



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 1
Volume 4

स्वर्गे लोके न भयं किञ्चन अस्ति न तत्र त्वं न जरया बिभेति ।

svarge loke na bhayaṁ kiñcana asti na tatra tvaṁ na jarayā bibheti ।

उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्ग लोके ॥

1 - 12

ubhe tīrtvā aśanāyāpipāse śokātigo modate svarga loke ॥

स त्वं अग्निं स्वर्ग्यं अध्येषि मृत्यो प्रब्रूहि तं श्रद्धधानाय मह्यं ।

sa tvaṁ agniṁ svargyaṁ adhyeṣi mṛtyo prabrūhi taṁ śraddhadhānāya mahyaṁ ।

स्वर्गलोकाः अमृतत्वं भजन्ते एतत् द्वितीयेन वृणे वरेण ॥

1 - 13

svargalokāḥ amṛtatvaṁ bhajante etat dvitīyena vṛṇe vareṇa ॥

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यं अग्निं नचिकेतः प्रजानन् ।

pra te bravīmi tadu me nibodha svargyaṁ agniṁ naciketaḥ prajānan ।

अनन्तलोकाप्तिं अथो प्रतिष्ठां विद्धि त्वं एतं निहितं गुहायाम् ॥

1 - 14

anantalokāptiṁ atho pratiṣṭhāṁ viddhi tvaṁ etaṁ nihitaṁ guhāyām ॥

लोकादिं अग्निं तं उवाच तस्मै, या इष्टका यावतीः वा यथा वा ।

lokādiṁ agniṁ taṁ uvāca tasmai, yā iṣṭakā yāvatiḥ vā yathā vā ।

स चापि तत् प्रत्यवदत् यथोक्तं अथ अस्य मृत्युः पुनरेव आह तुष्टः ॥

1 - 15

sa cāpi tat pratyavadat yathoktaṁ atha asya mṛtyuḥ punareva āha tuṣṭaḥ ॥

तं अब्रवीत् प्रीयमाणो महात्मा चरं तव इहाद्य ददामि भूयः ।

taṁ abravīt prīyamāṇo mahātmā varaṁ tava ihādya dadāmi bhūyaḥ ।

तवैव नाम्ना भविता अयं अग्निः सृङ्गां च इमां अनेक रूपां गृहाण ॥

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tavaiva nāmnā bhavitā ayaṁ agniḥ sṛṅgāṁ ca imāṁ aneka rūpāṁ gṛhāṇa ॥



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Having gained the blessings of Lord यम *yama*, granting peace, happiness and a sense of fulfillment for his father through the first of the three वरs *varas* - three boons promised to him by Lord यम *yama*, Nachiketa now proceeds to ask for his second वर *vara* for which he seeks knowledge about a particular अग्नि *agni* – meaning, a particular Vedic Havan ritual - a यज्ञ कर्म *yajña karma* doing which anyone can reach स्वर्ग *svarga*.

Since many people in society want to go to heaven when they die, open knowledge about the Havan ritual, capable of leading one to heaven - स्वर्ग *svarga* when one dies would be a great boon to the society at large. In such a spirit of public service, Nachiketa asks Lord यम *yama* to teach him, in detail, how to perform that Havan कर्म *karma*, doing which anyone can reach स्वर्ग *svarga* ultimately.

Seeking that knowledge as his choice for the second of the three वरs *varas* granted to him, Nachiketa tells Lord यम *yama*

स्वर्गे लोके न भयं किंचन अस्ति न तत्र त्वं न जरया बिभेति ।

svarge loke na bhayaṁ kiṁcana asti na tatra tvaṁ na jarayā bibheti ।

उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्ग लोके ॥ 1 - 12

ubhe tīrtvā aśanāyāpipāse śokātigo modate svarga loke ॥

स त्वं अग्निं स्वर्ग्यं अध्येषि मृत्यो प्रब्रूहि तं श्रद्धधानाय मह्यं ।

sa tvaṁ agnim svargyaṁ adhyeṣi mṛtyo prabrūhi taṁ śraddhadhānāya mahyaṁ ।

स्वर्गलोकाः अमृतत्वं भजन्ते एतत् द्वितीयेन वृणे वरेण ॥ 1 - 13

svargalokāḥ amṛtatvaṁ bhajante etat ddhitīyena vṛṇe vareṇa ॥

Nachiketa says

स्वर्गे लोके न भयं किंचन अस्ति *svarge loke na bhayaṁ kincana asti*

स्वर्गे लोके *svarge loke* - in the world of heaven

भयं किंचन न अस्ति *bhayaṁ kiṁcana na asti* - there is no fear whatsoever. There is no fear about anything, such as fear of disease, etc.



