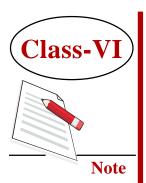


2

SHIKSHAVALLI

The Shikshavalli or the first chapter of the Taittiriya Upanishad has twelve verses or Anuvakas comprising different types of meditation and ethical rules which a seeker of knowledge should practice in order to purify his mind. This chapter has given a lot of importance to meditation. It has said that meditation is absolutely necessary for a seeker of knowledge to lift his mind from the nitty-gritties of domestic life towards the cosmic power or the supreme being. Shikshavalli deals with the discipline of Shiksha or academics which comprises the study of phonetics and pronunciation. The lesson begins with a peace invocation.





After studying this lesson, you will be able to:

- recite Shikshavalli sasvara, and
- know the relationships between teacher and student.

2.1 SHIKSHAVALLI

ॐ श्री गुरुभ्यो नमः । ह<u>ुरिः</u> ॐ ।

ॐ शं नों मित्रः शं वरुंणः । शं नों भवत्वर्यमा । शं न॒ इन्द्रो बृहुस्पतिंः। शं नो विष्णुंरुरुक्रमः । नमो ब्रह्मंणे । नमंस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मांसि । त्वामेव प्रत्यक्षं ब्रह्मं वदिष्यामि । ऋतं वंदिष्यामि । सत्यं वंदिष्यामि । तन्मामंवतु । तद्धक्तारंमवतु । अवंतु माम् । अवंतु वक्तारम्ं । ॐ शान्तिः शान्तिः शान्तिंः ॥

इति प्रथमोऽनुवाकः ॥

aum sham no mitrah sham varunah . sham no bhavatvaryama . sham na indro brihaspatih . sham no vishnururukramah . namo brahmane . namaste vayo . tvameva pratyaxam brahmasi . tvameva pratyaxam brahma vadishyami . ritam vadishyami . satyam vadishyami. tanmamavatu . tadvaktaramavatu . avatu mam.h . avatu vaktaram.h . aum shantih shantih shantih .. 1.. iti prathamo.anuvakah ..

May Mitra be propitious unto us! May Lord Varuna be propitious unto us! May Lord Aryaman be propitious unto us!

May Lord Indra and Brihaspati be propitious unto us!

May Lord Vishnu, of wide strides, be propitious unto us!

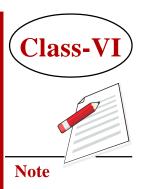
Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right (ritam). Thee indeed I shall proclaim as the true (satyam). May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

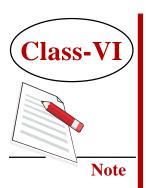
Om. Peace! Peace! Peace!

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ॐ शिक्षां व्यांख्यास्यामः । वर्णुः स्वरः । मात्रा बलम् । सामं सन्तानः।
इत्युक्तः शिक्षाध्यायः ॥ १॥
इति द्वितीयोऽनुवाकः ॥
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aum shixam vyakhyasyamah . varnah svarah . matra balam.h . sama santanah . ityuktah shixadhyayah .. 1.. iti dvitiyo.anuvakah ..

Om. We will expound siksha, (the science of pronunciation). It deals with sound, pitch, quantity, force, modulation and combination. Thus is explained the lesson on pronunciation.





स॒ह नौ॒ यशः । स॒ह नौ ब्रंह्मव॒र्चसम् । अथातः स±्हिताया उपनिषदम् व्यांख्यास्या॒मः । पञ्चस्वधिकंरणे॒षु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजं-मध्या॒त्मम् । ता महास±्हिता इत््॑याच॒क्षते । 1

saha nau yashah . saha nau brahmavarchasam.h athatah sa.nhitaya upanishadam vyakhyasyamah.. panchasvadhikaraneshu.. adhilokam.. adhijyautisham.. adhividyam.. adhiprajamadhyatmam . h . ta mahasa{\m+} hita ityachaxate..1

May glory come on both of us together! May the light of Lord Brahman shine alike through both of us! Now we will explain the Upanishad on the Samhita under five heads: with regards to the worlds, the heavenly lights, knowledge, progeny and the atman (body). People call these the great Samhitas.

