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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

शीक्षावल्ली *śīkṣā vallī*

Lessons 11 and 12

Volume 11

वेद मनु च्याचार्योऽन्तेवासिन - मनु शास्ति ।
veda manu cyācāryo'ntevāsina - manu śāsti |
सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
satyāṁ vada | dharmāṁ cara | svādhyāyānmā pramadaḥ |
आचार्याय प्रियं धन - माहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।
ācāryāya priyaṁ dhana - māhṛtya prajātantuṁ mā vyavacchetsīḥ |
सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
satyāṁna pramaditavyam | dharmāṁna pramaditavyam |
कुशलान्न प्रमदितव्यम् । भृत्यै न प्रमदितव्यम् ।
kuśalāṁna pramaditavyam | bhūtyai na pramaditavyam |
स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम् ।
svādhyāya pravacanābhyāṁ na pramaditavyam |
देव पितृ कार्याभ्यान्न प्रमदितव्यम् ।
deva piṭṛ kāryābhyāṁna pramaditavyam |
मातृ देवो भव । पितृ देवो भव ।
māṭṛ devo bhava | piṭṛ devo bhava |
आचार्य देवो भव । अतिथि देवो भव ।
ācārya devo bhava | atithi devo bhava |
यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि ।
yānyanavadyāni karmāṇi | tāni sevityāni |
नो इतराणि । यान्यस्माकं सुचरितानि ।
no itarāṇi | yānyasmākaṁ sucharitāni |
तानि त्वयोपास्यानि । नो इतराणि ॥
tāni tvayopāsyāni | no itarāṇi ||
ये के चास्मच्छ्रेयो सो ब्राह्मणाः ।
ye ke cāsmacchreyaḥ so brāhmaṇāḥ |
तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।



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teṣāṁ tvayā'sanena praśvasitavyam |
श्रद्धया देयम् । अश्रद्धया अदेयम् ।
śraddhayā deyam | aśraddhayā adeyam |
श्रिया देयम् । ह्रिया देयम् ।
śriyā deyam | hriyā deyam |
भिया देयम् संविदा देयम् ।
bhiyā deyam saṁvidā deyam |
अथ यदि ते कर्म विचिकित्सा वा
atha yadi te karma vicikitsā vā
वृत्त विचिकित्सा वा स्यात् ।
vṛtta vicikitsā vā syāt |
ये तत्र ब्राह्मणाः सम्मर्शिनः ।
ye tatra brāhmaṇāḥ sammarśinaḥ |
युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
yuktaa āyuktaaḥ | alūkṣā dharma kāmāḥ syuh |
यथा ते तत्र वर्ते रन् । तथ तत्र वर्ते थाः ।
yathā te tatra varteran | tatha tatra varte thāḥ |
अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः ।
athābhyākhyāteṣu | ye tatra brāhmaṇāḥ sammarśinaḥ |
युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
yukta āyuktaaḥ | alūkṣā dharmakāmāḥ syuh |
यथा ते तेषु वर्ते रन् । तथा तेषु वर्ते थाः ।
yathā te teṣu varte ran | tathā teṣu varte thāḥ |
एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् ।
eṣa ādeśaḥ | eṣa upadeśaḥ | eṣā vedopanaṣat |
एतदनुशासनम् । एवमुपासितव्यम् ।
etadanuśāsanam | evamupāsitavyam |
एवमुचैतदुपास्यम् ॥
evamucāitadupāsyam ॥
इति एकादशोऽनुवाकः
iti ekādaśo'nuvākaḥ

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
śaṁ nō mitraḥ śaṁ varuṇaḥ | śaṁ nō bhavatvayamā |



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शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
śaṁ na indro bṛhaspatih | śaṁ nō viṣṇu ruruḱramah |
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
namo brhmaṇe | namaste vāyo | tvameva pratyakṣaṁ brahmāsi |
त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् ।
tvaameva pratyakṣaṁ brahmāvādiṣam | ṛtamavādiṣam |
सत्यमवादिषम् । तन्मामावीत् तद्वक्तारमावीत् ।
satyamavādiṣam | tanmāmāvīt tadvaktaramāvīt |
आवीन्माम् । आवीद्वक्तारम्
āvīnmām | āvidvaktarām
ॐ शान्तिः शान्तिः शान्तिः ॥
om śāntih śāntih śāntih ||
हरिः ॐ
harih om
इति द्वादशोऽनुवाकः
iti dvādaśo'nuvākaḥ

This is the concluding part of this chapter. The Upanishad presents here the basic teachings of the कर्म काण्ड *karma kāṇḍ* of the Vedas, as वेद उपदेश *ved upadeś* mantras. These mantras are already familiar to us, since we read them, or hear them at this temple every week at this time, as part of the regular Sunday Pooja schedule. These mantras have already been included in our earlier scripture readings on Introduction to Upanishads, which is now available to anyone who is interested.