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न तत्र त्वं *na tatra tvam* - तत्र त्वं न - *tatra tvam na* (असि *asi*) - O! Lord मृत्यु *mṛtyu*. You are not there, which means people in heaven need not be afraid of death. Further, unlike what happens in this mortal world

न जरया बिभेति *na jarayā bibheti* - People in heaven are not frightened about old age. Moreover, there is no hunger or thirst in heaven. Therefore

उभे अशनाया-पिपासे तीर्त्वा *ubhe aśanāyā-pipāse tīrtvā* - Having crossed both अशनाय *aśanāya* and पिपास *pipāsa* - hunger and thirst, and also

शोकातिगः *śokātiḡaḥ* (सन् *san*) - being beyond sorrow and distress of any kind, being free from any kind of mental disturbances, unhappiness and anxieties, etc.

मोदते स्वर्ग लोके *modate svarg loka* - one enjoys, one rejoices in स्वर्ग *svarg*, in the world of heaven

In स्वर्ग *svarg*, in the world of heaven, there is no fear of any kind, no fear of old age, no hunger, no thirst, no sorrow or distress of any kind, and no fear of death because you are not there. Therefore, in स्वर्ग *svarg* - in heaven, life is one of pure joy for everybody. So have I heard about heaven. Therefore, Nachiketa continues in the next verse:

स त्वं अग्निं स्वर्ग्यं अध्येषि मृत्यो *sa tvam agniṁ svargyam adhyeṣi mṛtyo*

मृत्यो *mṛtyo* - O! Lord मृत्यु *mṛtyu*, if there is such a heaven

सः त्वं *sah tvam* - You being that, which means you being मृत्यु *mṛtyu*, you being what you are, you being the Lord of Death

अध्येषि *adhyeṣi* - You certainly know, I am sure that you know

स्वर्ग्यं अग्निं *svargyam agniṁ* - That exalted अग्नि *agni*, that exalted Vedic Havan ritual, capable of leading one to such heaven

The कार शब्द *m̄ kāra śabda* for the अग्नि *agni* indicates that the Havan ritual that Nachiketa is talking about is not an ordinary one. It is not one of common knowledge, it is an exalted यज्ञ कर्म *yajña karma*.

तै प्रब्रूहि *tā prabrū hi* - Here तै *tā* refers to अग्निं *agniṁ* - That exalted यज्ञ कर्म *yajña karma*. Therefore तै प्रब्रूहि *tā prabrū hi* means, please, unfold fully, in all details, तै *tā* - the means of performing that exalted यज्ञ कर्म *yajña karma* - that exalted Havan कर्म *karma*.

श्रद्धधानाय मह्यं *śraddhadhānāya mahyam* - to me who is full of श्रद्धा *śraddhaa* in gaining the knowledge of that हवन् कर्म *havan karma* by performing which



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स्वर्गलोकाः अमृतत्वं भजन्ते *svargalokāḥ amṛtatvaṁ bhajante* - those who reach स्वर्ग *svarga* - the dwellers in heaven, enjoy immortality

एतत् *etat* - That अग्नि विज्ञानं *agni vijñānam* - that knowledge about the technique together with the वेद मन्त्राः *veda mantrās* associated with the technique of performing that exalted अग्नि *agni* - that exalted Havan कर्म *karma*, यज्ञ कर्म *yajña karma* द्वितीयेन वरेण वृणे *dvitīyena vareṇa vṛṇe* - I seek through the second boon. I choose that knowledge for the second of the three boons, granted to me by you.

If such a स्वर्ग *svarga* exists, you being the Lord of Death, I am sure that you know that exalted यज्ञ कर्म *yajña karma*, that exalted Vedic ritual, capable of leading one to that स्वर्ग *svarga* - Heaven. I have unqualified श्रद्धा *śraddhā* in gaining the knowledge about that यज्ञ कर्म *yajña karma* in full detail. Therefore, I request you to teach me, fully in all detail, the techniques, together with the associated वेद मन्त्राः *veda mantrās* for the effective performance of that Vedic Havan capable of leading one to the joyful world of immortality in Heaven – in स्वर्ग *svarga*. I seek that knowledge from you as the second of the three boons granted to me by you. So saying, Nachiketa is looking up to Lord यम *yama* to respond.