अथांधिलोकम् । पृथिवी पूर्वरूपम्। द्यौरुत्तंररूपम् । आकांशः सुन्धिः वायुंः सन्धानम् । इत्यंधिलोकम् । 2

athadhilokam.h . prithivi purvarupam . h . dyauruttararupam . h . akashah sandhih . vayuh sandhanam.h.ityadhilokam.h..2...

First, with regard to the worlds: The earth is the first form, heaven is the last from, the akasa is the union and the air is the medium. Thus with regard to the worlds.

अथांधिजौतिषम् । अग्निः पूर्वरूपम्। आदित्य उत्तंररूपम् । आंपः सुन्धिः । वैद्युतंः सन्धानम्। इत्यंधिज्यौतिषम्। उ

athadhijautisham.h . agnih purvarupam.h . aditya uttararupam.h . apah sandhih . vaidyutah sandhanam.h . ityadhijyautisham.h . . 3

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union and lightning is the medium. Thus with regard to the heavenly lights.

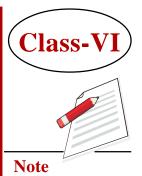
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अथांधिवि॒द्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तंररूपम् । विंद्या सुन्धिः ।
प्रवचन॑∗सन्धा॒नम् । इत्य॑धिवि॒द्यम्। 4
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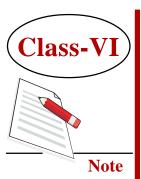
athadhividyam.h .acharyah purvarupam.h... antevasyuttararupam.h.vidya sandhih. pravachana{\m+} sandhanam.h. ityadhividyam.h...4

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union and the recitation is the medium. Thus with regard to knowledge.

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अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तंररूपम् । प्रंजा सुन्धिः ।
प्रजनन×सन्धानम् । इत्यधि्प्रजम् 5
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athadhiprajam.h.mata purvarupam.h.pitottararupam.h. praja sandhih . prajanana{\m+} sandhanam.h .ityadhiprajam.h...5





Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union and procreation is the medium. Thus with regard to the progeny.

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अथाध्या॒त्मम् । अधराहनुः पूैर्वरूपम् । उत्तराहनूत्त॑ररूपम् । वाक्स॒न्धिः ।
जिह्वा॑सन्धा॒नम् । इत्यध्या॒त्मम् । 6
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athadhyatmam.h . adhara hanuh purvarupam.h . uttara hanuruttararupam.h . vaksandhih . jihva sandhanam.h . ityadhyatmam.h ...6

Next, with regard to atman: The lower jaw is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium. Thus with regard to the atman.

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इतीमाम॒हास॒*हिताः । य एवमेता महास*हिता व्याख्यांता वे॒द । सन्धीयते
प्रजंया प॒शुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येणं लोके॒न 7
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इति तृतीयोऽनुवाकः ॥

itima mahasa{\m+} hitah . ya evameta mahasa{\m+} hita vyakhyata veda . sandhiyate prajaya pashubhih . brahmavarchasenannadyena suvargyena lokena ...7

iti tritiyo.anuvakah ..

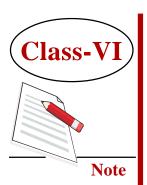
These are the great Samhitas. He who meditates on these Samhitas, becomes united with progeny, cattle, the light of Lord Brahman, food and the heavenly world. यश्छन्दंसामृष्मभो विश्वरूपः । छन्दोुभ्योऽध्यमृताँत्सम्बभूवं । स मेन्द्रौ मेधयाँ स्यृणोतु । अमृतंस्य देव धारंणो भूयासम्। शरींरं मे विचंर्षणम् । जिह्वा मे मधुंमत्तमा । कर्णांभ्यां भूरिविश्रुंवम् । ब्रह्मंणः कोोशोंऽसि मेधया पिंहितः । श्रुतं में गोपाय । आवहंन्ती वितन्वाना ॥ १॥

