CHAPTER - II

EDUCATIONAL ASPECT OF THE TAITTIRĪYA UPAŅIṢAD

Education is a process that leads the individual as well as society to progress. According to Swami Vivekananda education is the manifestation of the perfection already in man. The Taittirīya Upaniṣad reflects the same view regarding education through its various teachings. The entire Taittirīya Upaniṣad is very famous for some unique features of the Upaniṣadic education. The teacher shows to his pupils a completely integral approach to the problems of human relationship. The entire education is based on integration of man.

One of the central themes underlying all the Upaniṣads is that Brahman and Ātman are identical. In Ātman, resides the nature of Brahman. This is the cardinal doctrine of the Taittirīya Upaniṣad. Brahman and Ātman deal with the objective and subjective aspects of life. There is a remarkable maxim in this Upaniṣad: brahmavid āpnoti param 2 He who knows Brahman attains the Supreme. It is the supreme attainment and the highest and noblest aim of the Taittirīya Upaniṣad. The universal Self and the individual Self are essentially the same. He who has realized this is called a brahmavid. Sāyanācārya in his commentary on the Taittirīya Āraṇyaka remarks that it is the gist or essence of all Upaniṣads. atha dvitiyasyānuvakasyādau krṣnopaniṣatsāraṁ samgrahena śūtrayati om brahmavid āpnoti paramitī3 The Taittirīya

2. T.U., 2.1
3. Sāyaṇa, T.A., 8.1
Upāṇiṣad majestically declares that Brahman is Rasa or Eternal Bliss. This Brahman is the ultimate goal and the teacher intends to bring his worthy disciple to that goal, step by step. Body, mind intellect and spirit constitute a human being. The education of the Upāṇiṣad laid emphasis on their simultaneous and harmonious development. As a social being, along with spiritual development or self-realization, man has to discharge social duties and to maintain social peace. The teacher always encouraged his pupil to spread and preserve its rich cultural heritage. A.S. Altekar observes the aims and ideals of ancient Indian education as follows: Infusion of spirit of piety and religions, inculcation of civic and social duties, promotion to social efficiency, development of personality, character building, preservation and spread of national culture etc.

"The ideals" says Radhakrishnan, "which hunted the thinkers of the Upāṇiṣads, the ideals of man’s ultimate beatitude, the perfection of knowledge, the vision of the Real in which the religious hunger of the mystic for divine, vision and the philosopher’s ceaseless quest for truth are both satisfied is still our ideals." These ideals have been reflected in the Taittrīya Upāṇiṣad.

**Aims and Objectives**

In education, aims represent distant goals and objectives the immediate goals. The highest aim of education is emancipation or mukti or

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4. A.S. Altekar, *Education in Ancient India*, pp. 8-9
Brahmānubhava. Character formation, livelihood etc., are immediate goal. Swami Vivekananda remarks – “We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet.”\(^6\) “The ideal of all education, all training should be the man-making, to make the man grow.”\(^7\) The Taittirīyā Upaniṣad declares that a man can be said happy if he is mentally firm (drdhiṣṭha), physically strong (baliṣṭha) and most swift and alert (aśiṣṭha).\(^8\)

V.S. Idaykidath observes that the aims and objectives, method, teacher-pupil relationship, the content and evaluation in education have been reflected in the peace-invocation or the Śanti-mantra of the Upaniṣad. The mantra is –

\[ \text{om saha nāvavatu saha nāv bhunaktu / saha vīryāṁ karavāvahai tejasvi } \]
\[ \text{nāvadhitamastu mā vidviśavahai // om Śanti Śanti Śanti //} \]

The translation of the mantra runs as follows. May He protect us both together; May He nourish us both together, may we work conjointly with great energy; may our study be vigorous and effective; may we not dispute (or hate any). Let there be peace and peace, and peace.\(^9\)

The word Śānti is derived from śam u p a ś a me meaning to destroy. In order to destroy three sorts of evils, the word Śānti is chanted thrice. The evils within body (ādhyātmika), i.e. the disease etc. are extirpated. So also the evils

5. S. Radhakrishnan, The Principal Upaniṣads, Introduction, p. 18
7. Ibid., Vol. II, p. 15
8. yuvā syāts adhuyūvā dhiyayakah aśiṣṭho drdhiṣṭho bliṣṭhah / Op.cit.,T.U., 2.4
9. Swami Sarvananda, Taittirīyoupaniṣad, p. 89
caused by the gods (adhidaivika), i.e. thunder and lightning etc., are dissipated. Similarly the evils generated by the demons etc., (adhibhautika), i.e. crumbling of the house etc. are allayed by the chanting of the peace-prayer.

