

From Swami Paramarthananda-notes taken with best intentions-keep in mind my personal knowledge of sanskrit is rudimentary but the definitions are given from Swami P. Not every word is defined but most are, and as much of the notes are given as is possible to keep clear meaning of the classes. I do not try to translate the phrases directly in english, but give as many word for word meanings as he gives and then give the overall intention.

ॐ नमो भगवते वैवस्वतय
मृत्यवे ब्रह्मविद्याचार्याय
नचिकेतसे च
om namo bhagavate vaivasvataya
mr̥tyave brahmavidyācāryāya
naciketase ca

The kathopanishad is in Yama-Naciketas Samvada form. So the prayer is a special namaskar to them because of them it is available. This is straight out of the first line of the commentary, and is a beautiful prayer by shankara. Swamiji calls it a typical “āvātārika Granthaḥ “

Opening Prayer

om namo- Salutations

*bhagavate-*mritya devata(lord death)or dharmaraja Yama

*vaivasvataya-*surya putraha(son of). The son of surya devatah is yama. Vivasvan means surya.

mr̥tyave -guruh acarya. Lord Yama has the three adjectives of Bhagavate, Vaivasvatah, and brahmavidyacyarya to him.

brahmavidyācāryāya-here yama is the brahmavidya teacher

Naciketas se ca ---namaha to naceiketas also.

*Lord Yama has the three adjectives of *Bhagavate, Vaivasvatah, and brahmavidyacyarya* to him.

Some sub-commentaries by Ananda Giri Acarya or GopalayatindrAcaryah say that he was also saluting Naciketas as a teacher since it is implied that he would have also passed this from yamAcarya to this world.

Here shankara tells why he is writing the commentary...

atha-(mangalarte)-auspiciously with namamaskar with the grace of the lord)

kāṭhakopaniṣadvallīnām-upon the 6 sections(vallis).

अथ काठकोपनिषद्वल्लीनां
सुखार्थप्रबोधनार्थम् अल्पग्रन्था
वृत्तिरारभ्यते।

atha kāṭhakopaniṣadvallīnām
sukhārthaprabodhanārtham
alpaganthā vṛttirārabhyate.

kāṭhaka (of katha muni)-this is the other name of the upanishad. The name *Kathaka* comes from Rishi kAthaka Muni. He was a Student of vaishampAyana (of KrshnaYajur Veda) who was a disciple of Vyasa. It is well known that Vyasa divided one veda into 4 and gave rishi vaishampAyana the Krshna Yajur Veda to pass on to the future.

Sukhārthaprabodhanārtham-so that the students of the upanishad can grasp the teaching of the upanisahad

Sukha-easily without much strain

arthaprabodhanārtham- grasping of the teaching.

alpaganthā (small/brief text. No other commentaries or other puva pakshas are taken into account herein)

vṛttirārabhyate(the commentary(vṛtti) is being started

सदेर्धातोर्विशरणगत्यवसादना
र्थस्योपनिषुर्वस्य
क्विप्प्रत्ययान्तस्य रूपमुपनिषद्
इति।

saderdhātor-viśaraṇa-gatya-vasādana
arthasyopanipurvasya
kvippratayāntasya rupamupaniṣad
iti.

Meaning of Upanishad

saderdhātor-The root very "sad"

viśaraṇa-gati-avasādana-arthasya-The root sad has these 3 meanings

These are the arthasyas(meanings)

Visaranam-destruction

gati-reaching

avasAdanam-weakening,

upani purvasya- upa and ni are the two-fold prefix. **grammar note** When upani + sad, sad becomes shad due to sandhi rules.

Kvip-pratyaya-antasya - kvip suffix
rupam-the derived form

rupamupaniṣad iti-

The word Upanishad has 3 components. It is originally derived from the dhatu “sad”. It is the central component. It has a pair of prefixes, upa and ni. And also a suffix, Kvip.

****Grammar note****In sanskrit, we have affixes and when it comes in beginning we call it a “upasArgaH” And whatever is added at end is called a “pratyayaH”

Upa-and ***ni*** are the upasArga, ***Kvip*** is the ***PratyahaH***. ***Sad*** is the ***Dhatu***(root verb).

