed. When the senses together with intellect and mind cease and intelligence does not stir, then a pesron's response is said to be guided by sense of discrimination preferring the श्रेय Proper and not the प्रेय – *Pleasant.*

Upanishad :

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा |
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते || १२ ||

Neither by speech nor by mind nor by sight can He be comprehended, except by him, who says, 'He Is'. Otherwise, how else can That One be attained !

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः |
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति || १३ ||

He should be comprehended through enlightenment that 'Existence' along with His primal form. Only when He is comprehended as 'Existenece', only then His form in Principle becomes revealed.

Bhashya :

"अधिकः सतोऽयं भगवान् सर्वस्मादपि केशवः | अस्तीति नामकः तस्मात् ज्ञातव्यः स तथैव च || अनाधिक्यं जानतां तु कथं स उपलभ्यते | प्रकृतेः पुरुषाणां च तत्वं भावयति स्फुटम् | तत्वभावः ततो विष्णुः तत्प्रसादात्तु तस्य हि || अधिक्यं ज्ञायते सत्तः प्रसादश्च तथाविधः | अनादिकालादाधिक्यं सर्वस्माज्जानतो हरेः || पुनः पुनः वृद्धिमेति तज्ज्ञानं हि भवे भवे | येषामाधिक्यविज्ञानं नैव पूर्व हरेभवेत् | तेषां पश्वाच्च नैव स्यात् अभिभूतं तु तत्पुनः | व्यंजकाद्व्यक्तिमन्येति तस्मातज्ज्ञानमुत्तमम् || इति च |" - *Prime Existence* is resplendent Lord, who as *Keshava* is the all-pervador. *The One* who is known as '*Existence*', verily is *He*. If known as manifestation, how can *He* be attained ? प्रकृति makes पुरूष manifest primarily as the distinct one. Even as He is distinct in His primary form even so when He grants His grace. One comes to know of His Existence to the extent of the grace one receives. From Time without beginning, one increasingly comes to know about *Hari*, through repeatedly enhanced intelligence about His attributes. Increasing awareness of Him is not same as absence of feelings for *Hari*. Thereafter, it would not be lost in future. Therefore, awareness of Him is declared to be the best.

Further Explanation:

The seat of appreahnding the *Prime Existence* is not mind but the heart bcause neither by speech nor by mind nor by senses can He be comprehended. Complete surrender of one's being is what is the need not intellectual comprehension. Bhagavan means not mere thinking or reflecting but complete surrender of one's mind, intellect and ego-sense to the divine will, taking full measure and comprehending the things that are reqired for floating towards higher objective and not sink deep in pleasures of senses, for heavens are spread far above while the hells are down deep below. Between the heaven and the hell is the humn

beingsare to be found. The heavens are not geographical regions where one has to travel but accept as reailty with accepting that heaven is within oneself and that verily *He Is* within. Otherwise, how else can That One be attained !

Upanishad :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः |
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति || १३ ||

He should be comprehended through enlightenment that 'Existence' along with His primal form. Only when He is comprehended as 'Existenece', only then His form in Principle becomes revealed.

यथा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः |
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते || १४ ||

When all the desires residing in the heart are terminated, the mortal becomes immortal and enjoys food in the world of Brahman.

Bhashya :

"अंतःकरणकामानां त्यागो व्यक्तिश्चिदात्मनाम् | कामानां तु तदा मुक्तौ मृतिं नैवाभि यास्यति ||" - The desires residing within the *self* are renounced; the liberated one becomes released from all desires.

Upanishad :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः |
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् || १५ ||

When all shackles binding the heart are shattered, then here itself does the mortal becomes immortal. All these instructions are, verily, towards that purpose.

Bhasya :

"मिथ्याज्ञानग्रन्थिभिस्तु नितरां मुच्यते यदा | तदाऽमृतत्वमेवैति तदर्थं चानुशासनम् ||" – When one is released from the shackles of erroneous Knowledge, then one attains immortality. For that purpose alone are the injunctions.

