

तैत्तिरिय उपनिषद्

Taittiriya Upaniṣad

शिक्षवलि

Chapter 1: Śikṣa-Valli

ॐ शं नो मित्रः शं वरुणः शं वरुणः। शं नो भुवत्स्युमा। शं नु इन्द्रो बृहस्पतिः। शं नो विश्वरुक्नुमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मसि। त्वामेव प्रत्यक्षं ब्रह्म वदिस्यामि। ऋते वदिस्यामि। सुत्यं वदिस्यामि। तन्माम्बतु। तद्वक्तारम्बतु। अक्नु माम्। अक्नु वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः॥१॥

1. Om śam nō mītraḥ śam varuṇaḥ. Śam nu bhuvatsyumā. Śam nu indro bṛhaspatiḥ. Śam nu viśvaruknumaḥ. Nama brahmaṇe. Namaste vāyo. Tvameva praṭyakṣam brahmāsī. Tvameva praṭyakṣam brahma vadisyāmi. Rtam vadisyāmi. Satyam vadisyāmi. Tannāmavatu. Tadvaktāramavatu. Avatū mām. Avatū vaktāram. Om śāntiḥ śāntiḥ śāntiḥ.

May Mitra, Varuna, Aryama, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss. Salutations to Brahman. O Vayu, salutations to you. You, verily, are the visible Brahman. I shall speak of you alone as the direct Brahman. I shall call you the Cosmic Law. I shall call you the Truth. May Brahman protect me. May He protect the teacher. May the Brahman protect me, may He protect the teacher.

शिक्षं व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम संतानः। इत्युक्तः शीक्षाध्यायः॥२॥

2. Śikṣam vyākhyāsyāmaḥ. Varṇaḥ svarah. Mātrā balam. Sāma saṁtānaḥ Ityuktaḥ śīkṣādhyāyah.

We shall now fully and clearly explain the science of phonetics. It consists of alphabet, accent, quantity, force for pronunciation, regulating the tone of the voice, and the conjunctions of the letters. In this way has been explained the lesson on pronunciation.

सह नौ यशः सह नौ ब्रह्मवर्चसम्। अथातः संहिताया उपनिषदं व्याख्यास्यामः। पञ्चस्वधिकरणेषु। अधिलोकमधि-
ज्योतिषमधिविद्यमधिप्रज्मथ्यात्मम्। ता महासंहिता इत्याचक्षते। अथाधिलोकम्। पृथिवी पूर्वरूपम्। द्यौरु-
त्तरूपम्। आकाशः संधिः। वायुः संधानम्। इत्यधिलोकम्॥३.१॥

3.1. Saha nau yaśaḥ saha nau brahmavarçasam. Athātaḥ saṅgṛhitāyā upaniṣadam vyākhyāsyāmaḥ. Pañcasvadhikaraneṣu. Adhilokamadhi- jyautiṣamadhividyamadhiprajāmadvātmam. Tā mahāsaṅgṛhitā ityācakṣate. Athādhilokam. Pṛthivi pūrvārūpam Dyauru- ttārārūpam. Ākāśaḥ saṁdhiḥ. Vāyurḥ saṁdhānam. Ityādhilokam.

May we both, teacher and the pupil, obtain splendid reputation and superiority, born from the spiritual knowledge and study simultaneously. Now we shall explain this divine teaching of conjunction, established on the five existing objects: universe, shining things, learning, progeny and self. Meditation on these objects is said to be the great combination: As regards the universe, the earth is the first form, heaven is the last form, sky is the junction and air the link of joining. One should meditate upon the universe considering this inner relation.

अथाधिज्योतिषम्। अग्निः पूर्वरूपम्। आदित्य उत्तररूपम्। आपः संधिः। वैद्युतः संधानम्। इत्यधिज्योतिषम्॥
३.२॥

3.2. Athādhijyotiṣam. Agniḥ pūrvārūpam. Āditya uttārārūpam. Āpaḥ saṁdhiḥ. Vaidyutaḥ saṁdhānam. Ityādhijyauti-
ṣam.

As regards the shining things, fire is the first form, the sun is the last form, water is the junction and lightning is the link of joining. In this way one should meditate upon the shining things.