yashchandasamrishabho vishvarupah . chandobhyo . adhyamritatsambabhuva . sa mendro medhaya sprinotu . amritasya deva dharano bhuyasam.h . shariram me vicharshanam.h . jihva me madhumattama . karnabhyam bhuri vishruvam.h. brahmanah kosho.asi medhaya pihitah . shrutam me gopaya . avahanti vitanvana .. 1..

May He who is the bull of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas may that Indra cheer me with wisdom and prodence O Lord, may I be the possessor of immortality! May my body be competent; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by intelligence. Guard for me what I have learnt.

कुर्वाणाऽचीरंमात्मनंः । वासां स्सि मम् गावंश्च । अन्नपाने चं सर्वदा । ततों मे श्रियमावंह । लोम्शां पशुभिंः सह स्वाहां । आमांयन्तु ब्रह्मचारिणः स्वाहां । विमांऽऽयन्तु ब्रह्मचारिणः स्वाहां । प्रमांऽऽयन्तु ब्रह्मचारिणः स्वाहां। दमांयन्तु ब्रह्मचारिणः स्वाहां । शमांयन्तु ब्रह्मचारिणः स्वाहां ॥ २॥





kurvana.achiramatmanah . vasa{\m+} si mama gavashcha. annapane cha sarvada . tato me shriyamavaha . lomasham pashubhih saha svaha . a ma yantu brahmacharinah svaha. vi ma.a.ayantu brahmacharinah svaha . pra ma.a.ayantu brahmacharinah svaha . damayantu brahmacharinah svaha. shamayantu brahmacharinah svaha .. 2..

Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired and preserve them long when increased. Svaha! May brahmacharins come to me variously! Svaha! May brahmacharins come to me!. Svaha! May brahmacharins practise self—control! Svaha! May brahmacharins enjoy peace! Svaha!

यशो जनेंऽसानि॒ स्वाहां । श्रेयान् वस्यंसोऽसानि॒ स्वाहां । तं त्वां भग् प्रविंशानि॒ स्वाहां । स मां भग॒ प्रविंश॒ स्वाहां । तस्मिन्ं सहस्रंशाखे । निभंगा॒ऽहं त्वयिं मृजे॒ स्वाहां । यथाऽऽपः प्रवंता॒ऽऽयन्तिं । यथा॒ मासां अहर्ज़रम् । एवं मां ब्रंह्मचा॒रिणंः । धात॒रायंन्तु स॒र्वतः स्वाहां । प्रति॒वेशो॑ऽसि॒ प्रमांभाहि॒ प्रमांपद्यस्व ॥ ३॥

इति चतुर्थोऽनुवाकः ॥

yasho jane.asani svaha . shreyan.h vasyaso.asani svaha . tam tva bhaga pravishani svaha . sa ma bhaga pravisha

svaha . tasmin tsahasrashakhe nibhagaham tvayi mrije svaha . yatha.a.apah pravata.a.ayanti yatha masa aharjaram.h. evam mam brahmacharinah.dhatarayantu sarvatah svaha . prativesho.asi pra ma bhahi pra ma padyasva..3..

May I become famous among men! Svaha! May I become richer than the rich! Svaha! O gracious Lord, may I enter into Thee! Svaha! May Thou, O gracious Lord, enter into me! Svaha! O Lord, I am cleansing my sins in that Self of Thine, which is like a river of a thousand branches. Svaha! O Preserver, as waters flow downward, as the months merge in the year, so may brahmacharins come to me from all directions! Svaha! Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely.