****grammar note**** when kvip is added, it functions to make the verb “sad” into an agent noun. Meaning a noun that is the doer of an action. Kvip does this and disappears into the fog of panini grammar :)

upaniṣacchābdena ca

vyācikyāsita-which upanishad is going to be commented on by me.

granthapratipādya-Brahman is revealed in this book.

vedya(which is to be known by all the seekers)

vastu-viśayā-(about)-knowledge which is dealing with the vastu(ultimate reality Brahman). That brahman that is to be known by all the jnana seekers.

vidya ucyate-Knowledge is meant by the word Upanisad.

उपनिषच्छाब्देन च
व्याचिख्यासितग्रन्थप्रतिपाद्यवेद्यव
स्तुविशया विद्येच्यते।
upaniṣacchābdena ca
vyācikyāsitagranthapratipādya-
vedya-vastu-viśayā vidyecyate.

So we have heard that the word upanishad is derived from these three components. OK what is the meaning of the word upanishad? The final meaning is Knowledge. Upanishad means **Brahma Vidya.**

kena-By what association

punarartha(derived meaning)
yogena(association)-through a derived meaning. Through the association of the derived meanings alone the word upanishad must convey brahma vidya

upaniśacchabdena vidyocyata iti-ucyate- By the word upanishad is meant brahma vidya.

केन पुनरर्थयोगेन
उपनिशच्छब्देन
विद्योच्यते इत्युच्यते।
kena punararthayogena
upaniśacchabdena
vidyocyata ityucyate.

Between statements, swamiji comments-

So you have said upanishad is a word has 3 components and the word means brahma vidya. But as of now, you have not revealed how did the word upanishad convey the meaning of brahma vidya, what is the connection between these 3 components and brahma vidya. There must be some meaning for each component. Prefix must have a meaning etc. What is the etymological meaning or derived meaning of the word upanishad.

In Sanskrit you can split the components and arrive at the meaning. Here in the following part,

ये मुमुक्षवो
दृष्टानुश्रविकविषयवितृष्णाः
सन्तः उपनिषच्छब्दवाच्यां
वक्ष्यमाणलक्षणां विद्याम् उपसद्य
उपगम्य तन्निष्ठतया निश्चयेन
शिलयन्ति तेषाम् अविद्यादेः
संसारबीजस्य विशरणाद्धिसनाद्
विनाशनादित्यनेनार्थयोगेन विद्ये
उपनिषदित्युच्यते।

ye mumukṣavo
dṛṣṭānuśravikaviṣayavitr̥ṣṇāḥ santāḥ
upaniṣacchabdavācyām
vakṣyamāṇalakṣaṇām vidyām
upasadya upagamyā tanniṣṭhatayā
niścayena śilayanti teṣām avidyādeḥ
saṁsārabījasya viśaraṇāddhiṁsanād
vināśanādityanēnārthayogena vidyā
upaniśadityucyate.

he says how the three parts come together.

Adhikari(qualifications)

ye mumukṣavaḥ-desires moksha
dṛṣṭa viśhaya-detached from seen and
anuśravika viśhaya-detached from
adrshtam. So this indicates Viaragya. How?
Anushravaḥ means veda because it is always
heard by the student from the teacher. It
should never be learned by reading the veda
from books, it should be heard only by
listening to guru. Anything that is revealed
by *anushravika* such as swarga(heaven) one
should be indifferent too to be qualified for the
brahma vidya. All the sensory pleasures
revealed by veda are unseen so it is adrishta.
Both seen and unseen are covered here in this
sentence. This word refers to the direct
adhikari. These words and *mumukshu* also
indicate sadhana catushtaa
vitr̥ṣṇāḥ-detached from desire(*tr̥snaḥ*) from
viśhaya(Sense objects)
This is borrowed from Y.S.P 1.15 Patanjali
defines Vairagya in this manner.
drshtanaushravika

santāḥ -

upaniṣacchabdavācyām – That brahma
vidya which is indicated by the word
upanishad. This is an adjective to vidya
vakṣyamāṇalakṣaṇām -and whose
definition is going to be given in these
sentences. Adjective to vidya.

