

**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.



Note



OBJECTIVES

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 । हरिः ॐ ।

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मं वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥

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 ..**



Note

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!

ॐ शिक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । सामं सन्तानः।

इत्युक्तः शिक्षाध्यायः ॥ १॥

इति द्वितीयोऽनुवाकः ॥

**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.



Note

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदम्
व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रज-
मध्यात्मम् । ता महासंहिता इत्याचक्षते । 1

**saha nau yashah . saha nau brahmavarchasam.h athatah
sa.nhitaya upanishadam vyakhyasyamah..
panchasvadhikaraneshu.. adhilokam.. adhiyautisham..
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.

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः वायुः
सन्धानम् । इत्याधिलोकम् । 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.

**Note**

अथाधिजौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः ।

वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । 3

**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.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः ।

प्रवचनसन्धानम् । इत्यधिविद्यम् । 4

**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.

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः ।

प्रजननसन्धानम् । इत्यधिप्रजम् । 5

**athadhiprajam.h . mata purvarupam.h . pitottararupam.h .
praja sandhih . prajanana{\m+} sandhanam.h
.ityadhiprajam.h ...5**

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Note

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.

अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनूत्तररूपम् । वाक्सन्धिः ।
जिह्वासन्धानम् । इत्यध्यात्मम् । 6

**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.

इतीमामुहासंहिताः । य एवमेता महासंहिता व्याख्याता वेद । सन्धीयते
प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन 7
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.



Note

यश्छन्दसामृषुभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव । स मेन्द्रो मेधया
 स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे
 मधुमत्तमा । कर्णाभ्यां भूरिविश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं
 मे गोपाय । आवहन्ती वितन्वाना ॥ १॥

**yashchandasadmrishabho 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.

कुर्वाणाऽचीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे
 श्रियमावह । लोमशां पशुभिः सह स्वाहा । आमायन्तु ब्रह्मचारिणः स्वाहा ।
 विमांस्यन्तु ब्रह्मचारिणः स्वाहा । प्रमांस्यन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु
 ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २॥

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Note

**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 जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वां भगु
प्रविशानि स्वाहा । स मां भगु प्रविशु स्वाहा । तस्मिन् सहस्रशाखे ।
निभगाऽहं त्वयि मृजे स्वाहा । यथाऽऽपुः प्रवताऽऽयन्ति । यथा मासां
अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि
प्रमांभाहि प्रमापद्यस्व ॥ ३॥

इति चतुर्थोऽनुवाकः ॥

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

**Note**

**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 सुव॒रिति वा ए॒तास्त्रिस्रो व्याहृतयः । तासा॑मु॒हस्मै तां चतु॑र्थीम् ।
माहा॑चमस्युः प्रवे॑दयते । मह॒ इति॑ । तद्ब्र॑ह्म । स आ॒त्मा । अङ्गान्य॑न्या दे॒वताः ।
भूरिति॑ वा अ॒यं लो॒कः । भुव॑ इत्यन्तरि॑क्षम् । सुव॒रित्यसौ॑ लो॒कः ॥ १॥

मह॒ इत्या॑दित्यः । आ॒दित्ये॒न वाव॑ सर्वे॒लोक॑ मही॒यन्ते । भूरिति॑ वा अ॒ग्निः ।
भुव॑ इति॑ वा॒युः । सुव॒रित्या॑दित्यः । मह॒ इति॑ च॒न्द्रमाः । च॒न्द्रम॑सा वाव॑
सर्वा॑णि ज्योती॒षि मही॑यन्ते । भूरिति॑ वा ऋ॒चः । भुव॑ इति॑ सामा॑नि ।
सुव॒रिति॑ यजू॒षि ॥ २॥



Note

मह इति ब्रह्म । ब्रह्मणा वाव सर्वेवेदा महीयन्ते । भूरिति वै प्राणः । भुव
इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नैन् वाव सर्वे प्राण महीयन्ते ।
ता वा एताश्चतस्रश्चतुर्थ । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेदु ब्रह्म ।
सर्वेऽस्मै देवा बलिमावहन्ति ॥ 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..**



Note

Bhuh, Bhuvah, Suvah—these are, verily, the three utterances. Besides these there is a fourth, 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 एषोऽन्तर्हृदय आकाशः । तस्मिन्नायं पुरुषो मनोमयः । अमृतो हिरण्मयः ।
अन्तरेण तालुके । य एषस्तनं वावलम्बते । सैन्द्रयोनिः । यत्रासौ केशान्तो
विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतिष्ठति । भुव इति वायौ ॥ 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



Note

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.

सुवुरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति
मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति ।
आकाशशरीरं ब्रह्म । सत्यात्मं प्राणारामं मनं आनन्दम् । शान्तिसमृद्धममृतम् ।
इति प्राचीन योग्योपास्व ॥ २॥

इति षष्ठोऽनुवाकः ॥

**suvarityaditye . maha iti brahmani . apnoti svarajyam.h .
apnoti manasapatim.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 self-rule. 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,

**Note**

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.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् ।
प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्ममांस
स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् ।
पाङ्क्तैव पाङ्क्तं स्पृणोतीति ॥ 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

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Note

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.

ओमिति ब्रह्म । ओमितीदःसर्वम् । ओमित्येतदनुकृतिर्हस्म वा
अप्योश्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ॐःशोमितिं शुस्त्राणि
शःसन्ति । ओमित्यध्वर्युः प्रतिगुरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति ।
ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्रवानीति ।
ब्रह्मैवोपाप्रोति ॥ 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.

**Note**

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 स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च
स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च
स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने
च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति
सत्यवचां राथी तरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने
एवेति नाकौ मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १॥

इति नवमोऽनुवाकः ॥

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



Note

svadhyayappravachane cha . prajanashcha
 svadhyayappravachane cha . prajatishcha
 svadhyayappravachane cha . satyamiti satyavacha
 rathitarah . tapa iti taponityah paurushishtih .
 svadhyayappravachane 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 performance 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 Purushishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.



Note

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव
स्वमृतमस्मि । द्रविणःसवर्चसम् । सुमेध अमृतोक्षितः । इति
त्रिशङ्कोर्वेदानुवचनम् ॥ १॥

इति दशमोऽनुवाकः ॥

**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.

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायात्मा
प्रमदः। आचार्याय प्रियं धनमाहत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न
प्रमदित्व्यम् । धर्मान्न प्रमदित्व्यम् । कुशलान्न प्रमदित्व्यम् । भूत्यै न
प्रमदित्व्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदित्व्यम् ॥ १॥

देवपितृकार्याभ्यां न प्रमदित्व्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो
भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो
इतराणि । यान्यस्माकःसुचरितानि । तानि त्वयौपास्यानि ॥ २॥

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Note

नो इतराणि । ये के चारुमच्छेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रशंसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३॥

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वैदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ 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 . svadhyayappravachanabhyam 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.

**Note**

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 . ashaddhaya.adeyam.h . shriya deyam.h . hriya deyam.h . bhriya 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 sammashinah . yukta ayuktah . aluxa dharmakamah syuh . yatha te tatra varteran.h . tatha tatra vartethah . athabhyakhyateshu . ye tatra brahmanah

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Note

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 themselves-brahmins 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 नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो
विष्णुरुक्रुमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव
प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ १॥
इति द्वादशोऽनुवाकः ॥

॥ इति शिक्षावल्ली समाप्ता ॥

**Note**

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! Peace!

**INTEXT QUESTIONS 2.1**

रिक्तस्थानानि पूरयत-

1. अधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।
2. य एवमेता महासंहिता वेद ।
3. ब्रह्मणः कोशोऽसि पिहितः ।
4. ब्रह्मणा वाव महीयन्ते ।
5. अग्निर्वायुरादित्यश्चन्द्रमा ।

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Note



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 summary of shikshavalli in your own words.



ANSWERS TO INTEXT QUESTIONS

2.1

1. अधिलोकम्
2. व्याख्याता
3. मुधया
4. सर्ववेदा
5. नक्षत्राणि