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृंतयः । तासांमुहस्मै तां चंतुर्थीम् । माहांचमस्यः प्रवेंदयते । महु इतिं । तद्धह्मं । स आत्मा । अङ्गांन्यन्या देवताःं। भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ॥ १॥

महु इत्यांदित्यः । आदित्येन वाव सर्वेलोक महींयन्ते । भूरिति वा अग्निः । भुव इतिं वायुः । सुवरित्यांदित्यः । महु इतिं चन्द्रमाःं । चन्द्रमंसा वाव सर्वाणि ज्योतीःषि महींयन्ते । भूरिति वा ऋचंः । भुव इति सामांनि । सुवरिति यर्जूःषि ॥ २॥





महु इति ब्रह्मं । ब्रह्मंणा वाव सर्वेवेदा महींयन्ते । भूरिति वै प्राणः । भुव इत्यंपानः । सुवरितिं व्यानः । महु इत्यन्नम्ं । अन्नेंन वाव सर्वें प्राण महींयन्ते। ता वा एताश्चतंस्रश्चतुर्ध । चतंस्रश्चतस्रो व्याहंतयः । ता यो वेदं। स वेंदु ब्रह्मं। सर्वेंऽस्मैदेवा बलिमावंहन्ति ॥ ३॥

इति पञ्चमोऽनुवाकः ॥

bhurbhuvah suvariti va etastisro vyahritayah . tasamu ha smaitam chaturthim.h . mahachamasyah pravedayate . maha iti . tat.h brahma . sa atma . a~nganyanya devatah . bhuriti va ayam lokah . bhuva ityantarixam.h . suvarityasau lokah .. 1..

maha ityadityah . adityena vava sarve loka mahiyante . bhuriti va agnih . bhuva iti vayuh . suvarityadityah . maha iti chandramah . chandramasa vava sarvani jyoti{\m+} shi mahiyante . bhuriti va richah . bhuva iti samani . suvariti yaju{\m+} shi .. 2..

maha iti brahma . brahmana vava sarve veda mahiyante . bhuriti vai pranah . bhuva ityapanah . suvariti vyanah . maha ityannam.h . annena vava sarve prana mahiyante . ta va etashchatasrashchaturdha . chatasrashchatasro vyahritayah . ta yo veda . sa veda brahma . sarve.asmai deva balimavahanti .. 3..

Bhuh, Bhuvah, Suvah—these are, verily, the three utterances. Besides these there is a forth, called Mahah, which became known to the son of Mahachamasa. That is Brahman, that is the Self. The other gods are its limbs. Bhuh is, verily, this world; Bhuvah, the mid—region; Suvah, the world yonder; Mahah, the sun. Through the sun, indeed, do all the worlds become great. Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah, the moon. By the moon, indeed, do all the heavenly lights become great. Bhuh is, verily, the Rik—verses; Bhuvah, the Saman; Suvah, the Yajus; Mahah, Brahman. By Brahman, indeed, do all the Vedas become great. Bhuh is, verily, the prana, Bhuvah, the apana; Suvah, the vyana; Mahah, food. By food, indeed, do all the breaths become great. They, these four, become fourfold. Four and four are the vyahritis. He who knows these knows Brahman. All the gods bring offerings to him.

स य एषौंऽन्तंहृदय आका॒शः । तस्मिंच्चयं पुरुषो मनो॒मयेः । अमृंतो हिर॒ण्मयेः। अन्तंरेण॒ ताल्ठंके । य एषस्तनं वाव॒लम्बंते । सैंन्द्रयो॒निः । यत्रा॒सौ केंशा॒न्तो वि॒वर्तते । व्य॒पोह्यं शीर्षकपा॒ले । भूरित्य॒ग्नौ प्रतिंतिष्ठति। भुव॒ इतिं वा॒यौ ॥ १॥

sa ya esho.antarahridaya akashah . tasminnayam purusho manomayah . amrito hiranmayah . antarena taluke . ya esha stana ivavalambate . sendrayonih . yatrasau keshanto vivartate . vyapohya shirshakapale . bhurityagnau pratitishthati . bhuva iti vayau .. 1..