Meaning of upa

vidyām upasadya-endowed with sadhana catushtaya they approach the teaching/teacher. *Upagamyā* - Here he is giving the meaning of upa. means same as upasadya, approaching...Upa means upasadya or upagmya, approaching.

Upa means (approaching, seeking after) a teaching that is sought after by qualified mumukshus and those with vairagya. The word Upa indicates that this is a knowledge that is approached by qualified students.

Explanation of Ni

tanniṣṭhatayā – vidya nishtataya
niścayena(nishtataya-with commitment, love, firmly)
śīlayanti -(pursue)shravanam etc.

Summary of ni--- Ni refers to a teaching which is committedly pursued by the seekers. Upa is approach, Ni is committedly pursued. Ni refers to that which is committedly pursued by the qualified mumukshus.

Teṣām-for those seekers, those who approach and committedly pursue,
avidyādeḥ(ignorance etc)
samsārabījasya -kama, karma, desire, punya papa, etc. avidya is the seed of samsara...So this is what is destroyed.
viśaraṇa-addhiṃsanād vināśanād- means because this knowledge destroys

it is called a destroyer. All 3 words mean to destroy.

Sad then means samsara nashika vidya, the destroyer of samsara and giver of vidya

ityanenārthayogena -It is by connection(yoga) of Upa-Ni-and sad component meanings that

vidya upanīśadityucyate-brahma jnanam is called upanishad.

Between sections swamiji setup

So far, Shankara, keeping the anubandha catustaya in mind has analyzed the word upanishad.

So here are a couple of definitions to use for analysis.

1-Shabda Avayava-The components of the word upanishad and how they work together.

2-Shabda Arhta-the meaning of the words.

But how do Avayava and artha connect? It is like asking asking how “kagaha” means a word, how does the word kaga convey the meaning bird. I say the word has two components ka and ga. How do these two convey the meaning, then it has to be explained. Ka means the sky, ga means the traveler-or sky traveler---bird...sky is one meaning, travler is another meaning. This explanation is what the student is asking skankara. The final meaning is Brahma vidya, how do you connect the words to the final meaning the way this bird example is used.

तथा च वक्षति
निचाय्य तम्
मृत्युमुखात्प्रमुच्यते इति।
tathā ca vakṣati
nicāyya tam
mṛtyumukhātpramucyate iti.

पूर्वोक्तविशेषाणान्मुमुक्षून्वा परम्
ब्रह्म गमयतीति ब्रह्मगमयितृत्वेन
योगात्ब्रह्मविद्योपनिशत्।
pūrvoktavīśeśaṅānmumukṣūnvā
parambrahma gamayatīti
brahmagamayitṛtvena
yogātbrahmavidyopaniśat.

Shruti Pramana(means of knowledge) for
Shankara's previous statement about "sad"
dhatu meaning destroyer(visharana)

tathā ca vakṣati(It will be told-future tense)
In kathopanishad 1:3:15 it will be told that
knowledge is the destroyer of ignorance.

nicāyya tam -By knowing paramatman
mṛtyu(death)-*mukhāt*(frees)-
pramucyate(releases) *iti* -They are released
from yamadharma/raja/death. Yama also
means Time, Time is constantly getting all of us
eventually. Therefore it is clear by Lord
Death's mouth that knowledge destroys
samsara. By this knowledge you will escape
from me. He is both the teacher of brahma
vidya and the releaser of death.

2nd Meaning of sad: gati

pūrvokta(as mentioned before)
vīśeśaṅān(those with viveka)
mumukṣūn(carries the same mumukshus
from last sentence)
vā is key it (means athava)-va refers to
or/otherwise means it refers to second
meaning (*gati*) or
parambrahma gamayatīti -carries to
brahma.
brahmagamayitṛtvena-brahma vidya is the
subject, upanishad is the subjective

complement. Meaning they are the same.
yogāt-in keeping with this meaning.

avayavartha

brahmavidya upaniśat.-brahma vidya is called upanishad

This is a positive definition. Takes you to ananda. Moksha has both positive and negative definitions. What is the pramANA for this 2nd meaning of sad?

