The word 'value' means something precious, useful, important etc. According to Oxford Dictionary, the term, value means "worth, desirability or qualities on which these depend."¹ The word comes from the Lain word 'valere' and in French, it is called 'valeur', from which it takes the form. It implies the feeling of desiring or wanting something strongly. It conveys the concern for the need of human heart. So, in general, this may be linked with different types of needs such as pleasure, utility, interest, goodness etc. Thus values mean the cherished end and the awareness of actions that direct human behaviour to reach it. As such values decide the goals which the human beings set for themselves to achieve. The term is value is also employed as a philosophical equivalent to goodness, excellence, desirability etc. which are attributed to certain objects, states and situation. "It is the satisfaction of desire or achievement of ends, as a result of knowing facts, that is to be understood as value."² Truth, goodness, beauty and freedom are generally regarded as the

1. The Little Oxford Dictionary, ed. by Ostler, G., p. 733
2. Hiriyanna, M., Indian Conception of Values, p. 2
universal values for realising which there is an inherent human drive.

Now, to define value from Indian perspective, it should be mentioned that here, philosophy is a way of life. So in case of values also, it is noticed that they are closely associated with human life. So in Indian life, values are in practice, not in theory only. They have more impact on different needs of human being in comparison to the western society. We can judge them from the day to day life of an Indian society, and not from only doctrines. In India, from the very ancient periods, values are generated as a continue thought provoking process and the underlying force of human behaviour. Value is to be contrasted with fact. A fact is seen directly or known indirectly. These facts which are knowable objects are sought after in order to satisfy our desire. In the Vātsyāyana’s commentary on the Nyāyasūtra, both these aspects are defined as arthaparicchitti or knowledge related with the existence of some object, and phalaprāpti viz. attainment of some results or fulfilling some purposes.³ Here artha implies fact, whereas phala refers to result or purpose or value. In this connection, M. Hiriyanna explains, “A thirsty traveller, who happens to come upon a sheet of fresh water, discovers a

³ Vātsyāyana’s comm. on Nyāya-sūtra, 1.1.1, 3; Qt. by Hiriyanna, M., Cultural Heritage of India, Vol. 3, p. 645
fact; and, when later he quenches his thirst by drinking the water, he realises a value. Thus, in his views, the Sanskrit word śta is identical with the term ‘value’ and in contrast dviśta means ‘dis-value’ or what should be rejected.

Now, the Indian conception of value is basically connected with the four-fold aims of human life or catuspuruṣārtha. These are dharma (moral value), artha (economical), kāma (pleasure) and mokṣa (emancipation). Literally the word puruṣārtha means the principal objects of human life or ends of life. Here, the word arthāḥ means viṣaya (object) or prayojanā (need). These four puruṣārthas represent four different values of human life, Dharma is moral or ethical value. Artha denotes economic value. Economy is always related with the material benefit and the maintenance of human life. Hence, it is regarded as value. Again kāma or pleasure is the third value of human life, which is a psychological and sensuous one. Then finally, Mokṣa or liberation is the Ultimate goal of human life. It is the absolute value. Among these, Mokṣa is an end where one gets the Supreme good. Mokṣa, in Indian philosophy, represents the attainment of the Ultimate Reality or Brahman or the Highest freedom. Mokṣa is considered as the paramapuruṣārtha (Ultimate

4. Hiriyanna, M., Cultural Heritage of India, Vol. 3, p. 645
goal)\(^5\) of human life. Shanti Nath Gupta remarks that, “The special consideration for \textit{Mokṣa} not only dominates the philosophical activity in India, but also prepares a ground for a conception of the absolute value in the form of the absolute reality (\textit{Brahman}) at the hands of the Vedāntins.”\(^6\)

THE UPANIŚADIC CONCEPT OF FOUR PURUŚĀRTHAS

The Great Books of the past viz. the \textit{Smṛtiśāstras, Itihāsa-Purāṇa}, philosophical texts classify the values under the four heads of \textit{Dharma, Artha, Kāma} and \textit{Mokṣa}, stating them as the values of human life. Though these four classes are not found clearly in the Vedic texts, hints are found in several treatises of the Vedic literature comprising the four Vedas, their Brāhmaṇas, Āraṇyakas and Upaniśads. It is not mandatory for the scriptures to discuss the four values equally, but there are evidences of texts concerning one particular value only. Thus based on these four values, we find different types of literature that flourished mainly in the post-Vedic periods, such as Dharmasāstras, Arthaśastras, Kāmaśāstras etc.

