

There are certain rituals of hospitality too. One of these is offering of water for washing the feet. It has three meanings :—One, it symbolises love and respect. When we wash someone's feet, we express the highest degree of love and respect for the person. Two, when we wash the feet, the oppressive heat of the body is pacified and you feel a peculiar peace of mind. During the hot part of the day, even the eyes turn sore. If you wash the feet, the eyes too feel the cool of it. Three, if you travel and feel tired, you feel refreshed if you wash your feet.

Then water for washing the face and mouth is offered. Washing the face removes the dust, and not only that, it refreshes the spirits. If you wash your face, the sides and back of the head and the front and back of the neck and dry by rubbing with a towel, you feel so refreshed that you enjoy the experience. Then you wash the mouth and sip the water.

For refreshments, the first offering is 'madhuparka' a mix of curd, honey and ghee. These three affect and remove the unbalance of vata (wind), pitta (bile), and cough (phlegm). Madhuparka is most health giving because it gives energy as well as maintains the balance of the humours in the system.

The water for the bath is perfumed. It symbolises : May the life of this young man be fragrant, add and spread sweetness, happiness and light all round.

Samavartana Sanskara (The Ritual part)

1. **Materials required**—please refer to p.....

2. **Special material**—sweet rice or pudding, laddu or khichri (cooked preparation of rice and lentils) — for Shabipaka, eight pitchers of fresh and fragrant water kept north of the Vedi, unguent for anointing the body, sandal paste, curd, tila (sesamum seed), a garland, dhoti, pīambara, turban, surma for application to the eyes, shoes, a stick—these for the graduate. For the teacher : Madhuparka, garland, clothes, a cow and or such other gifts.

3. **The Ritual** :—

Rtviḡvarana (appointment of priests) with the formula "Om avasok sadane sīda ".....p.31

Acamana (three sips of water) with "Om amṡtopastara—namasi svaha," etc.....p.32

Anga-sparśa (touching the limbs of the body) with "Om vain ma aḡye astu," etc.....p.33

Hymns of prayer.....p.1

Hymns of Benediction (svasti-vacana).....p.4

Hymns of Peace (Santi-Prakarana).....p.20

Agnyahana (starting the fire).....p.33

Agni-pradīpana (raising the fire).....p.35

Samīdadhana (offering of three samīdhas).....p.35

Five ahutis of ghee with "Om ayanā idhma atma.....," etc..... p.38

Gala—prasecana (sprinkling of water round the Vedi).....p.38

Four aḡharavāya—bhagahutis with "Om aḡnaye svaha," etc.....p.39

Four Vyahrti ahutis with "Om bharaḡnaye svaha," etc.....p.40

Eight astāyāhutis with "Om tvanno aḡne varuḡnasya.....," etc.....p.43

One svīstakti ahuti with "Om yadasya karmaḡo.....," etc.....p.40

One silent Prajāpati ahuti.....p.41

After these eighteen ahutis, the Brahmācari should collect the fire in the middle of the vedi with the following mantra :—

ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु । यथा त्वमग्ने सुश्रवः सुश्रवा असि ।
एवं मां सुश्रवः सौश्रवसं कुरु । यथा त्वमग्ने देवानां यज्ञस्य निधिषा असि ।
एवमहं मनुष्याणां वेदस्य निधियो भूयासम् ।

Om aḡne suśravah suśravasam mā kuru ।

yathā tvamāḡne suśravah suśrava asi ।

evan mān suśravah sanśravasam kuru ।

yathā tvam-aḡne devānām yajñasya nidhīpā asi ।

evam-aham manuḡyātām vedasya nidhīpo bhūya sam ।।

Meaning :—Please turn to Vedarambha Sanskara, p.....

Now chant the following mantra thrice and offer three samīdhas, one with each chanting :—

ओम् अग्नये सप्तमिमाहार्षं बृहते जातवेदसे ।

यथा त्वमग्ने सप्तिषा सप्तिष्यसऽऽयमहमयुषा मेषयवर्चसा प्रजया

पशुभिर्ब्रह्मवर्चसेन सप्तिस्ये जीवयुत्रो ममाचार्यो मेषव्यहमस्यान्निराकारिण्युशरसी

तेजस्वी ब्रह्मवर्चस्यन्नादो भूयासम् स्वाहा ।।

पार० 2, 4, 3.