तथ च वक्ष्यति
ब्रह्मप्राप्ते विरजोऽभू द्विमृत्युः
इति।

tatha ca vakṣyati

brahmaprāpte virajo'bhū dvimṛtyuḥ
iti.

In support of this second meaning.

Kahtopanishad itself contains the following as pramana----

This comes somewhere during the kathopanisahd from yama.

Tatha ca vakṣyati (you will see)

brahmaprāptaḥ virajo'bhū dvimṛtyu iti.-The upanishads itself says the one who gains brahma gnana.

Brahmapraptah abhud means he gains brahman.

PrapayataH(gain) conveys gati artha of sad dhatu

virajaḥ'bhū (one becomes free from all impurities)

vimṛtyu (free from death)

iti-

लोकादिर्ब्रह्मजज्ञ योग्निः
तद्विशयाया विद्याया द्वितीयेन
वर्णेण प्रार्थ्यमानायाः
स्वर्गलोकफलग्राप्तीहेतुत्वेन
गर्मवासजन्म जराद्युपद्रववृन्दस्य
लोकान्तरे
पौनःपुन्येन
प्रवृत्तस्यावसादयितृत्वेन
शैथिल्यापदनेन
धात्वर्थयोगादग्निविद्याप्युपनिशद्
इति उच्यते।

lokadiḥ -brahmajajña yogniḥ
tadviśayāyā vidyāyā dvitīyena
varreṇa prārthyamānāyāḥ
svargalokaphalagrāptihetutvena
garmavāsajanma
jarādyupadravavṛndasya lokāntare
paunaḥpunyena
pravṛttasyāvasādayitr̥tvena
śaithilyāpadanena
dhātvarthayogādagni-vidyāpy-
upaniśad iti ucyate.

AvasAdanam 3rd meaning

So far we see-Upanishad means brahma vidya. Now the point of this section is that Upanishad Can refer to nirguna brahman or saguna brahmavidya. Brahma vidya can also refer to both. Therefore Upanishad also can convey both as well. In Kathopanishad we have both. Nirguna Brahma vidya is taught as an answer to the 3rd boon that naciketas asks for. The second boon is for saguna brahman. In the Naciketa fire ritual is also taught saguna brahma upasana, virat upAsana. This virAt meditation is to be performed on the fire used for the nAciketa ritual. And that fire is used as a symbol for virat. And therefore virat gets another name, agniḥ. Virat is invoked in the fire therein. That agnividya is talked about in kathopanishad.

Agnividya=virat vidya=saguna brahman vidya-brahma vidya, and threfore it is called upanishad.

In kathopanishad Virat is given two other special names, *lokadiḥ* and *brahma jnajnaḥ*.

Virat is (*lokadiḥ*-first born even before the lokas) lokanamkaranam.

Lokādiḥ -the one who is the karanam/creator of the 14 lokas)

brahmajajña -(born of hiranyagarbha)-virat is his putrah(son), sarvajna virat is the name of hiranyagarbha putraH—jnaH means the omniscient one sarvajnaH-therefore it means sarvajna This is also called virat vidya. So it can be said katho is unveling saguna brahman also.

So there are 3 names for virat in this context and they all represent saguna brahman:

lokadiḥ
brahma jnajnaḥ
agniḥ

Therefore, When you take upanishad as virat vidya or saguna brahma vidya, the 3rd meaning is also applicable. AvasAdanam-weakening.

When you take saguna brahma vidya, it can not destroy samsara. It can not give you moksha. It can only weaken the effect of samsara by taking the person to brahma loka.