These mantras have to be heard, understood and appreciated again and again, throughout one's life, because, the messages involved here are extremely important and immediately relevant to our everyday life. Therefore, let us go through these mantras again, paying attention to every word here, just as we did before,

Most of the students pursuing Vedic studies in a formal गुरुकुल *gurukul* - the teacher-student institution, choose to leave their studies to get on in life, as soon as they complete their own chosen parts of the कर्म काण्ड *karma kāṇḍ* of the Vedas, even before they are exposed to any Upanishad knowledge. On the eve of this departure from the गुरुकुल *gurukul*, the teacher presents to them these वेद उपदेश *ved upadeś* mantras as अनुशासनम् *anuśāsanam*. अनुशासनम् *anuśāsanam* means words of advice and command.



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We must understand the word अनुशासनम् *anusāsanam* properly in the context here. Just as a mother advises a child, with a commanding voice, not to play with fire, to protect the child from possible dangers, similarly the teacher advises the students in a commanding language, under the authority of the Vedas, for their own good, and such words of advice and command constitute अनुशासनम् *anusāsanam*.

This is how the Upanishad presents the वेद उपदेश *ved upadeś* mantras - the basic teachings of the Vedas.

वेद मनु च्याचार्योऽन्तेवासिनं अनुशास्ति
veda manu cyācāryo'ntevāsinam anusāsti

वेदं अनूच्य *vedam anucya* - having taught the कर्म काण्ड *karma kāṇḍ* or the pre-Upanishad part of the Vedas

आचार्यः *ācāryah* - The teacher अन्तेवासिनं *antevāsinam*

अनुशास्ति *anusāsti* - gives the following advice to the departing students in the commanding words of the Vedas themselves. This is the first command

सत्यं वद *satyam vada* | धर्मं चर *dharmaṁ cara*

सत्यं वद *satyam vada* - Speak the truth

धर्मं चर *dharmaṁ cara* - Follow धर्म *dharma*

These two simple looking sentences are in fact inseparable. When you speak the truth, you follow धर्म *dharma*, and when you follow धर्म *dharma*, you can only speak the truth. Thus सत्यं वद *satyam vada* and धर्मं चर *dharmaṁ cara* are inseparable from each other. Together they constitute the single overriding message, the single overriding advice, and the single overriding command for every human being in one's daily life.

It is the overriding message in the sense that

- ❖ it is the essential message of all our scriptures
- ❖ it is the essence of सनातन धर्म *sanātana dharma* - the Eternal Order of life, the natural law of human existence
- ❖ it is our every day religion
- ❖ it is Hinduism in essence

It is the overriding advice in the sense that it is the surest and the only means for gaining total fulfillment in life. It is the only means for realizing peace and happiness in daily life. There is no other means.



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It is the overriding command in the sense that, to disobey that command is only to court self-degradation, and all its consequences. Therefore, the importance of Vedic education communicated by the words सत्यं वद *satyam vada* । धर्मं चर *dharmaṁ cara* cannot be over emphasized.

Thus सत्यं वद *satyam vada* and धर्मं चर *dharmaṁ cara* constitute the very core of Hindu life. When we worship परमेश्वर *paramēśvar* in any manner, we are only worshipping सत्यं *satyam* and धर्मम् *dharmaṁ*, and when we recognize सत्यं and धर्मम् anywhere, there we recognize the direct and immediate manifestation of परमेश्वर *paramēśvar* in the form of सत्यं *satyam* and धर्मम् *dharmaṁ*.