Om aḡnaye samīdhamāhāḡsam br̥hate jātavedase ।

yathā tvamāḡne samīdhā samīdhyasa ' evam-aham-āyusa

mdhaya vareasā prajāya paśubhir-brahma vareasena samīdhe

jīvaputro manācāryo medhāyāham-a sānya-nīkāktīsur-yasasvi

tejasvi br̥hma-varcasyannādo bhūyāsam svāhā Par. 2, 4, 3.

Meaning :—Please turn to Vedarambha, P.....

Now the Brahmacari should touch his face with his palm, warmed against the fire. The following mantras have to be chanted :—

ओम् तनूपा अग्नेऽसि तन्वं मे पाहि ।।

ओम् आयुर्दा अग्नेऽसि आयुर्मं देहि ।।

ओम् वर्धादा अग्नेऽसि वर्धामं देहि ।।

ओम् अन्वे यन्वे तन्वा ऊनं तन्म आपुण ।।

ओम् मेधां मे देवः सविता आत्थातु ।।

ओम् मेधां मे देवी सरस्वती आत्थातु ।।

ओम् मेधां मे अश्विनौ देवावाधत्तां पुष्करस्तनौ ।। पार० 2, 4, 7.

Om tanūpā agne'asi tanvam me pāhi ।

Om āyurdā agna' asyāyurme dehi ।।

Om varcodā agne' asi varco me dehi ।।

Om agne yanme tanvā ūnam tanma āpūṇa ।।

Om medham me devah savita ādadhātu ।।

Om medhām me devī sarasvati ādadhātu ।।

Om medham me āśvinau devāvādhattām puškara srajanau ।।

Meaning :—Please turn to Vedarambha, P.....

The Brahmacari now should touch the limbs of his body with the following mantras :—

ओम् वाक् च म आप्यायताम् ।। (the mouth)

ओम् गण्डश्च म आप्यायताम् ।। (the nostrils)

ओम् चक्षुरश्च म आप्यायताम् ।। (the eyes)

ओम् श्रोत्रञ्च म आप्यायताम् ।। (The ears)

ओम् यशोबलञ्च म आप्यायताम् ।। (the arms).

Om vāk ca ma āpyāyatam ।। (The mouth)

Om pṛāṇasā ca ma āpyāyatām ।। (the nostrils)

Om cakṣusā ca ma āpyāyatām ।। (The eyes)

Om śrotram ca ma āpyāyatām ।। (The ears)

Om yaśo-balam ca ma āpyāyatām ।। (The arms)

Meaning :—Please turn to P.....

Bath with water taken from the eight pitchers

The Brahmacari should take water from one of the eight pitchers kept on the northside of the vedi with the following mantra :—

ओम् ये अप्स्वन्तरनयः प्रविष्टा गोह्य उपगोह्यो मयूषो मनोहारस्वलो
विरुजस्तनुदुषुन्द्रियहा तान् विजहामि यो रोचन्स्त्वमिह ग्रहणामि ।।

Par. 2, 6, 10.

Meaning :—In this mantra, there is a description of kamagni i.e., the fire of passion. This fire has various grades of degree and quality and it lives in the water, that is, in blood which is the liquid constituent of the body. This fire, or fires, can be felt but not seen. Physical fire can be seen, the vital cannot be seen. For example, you cannot see even the temperature of the body—you can perceive it only with the thermometer. These degrees and qualities of fire differ with different people. In certain people, the 'Sativika' element dominates. They are peaceful, happy and intelligent men of vision. In other the rajasika element dominates. They are disturbed, assertive and passionate by nature. In yet other, the tamāsika element dominates. They are stoutheaded, unhappy and dull people, and if they assert, they violate the moral code of conduct. The fires mentioned here are, then, the biological fires which condition and even determine the nature and the character of the person.