When a person practices virat upasana, it takes you to brahma loka. In Brahma loka a person is not free from samsara, but it is very much less in that loka. Don't think of Krama mukti and get confused. As long as he continues in brahma loka as an ajnani who is in b.loka for a very long time, the effects of samsara will be weakened. However, he will be reborn later since ignorance is not removed

Therefore saguna brahma vidya is also called brahma vidya.

yognih tat-viśayāyā vidyāyā -the knowledge of that virat is called virat vidya or saguna brahma vidya. Tad(tat) means virat) This portion will only be understood completely when reading the whole upanishad. The first two meanings are based on nirguna the third meaning is based on saguna brahman or saguna brahman upasana... saguna only weakens samsara by taking you to b. loka

Dvitiyena varreṇa prārthyamānāyāḥ svargalokaphalagrāptīhetutvena-about the second boon which gives svarga loka)virat vidya is the cause(hetu) or means of reaching svargaloka.

garmavāsa(repeated birth)

janma(birth)

jarādy (old age)-***upadrava***(problems)-

vṛndasya(multitudes of problems)

lokāntare -in other lokas other than b.lokas

paunaḥ-punyena (repeated suffering-
pravṛttasyāvasāda(weakens)
yitṛtvena śaithilyāpadanena (weakning)
dhātvarthayogādagnividya (stands for virat
upasana)
api- upaniśad iti ucyate. -This also can be
called upanishad

तथा च वक्ष्यति स्वर्गलोका
अमृतत्वं भजन्ते इत्यादि।
tathā ca vakśyati svargalokā
amṛtatvaṁ bhajante ityādi.

pramana for 3rd meaning
tathā ca-in support of
vakśyati -upanishad will declare
svargalokā(those who go to b.l.)
amṛtatvaṁ(relative immortality)
bhajante(will obtain) ityādi.

Upanishad definition is now over-this is the
most elaborate explanation available in the
tradition...

ननु च उपनिशच्छब्देनाध्येतारो
ग्रन्थमप्यभिलपन्ति।
उपनिशदमधिमहेऽध्यापयाअ
इति च।
nanu ca upaniśacchabdenādhyetāro
granthamapyabhilapanti.

nanu (certainly)
ca upaniśacchabdenādhye-tāraH(what
about those that chant only without learning
meaning)
grantham(book-words of text)
apyabhilapanti.(this is a question)

Book or knowledge?

Now he wants to give the 4th meaning of upanishad.
Previously was brahma vidya or saguna brahma vidya.

Vritti jnAnam (knowledge in the mind) is the name of upanishad. Knowledge inside the mind is generate by the words of upanishad.

So the words are also known as upanishad(knowledge). The words correctly should refer to the knowledge in the mind-----but also the pramana of the words on the page is also upanishad.

Prama and pramana

- 1) Prama(knowledge) is the upanishad in the mind or vritti-jnanam
- 2) Pramana(means of getting the knowledge) is the upanishad in the form of the mantras in the text.

Knowledge and the text containing words is also upanishad. So they both mean knowledge. But then doesn't it also mean book.....it depends?

There are primary and secondary meanings.....Which is the primary meaning and which is the secondary meaning?

Whatever destroys samsara must be the primary meaning. Is it the book (pramana) or the knowledge (prama) vritti? Because the knowledge is the remover of samsara the primary meaning is knowledge and that upanishad is a book is the secondary meaning.

Brahma vidya means jnanam vritti jnanam-this vritti is inside the mind called

Antaravritti jnanarupavidya(inner knowledge in the form of a thought)- is the meaning of the word upanishad. This knowledge is generate by what?

By studying upanishads or vedanta. The words are the shabda pramaNA that produce the knowledge (pramaNartham-knowledge inside the mind).

The words are outside. Since the shabda pramana generates knowledge indirectly, the words themselves are also known as upanishad, even though correctly it

should refer to knowledge in the mind, but by extension it also refers to the words/text that generates the knowledge. Prama(inside) and pramana shabda(outside) is also upanishad meaning knowledge in the primary sense.

The student has a doubt about those who only recite the mantras without really understanding them. What about those that just chant the mantras without understanding Both are correct depending on context. One is vacartha, one is lakshartha.

In various functions we talk about Upanishad parAyanam(reading/chanting)-that doesn't refer to vritti, but refers to upanishad vakyani.

So to bring it together the words themselves in the form of the text is also called knowledge.