In India value-preferences dominate the works of different scholars. Thus for achieving welfare and happiness, some declare that \textit{Dharma} and \textit{Artha} are better. Some others hold that \textit{Artha} and \textit{Kāma} are

5. iha khalu caturvidheṣu puruṣārthesu mokṣa eva paramapuruṣārthaḥ

6. Gupta, S.N., \textit{The Indian Concept of Values}, p. 1
instrumental for attainment of other values which are to be nourished in a righteous way. Again, according to some, such as for the Cārvākas, Kāma or pleasure is the sole puruṣārtha or aim of a human being and wealth or Artha is nothing but the means to that. In the following lines we propose to discuss the concept of value as depicted in the Upaniṣads. However, it must be pointed out that the seers of the Upaniṣads were more concerned with the spiritual good of people. The main aim of the Upaniṣads is to record the highest knowledge about the Ultimate Reality. Hence, they possess fewer references to the society or social institutions. Even then the legends of the Upaniṣads provide us a glimpse of the value system of that age – both spiritual and social.

The Upaniṣads believe that the both Artha and Kāma are the transient ones, because they cannot give the ultimate and eternal peace which is ever the most-desired thing of human life. These values are not capable of bringing the expected ultimate good. Thus in the Kathopaniṣad, we find Nāciketa speaking to Yama that, na vittena tarpaṇīyo manusyo (Man can never be satisfied by wealth). In the legend of Yājñavalkya and Maitreyī also we find that Maitreyī was not desirous of accepting wealth which her husband offered to her. In her

7. KU, 1.1.27, 26
own words, “What should I do with that which would not make me Immortal?” Here immortality refers to the ultimate aim of human life which is nothing other than Mokṣa, the spiritual, value. Hence, from Maitreyī’s statement it is clear that Artha is not a value for the Upaniṣadic seers. Kāma is sometimes recognised as a small glimpse of the Highest value i.e. Mokṣa. The pleasures of a human being are regarded as a partial manifestation of the infinite bliss of the Absolute Reality or Brahman. Therefore, Dharma and Mokṣa i.e. moral and spiritual good only are accepted as value from the transcendental sense.

But Artha and Kāma are not totally discarded by these thinkers. This is evident from the legend of Yājñāvalkya, Gārgī and other Brāhmins where Janaka gave away one thousand cows whose horns were adorned with gold to the most erudite scholars. Yājñāvalkya, after defeating other scholars took possession of these cows. This shows that though a Brāhmavid, Yājñāvalkya recognised the empirical value of Artha. Again in the legend of Yājñāvalkya and Maitreyī, he explained the utility of Artha that this is necessary to fulfill the material needs of the day to day life of a human being and for the smooth-running of his life—