अथाधिविद्यम्। आचार्यः पूर्वरूपम्। अन्तेवास्युत्तररूपम्। विद्या संधिः। प्रवचनं संधानम्। इत्यधिविद्यम्॥३.३॥

3.3. Athādhividyam. Ācāryaḥ pūrvārūpam. Antevāsyuttārārūpam. Vidyā saṁdhiḥ. Pravacanagṇi saṁdhānam. Ityādhi-
vidyam.

Then, as regards learning, the teacher is the first form, the pupil is the last form, knowledge is the junction and instruction is the link of joining. Thus, one should meditate on the learning.

अथाधिप्रजम्। माता पूर्वरूपम्। पितोत्तररूपम्। प्रजा संधिः। प्रजननं संधानम् इत्यधिप्रजम्॥३.४॥

3.4. Athādhiprajam. Mātā pūrvārūpam. Pitottārārūpam. Prajā saṁdhiḥ. Prajananagṇi saṁdhānam ityādhiprajam.

Then, as regards progeny, the mother is the first form, the father is the last form, progeny is the junction and generation is the link of joining. Thus one should meditate on progeny.

अथाध्यात्मम्। अधरा हनुः पूर्वरूपम्। उत्तराहनुरुत्तररूपम्। वाक् संधिः। जिह्वा संधानम्। इत्यध्यात्मम्॥३.५॥

3.5. Athādhvātman. Adharā hanuḥ pūrvārūpam. Uttārāhanuruttārārūpam. Vāk saṁdhiḥ. Jihvā saṁdhānam. Ityādhvā-
tmam.

Then, as regards the self, the lower jaw is the first form, the upper jaw is the last form, speech is the junction and the tongue is the link of joining. Thus, one should meditate on the self.

इतीमा महासंहिताः। य एवमेता महासंहिता व्याख्याता वेद। संधीयते प्रजया पशुभिः। ब्रह्मवर्चसेनात्त्राद्येन
सुवर्गेण लोकेन॥३.६॥

3.6. Itīmā mahāsaṅgṛhitāḥ. Ya evameṭā mahāsaṅgṛhitā vyākhyātā veda. Saṁdhīyate prajāyā paśubhiḥ. Brahmavar-
casanānādyaena suvargeṇa lokena.

These are called the great combinations. One who meditates on these great conjunctions, as explained above, will obtain progeny, wealth in cattle, splendour of Brahma, food and the like and the favoured place in heaven.

यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात् सम्बभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देवधारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णभ्यां भूरि विश्रुवम्। ब्रह्मणः कोसोऽसि मेधया पिहितः। श्रुतं मे गोपाय॥४.१॥

4.1. Yaśchandaśāmr̥ṣabho viśvarūpaḥ. Chandobhyo'dhyamṛtāt sambabhūva. Sa mēndro medhayā spr̥ṇotu. Amṛtasya devadhāraṇo bhūyāsam. Śarīraṃ me vicarṣaṇam. Jihvā me madhumattamā. Karṇābhyāṃ bhūri viśruvam. Brahmaṇaḥ koso'si medhayā pihitaḥ. Śrutam me gopāya.

He, who is the most prominent in the hymns of the Vedas, who is all-pervading and who's widespread grandeur has sprung from the sacred and immortal Vedas, may He – Om, that is Indra – the supreme Lord, delight me with intelligence and mental power. O Lord may I be the possessor of immortality, may my body be in good condition, may my speech be sweet to the highest degree and may I hear much with my ears so that I may learn. You are the sheath of Brahman, covered by worldly intelligence. Guard my learning, which I acquired by hearing.

आवहन्ती वितन्वाना कुर्वाणाचीस्मात्मनः। वासांसि मम गावश्च। अन्नपाने च सर्वदा। ततो मे श्रियमावह। लोमशां पशुभिः सह स्वाहा॥४.२॥

4.2. Āvahantī vitanvānā kurvāṇācīramātmanāḥ. Vāsāṅṃsi mama gāvāśca. Annapāne ca sarvadā. Tato me śriyamāvaha. Lomaśāṃ paśubhiḥ saha svāhā.