There is a space within the heart; in it lies the Person consisting of mind, immortal and luminous. The Sushumna passes through





the piece of flesh which hangs down like a nipple between the two palates and ends where the skull splits and the roots of hair lie apart. That Sushumna is the path for the realisation of Indra. The souls of the aspirants, passing through the Sushumna, rests in fire, represented by the vyahriti Bhuh; he rests in the air, represented by the vyahriti Bhuvah.

सुव॒रित्यांदि॒त्ये । महु इति॒ ब्रह्मंणि । आ॒प्नोति॒ स्वारांज्यम् । आ॒प्नोति॒ मन॑स॒स्पतिम्ं । वाक्प॑ति॒श्चक्षु॑ष्पतिः । श्रोत्र॑पतिर्विज्ञान॑पतिः । ए॒तत्ततो॑ भवति । आ॒का॒शर्शरीरंं ब्रह्मं । स॒त्यात्म॑ प्रा॒णारा॑म॒ं मन॑ आनन्दम् । शान्ति॑समृद्धम॒मृतम्॑। इति॑ प्राचीन यो॒ग्योपा॑स्व ॥ २॥

इति षष्ठोऽनुवाकः ॥

suvarityaditye.maha iti brahmani.apnoti svarajyam.h. apnoti manasaspatim.h. vak.hpatishchaxushpatih . shrotrapatirvij~nanapatih . etattato bhavati . akashashariram brahma . satyatma pranaramam mana anandam.h . shantisamriddhamamritam.h . iti prachinayogyopassva..2..

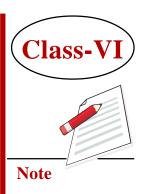
He rests in the sun, represented by the vyahriti Suvah; he rests in Brahman, represented by the vyahriti Mahah. He attains selfrule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence. Furthermore, he becomes this: he becomes Brahman, whose body is space, whose nature is true, who delights in life and rejoices in the mind, who abounds in peace, who is immortal. Thus do thou, O Prachinayogya, contemplate.

पृथि॒व्यंन्तरिंक्ष्ं द्यौर्दिशोंऽवान्तरदि॒शाः । अग्निर्वायुरांदि्त्यश्चन्द्रमा नक्षंत्राणि। आप ओर्षधयो वन॒स्पतंय आका॒श आत्मा । इत्यंधिभूतम् । अथाध्यात्मम्। प्राणो व्यानोंऽपान उंदानः संमानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्ममार्श्स स्नावास्थिं मुज्जा । एतदंधिविधाय ऋषि्रवोंचत् । पाङ्कं वा ड्द्र्स्सर्वम्ं । पाङ्केंनै्व पाङ्कर्ग् स्पृणोतीतिं ॥ १॥

इति सप्तमोऽनुवाकः ॥

prithivyantarixam dyaurdisho.avantaradishah . agnirvayuradityashchandrama naxatrani . apa oshadhayo vanaspataya akasha atma . ityadhibhutam.h . athadhyatmam.h . prano vyano.apana udanah samanah . chaxuh shrotram mano vak.h tvak.h . charma ma{\m+}sa{\m+} snavasthi majja . etadadhividhaya rishiravochat.h . pa~nktam va ida{\m+} sarvam.h . pa~nktenaiva pa~nkta{\m+} sprinotiti .. 1..

1.Earth, 2. the mid-region, 3. heaven, 4. the quarters and 5. the intermediate quarters. 1. Agni (fire), 2. Vayu (air), 3. Aditya (sun), 4. Chandrama (moon) and 5. the Nakshatras (stars). 1. Water, 2. herbs, 3. tree, 4. space and 5. the body. So much with reference to material objects. Now with reference





to the body: 1. The prana, 2. vyana, 3. apana, 4. udana and 5. samana; 1. the eye, 2. the ear, 3. the mind 4. speech and 5. touch; 1. the skin, 2. flesh, 3. muscle, 4. bone and 5. marrow. Having thus ordained, a rishi said: "Whatever exists is fivefold." Through the fivefold one becomes united with the fivefold material object.