Before we go to Lord यम's *yama's* reply, we must note that in Nachiketa's notions about स्वर्ग *svarg*, there are two popular misconceptions about life in स्वर्ग *svarg* - life in heaven.

In the last verse, Nachiketa said:

स्वर्गलोकाः अमृतत्वं भजन्ते *svagalokāḥ amṛtatvaṁ bhajante* - The dwellers in Heaven enjoy अमृतत्वं *amṛtatvaṁ* Immortality

We must understand that such immortality is only relative immortality, relative to the length of human life time. It is not absolute immortality. Absolute immortality is only gained through ब्रह्म ज्ञानं *brahma jñānam* - not through यज्ञ कर्म *yajña karma*. Those who reach स्वर्ग लोक *svarg loka* as the result of one's यज्ञ कर्म *yajña karma*, they are always subject to return to मनुष्य लोक *manuṣya loka* - the world of human beings, and start life all over again. Sri Krishna says that clearly in the following words

ते तं भुक्त्वा स्वर्गं लोकं विशालं क्षीणे पुण्ये मर्त्यं लोकं विशन्ति ।



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te taṁ bhuktvā svarga lokāṁ viśālaṁ kṣiṇe puṇye martya lokāṁ viśanti |
एवं त्रीयी धर्मं अनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ G 9 - 21

evam triyī dharmāṁ anuprapannāḥ gatāgataṁ kāmakāmā labhante ||

ते *te* - Those people, those काम कामाs *kāma kāmās* those who reach स्वर्ग *svarga* by performing desire-prompted यज्ञ कर्म *yajña karma*

तं विशालं स्वर्ग लोकं भुक्त्वा *taṁ viśālaṁ svarga lokāṁ bhuktvā* - after experiencing the wide variety of enjoyments available to them in स्वर्ग लोक *svarga loka*

क्षीणे पुण्ये *kṣiṇe puṇye* - on exhausting all their accumulated पुण्यs *puṇyas*, in the pursuit of such heavenly enjoyments

मर्त्य लोकं विशन्ति *martya lokāṁ vaśanti* - they have to re-enter the world of human beings to continue their life all over again

एवं त्रीयी धर्मं अनुप्रपन्नाः *evam trayī dharmāṁ anuprapannāḥ* - In this manner, performing the rituals enjoined by the three Vedas, the Rig, Yajur and Sam Vedas, for gaining their various objects of desire

काम-कामाः गतागतं लभन्ते *kāma-kāmāḥ gatāgataṁ labhante* - the काम-कामाs *kāma kāmās* - those who are prompted to perform यज्ञ कर्मs *yajña karmas* by their never ending desires, gain only गतं *gataṁ* and आगतं *āgataṁ*, going to स्वर्ग लोक *svarga loka* and returning to मनुष्य लोक *manuṣya loka*, again and again, which means that they continue to remain in संसार *saṁsāra*, caught in the wheel of कर्म *karma* and कर्म फल *karma phala*. They never gain मोक्ष *mokṣa* - Absolute Immortality.

Again, in the earlier verse, Nachiketa said

न तत्र त्वं *na tatra tvam*- O! Lord यम *yama*, you are not there in स्वर्ग लोक *svarga loka*. This is not true. स्वर्ग लोक *svarga loka* is also within the संसार *saṁsāra*, and the entire world of transient existence is within the jurisdiction of Lord यम *yama*, which means that Lord यम *yama* is there in स्वर्ग लोक *svarga loka* as well.