O God, having gifted me with intelligence and fitness, grant me prosperity which will give me clothes, wool, cattle food and drink, without delay, for all time. Svāhā.

आ मायन्तु ब्रह्मचारिणः स्वाहा। विमायन्तु ब्रह्मचारिणः स्वाहा। प्रमायन्तु ब्रह्मचारिणः स्वाहा। दमायन्तु ब्रह्मचारिणः स्वाहा। शमायन्तु ब्रह्मचारिणः स्वाहा॥४.३॥

4.3. Ā māyantu brahmačārīṇaḥ svāhā. Vimāyantu brahmačārīṇaḥ svāhā. Pramāyantu brahmačārīṇaḥ svāhā. Damāyantu brahmačārīṇaḥ svāhā. Śamāyantu brahmačārīṇaḥ svāhā.

May students (brahmacharis) come to me from all corners. Svāhā. May they come in large numbers from far off. May they be self-controlled and mentally calm.

यशो जनेऽसानि स्वाहा। श्रेयान् वस्यसोऽसानि स्वाहा। तं त्वा भुग प्रविशानि स्वाहा। सु मा भुग प्रविश स्वाहा। तस्मिन् सहस्रशाखे नि भगाहं त्वयि मृजे स्वाहा॥४.४॥

4.4. Yaśo jane'sāni svāhā. Śreyāṇ vasyaso'sāni svāhā. Tam tvā bhuga praviśāni svāhā. Sa mā bhuga praviśa svāhā. Tasmin sahasraśākhē ni bhagāham tvayi mṛjē svāhā.

May I become popular among men. May I become superior to the wealthy. Svāhā. O venerable Lord, may I enter into thee. Svāhā. O adorable Lord, may I purify my sin in thy all-pervading Self. Svāhā.

यथाऽऽपः प्रवता यन्ति। यथा मासा अहर्जरम्। एवं मं ब्रह्मचारिणः। धातरायन्तु सर्वतः स्वाहा। प्रतिवेशोऽसि प्र मा भहि प्र मा पद्यस्व॥४.५॥

4.5. Yathā"paḥ pravatā yanti. Yathā māsa aharjaram. Evaṃ maṃ brahmačārīṇaḥ. Dhātarāyantu sarvataḥ svāhā. Prativeśo'si pra mā bhāhi pra mā padyasva.

Just as water flows downwards, as the months are united with the year, similarly, O Lord, the creator of all, may students (brahmacharis) come to me from all directions. Svāhā. You are the resting place at hand, enlighten me and take complete possession of me.

भूभुवः सुवरिति वा एतास्त्रिभ्यो व्याहृतयः। तासामु ह स्मैतां चतुर्थिं माहाचमस्यः प्रवेदयते। मह इति। तद्ब्रह्म। स आत्मा। अङ्गान्यन्या देवताः। भूरिति वा अयं लोकः। भुव इत्यन्तरिक्षम्। सुवरित्यसौ लोकः। मह इत्यदिदित्यः। आदित्येन वाव सर्वे लोका महीयन्ते॥५.१॥

5.1. Bhūbhuvāḥ suvariti vā etāstribhyo vyāhṛtayaḥ. Tāsāmu ha smaitāṃ caturthiṃ mähācamasyaḥ pravēdayate. Maha iti. Tadbrahma. Sa ātmā. Aṅgānyanyā devatāḥ. Bhūrīti vā ayaṃ lokāḥ. Bhuva ityantarikṣam. Suvarityasau lokāḥ. Maha ityā dityaḥ. Ādityena vāva sarvē lokā mahiyante.

Bhūh, Bhuvavaḥ and Suvaḥ, these verily, are the three Vyāhṛtis or mystical utterances, and the fourth one, Maha by name, which Mähācamasya visualised. That is Brahman. That is the Atman. Other gods are its limbs. What is known as Bhūh is, indeed, this world. What is called Bhuvavaḥ is the intermediate space. What is denoted as Suvaḥ is heaven. What is known as Maha is the sun. Verily, through the sun all the world prospers.