उपनिशदमधिमहेऽध्यापया इति
च।

upaniśadamadhimahe'dhyāpayā iti
ca.

upaniśadamadhimahe'dhyāpayā iti ca. (here he is only learning to chant), Is it antarajnanam or vakya shabdaH(repetition) One is vacartha one is lakshartha. This part is a little vague, but seems to be a continuation of the last sentence.

एवं नैश
दोशोऽविद्यादिसंसारहेतुविशरणादेः
सदिधात्वर्थस्य
ग्रन्थमात्रेऽसम्मवाद्द्विद्यायं च
सम्मावात्।

evam
naiśadośo'vidyādisamsārahetuviśaraṇ
ādeḥ sadidhātvarthasya
granthamātre'sammavādvīdyāyaṁ ca
sammāvāt.

evam(connect to previous sentence)

naiśa dośaH(there is nothing wrong in using the wrong with using the term upanishad to refer to upanishad the internal knowledge as well as the external textbook. But what I talked about till now is the primary meaning of the word upanishad and that is the knowledge.

Avidyādi (etc.-samsārahetu-(cause of samsara)
viśaraṇādeḥ the destruction of ignorance

sadidhātvarthasya(the meaning of the root *sad*)-sadi=sad means dhatu(root verb))

granthamātre sammavād (the textbook itself can never be called the destroyer-vidyāyaṁ ca *sammāvāt*. Therefore primarily the word Upanishad can't be applied to mean textbook or even the shabdha pramana. Then this meaning of bramha vidya is only applicable to the knowledge generated by the words. What destroyers darkness is not the matches that start a fire, but the fire...similarly the book/pramana is the spark for the knowledge which is the destroyer. The other meaning of upanishads being a book is not wrong, it is the secondary meaning to say it is a book.

ग्रन्थस्यापि सादर्थेन
तच्छब्दत्वोपपत्तेः आयुर्वै घृतम्
इत्यादिवत्।

granthasyāpi sādardhena
tacchabdatvopapatteḥ āyurvai
ghṛtam ityādivat.

granthasyāpi-for the text that is the pramana *sādarthenaj* (jnana janarthathena hetu I think means cause of the birth of knowledge)-since those words are meant to generate the knowledge, it indirectly helps in destroying darkness

tacchabdaH (tat-shabdha)-upanishad shabdha-the word upanishad can be applied secondarily to mean words.

vopapatteḥ āyur(longevity)*vai*

ghṛtam(ghee) *ityādivat*.-It is like saying ghṛtam is long life. A word can refer to itself or refer to its cause. First refers to knowledge then secondarily the cause of knowledge. This is all under analysis of word upanishad.

तस्माद्विद्यायां मुख्यया
वृत्योपनिशच्छब्दो
वर्तते ग्रन्थे तु भक्त्येति।
tasmādvidyāyām mukhyayā
vṛtyopaniśacchabdo
vartate granthe tu bhaktyeti।

Tasmād-therefore
vidyāyām -knowledge
mukhyayā vṛtya-in its primary sense
upaniśad-shabdaH-vartate-the word
upanishad is employed.
granthe tu bhaktya(lakshana by secondary
sense the word conveys text)-*iti*.
The word upanishad primarily conveys
brahma vidya and secondarily conveys
the textbook ...bhaj as root means to break
away (I think he said that) check that
interesting....

एवमुपनिषन्निर्वचनेनैव
विषिष्टोऽधिकारि विद्यायामुक्तः।
विशयञ्च विषिष्ट उक्तो
विद्यायाः परं
ब्रह्म प्रत्यगात्मभुतम्।
evamupaniśannirvacanenaiva
viśiṣṭo'dhikāri vidyāyāmuktaḥ.

Anubandha Catushtaya of word

upanishad

By analyzing the meaning of the word
upanishad we will come to know that the
very word meets anubandha catushtaya.