8. yenāhaṁ nāmṛtā syāṁ, kamaham tena kuryāṁ BU, 4.5.4
9. Ibid, 4.3.33
10. Ibid, 3.1.1
yathaivopakaranavatāṁ jīvitam (like the accessories for living).\textsuperscript{11} But it can never give one Mokṣa or the Ultimate Release. So it is not a transcendental value. Similarly, in the legend of Jānaśruti and Raikva, Raikva also accepted the material gifts i.e. one thousand cows, a horse-cart, one necklace etc. offered by the King Jānaśruti, before imparting him the Supreme knowledge.\textsuperscript{12} In this context, it is stated that the bestower of wealth becomes eligible to achieve the Supreme knowledge.\textsuperscript{13} Similarly, Kāma is also accepted as empirical value. In the Chāndogyopaniṣad, different kinds of Upāsanās are prescribed to attain the desirable objects. These are enjoined with desires, such as, \textit{sa kāmaḥ samṛdhyaḥ yatkāmaḥ stuvīteti}\textsuperscript{14}, (Through which desire, it is worshipped, that desire will be fulfilled). Again it is evident from the Pañcāgni-vidyā that Kāma is recognised through a regulated way co-related with the concept of sacrifice. Here wife is regarded as the fifth fire of sacrifice and the phenomenon of child-birth is recognised as a resultant of it.\textsuperscript{15} All these

\textsuperscript{11} Ibid, 4.5.3
\textsuperscript{12} CU, 4.2.4
\textsuperscript{13} SB on CU, 4.2.5
\textsuperscript{14} CU, 1.3.12
\textsuperscript{15} Ibid, 5.8-9

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are empirical in nature. They cannot give us immortality. Therefore, in the *Brhadāraṇyakopaniṣad*, it is stated that wise men regard all the desires for son, wealth, prosperity, status etc. as inferior to the desire for the knowledge of Ātman.\textsuperscript{16} S. N. Gupta beautifully brings out this idea in his remark, “the transcendental is not the negation of empirical but in a sense its consummation and culmination so that empirical values are the reflections or the imperfect and limited expressions of the fullness of the transcendental.”\textsuperscript{17}

The Upaniṣads basically deal with *Mokṣa* or the spiritual value, but some references are found there of *Dharma* also. Thus in the *Taittirīyopaniṣad*, after imparting the knowledge of the Vedas, the teachers advised the students never to divert from the path of *Dharma* or righteousness – *dharmāṇṇa pramaditavyāṁ*.\textsuperscript{18} Therefore, one should always perform *dharma* – *dharmāṁ cara*.\textsuperscript{19} It is prescribed for the householders also, so that everyone can live in peace and harmony.

\begin{flushleft}
16. vidvārīṣaḥ prajāṁ na kāmayante, kim prajayā kariṣyāmo yeṣāṁ no’yamātmāyaṁ loka iti BU, 4.4.22

17. Gupta, S.N., *The Indian Concept of Values*, p. 5

18. TU, 1.11.1

\end{flushleft}
In the Upaniṣads, we come across the duties (Dharmas) of four āśramas of life, viz. brahmācarya, gārhaṣṭhya, vānaprastha and sannyāsa. Of these, the duties to be performed in gārhaṣṭhya is well described in the Taittirīyopaniṣad.²⁰ Here, it is advised to continue one’s own family-line and not to divert from this path.²¹ These valuable instructions are regarded as ādesah or command for the disciples. In the legend of Jānaśruti and Raikva again, Raikva’s acceptance of the daughter of Jānaśruti as wife also shows the great significance of gārhaṣṭhya śrama.²² The great scholar, Yājñāvalkya also has two wives, namely Maitreyī and Kātyāyanī as evidenced by the Bṛhadāraṇyakopaniṣad.²³ Hence it is known that though getting Mokṣa or the knowledge of Brahman is the sole puruṣārtha, there are also preferences for other āśramas i.e. gārhaṣṭhya etc. reflected from the social point of view of that age. As for Vānaprastha, we find that King Bṛhadāratha went to forest after establishing his son in the kingdom in the Maitri Upaniṣad.²⁴ Further, in the Bṛhadāraṇyaka again, Yājñāvalkya took

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²⁰ Ibid, 1.11.1-14
²¹ prajātattvamā vyavacchetsiḥ Ibid, 1.11.1
²² CU, 4.2. 4-5
²³ yājñāvalkyasya dve bhārye babhūvatuhmaitreyī ca kātyāyanī ca
BU, 4.5.1
²⁴ Maitri U, 1.2