We can understand these fires with reference to the sun. The heat of the sun gives light, but it also burns. Similarly the satvika fire gives light and peace, the rajasika gives passion, and the tamāsika liziness or selfishness. The biological fire, translated psychologically means the elan vital, the will to live. One lives or dies in accordance with the nature and character of his elan. The Satvika agni gives life and happiness, while the other two do the damage even to the point of killing. The negative fires damage the mind as well as the body and the senses. The graduate pledges to control and eliminate the negative fire and to cultivate the positive and satvika fire. The meaning literally is : I hereby give up the fires concealed in water (blood) which heat up the body, damage the strength, destroy the strength of the mind, which damage the digestive system, which cause and produce pains, which vitiate the body and destroy the senses—these I renounce and I accept those which give health, vitality and life.

Thus, taking water from the first pitcher, he pours it on himself and takes bath, chanting the following :—

ओम् तेज मन्मथिषिञ्चामि श्रिये यशसे ब्रह्मणे ब्रह्मवर्चसाय ।।

पर० 2, 6, 11.

Om tena māmabhisincāmi śriyaśase brahmane brahma-
varcasāya ।। Par. 2, 6, 11.

Meaning :—With that water I wash myself for the sake of beauty, honour, Vaidic knowledge and for living with Dharma.

Then the Brahmacari should take water from the second pitcher, chanting the mantra "Om ye apsvantaragnayah," as given above, and pours the same on himself chanting the following mantra :—

ओम् येन श्रियमकृणुतां येनावमृशतां सुराम् ।

येनाक्षयश्चिञ्चतां यज्ञां तदश्विना यशः ॥

यजु० 2, 6, 12.

Om yena śriyamakṛṇutām yēnavamṛśatām surām ।

yenāśhyāva bhyāśincatān yadvām tadāśvinā yaśhah ।।

Par. 2, 6, 12.

Meaning :—May god bless me with those virtues of the waters (the two elements of water which integrate to form it, mitra and varuna) which create the beauty of the body, the sensitivity of the senses, the vitality of the forces of nature, and the light of the eyes.

The point is that water is a very current of life, and it flows everywhere, in every living force and form of life, informing it with vitality and beauty. The same virtue of water may inspire the Brahmacari with vision, intelligence and vitality.

After this, the Brahmacari should take water from three pitchers with the mantra "Om ye apsvantaragnayah" given above and takes bath with the following three mantras :—

ओम् आपो हि ष्ठा मयोभ्रवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥

यो यः शिवतमो रसस्तरय भाजयते नः ।

उशतीव मातरः ॥

तस्मा अरं गमाम वा यस्य क्षयाय जिन्चय ।

आपो जनयथा च नः ॥ यजु० 36, 14, 16. ऋ० 10, 9, 1-3

Om āpo hi śthā mayobhruvasta na ūrje dadhātana ।

make raṇāya cakṣase ।।

Yo vah śivatamo rasastasya bhājayate nah ।

uśātīva matrah ।।

Tasmā aram gamāma vo yasya kṣayāya jinvaatha ।

āpo janayathā ca nah ।। Yaj. 36, 14, 16. Rg. 10, 9, 1-3.

Meaning :—Please refer to upanayana, P.....

Now take water from the remaining three pitchers with the mantra "Om ye apsvantaragnayah," and, chanting silently the three mantras as given just above, take bath. Thus, the Brahmacari completes the ceremonial bath with water taken from the eight pitchers.

Relinquishing the girdle and the staff :

Chanting the following mantra, the Brahmacari should remove the girdle and give up the staff :—

ओम् उदुतमं वरुण पाशमस्मदवायमं विमथ्यमं श्रथाय ।

अथा वयमादित्यवते तवानागसो अदितये स्याय ॥ यजु० 12, 12.

Om udutamam varuna pāsamasmadavāyamam vimathyamam śrathāya ।

adthā vayam-āditya vrate tavānāgaso adityaya syāma ।।

Yaj. 12, 12.

Meaning :—Please refer to samanya prakarana (General section) p.....