First anubandha-Adhikari

evamupaniśan-nirvacam-(derivation)
eva viśiṣṭaH(to indicate different
vedanta candiadate from veda purva)
some are for karma kanda and some are
for jnana kanda.....indicates adhikari bheda-
differences in qualifiactions for each life.
adhikāri(the special student is indicated)
vidyāyāmuktaḥ.(of knowledge brahman)

विशयञ्च विषिष्ट उक्तो
विद्यायाः परं
ब्रह्म प्रत्यगात्मभुतम्।
viśayaṣca viṣiṣṭa ukto vidyāyāḥ
param brahma pratyagātmabhutam.

प्रयोजनं चास्या उपनिशद्
आत्यन्तिकी
सम्सारनिवृत्तिर्ब्रह्मप्राप्तिलक्षणा ।
prayojanam cāsyā upaniśad ātyantikī
samsāranivṛttirbrahmaprāptilakṣaṇā.

So here adhikari is part of this very definition of the word upanishad. Earlier his commentary said it would be sought after by one with viaragya and desire for liberation.

2nd anybandha Vishaya (subject matter)

viśayaṣca viṣiṣṭa-a distinct subject matter distinct from karma kanda.

uktaH- vidyāyāḥ(knowledge is said**from dictionary-not lecture)
param brahma pratyagātmabhutam.(that brahman which is your own inner self)
vishaya-The subject matter(Vishaya) is brahma/ brahma aikyam(self-identification as brahman). The 2nd meaning of upanishad gati gives this subject matter as bring you to this identification with brahman.

3rd anubandha

---*Prayojanam*(fruit,phala)---

cāsyā –for this

upaniśad (brahma vidya)

ātyantikī

samsāranivṛttirbrahmaprāptilakṣaṇā

(implies attainment of brahman).-total freedom from samsara-visharanam

By seeing the first 2 meanings of sad you know the prayojanam.

- 1) Destroyer of ignorance
- 2) reaching brahman...

fourth anubanda Sambandha

सम्बन्धस्चैवम्भुतप्रयोजनेनोक्त ।
sambandhaścaivambhutaprayojaneno
ktaḥ ।

sambandha (the connection between the subject matter and its fruit. Or between the sadhana knowledge and the fruit moksha. Self-knowledge removes ignorance and gives moksha.

ścaivambhutaprayojanenoktaḥ

4th *sambandha*-knowledge is the means, moksha is the end.

Sadhya(moksha)-sadhana(knowledge)
sambandha.

अतः
यथोक्ताधिकारिविशयप्रयोजन
सम्बन्धाया
विद्यायाः करतलन्यस्तामलकवत्
प्रकाषकत्वेन

Ataḥ (therefore)

yathokta (abovementioned)

ādhikāri viśayaprayojanasambandhāyā

vidyāyāḥ -this brahma vidya has the

above mentioned anubandha catushtaya

karatalanyastāmalakavat

विषिष्टाधिकारिविशयप्रयोजन
सम्बन्धा एता वल्ल्यो भवन्ति
इत्यतस्ताः यथाप्रितिभानं
व्याचक्ष्महे ।

ataḥ
yathoktādhikāriṣayaprayojanasamb
andhāyā vidyāyāḥ
karatalanyastāmalakavat
prakāṣakatvena
viṣiṣṭādhikāriṣayaprayojanasamban
dhā etā vallyo bhavanti ityatastāḥ
yathāpritibhānam vyācakśmahe.

prakāṣakatvena(the text we are going to study reveals or generates brahma vidya like the knowledge of fruit visible in the hand.

Viṣiṣṭādhikāriṣayaprayojanasambandhā
(also meet the qualifications)

etā vallyAH (the 6 vallis as in the text)

bhavanti ityatas-tāḥ (vallyaH object of the commentary)

yathā-pritibhānam (knowledge)

He also says that in addition to the knowledge having anubandha catushtaya, so does the text as a means of knowledge as well since the text generates the knowledge. And they are common. So shankara says since the knowledge has anubandha catushtaya as well as the text, it meets the requirements to have a commentary.

vyācakśmahe.- Shankara here is saying-I shall venture on writing a commentary with my limited knowledge jnanam. Why does he use vyAckshmahe as a plural, because it indicates that it comes also from his parampara.