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Sannyāsa because of its superiority over other āśramas.25

Basically the Upaniṣads are Mokṣaśāstras. But there are also discussions about some other virtues which are to be considered as pre-requisites for the supreme end. Many virtues have been recommended as means for the attainment of true knowledge i.e. the Ultimate Truth. We find innumerable concepts and values which are distinguished as evergreen, till today, in the whole world. These concepts are very useful, in the present context also for the greater benefit of the society. The ancient Indian society is very rich with such universal concepts and values delivered by the Upaniṣads. In the field of education also, we find some beautiful narratives described in the Upaniṣads, which have been inspiring thousands of ages later. They are still alive in the Indian society as eternal values which are reflected in the thought of the whole society. Thus, we find, in the Upaniṣads, the concepts of Satya or truth, Śraddhā or faith, dāna or liberality, tapah or penance, brahmacarya or the life of chastity, dama or self restraint etc. These universal values are discussed here from the Upaniṣadic point of view.

Satya: Satya is truth. The Upaniṣads ascribe supreme value to truth. The Upaniṣads enjoin that truth is not to be neglected. A person should hold

25. BU, 2.4.2; 4.5.2
fast to truth because truth is identified with *Dharma*. It is identified with the Supreme Reality or *Brahman* here. Hence the supreme duty of an individual is to achieve the ultimate truth. Moreover, truth is considered to be one absolute value which is to inhere in the Absolute i.e. *Brahman*. According to R.K. Mookerji, “He devotes himself to a study of the fundamental truths of life and does not care for half-truths and intermediate truths”. Now, this concept of truth or *satya* is generated throughout the Upaniṣadic texts as the ever-transcending one. In the *Chāndogya Upaniṣad*, it is clearly mentioned that the name of *Brahman* is to be known by the name *satya*. It is the pure duty, on the part of every individual to know his true status as the Ultimate one. Hence, the Upaniṣads advise him to strive for self-fulfillment or the truth. This truth is again described in the Upaniṣads as *satyam jñānam anantam brahma* *(Brahman is truth, consciousness and infinity) and satyam brahmeti* *(Truth is Brahman)*. This *Satya* is referred to as *Sat* or Existence which is

26. yo vai sa dharmaḥ satyam vai tat  BU, 1.4.14
28. brahmaṇo nāma satyamiti  CU, 8.3.4
29. TU, 2.1.3
30. BU, 5.4.1
non-dual or without a second. Thus ultimately *sat* and *satya* declare the Supreme Truth which is *Ātman*. According to Bradley, “One cannot defend truth which is external to knowledge or knowledge which is external to reality. Reality is not outside truth. The identity of these three is necessary and fundamental.”

Again this *satya* is defined as right conduct in speech and action. In *Brhadāraṇyakopaniṣad*, the right conduct is highlighted by the word *satya-idam satyam* (This is truth), which is again identified with *dharma* i.e. righteousness. One should always speak truth which has the greatest import over human life and conduct – *satyavacanamiti ta asya daksināh* (right speech is the offering of the sacrifice). For this truthfulness of speech, Gautama had accepted Satyakāma as his disciple – *satyāt na agāḥ* (you have not diverted from the path of truth). Therefore, the

31. sadeva somyedamagra āśīdekamevādvitiyaṁ CU, 6.2.1; BU, 5.4.1
32. tat satyaṁ, sa ātmā CU, 6.8.7
34. ŚB on BU, 2.5.12
35. CU, 3.17.4; 7.16.1
36. Ibid, 4.4.5
ancient teachers always advised to speak the truth – *satyam vada*. This *Satya* is even victorious over all other imperfections or falsities. The Ancient Indian tradition recognises this path of truth or righteousness as *śreyāḥ* i.e. the worthier or more beneficial. There are two paths for human beings, one is *preya* (desire for earthly objects) and the other is *śreya* (desire for *mokṣa* or the Ultimate Truth), of which the latter one is higher and is the means of liberation which is regarded as the Ultimate good. Therefore, according to *Brhadāranyakopanishad*, there is nothing higher than *Dharma* or *satya*, which is the motivating force and the most powerful among all.