Prayer, while facing the sun :Now the Brahmacari should face the sun and pray to God with the following mantra :—

ओम् उदन् आजभृणुदिन्दो मरुद्भिरस्थात् प्रातर्यावभिरस्थाद्

दशसन्निरसि दशसनि मा कुर्वाविदन् मा गमय ।

उदन् आजभृणुदिन्दो मरुद्भिरस्थाद् दिना यावभिरस्थाच्छतसन्निरसि

शतसनि मा कुर्वाविदन् मा गमय ।

उदन् आजभृणुदिन्दो मरुद्भिरस्थात् सायं यावभिरस्थात्

सहस्रसन्निरसि सहस्रसनि मा कुर्वाविदन् मा गमय ॥

Om vdyan bhrajabhṛnsnurindro masudbhīrasthat

prataryavabhīrasthat dasasanirasi dasasanim ma

kurvāvidan ma gamaya ।

Udyan bhrajabhṛnsnurindro marudbhīrasthād divā

yavabhīrasthacchate-sanirasi śātasanim mā kurvā-vidan mā

gamaya ।

Udyan bhrajabhṛnsnurindro marudbhīrasthāt sāyam

yāvabhīrasthat sahasra-samirasi sahasrasanim mā

kurvāvidan ma gamaya ।।

Par. 2, 6, 19.

Meaning :—Lord God, Light of Lights, shining like the sun of the universe, you are shining and pervading everywhere in all the ten directions. You are firm in your own powers and are obeyed by all the powers of nature. You are worshipped by all the intelligent and virtuous people in the morning.

Bless me with strength and virtue to serve mankind in all the ten directions. Give me strength and will and vision to attain to you and your glory.

In the day you shine bright and are adored by a hundred powers of men and nature. Make me able to serve the world in a thousand ways as revealed by you in the vaidic lore.

Shaving :—After the prayer the Brahmacari should take light refreshment with curd or tila (sesamum seeds), get his head and beard shaved, have his nails clipped, and brush his teeth with an udumber branch with the following mantra :—

ओम् अन्नाद्याय बृहस्पं सोमो राजायमामत् ।

स मे मुखं प्रमादयेते यशसा च भणेन च ॥ ऋ० 2, 6, 17.

Om annadyāya vṛhadvam somo rajāyamāmat ।

sa me mukham pramāksyate yaśasā ca bhagena ca ॥

Par. 2, 6, 17.

Meaning :—let the teeth be washed clean so that we may enjoy our food. Water cleans and washes my mouth and enable to have popularity and good fortune in society.

The point is that freshness of mouth and breath is no less a secret of success and popularity than other qualities of personality. Many a life and home can be marred by bad breath specially in modern times. The ancient people fore saw this long before.

Donning New clothes :—Now the Brahmacari should apply fragrant unguents to his body and wash with clean water, apply sandal paste after the bath and wear dhoti or pitambarā (yellow cloth), take water in his palm and touch his nostrils, eyes and ears with the following mantra :

ओम् प्राणानौ मे तपय चक्षुर्षे तपय श्रोत्रं मे तपय ॥ ऋ० 2, 6, 18.

Om prāṇāpānu me tarpaya cakṣur me tarpaya śrōtram me

tarpaya ॥

Par. 2, 6, 18.

Meaning :—May all the powers of nature, and may all the seniors of the home and the community lead me on the right path in the right direction.

The Brahmacari here dedicates himself to the family and the society. So far, he has been in the institution, a world of its own. Now he is coming to join the wide world. He needs and deserves guidance and sympathy. This new dedication is a mark of his social integration in a new role.

To further this process of integration, he should chant the following mantra silently, concentrating in wardly on its-meaning and implications :—

ओम् सुचक्ष अहमक्षीभ्यां भूयासं सुवर्षा मुखेन ।

सुश्रुत् कर्णभ्यां भूयासम् ॥ ऋ० 2, 6, 19.

Om sucaṣṣa aham-akṣībhīyāṃ bhūyaśam suvarṣā mukheṇa ।

suśrūt karṇābhīyāṃ bhūyāśam ॥ Par. 2, 6, 19.