The absorption of this message, this advice, this command, is a matter of continuing endeavor for every human being. That is why one has to be reminded of this message again and again, in different ways, and that is exactly what all our scriptures do. In this process of absorption, the message सत्यं वद *satyam vada* and धर्मं चर progressively assumes wider and wider, and deeper and deeper dimensions, with the growth of one's spiritual maturity, until finally, all notions of धर्मं *dharmaṁ* merge into सत्यं *satyam* - dissolve and disappear into सत्यं *satyam*, and that सत्यं *satyam* is realized as सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānaṁ anantaṁ brahma*. We will talk about this merger a little later. Let us now briefly reflect on the simple meaning of the words सत्यं वद *satyam vada* and धर्मं चर *dharmaṁ cara*.

सत्यं वद *satyam vada* - Speak the TRUTH. वद *vada* means speak. Speak means what? All that we speak is really not speaking. Most often we misuse our organ of speech, and create problems for ourselves and others. वद *vada* means वदनाहम् वद *vadanāham vada*, or वक्तव्यं वद *vaktavyaṁ vada* - speak only what deserves to be spoken, speak only what needs to be spoken.

Speaking is वाक् तपस् *vāk tapas*- self-discipline at the level of speech, which means speak with full control over what you speak, so that whatever needs to be spoken is always सत्यं *satyam*, हितं *hitam* and प्रियम् *priyam*- truthful, helpful and caring. With respect to such speech, सत्यं वद *satyam vada* - speak the TRUTH.

Now, TRUTH means what? In every day life, सत्यं *satyam* is ordinary truth. सामान्य सत्यं *sāmānya satyam* - is what is true to the best of your knowledge, which is subject to change in this ever changing world of plurality. As one becomes mature, one realizes that सत्यं *satyam* is far more than सामान्य सत्यं *sāmānya satyam*. There



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is indeed a higher TRUTH, which is सत्यस्य सत्यं *satyasya satyam* – the TRUTH of all truths, which is never subject to change.

But there is no contradiction between the ordinary truth and the higher truth. And in fact, the ordinary truth is non-separate from the higher truth, and the higher truth can only be realized by adhering to the ordinary truth at all times. Therefore, सत्यं वद *satyam vada* – Speak the truth is an advice and command for all times, which means speak the truth at all times.

The action of speaking is the distinguishing mark of a human being. The action of speaking is the most exalted among all human actions. Being so, the action of speaking represents all actions of a human being. Therefore, सत्यं वद *satyam vada* not only means "speak the truth at all times", it also means "Be truthful in all actions, thought, word and deed at all times.

Be सत्यं *satyam* at all times. Why? Because your true nature is सत्यं *satyam* at all times, as you will discover later. Thus the Vedic education expressed by the command word सत्यं वद *satyam vada* is about one's own very being, which means, realize your true nature and be your true self, only then you can enjoy peace and happiness in daily life.

That is the meaning of सत्यं वद *satyam vada*.

Now about धर्म चर *dharmaṁ cara*. Follow धर्म. *dharmaṁ* Move in the path of धर्म *dharma*. While सत्यं वद *satyam vada* is concerned with being, धर्म चर *dharmaṁ cara* is concerned with doing. Being and doing together constitute the entire life of an individual.

धर्म *dharma* is a general word for कर्म that is proper. What कर्म *karma* one should do, or one should not do under one's immediate circumstances, that धर्म *dharma* cannot be defined in exclusive terms. That धर्म *dharma* is not simple ordinary ethics in terms of man-made law. That धर्म *dharma* is enlightened, inspired and uplifting action in terms of Sanatana Dharma - the eternal Law of human existence. What that धर्म *dharma* is, one has to discover for oneself, on the basis of one's own विवेक बुद्धि *vivek buddhi* – faculty of discrimination. That is where our scriptures like भगवत् गीता *bhagvat gītā* come in.

Thus, we must understand that धर्म *dharma* is कर्म *karma* that is proper. But it is not any particular कर्म *karma*. It is कर्म *karma* with a special qualification.