Upanishad :

शतं चैका च हृदयस्य नाड्यस्तां सां मूर्धानमभिनिः सृतैका |
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति || १६ ||

Hundred and one are the arteries of the heart. Of them, one leads to the crown of the head. At the time when the Primal Breath leaves the mortal body, the one going upwards through that aperture makes him immortal. For others, they become only the passage for other emotions.

अङ्गुष्ठमात्रः पुरूषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः |
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्यण || तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति || १७ ||

Self, best of the Persons, ever dwells within the core of heart of the people. One should separate Him from one's heart knowing Him to be pure and the immortal with firmness like pith from the sheath. Yes, knowing Him to be pure and the immortal.

Bhashya :

"शरीरभूतो विष्णोस्तु जीवस्तद्वशगो यतः | अधिष्ठितश्च तेनैव विजानियात् पृथक् ततः || स्वाख्यात् शरीरात् जीवात्तु प्रवृहेद्विष्णुमव्ययम् || इति च | यस्यात्माशरीरं य आत्मानमंतरो यमयतीति च | जनानां हृदय, इत्युक्तत्वाच्च जीवात् पृथक् हरीरिति सिद्धम् || देहांगुष्ठमितो देहे जीवांगुष्ठमितो हृदि | जीवस्य स तु विज्ञेयो जीवाद् भेदेन मुक्तये || इति च | संसारिशरीरेणाभेदो वादिना केनापि नाङ्गीकृतः | न च लोकसिद्धः | जानानामिति भेदात् | न जीवोऽगुष्ठमात्रः | अतो विष्णुः जीवाद्भेद उक्तः ||" - The one who dwells within the heart is *Vishnu*, under whose control *Jivas* exist. One should experience, knowing the immutable *Vishnu* gradually as distinct from one's body flowing as a stream. By declaring '*The Self whose body is this*', '*He who restrains the self abiding internally*' '*in the hearts of people*' the premise that *Hari* is distinct from *Jiva* is conclusively established. In life no wise one would accept that *Jiva* is identical with Lord. The statement 'जनानाम् हृदये संन्निविष्टः', demonstrates that the identity of *Jiva* is distinct from that of the Lord. Therefore, the words 'अंगुष्ठामात्रः' should rightfully be applied to the Lord and not to *Jiva*. In this manner, the distinction between *Vishnu* and the *Jiva* is demonstrated.

Further Explanation:

Vishnu is सत् (Existence), चित् (Consciousness) and आनन्द (Bliss) endowed with six attributes - ज्ञान (wisdom), ऐश्वर्य (wealth) शक्ति (power), बल (strength), वीर्य (courage) and तेज (splendour), his weapons and ornaments suggesting his supreme power. The unmanifest *supreme Prime Existence* is not a enormous-sized colossal, massively proportioned supra-human being, the word पुरुष suggesting only one in

whom the *supreme Prime Existence* exists, who pervades the whole manifest creation, who envelops the whole manifest creation, as *Vishnu Puranaa clarifies* - "यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |". *Rigvedic* seer describes saying "अमु स्तोतारः पूर्व्य यदा विद् ऋतस्य गर्भं जानुषा पिपृतन् | अस्य जानन्तो नाम चिद् विवक्तनमहास्ते विष्णो सुमतिं भजामहे ||". Commenting on this *mantra*, Sayana says that *Vishnu's* name should be reflected being aware of its all-pervading and comprehensive nature - 'अस्य महानुभावस्य विष्णो नाम चित्सैवः नमनीयं अभिदानं सर्वत्मप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरूषार्थप्रतिपादक अधिगच्छन्तः आ समन्ताात् विवक्तनः संकीर्तयेत् |. Further clarifying 'किं च अस्य महानुभावस्य विष्णोः नाम चित् - सवैः नमनीयम् अभिधनम् सर्वात्म्यप्रतिपादिकं विष्णः इति एतत् नाम जानन्तः - पुरूषाथेप्रदम् इति अधिगच्छन्तः आ-समन्तात् विवक्तन – वदत – संकीतद्दयत | हे विष्णोः - सर्वात्मक देव़ महाः - महतः ते – तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा़ भजमहे – सेवामहे |'.