भूरिति वा अग्निः। भुव इति वायुः। सुवरित्यमदित्यः। मह इति चन्द्रमाः। चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते। भूरिति वा ऋचः। भुव इति सामग्निः। सुवरिति यजूंषि। मह इति ब्रह्म। ब्रह्मणा वाव सर्वे वेदा महीयन्ते॥५.२॥

5.2. Bhūrīti vā agniḥ. Bhuva iti vāyuḥ. Suvarityādityaḥ. Maha iti candramāḥ. Candramasā vāva sarvāṇi jyotīṅṃṣi mahiyante. Bhūrīti vā ṛcaḥ. Buva iti sāmāni. Suvariti yajūṅṃṣi. Maha iti brahma. Brahmaṇā vāva sarvē vedā mahiyante.

What is called Bhūh is indeed fire, Bhuvavaḥ is the air, Suvaḥ is the sun, Maha is the moon and through the moon, all shine. Bhūh is the R̥gvedā, Bhuvavaḥ is the Sāmavedā, Suvaḥ is the Yajurvedā, Maha is Brahman (Om). Through Brahman (Om) verily all Vedās are magnified.

भूरिति वै प्राणः। भुव इत्यपनः। सुवरिति व्यानः। मह इत्यन्नम्। अन्नेन वाव सर्वे प्राणा महीयन्ते। ता वा एताश्चतस्रश्चतुर्धा। चतस्रश्चतस्रो व्याहृतयः। ता यो वेद। स वेद ब्रह्म। सर्वेऽस्मै देवा बलिमावहन्ति॥५.३॥

5.3. Bhūrīti vai prāṇaḥ. Bhuva ityapanāḥ. Suvarīti vyānaḥ. Maha ityannam. Annena vāva sarve prāṇā mahīyante. Tā vā eṭāścatasraścaturdhā. Catasraścatasro vyāhṛtayaḥ. Tā yo veda. Sa veda brahma. Sarve'smai devā balimāvahanti.

Bhūh is indeed the air that is breathed in (Prana), Bhuvaḥ is the air that is breathed out (Apana), Suvaḥ is vital air that sustains life, Vyana is the retained breath. Maha is food and through food, verily, all animate beings are nourished. These, indeed, are the four Vyāhṛtis, forming groups of four, become fourfold. One who meditates on them knows Brahman and the deities brings offerings to him.

स य एषोऽन्तर्हृदय आकाशः। तस्मिन्नयं पुरुषो मनोस्मयः। अमृतो हिरण्मय॥६.१॥

6.1. Sa ya eṣo'ntarhṛdaya ākāśaḥ. Tasminnayaṃ puruṣo manosmayāḥ. Amṛto hiraṇmaya.

The bright space, familiar to all, is in the heart. Within that the intelligent, immortal and radiant soul (puruṣa) exists, who is realised and worshipped through meditation and knowledge.

अन्तरेण तालुके। य एष स्तन इवावलम्बते। सेन्द्रयोनिः। यत्रासौ केशान्तो विवर्तते। व्यपोह्य शीर्षकपाले। भूरित्यग्नौ प्रतिष्ठति। भुव इति वायौ। सुवरित्यादित्ये। मह इति ब्रह्मणि॥६.२॥

6.2. Antareṇa tāluke. Ya eṣa stana ivāvalambate. Sendrayoniḥ. Yatrāsau keśānto vivartate. Vyapohya śīrṣakapāle. Bhūrityagnau pratiṣṭhati. Bhuva iti vāyau. Suvarityāditye. Maha iti brahmaṇi.

That which hangs down between the palates like a nipple, that is the birthplace of Indra; at the crown, where the hair is made to part, separating the skull in the middle (brahmayoni). In fire he rests as Bhūh, in the air as Bhuvaḥ. In the sun as Suvaḥ, in Brahman as Maha.