For all these benefits, the Upaniṣadic seers always pray to the Almighty or *Brahman* to lead them from falsehood to truth – *asato mā sadgamaya* and also to help them, so that they can see the illuminated path of truth which is covered by a golden vessel. So the Upaniṣads ultimately demonstrates the fact that one should never speak lie, because

37. TU, 1.11.1
38. satyameva jayate nānṛtaṁ MU, 3.1.6
39. KU, 1.2.1
40. BU, 1.4.14
41. Ibid, 1.3.28
42. ĪU, 15
by doing this, one will be completely devastated. The truth is to be ever preserved in any circumstances, as it can never be possible for unreal things to lead a man to reality. Hence, reality or satya is always appreciated for the supreme good.

Śraddhā or Faith

Another remarkable value of the Upaniṣads is faith or śraddhā. It is regarded as a great underlying force of the lives of the ancient people. Faith is required for every successful works. Even the Highest knowledge can never be obtained without faith or śraddhā, which is the most desirable among all. For instance, Pippalāda, the great scholar of the Vedic age insisted on faith or śraddhā as a pre-requisite before acquiring the desired answers. Again it is said that whoever has worshipped with faith, surpasses everything noble and conquers evil-deeds. So this faith is very significant for the Supreme good i.e. the knowledge of Brahman. Because faith is produced from that Supreme Person alone. In the Chandogya Upaniṣad, Āruṇi asked Śvetaketu whether he got the Supreme

43. samūlo vā eṣa pariṣuṣyatī yo’nṛtamabhivadati PU, 6.1
44. KU, 1.2.10
45. PU, 1.2
46. śraddhāṁ satyamupāsate BU, 6.2.15
47. MU, 2.1.7
knowledge by which everything else becomes known, in order to destroy his egoistic pride and rough behaviours devoid of faith.\textsuperscript{48} Faith includes reverence for teachers, which is the fundamental effort for the realisation of knowledge. According to Śaṅkarācārya, faith is positive (\textit{āstikya-buddhi}).\textsuperscript{49}

Further in the \textit{Kenopaniṣad}, Indra has attained the Supreme knowledge, after concentrating with devotion or \textit{bhakti} to Yakṣa, of which the impelling force is faith alone – \textit{yakṣe bhaktim buddhvā}.\textsuperscript{50} Naciketas also, out of faith or \textit{śraddhā}\textsuperscript{51}, did not support his father’s actions of donation of some feeble cows in the \textit{Viśvajit} sacrifice. He also as a faithful son, prays Yama for his father’s mental peace, devoid of anxiety and anger as his first both.\textsuperscript{52} In the \textit{Chāndogyopaniṣad}, it is said that the actions performed with knowledge, faith and worship is more fruitful and active.\textsuperscript{53} Therefore, the persons devoid of faith is compared to asuras (demons); they are of the nature of demons.\textsuperscript{54} Without faith, one is not capable of

\textsuperscript{48} Cf. CU, 6.1. 2-3
\textsuperscript{49} ŚB on BG, 6.37
\textsuperscript{50} ŚB on KeU, 3.11-12
\textsuperscript{51} śraddhāvivesā KU, 1.1.2
\textsuperscript{52} Ibid, 1.1.10
\textsuperscript{53} śraddhayopanisadā CU, 1.1.10
\textsuperscript{54} āsuraḥ rata iti Ibid, 8.8.5
thinking or manana even.\textsuperscript{55} Hence this concept of faith is regarded as the offering of sacrifice, which is to be known by heart. Šraddhā is deep-rooted nowhere but in the human heart alone.\textsuperscript{56}