ओमिति॒ ब्रह्मं । ओमिती॒दःस्वम्ं । ओमित्ये॒तद॑नुकृतिर्हस्म॒ वा अप्योश्रांव॒येत्याश्रांवयन्ति । ओमिति॒ सामांनि गायन्ति । ॐःशोमितिं श॒स्त्राणिं शःसन्ति । ओमित्यंध्वर्युः प्रंतिग॒रं प्रतिंगृणाति । ओमिति॒ ब्रह्मा प्रसौंति । ओमित्यंग्निहो॒त्रमनुंजानाति । ओमिति॒ ब्राह्मणः प्रंव॒क्ष्यन्नांह॒ ब्रह्मोपांप्रवा॒नीतिं । ब्रह्मैवोपांप्नोति ॥ १॥

इत्यष्टमोऽनुवाकः ॥

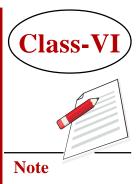
omiti brahma . omitida{\m+} sarvam.h . omityetadanukritirha sma va apyo shravayetyashravayanti omiti samani gayanti . o{\m+} shomiti shastrani sha{\m+} santi . omityadhvaryuh pratigaram pratigrinati . omiti brahma prasauti . omityagnihotramanujanati . omiti brahmanah pravaxyannaha brahmopapnavaniti. brahmaivopapnoti .. 1..

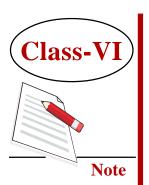
Om is all this. This syllable Om is used to indicate compliance. When they are told: "Om, recite," they recite. Uttering Om, they sing the Saman chants. With "Om, Som," they recite the prayers. Uttering Om, the adhvaryu priest gives the response.

Uttering Om, the Brahma gives assent. Uttering Om, gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

ऋतं च स्वाध्यायप्रवंचुने च । सत्यं च स्वाध्यायप्रवंचुने च । तपश्च स्वाध्यायप्रवंचुने च । दमश्च स्वाध्यायप्रवंचुने च । शमश्च स्वाध्यायप्रवंचुने च । अग्नयश्च स्वाध्यायप्रवंचुने च । अग्निहोत्रं च स्वाध्यायप्रवंचुने च । अतिथयश्च स्वाध्यायप्रवंचुने च । मानुषं च स्वाध्यायप्रवंचुने च । प्रजा च स्वाध्यायप्रवंचुने च । प्रजनश्च स्वाध्यायप्रवंचुने च । प्रजातिश्च स्वाध्यायप्रवंचुने च । सत्यमिति सत्यवचां राथी तरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाकों मौद्घल्यः । तद्धि तपंस्तद्धि तपः ॥ ९॥ इति नवमोऽनुवाकः ॥

ritam cha svadhyayapravachane cha . satyam cha svadhyayapravachane cha . tapashcha svadhyayapravachane cha . damashcha svadhyayapravachane cha . shamashcha svadhyayapravachane cha . agnayashcha svadhyayapravachane cha . agnihotram cha svadhyayapravachane cha . atithayashcha svadhyayapravachane cha . manusham cha svadhyayapravachane cha . praja cha





svadhyayapravachane cha . prajanashcha svadhyayapravachane cha . prajatishcha svadhyayapravachane cha . satyamiti satyavacha rathitarah . tapa iti taponityah paurushishtih . svadhyayapravachane eveti nako maud.hgalyah . taddhi tapastaddhi tapah .. 1..