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Such धर्म कर्म *dharma karma* is श्रौत *śrauta* - स्मार्त कर्म *smārta karma*, which means कर्म *karma* that is consistent with the teachings of our श्रुतिस *śrutis*, namely, the Upanishads and the भगवत् गीता *bhagvat gītā*, and also the lessons of our स्मृतिस *smṛtis*, such as Ramayana, Mahabharata, Bhagvata, etc. Therefore, we have to continuously educate ourselves by reading again and again at least some of these scriptures, and try to assimilate their teachings in our daily lives. That is why the next Vedic command is

स्वाध्यायान्मा प्रमदः स्वाध्यायात् मा प्रमदः

svādhyāyānmā pramadaḥ svādhyāyāt mā pramadaḥ

स्वाध्यायात् *svādhyāyāt* means स्व *svā* - अध्ययनात् *adhyayanāt* - from one's own study and practice of scriptural teachings

मा प्रमदः *mā pramadaḥ* - do not dissociate yourself, either because of ignorance, indifference or disregard.

If you neglect scriptural studies and practice for any reason, you can never gain a clear vision of धर्म *dharma*. You will always remain confused as to what is right and what is wrong, in the varied circumstances of life, and, ultimately, you will let yourself down, at some point, and degrade yourself as a human being.

That is why स्वाध्याय *svādhyāya* and प्रवचन *pravacana* - studying, practicing and teaching scriptural knowledge should never be missed, even while being engaged in various day to day activities of life. This was emphasized twelve times in the earlier section of this Upanishad (which we saw last time) as a matter of personal discipline. Now, it is being emphasized here again as the means for cultivating wisdom in daily life.

If one has to answer the question - What is Hinduism,

सत्यं वद *satyaṁ vada* । धर्मं चर *dharmaṁ cara* । स्वाध्यायान्मा प्रमदः *svādhyāyānmā pramadaḥ* is the complete answer.

The Vedic teaching continues

आचार्याय प्रियं धन - माहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः

ācāryāya priyaṁ dhana - māhṛtya prajātantuṁ mā vyavacchetsih

आचार्याय प्रियं धनं *ācāryāya priyaṁ dhanam* - इष्टं धनं *iṣṭaṁ dhanam* - आहृत्य *āhṛtya* - अनीत्य *anītya* - After bringing the teacher, after giving the teacher



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the wealth as you wish as दक्षिण *dakṣiṇ* – as an expression of your gratitude to him, receive the blessings from the teacher, for you to get married, and then,

प्रजातन्तुं *prajātantuṃ* means सन्ततिं विस्तारं *santatiṃ vistāraṃ* – मा व्यवच्छेत्सीः *mā vyavacchetsiḥ* – do not snap, do not cut out continuity of family. You do what you have to do to ensure continuity of family in terms of children and grandchildren.

The teacher is now referring to an ancient tradition in Vedic society. The student, while living with the teacher, does not pay any fees, any money to the गुरुकुल *gurukul*, the teacher-student family. In time, the student leaves the गुरुकुल *gurukul*, starts his own career, and just before his marriage, goes to the teacher, expresses his gratitude to him and presents him some material wealth as दक्षिण *dakṣiṇ*, and seeks his blessings for his proposed marriage.

Only after receiving the teacher's blessings, which is called अनुज्ञा *anujñā*, the marriage proposal is finalized, and the marriage itself is later solemnized. Symbolically, this tradition continues even today in all Vedic marriage ceremonies.

The overriding purpose of marriage in Vedic society is to ensure the continuity of the family through children and grandchildren, whose mission is to preserve सत्यं *satyaṃ* and धर्मम् *dharmaṃ* in society. Therefore, the marriage and the married life themselves must be governed by सत्यं *satyaṃ* and धर्मम् *dharmaṃ*. Only then the results of marriage and married life can preserve सत्यं *satyaṃ* and धर्मम् in society. That is how धर्मम् *dharmaṃ* becomes सनातन धर्म *sanātana dharma* and सनातन धर्म *sanātana dharma* protects society through the institution of गुरुकुल *gurukuls*. Consequently, the Vedic society has an obligation to maintain the गुरुकुल *gurukuls*, by presenting दक्षिण *dakṣiṇas* to the teachers.

Therefore, the Upanishad says: "Give the teacher the दक्षिण *dakṣiṇ* due to him, as much as you can, on your own free will. Seek the blessings of the teacher for your proposed marriage, then, marry according to सनातन धर्म *sanātana dharma*, and live a full life, so that your children and grandchildren may sustain सत्यं *satyaṃ* and धर्मम् *dharmaṃ* in the society through the Vedic knowledge and traditions transmitted from generation to generation.