\textit{Dāna or Liberality}

\textit{Dāna} means generosity or liberality in donation. It is regarded as a great value in the Upaniṣads for the welfare of human race and society. One should donate according to one’s own capacity to the needy people or to the poor, weaker sections of the society. This value brings greater peace and prosperity for all. In the Upaniṣads, it is advised to give with faith in heart, not without faith -śraddhayā deyam, aśraddhayādeyam.\textsuperscript{57} We have come across an example of this kind of dāna or generosity in the \textit{Chāndogyopaniṣad} about King Janaśruti who has given with great respect and faith in heart for the welfare of other people.\textsuperscript{58} The \textit{Upaniṣads} advise to give anything like money, food etc. with hṛi (bashfulness or modesty), bhi (fear for scriptures), sṛi (according to own capacity) and saṁvid (friendliness). Again the \textit{Chāndogyopaniṣad} says

\begin{itemize}
  \item \textsuperscript{55} Ibid, 7.19.1
  \item \textsuperscript{56} BU, 3.9.21
  \item \textsuperscript{57} TU, 1.11.3
  \item \textsuperscript{58} CU, 4.1.1
\end{itemize}
that sacrifice, study and donation are the one pillar of dharma.\textsuperscript{59} Dāna is the offering in sacrifice.\textsuperscript{60} Sometimes it is again referred to as dattam which is connected with service to the elders and teachers, svādhyāya or the regular study of the Vedas etc.\textsuperscript{61} It is a selfless service to the society and hence selfish attitudes of any kind detoriate the glory of dāna. It is then compared to acts of demons or evil-does.\textsuperscript{62} The Chandogyopaniṣad instructs people to take food always by sharing it with others and never to deprive anybody, specially the guests; otherwise, the prāṇa (breath) will be neglected.\textsuperscript{63} Further these two concepts i.e. prāṇa and dāna are correlated with each other as that life has given life for life alone.\textsuperscript{64} It implies that the giver and the giving is identified with life. In the Brhadāraṇyaka, Prajāpati has imparted the great teaching to people for donating generously.\textsuperscript{65}

\begin{itemize}
\item 59. trayo dharmaskandhā yajñō’dhīyāyanaṁ dānamiti CU, 2.23.1
\item 60. Ibid, 3.17.4
\item 61. Ibid, 5.10.3
\item 62. Ibid, 8.8.5
\item 63. Ibid, 4.3. 6-7
\item 64. prāṇah prāṇaṁ dadāti, prāṇāya dadāti Ibid, 7.15.1
\item 65. datteti na ātheti, aumiti hovaca BU, 5.2.2
\end{itemize}
Tapas or Penance

The Upaniṣads describe tapas as a great value. It basically means meditation or austerity that helps in acquiring the Supreme realization of Brahman. It is regarded as the most efficient sādhana or means for brahmavidyā (the knowledge of Brahman). In the Taittirīyopaniṣad, we find that Bhṛgu contemplates deeply through austerity i.e. tapas for getting his desired fruit. His father Varuṇa has advised him to do penance until he does not reach the climax i.e. the realization of Brahman as ānanda or bliss.66 According to Śaṅkarācārya, tapas is related both with the inner and outer part of a man through which Brahman can be realised.67 That Brahman again through his power of penance, created this whole world desiring to be many.68 This power of tapas is endowed with perfect knowledge which is proclaimed in the Muṇḍaka also.69 From this, the phenomenal world of various names and forms come into existence. Further, it is stated that tapas is ever to be