The above clarifications are necessary in view of what we are going to read further in this Upanishad as we progress. Now we return to the Upanishad. Responding to Nachiketa's request for that अग्नि विज्ञानं *agni vijñānaṁ* capable of leading one to स्वर्ग लोक *svarga loka* as his second boon, Lord यम *yama* replies as follows:



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प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यं अग्निं नचिकेतः प्रजानन् ।

pra te bravīmi tadu me nibodha svargyam agniṁ naciketaḥ prajānan |

अनन्त लोकाप्तिं अथो प्रतिष्ठां विद्धि त्वं एतं निहितं गुहायाम् ॥

1 - 14

ananta lokāptim atho pratiṣṭhām vidधि tvam etam nihitam guhāyām ||

नचिकेतः *naciketaḥ* - O! Nachiketa

स्वर्ग्यं अग्निं प्रजानन् *svargyam agniṁ prajānan* - I being the one who knows That
अग्नि *agni* - that Vedic ritual - that यज्ञ कर्म *yajña karma* for which the कर्म फल
karma phala is स्वर्ग्यं *svargyam*, meaning स्वर्ग फल प्राप्ति *svarga phala*
prāpti - gaining the enjoyments of life in स्वर्ग *svarga*, therefore

प्रते ब्रवीमि *prate bravīmi* meaning ते प्रब्रवीमि *te prbravīmi* - I will tell you clearly
and fully, what?

तत् उ *tat u* - यत् त्वया प्रार्थितं तत् अग्नि-विज्ञानं *yat tvayaa prārthitam tat*
agni-vijñānam - उ *u*- precisely that अग्नि विज्ञानं *agni-vijñānam* requested by you
मे निबोध *me nibodham* - Learn that अग्नि विज्ञानं *agni-vijñānam* by listening to
my words with total attention. I being the one who knows that अग्नि *agni* - that Vedic
ritual, performing which, one can gain life in स्वर्ग *svarga*

ते प्रब्रवीमि *te prbravīmi* - I will tell you clearly and fully the exact अग्नि विज्ञानं *agni-*
vijñānam requested by you

मे निबोध *me nibodha* - learn that knowledge listening to my words attentively, so
said Lord यम *yama*

Here the words ते प्रब्रवीमि *te prbravīmi* and मे निबोध *me nibodha* are
appropriately those of an आचार्य *ācārya* - a teacher to शिष्य *śiṣya* - a disciple. Up till
now, Nachiketa was simply a guest. Now by seeking अग्नि विज्ञानं *agni-vijñānam*,
knowledge of अग्नि *agni* ritual from Lord यम *yama*, Nachiketa has instantly become a
शिष्य *śiṣya* - a disciple, and Lord यम *yama* an आचार्य *ācārya* - the teacher. By the
very nature of such a relationship, ते प्रब्रवीमि *te prbravīmi* means "I will teach you"
and मे निबोध *me nibodha* means एकाग्रमनसः सन् श्रुणु-बुध्यस्व *ekāgra manasaḥ*
san śruṇu-budhyasva "Learn this knowledge by listening to my words with single-
pointed attention. When you listen to my words, your mind should be totally absorbed in



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grasping my words, with no distraction whatsoever. Only then can you retain this knowledge, not otherwise". That is the meaning of निबोध *nibodha* here.

Having said that, Lord यम *yama* now prepares Nachiketa's mind and बुद्धि *buddhi* for the kind of knowledge he is going to teach. Lord यम *yama* says:

अनन्त लोकाप्तिं अथो प्रतिष्ठां *ananta lokāptim atho pratiṣṭhām*

अनन्तलोकाप्तिं *ananta lokāptim* means स्वर्ग लोक फल प्राप्ति साधनं *svarga loka phala prāpti sādhanam* - I will teach you the knowledge which is the means for gaining the infinite varieties of स्वर्ग लोक फल *svarga loka phala* - enjoyments available in स्वर्ग लोक *svarga loka*. I will teach you the technique of performing That अग्नि *agni* ritual, the यज्ञ कर्म *yajña karma*;

अथ *atha* means अपि *api*, also प्रतिष्ठां *pratiṣṭhām* meaning

आश्रयं जगतः विराट् रूपेण तं एतं अग्निं प्रतिष्ठां *āśrayam jagataḥ virāṭ rūpeṇa taṁ etam agnim pratiṣṭhām* - I will teach you also the वेद मन्त्रs *veda mantras* by the power of which, the entire जगत् *jagat*, the entire universe is resolved into अग्नि देवता *agni devatā* as विराट् *virāṭ* - meaning समष्टि विश्व रूपं *samaṣṭi viśva rūpam*.