The immediate goal or objectives of education is to prepare an individual to earn for his livelihood. The statement saha nau bhunaktu resembles this sense and it insists on the requirements of a human being.

The content, method, teacher pupil relationship and evaluation in education have also been reflected in this mantra which can be interpreted as:

(i) Aims and objectives – The ultimate aim saharanavavatu – education which leads both the teacher and the learner to Brahman, to selfless mental state, in a limited sense. The immediate aim saha nau bhunaktu (the education to gain the livelihood not for oneself but for the whole community, i.e. the idea of live and let others live.

(ii) Content – navadhītam (the learnt to achieve both the immediate and ultimate goals).

(iii) Method – saha vīryaṁ karavāvahai (the learning-teaching process: a co-operative endeavour through questions and answers, discussions, investigations etc. for widening the horizon of knowledge).

(iv) Teacher-pupil relationship – mā vidviśavahai (The importance of a well bound relation between the teacher and the learner has been highlighted in this
part of the mantra. The idea can easily be perceived even by a common man which definitely requires special attention, during those days of poor relationship between both).

(v) Evaluation – *ejasvi nāvadhītamastu* (The education should be fruitful *tejasvi* – and for the same the output are to be evaluated throughout the course of instruction. The evaluation procedure will say whether the acquired are fruitful or not).

The one Upaniṣadic peace- Invocation itself has equipped with so much of educational thought. Definitely the whole literature is contributing a lot in the field.”

*Anubandhacatustāya* (four ingredients) – According to ancient Indian thought the four ingredients are necessary for the study of any discipline. The Upaniṣads are the ground of the *Vedānta*. The Vedāntins insist more on ingredients or preliminary considerations (anubandhas). They are *adhiKarin* (person qualified to study or competent student), *viṣaya* (theme or subject-matter), *sambandha* (connection or mutual relation) and *prayojana* (utility or end to be attained by the study). Sadānanda Yati\(^\text{11}\) describes the *anubandhacatusṭaya* elaborately in the very beginning of his treatise *Vedāntasāra*.

It is worth while to note that educational ideas, aims and objectives
method, contents etc. can be understood by the term anubhandha.

(i) Adhikārin – (qualified student) Adhikārin is an inquirer. A competent and eligible adhikārin is he who, by reason of his formal study of the Vedas and the Vedāngas has attained to a general knowledge of what all the Vedas teach; who, has his mind well purified through the cleansing, in this or in a previous life, of all sins by abstaining from the kāmya or optional and nīṣiddha or forbidden acts by the performance of nītya or ‘obligatory’ and naimittika or occasional rites, prayācīttas or purificatory ceremonies and upāsanā or meditation, and who is equipped with the four fold aids.

The four-fold means are as follows :

(i) Viveka is the ability of discrimination between eternal and non-eternal things.

(ii) Vairāgya is renunciation or detachment from desire of enjoyments.

(iii) śamādisādhanasampad (Śamādi) It is the group of spiritual attributes.

(a) Śama is tranquility or control of the mind

(b) Dama is restraint or control of the senses

(c) Uparati is cessation

M. Hiriyanna\textsuperscript{12} remarks “they (śama and dama) may together be taken as standing for temperance of thought. Temperance of act is uparati which is renunciation in spirit, if not also in fact.”

\textsuperscript{12} Ibid., Introduction, p. VII
(d) *Titikṣā* is forbearance or fortitude, i.e. a form of courage shown in enduring opposites like heat and cold or pain and pleasure.

(e) *Samādhāna* (power of concentration which indicates that the discipline has been mental also). 'It signifies that moral improvement without a parallel improvement of the mind is not adequate to reach the ideal.'

(f) *Śraddhā* – (Faith in the teaching imparted). It is loyalty to the ideal or respect for truth.