The disciplines are rightness and also the learning and teaching; truth and also the learning and teaching of the Vedas; austerity and also the learning and teaching of the Vedas; self-control and also the learning and teaching of the Vedas; tranquillity and also the learning and teaching of the Vedas; the kindling of sacrificial fires and also the learning and teaching of the Vedas; the performance of the Agnihotra sacrifice and also the learning and teaching of the Vedas; hospitality to guests and also the learning and teaching of the Vedas; the perfromance of social duties and also the learning and teaching of the Vedas; procreation and also the learning and teaching of the Vedas; propagation of the race and also the learning and teaching of the Vedas. Differing views on the subject: Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Purusishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपंवित्रो वाजिनींव स्वमृतंमस्मि । द्रविंण*सवर्चसम् । सुमेध अंमृतोक्षितः । इति त्रिशङ्कोर्वेदांनुवचनम् ॥ १॥

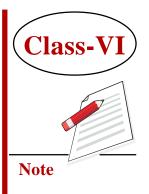
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इति दशमोऽनुवाकः ॥
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aham vrixasya reriva . kirtih prishtham gireriva . urdhvapavitro vajiniva svamritamasmi . dravina{\m+} savarchasam.h . sumedha amritoxitah . iti trisha~nkorvedanuvachanam.h..1..

I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying. Thus did Trisanku proclaim after the attainment of the Knowledge of the Self.

वेदमनूच्याचार्योन्तेवासिनमंनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायांन्मा प्रमदः। आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यंवच्छेत्सीः । सत्यान्न प्रमंदितव्यम् । धर्मान्न प्रमंदितव्यम् । कुशलान्न प्रमंदितव्यम् । भूत्यै न प्रमंदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमंदितव्यम् ॥ ९॥ देवपितृकार्याभ्यां न प्रमंदितव्यम् । मातृंदेवो भव । पितृंदेवो भव । आचार्यंदेवो भव । अतिथिंदेवो भव । यान्यनवद्यानिं कर्माणि । तानि सेविंतव्यानि । नो

इंतराणि । यान्यस्माकะ्सुचंरितानि । तानि त्वयोंपास्यानि ॥ २॥





नो इंतराणि । ये के चारुमच्छ्रेयांेश्सो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वंसितव्यम् । श्रद्धंया देयम् । अश्रद्धंयाऽदेयम् । श्रिंया देयम् । ह्रिंया देयम्। भिंया देयम् । संविंदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकिंत्सा वा स्यात् ॥ ३॥

ये तत्र ब्राह्मणाः संमर्शिनः । युक्तां आयुक्ताः । अलूक्षां धर्मकामाः स्युः । यथा तें तत्रं वर्तेरन् । तथा तत्रं वर्तेथाः । अथाभ्यांख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्तां आयुक्ताः । अलूक्षां धर्मकामाः स्युः । यथा तें तेषुं वर्तेरन्। तथा तेषुं वर्तेथाः । एषं आदे्शः । एष उंपदे्शः । एषा वेंदोपनिषत् । एतदंनुशासनम् । एवमुपांसित्तव्यम् । एवमु चैतंदुपास्यम् ॥ ४॥

इत्येकादशऽनुवाकः ॥

vedamanuchyacharyontevasinamanushasti. satyam vada. dharmam chara. svadhyayanma pramadah. acharyaya priyam dhanamahritya prajatantum ma vyavachchetsih. satyanna pramaditavyam.h. dharmanna pramaditavyam.h. kushalanna pramaditavyam.h . bhutyai na pramaditavyam.h . svadhyayapravachanabhyam na pramaditavyam.h..1..

Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift

desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

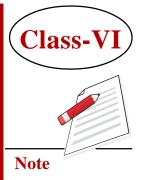
devapitrikaryabhyam na pramaditavyam.h . matridevo bhava . pitridevo bhava . acharyadevo bhava . atithidevo bhava . yanyanavadyani karmani . tani sevitavyani . no itarani . yanyasmaka{\m+} sucharitani . tani tvayopasyani .. 2..