66. tapasā brahma vijijñāsasva, tapo brahmeti TU, 3.2-6
67. tapo bāhyāntaḥkaraṇasamādhanam, taddvārakatvādbrahmapratipatteḥ ŚB on TU, 3.1
68. sa tapastavā, idarṁ sarvamaṣṭjata TU, 2.6
69. yasya jñānamayaṁ tapaḥ MU, 1.1.9; AU, 1.1.4
performed which includes *svādhyaṇya*, i.e. regular study of the Vedas and *adhyāpana* i.e. teaching too.\(^7\)0 This view is forwarded by the Upaniṣadic seer, Nakah, the son of Mudgalya. The Ascetics who have practised austerity in the forest, with faith and respect, achieve the illumined worlds.\(^7\)1 Tapas is the foundation or *pratīṣṭhā*\(^7\)2 of the knowledge of *Brahman*. Through practicing austerity (*tapas*), the heart and body are purified and then only he is able to acquire *brahmavidya*. Thus it is said *satyena labhyastapasā hyeṣa ātmā*\(^7\)3 i.e., the Supreme Self can be obtained through truth and Self-renunciation of the body and mind. Through study of the Vedas, sacrifice, donation, austerity and fasting, one seek to know Ātman, the Supreme Self and knowing which, he becomes a *muni* (thoughtful one).\(^7\)4 According to *Chāndogyopanishad* also, penance or austerity is the second pillar of *Dharma*.\(^7\)5

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\(^7\)0. *svādhyaṇya-pravacane eveti nāko maudgalyaḥ*  TU, 1.9  
\(^7\)1. *CU*, 5.10.1  
\(^7\)2. *KeU*, 4.8; *KU*, 1.2.15; cf. *CU*, 3.17.4  
\(^7\)3. *MU*, 3.1.5  
\(^7\)4. *yajñena dānena tapasā – anāśakenaitameva viditvā munirbhavati*  
\(^7\)5. *CU*, 2.23.1
Dama or Self-restraint

Dama or self-restraint is a widely practised value in the Upaniṣadic ages. In the Bhāratarāṇyaka, Dama is said to be very essential for the realisation of Self within one’s own heart.\(^7\)\(^6\) One who is dānta is not touched by any kind of stains or evil. Dama here means the controlling of the mind from all other outward activities. It is again associated with other virtues, such as śama (controlling the sense-organs), uparati (abstanation from worldly attractions or subjects), titikṣā (forbearance) and Samādhi (deep concentration). It is the first step for realisation of Brahman.\(^7\)\(^7\) In the Bhāratarāṇyaka, the gods are advised to practice dama for their well-being by the syllable pronounced as da by Prajāpati.\(^7\)\(^8\) Taittirīyopaniṣad also instructs to control the mind together with the act of regular study and teaching.\(^7\)\(^9\) Because he who has not controlled his senses and the mind, has no attained tranquility and has not avoided the evil-paths, cannot attain Brahman i.e. the Supreme knowledge. Thus the need of inner discipline of the mind and the senses is greatly emphasized in the Upaniṣads. The

\(^{76}\) Cf. BU, 4.4.23

\(^{77}\) BSS, 1.1.1

\(^{78}\) BU, 5.2.1

\(^{79}\) TU, 1.9; KU, 1.2.24
Upaniṣads always appreciate the path of regulated enjoyment as recommended by the great seers.

**Brahmacarya or the Life of Chastity**

*Brahmacarya* is the highest requirement for attaining the Supreme knowledge of *Brahman*. The value of chastity is strongly recommended in the Upaniṣads. *Brahmacarya* is pronounced as the first āśrama of life in the Vedic age. Different types of rules and regulations are confined to the concept of *Brahmacarya*. It is the life of chastity and celibacy in thought, speech and action. The pure and perfect observance of *Brahmacarya* leads to the greater source of energy, viz. spiritual, mental, physical and intellectual. Hence *Brahmacarya* is profoundly prescribed for the pupil of *Brahmavidya*. Actually *Brahmacarya* does not only apply to the first stage of life, its scope is much wider. It is stated that “The conception of the scope of *Brahmacarya* is widened so as to embrace not merely the student-period proper but the entire course of life regulated by the disciplines of its four successive āśramas or stages as the way that leads to the *Ātman*.”