After marriage, life takes different dimensions, even more different than what was imagined by the person as a bachelor. Life becomes more complex, and in the midst of



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such complexities, it is easy to forget even the fundamentals one learned in one's school days. Therefore, the Veda repeats again:

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम्

satyānna pramaditavyam / dharmānna pramaditavyam

सत्यात् न प्रमदितव्यम् *satyāt na pramaditavyam* - Let there never be any negligence, indifference or disregard with respect to सत्यं *satyām* - being truthful in thought, word and deed, at all times. Indifference to being truthful simply provides an opportunity to fall into falsehood. Once you fall into falsehood, you have already degraded yourself, and it is very difficult to uplift yourself from such degradation. Therefore, even forgetfully or even jokingly, or even to save your life, untruth should never be spoken.

Don't be untruthful in thought, word or deed at any time. Similarly, धर्मात् न प्रमदितव्यम् *dharmāt na pramaditavyam* - even forgetfully or even temporarily, either due to ignorance or due to passions, do not neglect धर्म कर्मसु *dharma karmas*, कर्मसु *karmas* which are proper, and never do any improper कर्म *karma* at any time. Neglecting proper कर्मसु *karmas*, or doing improper कर्मसु *karmas* really means letting yourself down and degrading yourself. Never degrade yourself.

कुशलान्न प्रमदितव्यम् *kuśalānna pramaditavyam* - कुशलात् न प्रमदितव्यम् *kuśalāt na pramaditavyam* - कुशलं *kuśalam* is योग क्षेम *yoga kṣema* of the family - the needs and welfare of every member in your family. Do not neglect your duties with respect to the needs and welfare of each and every member of your family.

भृत्यै न प्रमदितव्यम् *bhūtyai na pramaditavyam* - भृतिः *bhūtiḥ* refers to मङ्गल कर्मसु *maṅgala karmas* as well as अर्थ कर्मसु *artha karmas*. मङ्गल कर्मसु *maṅgala karmas* are activities related to auspicious occasions, whether they are religious or secular. मङ्गल कर्मसु *maṅgala karmas* are actions to be done to maintain the health and wealth of the family. Therefore, भृत्यै न प्रमदितव्यम् *bhūtyai na pramaditavyam* means never be indifferent to मङ्गल कर्मसु *maṅgala karmas* and अर्थ कर्मसु *artha karmas*, because they are ज्ञान साधनं *jñāna sādhanam* - they are helpful for cultivating wisdom in daily life.

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम् *svādhyāya pravacanābhyām na pramaditavyam* - Even while you are busy doing all the above activities, do not neglect स्वाध्याय *svādhyāya* and प्रवचन *pravacana* - learning, practicing and teaching Veda-Upanishad knowledge. Scripture readings, together with the practice



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and teaching of Veda-Upanishad knowledge, must go on every day all through one's life as a matter of self-discipline. Maintaining such self-discipline is the governing rule for a meaningful and fulfilling life.

देव पितृ कार्याभ्यां न प्रमदितव्यम् *deva pitṛ kāryābhyāṁ na pramaditavyam* - Never neglect, never be indifferent to देव कार्य *deva kāryā* and पितृ कार्य *pitṛ kāryā*. देव कार्य *deva kāryās* are duties relating to all aspects of one's form of worship of परमेश्वर *parameśvar*, and पितृ कार्य *pitṛ kāryās* are duties relating to departed ancestors. Never neglect such duties. Never lose sight of your roots.

Your ancestors are your roots, and परमेश्वर *parameśvar* is the root of all ancestors. When you say ॐ नमः शिवाय *om namaḥ śivāya*, you are only recognizing your roots. By doing your duties with respect to देव कार्य *deva kāryās* and पितृ कार्य *pitṛ kāryās*, you are holding on to your roots. Never cut your own roots, and also, never let others cut your roots.