Meaning :—May I see good and well with my eyes, may I have a good and sincere face (may I never lose face in my dealings), and may I hear good and well with my ears. (May all my organs be auspicious and efficient, and all my dealings honest and fair.)

Then with the following mantra he should put on the upper garment :—

ओम् परिधायै यशोधास्यै दीर्घायुत्वाय जरददित्स्मि ।

शतं च जीवामि शरदः पुरुची रायस्योभमभिरंभयिष्ये ॥ ऋ० 2, 6, 20.

Om paridhāyāy yaśōdhāsyāy dīrghāyutvāya jaradaśīrasmi ।

śatam ca jivāmi śaradaḥ purūci rāyas poṣam-

abhisamvyayisyē ॥

Par. 2, 6, 20.

Meaning :—I put on this garment to cover my body, to invest me with honour and efficiency, for a long life of fulfilment till I arrive at the ripe age of a hundred years. May I live for a full hundred years, a life of prosperity, knowledge and good deeds! I dedicate my life to service and creativity for a full span of hundred years.

Next, he should wear an upa-vasṭra, shawl or dupatta with chanting of the following mantra :—

ओम् यशसा मा द्यावापृथिवी यशसेन्द्रावृहस्पती ।

यशो भगवच मविदंद् यशो मा प्रतिपद्यताम् ॥ ऋ० 2, 6, 21.

Om yaśasā ma dyāvāpṛthivī yaśasēन्द्रāvṛhaspatī ।

yaśō bhagasca māvindād yaśō mā prati-padyatām ॥

Par. 2, 6, 21.

Meaning :—May the Heaven and earth invest me with fame and honour! May Indra and Vṛhaspati, Light and Energy of nature, invest me with honour and glory! May honour and prosperity follow me by the grace of God!

This mantra has a social relevance as well. The heaven and earth are the father and mother. Indra and Vṛhaspati are men of knowledge and those who are respectable by virtue of their character and achievement. The Brahmacari thus, addresses his parents and the respectable people of the community to receive him back with honour and credit and help him to achieve prosperity, honour and glory with good deeds. It is important to note that this mantra has

special relevance in this age when honour and respectability often goes with appearances. Clothes are but appearance. Hence, while the Brahmacari dons the shawl, he prays that his real strength is going to be his honour and character which is an inner virtue and not mere appearance.

Wearing of garland :—The Brahmacari should now wear a garland. For this, there are two mantras—with one he holds the garland, and with the other he wears it. He should hold the garland with the following :—

ॐ य आह्वरज्जमदाग्निः श्रद्धायै मेधायै कामयोन्धियाय ।

ता अहं प्रतिगृह्णामि यशसा च भयेन च ॥ ऋ० 2, 6, 23.

Om yā āhvarajjamadagniḥ śrāddhayaḥ medhāyai
kamāyendriyāya ।

Tā aham praṭigṛhṇāmi yaśasā ca bhagena pa ॥ Par. 2, 6, 23.

Meaning :—I hold the garland in expectation of honour and prosperity, the garland made of flowers which the man dedicated to yajna collects for the expression of faith and the exercise of the mind with pleasure and under—standing, and for the fulfilment of his life's mission.

He should wear the garland with the following mantra :—

ॐ यद् यशोऽस्परसमिन्द रचाकार विपुलं पृथु ।

तेन सद्भ्रूलिताः सुमन्सा आबल्लामि यशो मयि ॥ ऋ० 2, 6, 24.

Om yad yaśo'apsarasami-indraścakāra vipulam pṛthu ।
tena sangrahitāḥ sumanasa ābaddh nāmi yaśo mayi ।

Par. 2, 6, 24.

Meaning :—This garland is the garland of honour and glory. It symbolises the glory of the sun which reflects in its rays of light. It is the glory of the ruler which reflects in the happiness and prosperity of his people. It is the glory of the soul which reflects in the health, happiness and success of his deeds. With this garland I hereby invest my self for the grace of God and the blessings of my community.

