
Moola verse #1

ॐ उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ।

तस्य ह नचिकेतता नाम पुत्र आस ॥ १ ॥

om uśanha vai vājaśravasaḥ sarvavedasaṁ dadau |
tasya ha naciketata nāma putra āsa | | 1 | |

Bhashyam

तत्रारख्यायिका विद्यास्तुत्यर्था।

उशन्कंअयमनः ह वा इति वृत्तार्थस्मरणार्थौ निपातौ।

वाजमन्नं तद्दानादिनिमित्तं श्रवो यशो यस्य स वाजश्रवा रुढतो वा।

तस्यापत्यं वाजश्रवसः किल वश्वजिता सर्वमेधेनेजे तत्फलं कामयमानः।

स तस्मिन्क्रतौ सर्वे वेदसम् सर्वस्वं धनं ददौ दत्तवान्।

तस्य योजमनस्य ह नचिकेता नाम पुत्रः किलास बभूव ॥ १ ॥

tatrākhyāyikā vidyāstutyarthā |
uśankamāyamaṇaḥ ha vā iti vṛttārthasmaranārthaum nipātau |
vājamannaṁ taddānādinimittaṁ śravo yaśo yasya sa vājaśravā ruḍhato vā |
tasyāpatyaṁ vājaśravasaḥ kila vaśvajitā sarvamedheneje tatphalaṁ kāmayamaṇaḥ |
sa tasminkratau sarvavedasam sarvasvaṁ dhanam dadau dattavān |
tasya yojamanasya ha naciketā nāma putraḥ kilāsa babhūva | | 1 | |

Notes

In the introduction we established the meaning of Upanishas as Brahma Vidya, we also established the anubandha catushtaya and by way of that he made it clear that there is a difference between karma kanda and jnana kanda. Each has its distinct anubandha catushtaya. Having done so he is not entering the text.

Prathama adhyaya and vitti adhyayaha and each chapter has 3 sections, each known as a valli. Now entering first valli consisting of 29 mantras. The first 29 + 17 mantras=The first 46 mantras deal with the story itself introducing the guru and shishya. In this section the glory

of the teacher, student and teaching are all introduced. Just as in Gita the whole first chapter + 10 verses are all story. The 18th mantra in 1.2 is the actual beginning of the class.

First we introduce rishi vAjashravasaH, also known as uddalaka, who is the great teacher of shvetaketu in the chandogya shasta dhyayaH upanishad. So uddalaka seems to be the father of both naciketas and shvetaketu. Incredible..He is going to perform a jnagna called vishvajit. In this one offers all one's wealth as dakshiNa. This sacrifice is performed as a kanya karma, trying to go for results. He doesn't do it properly.

The vedas say the sakara karma must be performed perfectly. NishkAma can give results even when performed defficiently, sakama Karma must be performed properly with proper angas to get the results desired. The dakshinas are done deficiently as we will see.

om uśanha vai vājaśravasaḥ sarvavedasaṃ dadau |
tasya ha naciketā nāma putra āsa | | 1 | |

Sentence: 1 uśan ha vai vājaśravasaḥ sarvavedasaṃ dadau
uśan ha vai vājaśravasaḥ sarva-vedasam~ dadau

Sentence: 2 tasya ha naciketā nāma putra āsa
tasya ha naciketāḥ~ nāma putraḥ~ āsa

The basic translation, gist of it...

Along time ago, vajashravasaH gave all his wealth desiring heaven
He had a son named naciketas.....

tatrākhyāyikā vidyāstutyarthā |

Tatrākhyāyikā

In the beginning a story is presented.

vidyāstutyarthā (don't probe)

For the glorification of the vidya.(brahma). Through this story we learn the greatness of teacher, student, and the vidya. After we extract the glory of the vidya we are to not really get into whether the story is real or not. Focus on the knowledge. Not how he got to Yama for example...Arthavada portions should not be gone into too much...extract the message instead. All these ideas shankaracarya gives by one sentence

uśankamāyamaṇaḥ ha vā iti vṛttārthasmarāṇāthaum nipātau |

14m

uśan

=kAmaya mAnaH is the meaning of the word Ushan, vash is the root, 2nd conjugation, to desire....Ushan is the present active participle, meaning-kAmaya mAnaH, desiring. Using this adjective, desiring, upanishad says that it is a kamyā yajnaḥ.

kaṁayamaṇḥ
son(adverbial usage)

ha vai iti-(nipataH)(meaning these are particles(they don't have case, gender, avyayam, indeclinable) in this context, it means "once upon a time" Sometimes particles can be with or without meaning. If having meaning, you must look at context.

vṛttārthasmarāṇāthaum

This word give the context for havai...They are words that indicate the upanishad remembering the past incident in the history. Smaranam means remembering. So it happened long before.

Nipātau |

vājamannaṁ taddānādinimittaṁ śravo yaśo yasya sa vājaśravā ruḍhato vā |

Grandfather was vajasjraḥ, father is vajashravasaḥ, son is Naciketas

vajashravaḥ-means one who has got fame because of annadhanam

vājamannaṁ

Here he says vAja means annam. Contextually this word means annadhanam(giver of food).

taddānādinimittaṁ

because of that dhanam, anadhanam(food giving),

śravaḥ

fame

yaśaḥ

glory

yasyaḥ

the one who posses.

sa

vājaśravā (this is the meaning of vajashravah. One who has given away a lot of food famously)

ruḍhato- Or his father may have just came from his father as a ruddhi nama.

vā | or

yogita nama-when it is based on the meaning. In this case he gave food away.
rudhi nama-a name just given by the father.