The entire जगत् *jagat* is invoked and installed in its all-inclusive विराट् *virāṭ* form विश्वरूपं -समष्टि रूपं *viśva rūpam -samaṣṭi rūpam* into अग्नि देवता *agni devatā* through the power of मन्त्रs *mantras*, and then worshipping and seeking the blessings of that विराट् रूप अग्नि देवता *virāṭ rūpa agni devatā* in the Havan ritual for reaching स्वर्ग लोक *svarga loka*. That is the यज्ञ कर्म *yajña karma* here.

त्वं एतां अग्निं विद्धि *tvam etam agnim viddhi* - Please understand this knowledge of performing the Vedic Havan ritual you asked for from my teachings.

निहितं गुहायां अग्निं *nihitam guhāyām agnim* - This knowledge, this अग्नि विज्ञानं *agni vijñānam* lies hidden in the बुद्धि *buddhi*. It abides only in the बुद्धि *buddhi* of men of knowledge and wisdom. It is not commonly available knowledge.

Thus, Lord यम *yama* committed himself to unfold this knowledge - this अग्नि विज्ञानं *agni vijñānam* to नचिकेता *naciketā* as the second boon that he asked for. Now, the Upanishad says:

लोकादिं अग्निं तं उवाच तस्मै या इष्ट का यावतीः वा यथा वा ।



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lokādim agniṁ taṁ uvāca tasmaai yā iṣṭa kā yāvataiḥ vā yathā vā |

स चापि तत् प्रत्यवदत् यथोक्तं अथ अस्य मृत्युः पुनरेव आह तुष्टः ॥ 1 - 15

sa cāpi tat pratyavadat yathoktaṁ atha asya mṛtyuḥ punareva āha tuṣṭaḥ ||

What Lord यम *yama* indicated in the last verse as प्रतिष्ठां अग्निं *pratiṣṭhām agniṁ* is referred here by the Upanishad as लोकादिं अग्निं *lokādim agniṁ*. It is that Vedic Havan ritual in which all the लोकs *lokas*, the entire जगत् *jagat*, the entire Universe in its समष्टि रूपं *samaṣṭi rūpaṁ* - in its original, all-inclusive, undifferentiated form is invoked and installed (प्रतिष्ठां *pratiṣṭhām*) into the अग्नि देवता *agni devatā* in the Havan alter by वेद मन्त्रs *veda mantras*. The Upanishad says

तं लोकादिं अग्निं तस्मै उवाच *taṁ lokādim agniṁ tasmai uvāca* - As promised, Lord यम *yama* told Nachiketa all about that लोकादिं अग्निं *lokādim agniṁ* - the Havan ritual, the knowledge for which he asked. Lord यम *yama* told Nachiketa all the details, including all the Havan मन्त्राs *mantrās* involved in performing the Havan कर्म *karma* he asked for, so says the Upanishad. The Upanishad does not say what the Havan मन्त्राs *mantrās* are, because that is not part of the Upanishad knowledge.

The Upanishad simply says that Lord यम *yama* told Nachiketa everything involved in the effective performance of that अग्नि *agni*, that Havan कर्म *karma* that Nachiketa asked for, including the following details

या इष्टकाः *yā iṣṭakāḥ* - the nature, the kind, the quality, the size, the form etc. of the bricks needed for building the Havan alter

यावतीः वा *yāvataiḥ vā* - the number of such bricks needed

यथा वा *yathā vā* - the entire details on the proper performance of the Havan कर्म *karma*, such as the वेद मन्त्राs *veda mantras* to be used for purifying those bricks before use, and then sanctifying each brick with its own specific वेद मन्त्रs *veda mantras*, then arranging them in proper order to serve as the Havan alter, the manner of piling up the sacrificial wood, the manner of producing the fire, the manner of lighting up the fire in the alter, then the oblation मन्त्रs *mantras*, etc. All these details Lord यम *yama* told Nachiketa clearly and completely.