Wearing the turban : The Brahmacari should wear the turban with the following mantra :—

ॐ युवा सुवासोः परिवीत आ गात् स उ श्रेयन् भवति जायमानः ॥

ऋ० 3, 8, 4.

Om yuva suvāsāḥ parivīta ā gāt sa u śreyān bhavati ।

Rk. 3, 8, 4.

Meaning :—Please turn to upanayana p.....

Now, the Brahmacari should wear some ornament with the following mantra :—

ॐ अलंकरणमसि भूयोऽस्तङ्करणं स्यात् ॥ ऋ० 2, 6, 26.

Om alankaraṅgamasi bhūyo' a lankaraṅgam syaṭ ॥

Par. 2, 6, 25.

Meaning :—Addressing the ornament, the Brahmacari says, "you are a mark of beauty and goodness. May I, by the grace of God and the blessings of my community, enjoy plenty of the ornaments of life!"

Applying collyrium to the eyes :—With the following mantra, The Brahmacari applies collyrium to his eyes :—

ॐ वृत्रस्यासि कनीनकश्चक्षुर्दा असि चक्षुर्म दहि ॥ यजु० 4, 3.

ऋ० 2, 6, 27.

Om vṛtrasyaṣi kanīnakasḥkṣurda asi cakṣurme dehi ॥

Yaj. 4, 3. Par. 2, 6, 27.

Meaning :—Lord God, you are the giver of light and eyes. You give light to the darkest of the clouds. Give me the light of the eye, inner as well as outer.

Seeing the Mirror : Now the graduate sees his reflection in the mirror with the following mantra :—

ॐ सोऽचिञ्चुरसि ॥

ऋ० 2, 6, 28.

Om soḥsiñchurasi ॥

Par. 2, 6, 28.

Meaning :—Mirror, you are so clear and beautiful. (May you always reflect the inner beauty and outer handsomeness of my life.)

Having an umbrella :—The Brahmacari takes an umbrella with the following mantra :—

ॐ वृहस्पेश्छदिरसि पाप्मनो मामन्तर्धदि तेजसो यशसो मामन्तर्धदि ॥

Om vṛhaspatesḥchadirasi pāpmāno māmāntardheḥi tajaso

yaśaso māmāntardheḥi ॥ Par. 2, 6, 29.

Meaning :—Umbrella, you are the mark of the honour of the ruler, the scholar, and the teacher. protect me against evil and evil deeds of dishonour. Do not ward off the deeds of honour. May I, by the grace of God, be in the shadow of good and virtue.

Wearing the shoes :—With the following, he wears the shoes—

ॐ प्रतिष्ठे स्थो विश्वतो मा पातम् ॥ ऋ० 2, 6, 30.

Om praṭisṭhe stho niśvāto mā pātām ॥ Par. 2, 6, 30.

Meaning :—The shoes protect one against thorns. May I be protected from the thorns in the paths of my life!

The shoes are the physical base of a man's standing, and, keeping him safe against the shous, provide for his self-confidence and equilibrium. The shoes are, thus, not only physical objects, but also symbols of safety and balance.

Holding the stick : The graduate gives up the *Brahmacaris staff* and takes up, a beautiful stick as a mark of the 'gentleman'.

ओम् विश्वाभ्यो मा नाष्ट्राभ्यस्परिगृहि सर्वतः ॥ पार० २, ६, ३१.

Om viśvābhyo mā nāśṭrabhyas-paripahi sarvataḥ ॥

Par. 2, 6, 31.

Meaning :—May this stick protect me against all the wicked ones.

Life is a lot full of wickedness and wicked people. It can also be undermined from within by evil thoughts and emotions. All kinds of difficulties and obstacles can beset a person. The stick is a symbol of protection and security from all negative forces of the world.