आप्नोति स्वाराज्यम्। आप्नोति मनसस्पतिम्। वाक्पतिश्चक्षुष्पतिः। श्रोत्रपतिर्विज्ञानपति। एतत्तती भवति॥६.३॥

6.3. Āpnoti svārājyam. Āpnoti manasaspatim. Vākpatiścakṣuṣpatiḥ. Śrotrapatirvijñānapati. Etattaṭī bhavati.

He attains self-rule. he attains to the lord of mind, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence; this and more he becomes.

आकाशशरीरं ब्रह्म। सत्यात्म प्रणारामं मनोऽनन्दम्। शान्तिसमृद्धममृतम्। इति प्राचीनयोग्योपास्व॥६.४॥

6.4. Ākāśaśarīraṃ brahma. Satyātma praṇārāmaṃ mana'nandam. Śāntisamṛddhamamṛtam. Iti prācīnayogyopāsava.

After that he becomes imperishable and blissful Brahman, whose body is space (ākāśa), which is associated with the gross and subtle and truth is his real nature, whose sport is vital force, whose mind is the source of delight and who is bestowed with peace. In this way, O Prācīnayogya, worship as stated above.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः। अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि। आप ओषधयो वनस्पतय आकाश आत्मा। इत्यधिभूतम्। अथाध्यात्मम्। प्राणो व्यानोऽपान उदानः समानः। चक्षुः श्रोत्रं मनो वाक् त्वक्। चर्म माँ सँ स्नावास्थि मज्जा। एतदधिविधाय ऋषिरवोचत्। पाङ्क वा इदँ सर्वम्। पाङ्कैव पाङ्कँ स्पृणोतीति॥७॥

7. Pṛthivyantarikṣaṃ dyaurdiśo'vāntaradiśaḥ. Agnirvāyurādityaścandramā nakṣatrāṇi. Āpa oṣadhayo vanaspataya ākāśa ātmā. Ityadhibhūtam. Athādhyātmam. Prāṇo vyāno'pāna udānaḥ samānaḥ. Cakṣuḥ śrotraṃ mano vāk tvak. Carma māṃ saṃ snāvāsthī majjā. Etadadhividhāya ṛṣiravocāt. Pāṅktaṃ vā idagṃ sarvam. Pāṅktaiva pāṅktagṃ sprṇotīti.

One should meditate upon the elements of which this whole universe is constructed, namely earth, sky, heaven, the primary and intermediate quarters, fire, air, the sun, the moon, stars, water, herbs, trees, ether and body. Then again one should meditate upon oneself, considering Prana, Vyana, Apana, Udana and Samamana, the organs of sight, hearing, thinking, speech and the sense of touch, and skin, flesh, muscles, bones and marrow. Having realised thus by intuition, the seer proclaimed that the whole universe is based on verily this fivefold principle, and one set of five fulfils the order.

ओमिति ब्रह्म। ओमितीदँ सर्वम्। ओमित्येतदनुकृतिर्हँ स्म वा अप्यो श्रावयेत्याश्रावयन्ति। ओमिति सामानि गायन्ति। ओँ शोमिति। शस्त्राणि शँ सन्ति। ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति। ओमिति ब्रह्मा प्रसौति। ओमित्यग्निहोत्रमनुजानाति। ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति॥८॥

8. Omiti brahma. Omitīdagṃ sarvam. Omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti. Omiti sāmāni gāyanti. Ogm̄ śomiti. Śastrāṇi śagṃsanti. Omitiyadhvaryuḥ pratigaraṃ pratigṛṇāti. Omiti brahmā prasauti. Omityagnihotra-manujānāti. Omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti. Brahaihopāpnoti.

Om is Brahman. Om is all this universe, seen and imagined. It is the universal truth that Om is the term of compliance. The priests doing sacrificial deeds direct the assistant with the word. Om makes the gods hear. They start singing Samans with Om. Chanting Om Shom in the beginning, the Hotra priests recite the Shashtras. The Adhvaryu address the Hotra priests with the word Om. Brahman makes the sacrifice in the proper way uttering Om. The sacrificers grant permission to offer oblations to fire uttering Om. A Brahmana, before beginning the recite the Vedas, with a desire to become well-versed, chants Om. Verily, he attains Brahman.