*Brahmacarya* deals with cleansing, fasting, continence, solitude, austerity, sense-control, self-discipline, temperance etc. It is linked with the purification of mind, body and speech. In the

Taittirīyopaniṣad, the student prays to the Almighty so that his body becomes fit to get Brahmañjana, his tongue becomes sweet-worded and his ears can be able to hear the profound words.\(^{81}\)

The pains which are taken for the greatest knowledge of Brahma at the early stages at hermitages of Vedic teachers, is Brahmacarya, which is regarded as the third pillar of Dharma.\(^{82}\) The Brahmaloka or the world of Brahma belongs to them who have attained this through Brahmacarya under one guru.\(^{83}\)

Swami Vivekananda also asserts this idea of Brahmacarya when he says that “My idea of education is gurugrha-vāsa. One should live from his very boyhood with one whose character is like a blazing fire and should have before him a living example of the highest teaching.”\(^{84}\) Here gurukulavāsa indicates living in the house of the preceptor observing Brahmacarya.

In the Chāndogyopaniṣad, Brahmacarya is called as a sacrifice or Yajña, iṣṭa or desired one, satrāyaṇa or a Vedic action associated by

\(^{81}\) TU, 1.4.1

\(^{82}\) CU, 2.23.1

\(^{83}\) Ibid, 8.4.3; PU, 1.15

\(^{84}\) Vivekananda, India and Her Problems, p. 45
many sacrificers, *mauna* or silence\(^{85}\) etc. Here, we find that without *Brahmacarya*, everything is worthless and meaningless because all the good works which are performed desiring the highest results, have to go through *Brahmacarya*. Indra resided observing *Brahmacarya* at the place of Prajāpati, his teacher, for 101 years.\(^{86}\) So that he could attain the knowledge of the doctrine of Ātman. *Brahmacarya* is to be observed in the spirit of detachment. Thus according to S. Radhakrishnan, “It looks as if these were meant as a warning against the false interpretation of *Brahmacarya* as aloofness from the world. The body is the servant of the soul and not its prison. There is no indication in the Upaniṣads that we must give up life, mind, consciousness, intelligence etc. On the other hand, the doctrine of divine immanence leads to an opposite conclusion.”\(^{87}\)

There are also some other values, found in the Upaniṣads, besides the above mentioned ones. We find references of *tyāga* or renunciation\(^{88}\), *abhaya* or fearlessness\(^{89}\), *ahimsā* or non-

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85. CU, 8.5
86. Ibid, 8.11.3
88. IU, 1.2
89. na vibheti kutaścana TU, 2.9; 2.7
injury\textsuperscript{90}, \textit{svādhyāya} or regular study of the Vedas\textsuperscript{91}, \textit{dayā} or compassion\textsuperscript{92}, \textit{prema} or love\textsuperscript{93}, \textit{ārjavām} or uprightness\textsuperscript{94}, \textit{āhāraśuddhi} or the purity of food\textsuperscript{95} etc. in different Upaniṣads. Thus “the very doctrine of the One Ultimate Reality is the strongest support and foundation of morality and the social sense or feeling.”\textsuperscript{96} It can be said that these values propagated in the Upaniṣads, are not confined to any particular country, people, time, space etc. They are of universal validity which do not admit of any change according to age or clime.

\begin{verbatim}
90. atha yattapo dānamārjavamahimsā satyavacanamiti tā asya daksināh
     CU, 3.17.4; 8.15.1
91. svādhyāyapravacanābhyaṁ na pramaditavyaṁ TU, 1.11.1;
     rtaṁca svādhyāya pravacane ca Ibid, 1.9
92. dayadhvamiti BU, 5.2.3
93. ātmanaḥ tu kāmāya sarvāṁ priyaṁ bhavati BU, 2.4.5; 4.5.6
94. CU, 3.17.4
95. āhāraśuddhau sṛttvasuddhiḥ sattvasuddhau dhruvā
     smṛtiḥ smṛtilamāṁbe sarvagranthāṁ vipramokṣaḥ CU, 7.26.2
96. Mookerji, R.K., \textit{Ancient Indian Education}, p. 157
\end{verbatim}