Yajna completion :—After the graduate has donned the new clothes, he and the teacher come to the vedi and sit west of the vedi facing east. They kindle and raise the fire and offer

4 agharavajya ahutis (Om agnaye svaha.....etc.) p.39

4 vyahrti ahutis (Om bhuragnaye svaha.....etc.) p.40

1 svistakt ahuti (Om yadasya karmāno.....etc.) p.40

1 silent Prajapati ahuti (Om Prajapataye svaha.....) p.41

4 pavamani ahutis (Om bhur-bhuvah svah agnaayunsi.....etc. p.42

8 astajyahutis (Om tvanno agne.....etc.) p.40

After these twenty-two ahutis, offer three punnahutis with

ओम् सर्वं वै पूर्णं स्वाहा ॥

Om sarvaṃ vai pūrṇam svāhā ॥

Now have Mahavamadevya-gana, and after that the acarya should address the words of precept to the graduates as given in the *Taitireyopanisat* 1, 11, 1-6.

वेदमनुव्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय पियं धनमाहृत्य प्रजतन्तुं मा व्यवच्छेत्सीः । सत्यान् प्रमदितव्यम् । धर्मान् प्रमदितव्यम् । कुशलान् प्रमदितव्यम् । भूत्ये न प्रमदितव्यम् । स्वाध्यायप्रवचनभ्यां

न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्त्वयवानि कर्मणि तानि सेवितव्यानि नो इतराणि । यान्त्वस्माकं युचारितानि तानि त्योपरयानि नो इतराणि । ये के चारुमच्छेयांसो ब्राह्मणारस्तेषु त्वयासनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् हिया देयम् । श्रिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ये तत्र ब्राह्मणः सम्मशिनो युक्ता अयुक्ता अलक्षा धर्मकामाः स्यूयथा ते तत्र वर्तेन् तथा तत्र वर्तेथाः । एष आदेश एष उपदेश एषा वेदोपनिषद् । एतदनुशासनम् । एषमुपसितव्यम् । एषम् चौदुपरस्यम् ॥

तै० १, ११, १-६

Vedam-anūcyācāryo' antevāsinam-auśāsti । satyam vada । dhar-
mam cara । svādhyānāma pramadah । ācāryāya priyam dhanam-āhṛtyā
prajāñ āntum mā vyavacch aitsih । satyāna pramaditayam । dharmāna
pramaditayyam । kusalāna pramaditayyam । bhūtyai na pramaditayyam ।
svādhyāya-pravacena bhyañ na pramaditayyam । deva-pitr-kāryābhyāñ
na pramaditayyam । mātṛdevo bhava । pitṛdevo bhava । ācāryadevo bha-
va । aithi devo bhava । yānyavadyāni karmāni tāni sevityābhyāni no itarā-
ñi । yānyasmākam sucartitani tāni tvayopāsyāni no itarāni । ye ke cāsmac-
chreyāñ so brahmanāsteṣāñ tvayāsānena prāśvasitayyam । śraddhaya
deyam । aśṛaddhayaḥ deyam । śrīyaḥ deyam । hrīyā deyam । bhīyā deyam ।
samvidādeyam । atha yadi te karma-vickiṣā vā vṛtta-vickiṣā vā svāt ye
tatṛa brāhmanāñ sammarśino yukṭā ayukṭā ātūksū dharmakāmāñ syury-
athā te tatṛa varṭeran tathā tatṛa varṭehāñ । eṣa ādeśa । eṣa upadeśa ।
eṣā vedopanisad । eḍadanuśāsanam । evam-upāsitayyam । evamu
caidupāsyam ॥

Taitiriyopani sat, 1, 11, 1-6.

Meaning :—Having thus taught the veda, the acarya (teacher) thus advises and prescribes the code of conduct for his disciple :— Speak the truth. Do the right—follow Dharma. Don't neglect study. Having given the dearest gift to the teacher as a mark of gratitude, marry and continue the family line. Truth should not be neglected. Dharma must not be neglected. Whatever is good and beneficial should never be neglected. Don't neglect acts of advancement and progress. Study and discussion should not be neglected. Service and acts of good to the parents and other venerables should not be neglected. The mother is a very goddess, serve her. The father is a very god, serve him. The guest is a very god, serve him and don't neglect duties of hospitality. The teacher is a very god, serve him in gratitude. All those acts and duties which are not disapproved ought to be done, not others. All that is good in our conduct and behaviour ought to be followed, not others. Even among us, those