Since as *Krishna* said in Gita, 'क्लेषोऽधिकतरस्तेषामव्ययक्तासक्तचेतसाम् | अव्यक्ता हि गतिर्दुःग्खं देहवद्भिरवाप्यते ||' – Extremely difficult it is for those to fix their thoughts on the un-manifest form, since the goal is hard to reach for the embodied beings, human form was used as a representative to decide about a conceptual form (आकार) for one who is without any form (निराकार). It was specifically mentioned that 'यावानयं वै पुरूषो यावत्या संस्थतया मितः | तावानसावपि महापुरूषो लोकसंस्थया ||' – the description having same measure to the supreme being as the normal limbs would be in case of a normal human being. Seers , therefore, choose to describe 'विष्णोर्न कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि | यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगाय || the mighty deeds of Vishnu, who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps. *Bhagavat Purana* describes his form as one with earth representing his feet, heaven the head, space as his navel, sun as his eye, air as his nostrils, quarters as his ears, *Prajapati* as his arms, moon as his mind and *Yama* as his eyebrows, modesty as his upper and greed as his lower lip, moon light as his teeth, माया as his smile, trees as the hair on his body, clouds the locks on his forehead, कौस्तुभ, the resplendent cluster of gems around his neck representing the aggregate जीवs, as diffused energy centres ; श्रीवत्स the curly hair on his breast suggesting playful प्रकृति ; गदा, the mace representing the principle मतह् ; शंख, the conch is the luminous individuality (सात्विक अहंकार) ; धनुष् the bow suggesting the obscure individuality (तामसिक अहंकार) ; खड्ग, the sword suggesting awareness (ज्ञान) ; चक्र, the discus representing Mind (मानस) ; बाण, the arrows standing for the senses (इन्द्रिय) ; वैजयन्ति, the garland representing the elements.

Purusha is not known generally because the *forms* are fragmentary and incomplete. Therefore, they came to be known when breathing as primal breath, when speaking voice, when seeing eye, when hearing ear, when thinking the mind. These merely denote his actions. One may meditate on one or the other but he is not known from the incomplete. *Becoming* was not as important as *Being* is. Therefore, *Self* is to be meditated since in him all these have become one, the Self

becoming the foot-print of all of them, for by Self alone one knows all fragments – 'अकृत्स्नोहि सः, प्राणन्नेव प्राणो नाम भवन्ति, वदन् वाक्, पश्यंश्चक्षुः, श्रुण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव | स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषऽत एकैकेन भवति; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति | तदतित्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्ववेद |'. In similar fashion *Svetaketu* was enjoined by his father 'येनाश्रुतꣳ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति ...'. It is spoken as *not this, not this, not anything like what is seen here*, 'अथात आदेशः नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्ति' and verily, as – 'सत्यस्य सत्यमिति'.

Sri Madhva clarifies that *Vishnu* is singularly of the form of eternal Bliss – 'पंचभूतात्मकं देहो विष्णोः पश्यन्ति योगिनः | तथा न योगाराढून्तो ज्ञानं देहो हरेरिति ||' and 'स्त्रीपुंसामलैभियोगत्मा देहो विष्णोर्नजायते | किन्तु निर्दोूचैतन्यसुखनित्यं स्वाकां तनूं || क्व वर्णादि क्व च ज्ञानं स्वतन्त्राचिन्त्यसद्गणैः | कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः ||' therefore, how could such one have human emotions like sorrow, when He is singularly of the form of eternal Bliss? *Vishnu* is शक्ति, energy not व्यक्ति, an individual, who could be sarched outside oneself, as some one different from oneself but the energy which is sought within oneself. Here Sri *Madhva* says – "अधिष्ठितश्च तेनैव विजानियात् पृथक् ततः || स्वाख्यात् शरीरात् जीवात्तु प्रवाहेद्विष्णुमव्ययम् ||" - One should experience knowing the immutable *Vishnu* gradually as distinct from one's body flowing as a stream. not an emotional response, impression. When one experiences the unmanifest *supreme Prime Existence* in the beginning through reflection and meditation as some thing emotional response, impression, then one will not be graced with the *Bliss of Beatitude*. Emotional response, impression is needed but not sufficient, for one to experience the *supreme Prime Existence* through reflection and meditation to be experiencedwith clarity of mind and purity of heart in one's self within. But as As Tao Teacher suggests, '*The Tao is something blurred and indistinct. How indistinct ! How blurred ! Yet withn it are images . . . things . . . mental power. Because this power is the most true within it there is confidence*'.