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ब्रह्मविद्या Brahma Vidya

Thereby the Upanishad points out that Lord यम *yama* gave Nachiketa the अग्नि विज्ञानं *agni vijñānam* - the knowledge of the particular Havan ritual he asked for, in its entirety, as his second boon. As we may recall, earlier, in responding positively to Nachiketa's request for this अग्नि विज्ञानं *agni vijñānam* - Havan knowledge, Lord यम *yama* told Nachiketa:

ते प्रब्रवीमि *te prabravāmi* - yes, I will teach you

मे निबोध *me nibodha* - learn this knowledge by listening to my words with undistracted attention, and

त्वं एतां अग्निं विद्धि *tvaṁ etāṁ agniṁ viddhi* - understand this knowledge. Nachiketa did exactly that. As a result now, after the teaching is over, the Upanishad says:

स च अपि तत् प्रत्यवदत् यथा उक्तं *sa ca api tat pratyavadat yathā uktam* - On his part, Nachiketa also

तत् प्रत्यवदत् यथा उक्तं *tat pratyavadat yathā uktam* - repeated verbatim, word for word, with full understanding, all the मन्त्रs *mantras* and all the other Havan details, exactly as Lord यम *yama* had spoken.

Lord यम *yama* told all the मन्त्रs *mantras* and all the elaborate details about that Havan just only once, and this young boy, Nachiketa, could repeat all of them, exactly as spoken by Lord यम *yama*, just by listening to him. Lord यम *yama* was so amazed at the extraordinary memory power and the sharp intellect of Nachiketa, that He as the teacher, wanted to express his appreciation of Nachiketa's श्रद्धा *śraddhā* in this अग्नि विज्ञानं *agni vijñānam*. Therefore, the Upanishad says:

अथ अस्य तुष्टः (सन्) मृत्युः पुनः एव आह *atha asya tuṣṭaḥ (san) mṛtyuḥ punaḥ eva āha* - Then being pleased with नचिकेता's श्रद्धा *naciketā's śraddhā* and ability, Lord यम *yama* of his own accord, spoke again to Nachiketa.

तं अब्रवीत् प्रीयमाणो महात्मा, वरं तव इहाद्य ददामि भूयः ।

taṁ abravīt priyamāṇo mahātmā, varaṁ tava ihādya dadāmi bhūyaḥ ।

तवैव नाम्ना भविता अयं अग्निः, सृङ्गां च इमां अनेक रूपां गृहाण ॥

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tavaiva nāmnā bhavitā ayaṁ agniḥ, sṛṅkāṁ ca imāṁ aneka rūpāṁ gṛhāṇa ॥



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ब्रह्मविद्या **Brahma Vidya**

प्रीयमाणः *priyamāṇaḥ* (सन् *san*) Being pleased with the श्रद्धा *śraddhā* and ability of his disciple

महात्मा *mahātmā* - Lord यम *yama* the महात्मा *mahātmā* - the generous and magnanimous person that Lord यम *yama* was

ते *taṁ* (नचिकेतसं *naciketasam*) अब्रवीत् *abravīt* - told Nachiketa as follows

वरं तव इह अद्य ददामि भूयः *varam tava iha adya dadāmi bhūyaḥ* - इह *iha* Here, out of pure delight, I am pleased with you, so on this occasion

अद्य *adya* - right now, at this time today

तव ददामि भूयः वरं *tava dadāmi bhūyaḥ varam* - I give you again another boon purely in appreciation of the श्रद्धा *śraddhā* and ability you have shown in grasping my teachings. That boon is

तव एव नाम्ना भविता अयं अग्निः *tava eva nāmnā bhavitā ayam agniḥ*

अयं अग्निः *ayam agniḥ*- The अग्नि *agni*, the Havan कर्म *karma* the यज्ञ कर्म *yajña karma* that I taught to you, will hereafter become well-known, being associated with your name. That यज्ञ कर्म *yajña karma* will hereafter be called नाचिकेताग्नि *nāciketāgni* - a Vedic Havan named after Nachiketa. So it will become well-known in this world. In addition

सृङ्गां च इमां अनेक रूपां गृहाण *ṣṛṅgāṁ ca imāṁ aneka rūpāṁ gṛhāṇa* - Please take इमां सृङ्गां *imā ṣṛṅgāṁ* this colorful garland set with precious stones of various kinds and forms, as a token of my appreciation of your श्रद्धा *śraddhā* and ability.

The above sentence may also mean that Lord यम *yama* offered to teach Nachiketa various other Vedic rituals whose कर्म फल *karma phalas* are gaining worldly glories of many kinds. The reason for this meaning we will see later. (See verse 2 – 3).

Thus, having taught the अग्नि विज्ञानं *agni vijñānam* that Nachiketa asked for as his second boon, Lord यम *yama* says something more about that अग्नि विज्ञानं *agni vijñānam* in the next two verses, which we will see next time.