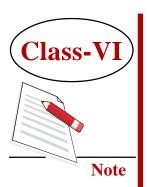
Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed-not others. Whatever good works have been performed by us, those should be performed by you-not others.

no itarani . ye ke charumachchreya{\m+}so brahmanah . tesham tvaya.a.asanena prashvasitavyam.h . shraddhaya deyam.h . ashraddhaya.adeyam.h . shriya deyam.h . hriya deyam.h . bhiya deyam.h . sa.nvida deyam.h . atha yadi te karmavichikitsa va vrittavichikitsa va syat.h .. 3..

Those brahmins who are superior to us-you should comfort them by giving them seats. Whatever is to be given should be given with faith, not without faith-according to one's plenty, with modesty, with fear, with sympathy.

ra brahmanah sammarshinah . yukta ayuktah . aluxa dharmakamah syuh . yatha te tatra varteran.h . tatha tatra vartethah . athabhyakhyateshu . ye tatra brahmanah





sammarshinah.yukta ayuktah.aluxa dharmakamah syuh. yatha te teshu varteran.h. tatha teshu vartethah. esha adeshah. esha upadeshah. esha vedopanishat.h. etadanushasanam.h. evamupasitavyam.h. evamu chaitadupasyam.h..4..

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such matters as brahmins would conduct themselves-brahmins who are competent to judge, who of their own accord are devoted to good deed and are not urged to their performance by others and who are not too severe, but are lovers of dharma. Now, with regards to persons spoken against, you should conduct yourself in such a way as brahmins would conduct themselvesbrahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others and who are not too severe, but are lovers of dharma. This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command of God. This you should observe. This alone should be observed.

शं नौ मित्रः शं वरुंणः । शं नौ भवत्वर्यमा । शं न॒ इन्द्रो॒ बृहुस्पतिः । शं नो विष्णुंरुरुक्रमः । नमो॒ ब्रह्मणे । नमंस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मांसि। त्वामेव प्रत्यक्षं ब्रह्मावांदिषम् । ऋतमंवादिषम् । सत्यमंवादिषम् । तन्मामांवीत् । तद्धक्तारंमावीत् । आवी्न्माम् । आवींद्धक्तारम्ं । ॐ शान्तिः शान्तिः शान्तिः ॥ ९॥ इति द्धादशोऽनुवाकः ॥

॥ इति शिक्षावल्ली समाप्ता ॥

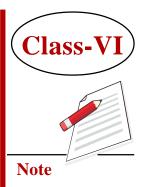
sham no mitrah sham varunah . sham no bhavatvaryama . sham na indro brihaspatih . sham no vishnururukramah . namo brahmane . namaste vayo . tvameva pratyaxam brahmasi . tvameva pratyaxam brahmavadisham.h . ritamavadisham.h . satyamavadisham.h . tanmamavit.h . tadvaktaramavit.h . avinmam.h . avidvaktaram.h . aum shantih shantih shantih .. 1..

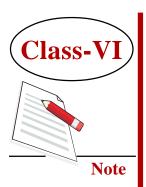
May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us! Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true. That protected me. That protected the teacher. Ay, that protected me, that protected the teacher. Om. Peace! Peace!



रिक्तस्थानानि पूरयत-

- 1. अधिज्यौतिषमधिविद्यमधिप्रजंमध्यात्मम् ।
- 2. य एवमेता महासः हिता वेद ।
- 3. ब्रह्मणः को्शोंऽसि पिंहितः ।
- 4. ब्रह्मणा वाव महींयन्ते ।
- 5. अग्निर्वायुरांदि्त्यश्चन्द्रमा ।





• WHAT HAVE YOU LEARNT

- Recitation of shikshavalli
- Meaning of shikshavalli.

Reference :

1. Taittiriya Upanishad

2. Sethumadhavan, T.N; Taittiriya upanishad - transliterated sanskrit text 2011, Nagpur, Indian

TERMINAL QUESTIONS

1. Write the summery of shikshavalli in your own words.



2.1

- 1. अधिलोकम्
- 2. व्याख्यांता
- 3. मेधया
- सर्वे<u>वे</u>दा
- 5. नक्षंत्राणि