He gives example of names taken from scripture like when we name our children after Bhagavan.

tasyāpatyaṁ vājaśravasaḥ kila vaśvajitā sarvamedheneje tatphalaṁ kāmaya mānaḥ |

tasyāpatyaṁ

tasya means- of

apatyam means child, neuter gender.

vājaśravasaḥ -proper name of naciketa's father. Who is uddakalak, from 1.1.11 we will see.

Kila-it is known from past history

vaśvajitā -with the great sacrifice

sarvamedheneje -vishvajit also know by this name, sarvamedha(giving everything away).

Shanakra here says he does this vishavit sacrifice. The upanishad only says he did the dakshina. How did he know this since it does not mention it? Because it says he gave all his wealth, so it's an inference.

tatphalaṁ -for the fruit of svarga loka

kāmaya mānaḥ-desiring

sa tasminkratau sarvavedasam sarvasvaṁ dhanam dadau dattavān |

saH-that vajashravaH

tasminkratau(jajnah)-in that vishvajit jnajna

sarvavedasam -all dhanam

sarvasvaṁ -the entire possessions

dhanam -wealth

dadau -gave away

dattavān | I don't think he gave meaning, but the word has to do with giving also.

First sentence is over, now entering the second sentence.

tasya yojamanasya ha naciketā nāma putraḥ kilāsa babhūva

tasya yojamanasya -For that performer of the jnajna...

ha -a particle grammatically. Implies again that the upanishad is remembering.

naciketā nāma putraḥ -of vajashrava, there was a son named naciketa

putraḥ -son

kila-means same as ha, recollection

asa babhūva-lit up long ago remote, as in the memory fo the happening is being illuminated here.

Concludes the first verse commentary.

Now, he gives the anvaya-

uśan ha vai vājaśravasaḥ sarva-vedasam(an object of dadau)~ dadau

tasya ha naciketāḥ~ nāma(indeclinable-by name) putraḥ~ āsa

42:30m of class #4 second part starts

verse 2

Moolam verse

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाविदेश। सोऽमन्यत

taṁ ha kumārṁ santaṁ dakṣiṇāsu nīyamānāsu śraddhāvideśa | so'manyata

तं ह नचिकेतसं कुमारं प्रथमवयसं सन्तमप्राप्तजननशक्तिं बालमेव श्रद्धास्तिक्यबुद्धिः

पितुर्हितकामप्रयुक्तविवेश प्रविष्टवती।

कस्मिन्काल इत्याह ऋत्विग्भ्यः यदस्येभ्यश्च दक्षिणासु निअमानासु विभागेनोपनीयमानासु
दक्षिणार्थासु ण्सु स आविष्टश्रद्धो नाचिकेता अमन्यत् ॥ २ ॥

कथमित्युच्यते

taṁ ha naciketasam kumāram prathamavayasam santamaprāptajananaśaktim bāameva
śraddhāstikyabuddhiḥ piturhitakāmaprayuktaviveśa praviṣṭavati |
kasminkāla ityāha ṛatvigbhyaḥ yadasyebhyaśca dakṣiṇāsu nīamānāsu
vibhāgenopanīyamānāsu dakṣiṇārthāsu ḡsu sa āviṣṭaśraddho nāciketā amanyat | | 2 | |
kathamityucyate

Notes

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाविदेश। सोऽमन्यत

taṁ ha kumāram śantaṁ dakṣiṇāsu nīyamānāsu śraddhāvideśa | so'manyata

basic idea of verse 2-

So all the belongings were being given away and the cows are mentioned. Each is given away and the dakshina is given away based on the status of the priests. Naciketas sees him giving away some sickly cows. In his mind, his vaidaka shraddha gave him concern over the fact that his father's results would be poor. He had the following thought that comes in 1:3

Verse: 2

Sentence: 1 taṁ ha kumāram śantaṁ dakṣiṇāsu nīyamānāsu śraddhāviveśa

taṁ~ ha kumāram~ santam~ dakṣiṇāsu nīyamānāsu śraddhā~ ā-viveśa

Sentence: 2 so 'manyata

saḥ~ amanyata

Commentary

**taṁ ha naciketasam kumāram prathamavayasam santamaprāptajananaśaktim bāameva
śraddhāstikyabuddhiḥ piturhitakāmaprayuktaviveśa praviṣṭavati |**

taṁ=that nacikekatas

ha naciketasam

kumāram=prathamavayasam-means in the early period of his life, from 5th to 15th, 1-5 is called balam, 5 to 15 is kumaram.

Santam-shankara says nothing. We can take it is a noble minded boy.

-aprāpta-jananaśaktim -means he was so young he could not yet have become a father. Not physically mature.

Bālameva-boy, several words here are listed that mean the same thing from mulam which was kumaram.

śraddha-astikyabuddhiḥ -thoughts of shraddha, from one who believes in the vedas(astika).

So here the qualification of shraddha is nicely worked in.

piturhe-was worried about his daddy.(pitur)

hitakāmaprayukta-born from a desire for the well being for his father. Wanted to get his father to heaven.

aviveśa -entered, the shraddha was reccollected in his mind.

praviṣṭavati

End of Class #4

For this see class #5

kasminkāla ityāha ṛatvigbhyaḥ yadasyebhyaśca dakṣiṇāsu niamānāsu

vibhāgenopanīyamānāsu dakṣiṇārthāsu gṣu sa āviṣṭaśraddho nāciketā amanyat

kathamityucyate