मातृ देवो भव । पितृ देवो भव ।
mātr̥ devo bhava | pitṛ devo bhava |
आचार्य देवो भव । अतिथि देवो भव ।
ācārya devo bhava | atithi devo bhava |

मातृ देवो भव *mātr̥ devo bhava* - You be the one for whom Mother is God. Mother is a direct and immediate manifestation of परमेश्वर *parameśvar*. Similarly, पितृ देवो भव *pitṛ devo bhava* - you be the one for whom father is God. Father is an immediate manifestation of परमेश्वर *parameśvar*. Similarly, आचार्य देवो भव *ācārya devo bhava* - you be the one for whom teacher is God. Teacher is a direct and immediate manifestation of परमेश्वर *parameśvar*. Similarly, अतिथि देवो भव *atithi devo bhava* - you be the one for whom the guest is God. The guest is a direct and immediate manifestation of परमेश्वर *parameśvar*. These are very beautiful Vedic commands. They have to be understood properly. There is no replacement for परमेश्वर *parameśvar* here. There are no descriptions here for mother, father, teacher or guest. There is only one thing involved here, and that is सत्यं *satyam* - TRUTH.



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Whoever my mother is, I am the son of my mother - That is सत्यं *satyam*. That is TRUTH. That is both सामान्य सत्यं *sāmānya satyam* - ordinary TRUTH as well as सत्यस्य सत्यं *satyasya satyam* - the highest TRUTH, never subject to change.

In terms of आत्मा *ātmā* "I", my mother, my father, my teacher, my guest, and, in fact everyone else are one and the same. But unless I learn to worship, I learn to respect, I learn to cultivate a sense of overriding gratitude to my mother, whoever she is, to my father, whoever he is, to my teacher, whoever he is, and to my guest, whoever that person is, I can never realize what सत्यं *satyam* is, what TRUTH is. I can never realize the divine presence in anything, I can never realize the true nature of existence, and I can never realize the true nature of my own self.

Therefore, the Vedic command is: "Cultivate a divine respect to your mother, your father, your teacher, and your guest, known or unknown. That is the first step in realizing सत्यं *satyam*, in gaining ज्ञानं *jñānam* - wisdom, in living a life of fulfillment.

Continuing the वेद उपदेश *veda upadeśa* mantras, the teacher says:

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि ।
yānyanavadyāni karmāṇi । tāni sevityāni ।
नो इतराणि । यान्यस्माकं सुचरितानि ।
no itarāṇi । yānyasmākaṁ sucharitāni ।
तानि त्वयोपास्यानि । नो इतराणि ॥
tāni tvayopāsyāni । no itarāṇi ॥

The daily कर्मs *karmas* are infinite in number. What should one watch about one's कर्मs *karmas* in daily life? The Veda says:

यान्यनवद्यानि कर्माणि *yānyanavadyāni karmāṇi* । तानि सेवितव्यानि *tāni sevityāni* - These कर्मs *karmas* which are अनवद्यानि *anavadyāni* which cannot hurt anybody, including yourself, which are proper beyond doubt, and which are rooted in proper sense of values
तानि सेवितव्यानि *tāni sevityāni* - तानि कर्त्तव्यानि *tāni karttavyāni* - only such कर्मs *karmas* must be done by you.

न उ इतराणि *na u itarāṇi* - certainly not, any other kind of कर्म *karma*



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A proper sense of values must govern all of one's actions in daily life. These values include humility, modesty, non-violence, etc. - all the 20 qualities Sri Krishna lists in Chapter 13 of भगवत् गीता *bhagavat gītā*.

न उ इतराणि *na u itarāṇi* the word उ *u* here is for emphasis. It means certainly. Certainly, you should never do any action that hurts anybody.

An improper action is improper, no matter who does it, even if that person is a learned person, or a generally well-respected person. One should follow respected people only with respect to their respectable actions, not with respect to their shortcomings.

Similarly, यानि अस्माकं सुचरितानि *yāni asmākaṁ sucharitāni*, तानि त्वया उपास्यानि *tāni tvayā upāsyāni*, न उ इतराणि *na u itarāṇi* - Those कर्मस *karmas* which are taught and practiced by us, teachers, as teachers of Vedic knowledge, only those कर्मस *karmas* should be followed and practiced by you, all the time reflecting on them as a rule of right conduct in life, certainly not any other actions of the teacher.

A teacher is a teacher only with respect to his teachings. Otherwise, he is just an ordinary person. As a person, he may have his own shortcomings. Therefore, follow the teacher only with respect to his teachings. Never follow the teacher with respect to his shortcomings - so says the Veda.

The Vedic teachings continue. We will complete this chapter next time.