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायवचने च । दमश्च स्वाध्यायवचने च । समश्च स्वाध्यायवचने च । अग्नयश्च स्वाध्यायवचने च । अग्निहोत्रं च स्वाध्यायवचने च । अतिथयश्च स्वाध्यायवचने च । मागुषं च स्वाध्यायवचने च । प्रजा च स्वाध्यायवचने च । प्रजनश्च स्वाध्यायवचने च । प्रजातिश्च स्वाध्यायवचने च । सत्यमिति सत्यवचा राधीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥९॥

9. Rtaṃ ca svādhyāyapracācane ca. Satyaṃ ca svādhyāyapracācane ca. Tapaśca svādhyāyapracācane ca. Damaśca svādhyāyapracācane ca. Samaśca svādhyāyapracācane ca. Agnayaśca svādhyāyapracācane ca. Agnihotraṃ ca svādhyāyapracācane ca. Atithayaśca svādhyāyapracācane ca. Maguṣaṃ ca svādhyāyapracācane ca. Prajā ca svādhyāyapracācane ca. Prajanaśca svādhyāyapracācane ca. Prajātiśca svādhyāyapracācane ca. Satyamiti satyavacā rādhitaraḥ. Tapa iti taponityaḥ pauruṣiṣṭiḥ. Svādhyāyapracācane eveti nāko maudgalyaḥ. Taddhi tapastaddhi tapaḥ.

Uprightness and learning and imparting Vedic knowledge as prescribed by the scriptures are to be practised. Truthfulness and learning and teaching are to be practised. Austerity and learning and teaching are to be adopted. Self-restraint and learning and teaching are to be practised. Calmness and learning and teaching are to be practised. Sacred fires are to be looked after and learning and teaching are to be practised. Offering oblations is to be performed, and learning and teaching to be followed. Hospitality is to be observed and learning and teaching are to be carried on. Good and favourable behaviour for the welfare of human beings are to be practised. Bringing up the family and learning and teaching are to be carried on. A grandson is to be raised, and learning and teaching are to be practised. Truthfulness alone is to be practised, says the sage Satyavacha of the line of Rathitara. Austerity is enough, thinks Taponitya, son of Purushishti. Naka, the son of Mudgala, emphasised learning and imparting Vedic knowledge. That, certainly, is penance; indeed, that is penance.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सर्वसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥१०॥

10. Ahaṃ vṛkṣasya rerivā. Kīrtiḥ pṛṣṭhaṃ gireriva. Ūrdhvpavitro vājiniḥ svamṛtamasmī. Draviṇaṃ savarcasam. Sumedhā amṛtokṣitaḥ. Iti triśaṅkorvedānucācanam.

I am the stimulator of the tree of the universe. My fame is as high as the peak of the mountain. My source is pure (Brahman). I am like the pure reality of the Self, as that is like the sun. I am the power, the wealth and the light of the divine intuition. I have realized the true knowledge, imperishable and immortal have I become. This was the declaration of Trishanku, the seer, after his self-realization.

वेदमनूच्यार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान् न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ॥११.१॥

11.1 Vedamanūcyāryo'ntevāsinamanuśāsti. Satyaṃ vada. Dharmaṃ cara. Svādhyāyānmā pramadaḥ. Ācāryāya priyaṃ dhanamāhṛtya prajātantuṃ mā vyavacchetsīḥ. Satyāna pramaditavyam. Dharmān na pramaditavyam. Kuśhalāna pramaditavyam. Bhūtyai na pramaditavyam. Svādhyāyapracācānābhyāṃ na pramaditavyam. Devapitṛkāryābhyāṃ na pramaditavyam.