(ii) *Viṣaya* is the subject-matter. The theme to be expounded is the identity between Brahman and the Individual Self—the pure spirit (*suddham caitanyam*), that alone being the final import of the Upaniṣads.

(iii) *Sambandha*, i.e. *bodhyabodhakabhāva* – It is the connection that subsists between the propounder and propounded. (The relation is that of what is to be made known to the means of making it known existing between such identity and the Upaniṣads which rightly propound it).

(iv) *Prayojana* means aim. Aim is the dispelling of ignorance in respect of that identity and the attainment of bliss which is the nature of one's own Self. According to the *Chāndogyopaniṣad* "A knower of the Self passes beyond sorrow" and "He that knows Brahman becomes Brahman himself."

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13. Ibid. Introduction, p. VII
14. tarati śokanātmavid / C,U., 7. 1.3
15. brahmaveda brahmaiva bhavati / M.U., 3.2.9
The afore-mentioned ingredients (anubandhacatustaya) are distinct in the Taittirīya Upaniṣad also. Here Bhṛgu is the competent student, Brahmavidyā is the viṣaya, Bliss or Brahman is propounded and Upaniṣad (Vāruṇi vidyā etc.) is the propounder and the attainment of Bliss is the prayojana (aim).

The discussion of educational aspect in the Taittirīya Upaniṣad involves the following points: The system of education, four stages of life, the teachers, the students, teacher pupil relationship, rules of admission, duration of study, syllabus of study, moral value, method of instruction etc.

**System of Education in the Taittirīya Upaniṣad**

The Upaniṣads are the greatest monuments of culture, human intelligence and wisdom. The Upaniṣads furnish us a glorious picture of educational system that prevailed in ancient India. The system is known as gurukula system. This system is recognised even today as one of the greatest contributions of India to the field of education. There are two remarkable features of gurukula system of education. The first is the type of education imparted at the gurukula and the second is the method of instruction which made the gurukulas as unique institutions. The Upaniṣadic seers made no distinction between the philosophy of education and philosophy of life. This is noticed well in the purest form in the Upaniṣads. According to the Upaniṣadic teachers, education is that which leads to liberation – sū vidyā yā vimuktaye and
it is the motto of education.

“The Upanisad”, says Swami Ranganathananda, “conceived education as training in clearness of vision, in purity and strength of will and in richness and stability of the emotion.”

The values of the philosophy of education are discussed by Humayun Kabir as follows:

(a) It is the quest of liberation of the individual from the bondage of evil. Evil is a denial of the good and arises out of ignorance, the seers of ancient India were not afraid of living dangerously in thought and action. Their example, even more than their precept inspired their pupils.

(b) It is the tolerance and forbearance, which arises out of respect for life and the recognition that ultimately all individuals are manifestation or moments of the Brahman.

(c) It is the principle of disinterested devotion (niskāma bhakti) arising directly from the struggling from freedom from limitation, and the regard for individuality.

The gurukula system of education was catholic in outlook. The teacher had universal outlook. They were bold enough to bring about change in the outlook of social ethics, social tradition and norms. The teachers gave liberal education in the true sense. It is liberal because it instilled among the students a liberal outlook. The birth or caste could not create an obstinate barrier in the

16. Swami Ranganathananda *The Message of the Upanisads*, p. 266
17. Humayun Kabir, *Indian Philosophy of Education*, p. 186
pursuit of knowledge of the earnest inquirer. The Brahmanas also went to the Ksatriyas for instructions. Jogeswar Sarmah\textsuperscript{18} remarks, “It is therefore clear that in the Upaniṣadic age even though the caste system was gradually becoming rigid the education was open to all castes and was never the monopoly of the Brahmanas alone.” “The Gurukulas emphasized” says Rohit Mehta\textsuperscript{19} “not what to learn so such as how to learn. And the man of true liberal education is one who knows how to learn he – keeps the process of learning pure and unsullied because of which he is open to learn everything and that to with an unbiased mind. The possession of such a mind is indeed the hallmark of liberal education. As one looks at the list of subjects one is impressed by the fact that the liberal education did not put sciences and humanities in water-tight compartments on the contrary, they were intermingled so that a student came to an integral understanding of life”.

“In fact,” remarks Jogeswar Sarmah\textsuperscript{20}, “the gurukula performed two more functions – the promotion of knowledge and transmission of essential feature of culture which could make the life of the community rich in spiritual sense.”