Upanishad

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् |
ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्मेव || १८ ||

Thus having received the words spoken by Death and the Knowledge of the technique of Yoga, Nachiketa became free form passion and death. So will others be released who acquire the mysticl Wisdom of the Self.

Bhashya :

"अतः सर्वोत्तमो विष्णुरिति सिद्धम् ||" - Thus is it conclusively proved that *Vishnu* alone is *the Supreme One.*

Further Explanation:

Spiritual path is not an invitation; it is a commitment. *The Prime Existence* is a Reailty and therefore the first commitment is consciously accepting its Existence, becoming aware of the Path knowings the principles is the subsequent step. Becominmg aware of the spark of the Energy is the former stage, enlivening it with stern usterity and perfected penanace is the later. One the first step is firmly taken, the samskaras in the mind, the thoughts, ideas, concepts of the past and the hopes and dreams of future get disintegrated, because death of the Mind is birth of Religion in life. *Maitri Upanishad* suggests making the *gross forms* the medium for participating in *Divine Intent* and *Purpose* one goes to the higher stages in the spiritual evolution – "ब्रह्मणो वा वैता अग्रस्यतनवः परस्यमृतस्य शरीरस्य तस्यैव लोके प्रतिमोद्दाति ह यो यस्यानुशक्ता इत्येयं हि आह | ब्रह्म खविदं व व सर्वम्...यावास्य अग्रयास्तनवस्ताअभिध्ययेद अर्चयन् निह्नुयच्च | अतस्ताभि सहैरोपरि उपरि लोकेषु चरति | अतः कृत्सनचय एकत्वं एति पुरुषस्य पुरुषस्य ||". Sri *Shankaracharya* says that just as making gross *form* of the *shalagrama* the medium *Sri Vishnu* is worshipped, even so the seeker should reciting and recollecting his names, singing his praises, performing his works, constantly thinking and meditating, and surrendering to his *Will* one should be similar to सत्य, *the Prime Existence* – "यथा विष्णोः शालग्रामः | अस्मिन् हि स्वविकारशुङ्गे देहे नामरूपच्यकरणाय प्रविष्टं सदाख्यं ब्रह्म जीवनिात्मनेयुक्तम् | तस्मादस्मिन्हृदयपुण्डरीके वेश्मनि उपसंहृतकरणैर्वा ह्यविषयविरक्तैः विशेषतो ब्रह्मचर्यसत्यसाधनाभ्यां युक्तैः वक्ष्यमाणगुणवद्ध्यायामानैर्ब्रह्मोपलभ्यत इति प्रकरणार्थः ||".
Man is fundamentally and intrinsically pure and immportal. The death of the Mind is the birth of *Vishnu* in our being a *Vaishnava*.

If one is as clear in his mind and pure in heart, as receptive in mind and insistent inquieror then asking questions, reflecting and meditative on the replies knows this Knowledge of the technique of Yoga, spoken by Death, then *Nachiketagni* within him will become resurgent and acquiring the mysticl Wisdom of the Self become freed form passion and death.

नमो भगवते तस्मै विष्णवे प्रभविष्णवे | यस्याहमाप्त आप्तेभ्यो यो म आप्ततमस्सदा |
Obeisance to the Resplendent, Vishnu who is all-pervador.Let Him be always be near me, removing all obscurity of the Self.

इति काठकोपनिषदभाष्ये द्वितीयाध्यायस्य तृतीया वल्ली
Thus ends the Third Section of the Second Chapter of Kathakopanishad.

इति श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचिते काठकोपनिषदभाष्यं संपूर्णम् |
Thus ends the Commentray of Sri Anandtirtha on Kathakopanishad.

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