Having instructed the Vedas, the teacher gives advice to the pupils. Speak the truth; keep the rules of prescribed conduct; do not neglect study; offer presents liked by him to the teacher; be careful about the lien of progeny; no negligence of Truth; no diversion from performing righteous duty; no caresses about just and good; no carelessness about prosperity; no indifference towards study and imparting knowledge of the Vedas; do not be forgetful about the duties towards the gods and manes (forefathers).

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । आतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । तानि इतराणि । यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्चितव्यम् । अद्भ्या देयम् । अद्भ्या देयम् । अद्भ्या देयम् । ह्या देयम् । भिया देयम् । संविदा देयम् ॥११.२॥

11.2 Mātṛdevo bhava. Pitṛdevo bhava. Ācāryadevo bhava. Ātithidevo bhava. Yānyanavadyāni karmāṇi. Tāni sevityāni. Tāni itarāṇi. Yānyasmākaṃ sucharitāni. Tāni tvayopāsyāni. Nō itarāṇi. Ye ke cāsmacchreyaṃsō brāhmaṇāḥ. Teṣāṃ tvayāśanena praśचितavyam. Śraddhayā deyam. Aśraddhayādeyam. Śriyā deyam. Hṛyā deyam. Bhīyā deyam. Saṃvidā deyam.

Treat your mother like a god; worship your father as a god; think your teacher to be a god; behave with your guest like a god; do not perform blameworthy acts but restore the other; commendable actions are to be followed and not the others; pay due respect to those who are superior and praiseworthy among us by offering seat and other necessities; presents are to be offered gladly, willingly and full of faith; never offer unwilling, dishonourable or faithless gifts; the presents are to be offered in plenty with modesty and fear; the presents are to be with sympathy.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यत् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामा स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदिशः । एष उपदेशः । एष वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥११.३॥

11.3 Atha yadi te karmavicikitsā vā vṛttavicikitsā vā syat. Ye tatra brāhmaṇāḥ sammārśinaḥ. Yuktā āyuktāḥ. Alūkṣā dharmakāmā syuḥ. Yathā te tatra varteran. Tathā tatra vartethāḥ. Athābhyākhyāteṣu. Ye tatra brāhmaṇaḥ sammārśinaḥ. Yuktā āyuktāḥ. Alūkṣā dharmakāmāḥ syuḥ. Yathā te teṣu varteran. Tathā teṣu vartethāḥ. Eṣa ādiśaḥ. Eṣa upadeśaḥ. Eṣa vedopaniṣat. Etadanuśāsanam. Evamupāsitavyam. Evamucāitadupāsyam.

Then if there is any doubt in mind in respect of rites and duties and conduct in life, act exactly in that manner as Brahmins do, who happen to be present there and who are able to judge impartially, who are more experienced, independent in view, gentle by nature and well-versed and lovers of law; regarding such matters, you have to act accordingly. IN the same way with those who are wrongly accused for crime, behave as per the way of the Brahmins, who are gentle, independent, experienced and prudent and who happen to be present there. That is the directions, that is the advice, that is the secret instruction of the Vedas. Those are, verily, the commandments. One must practise them throughout life in the way stated above, and not otherwise.

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे ।
नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मसि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अक्तु माम् । अक्तु वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥१२॥

12. Om śaṃ nō mītrah śaṃ varuṇah. Śaṃ no bhavatvāryamā. Śaṃ na indro brhaspatiḥ. Śaṃ nō viṣṇururukramah. Namō
brahmaṇe. Namaste vāyo. Tvāmeva pratyakṣam brahmāsi. Tvāmeva pratyakṣam brahma vadiṣyāmi. Ṛtaṃ vadiṣyāmi.
Satyaṃ vadiṣyāmi. Ttanmāavatu. Tadvaktāramavatu. Avatu mām. Avatu vaktāram. Om śāntiḥ śāntiḥ śāntiḥ.

May Mitra, Varuna, Aryama, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss.
Salutations to Brahman. O Vayu, salutations to you. You, verily, are the visible Brahman. I shall speak of you alone as the direct Brahman.
I shall call you the Cosmic Law. I shall call you the Truth. May Brahman protect me. May He protect the teacher. May the Brahman protect
me, may He protect the teacher.

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