\textsuperscript{18} Jogeswar Sarmah, \textit{Philosophy of Education in the Upaniṣads}, p. 58
\textsuperscript{19} Rohit Mehta, \textit{The Call of the Upanishads}, p. 176
\textsuperscript{20} Jogeswar Sarmah, Op.cit., p. 63
In the *Taittirīya Upaniṣad* this dual function of education was fully recognized, and every student entered the *gurukula* with a vow -- *ṛtamasīyāmi / satyamsīyāmi / tanmāvatu / tadvaktārāmavatu / avatamām avatuvaktāram* \(^{21}\)

The students promised to his teacher that he will pursue his studies. He will speak the truth. Swami Lokeswarananda\(^ {22}\) remarks in this respect. “The word *ṛtam* and *satyam* have almost the same meaning, but there is a slight difference. *Rtam* means the moral order. It is righteousness, or moral principle. No society or civilization, not even the universe can be sustained without *ṛtam*. Without a moral order, *Satyam* means truth”.

There is nothing higher than truth. The *Mahābhārata* says, *nāsti vidyāsamāṁ caṅsuraṁ nāsti satyaśamāṁ tapah* \(^ {23}\), i.e. nothing gives us such as unfailing insight as education, and there is no penance like truth.

Perhaps in no other *Upaniṣad* such a comprehensive sweep of *gurukula* education is found as it is seen in the *Taittirīya Upaniṣad*. The teacher of the *Taittirīya Upaniṣad* is bold enough to bring about in the outlook of social sense. Respect for truth and moral order are essential qualifications for every individual. Its teaching is free from narrow and sectarian thought. It has laid

\(^{21}\) T.U., 1.1  
\(^{22}\) Swami Lokeswarananda, *Taittirīya Upaniṣad*, p. 10  
\(^{23}\) Mbh., 12. 329.6
emphasis on spiritual perspective of life. Humility, truthfulness, duty or law of human relationship, charity, search for wisdom, social sense, reverence for elders, obedience, discipline, humanism, ethical and spiritual values are the noble qualities of pupils. According to this Upaniṣad knowledge is a means for self-realization. The highest and noblest end (aim) of education is eternal Bliss.

Vidyavacaspatri V. Panoti remarks – “What is striking significance with regard to the Taittiriya Upaniṣad is that this is the one Upaniṣad to which the acārya had often taken recourse which fact itself bears testimony to the importance of this Upaniṣad which spreads its wide- wings over a large area of life- giving thoughts.”

As regards the bhāṣya of Śaṅkarācārya on the Taittiriya Upaniṣad the whole force, the whole scope has been brought to bear upon the declaration of this vital truth.

\[ \text{tasmādavidyākāmakarmopadanahe} \text{tunivṛttau svātmānyavasthānāmi} \]
\[ \text{mokṣa iti / svayain ē atmā brahma tadviñānaadavidyanivṛttirītī} \]
\[ \text{brahmavidyāarthopaniṣadārabhayate /} \]

\[ \text{25, i.e. Therefore dwelling in the nature of one’s own self, on the cessation of the material causes, consisting in ignorance desire, action constitutes liberation. The Self by itself is Brahman and from that knowledge (of Brahman) results the cessation of ignorance.} \]

24. V. Panoti, Upaniṣads in Śaṅkara’s Own Words, Vol. 2, p. 221
25. V. Panoti, Ibid.
Therefore, this *Upaniṣad* is begun with that end in view, viz. acquisition of the knowledge of Brahman.

In the *Upaniṣadic* age the oral method was considered very important. Therefore greater emphasis was laid in the study of the science of language. The students had to learn the language, its pronunciation, accent, pitch etc. correctly from the teacher orally.

**Science of Phonetics**

"The great achievement of man," remarks. P. Nagaraja Rao\(^{26}\) "is the result of his powers of speech and thought. The word and the dream are his great assets. Reason has enabled him to acquire knowledge, to build on it, to appreciate the significance of knowledge, to create values, to work out purposes, to incorporate social and ethical values into institutions. Language is the greatest investigation of man. Reason is his fundamental assets." Purity of speech is regarded as a mark of culture since the age of the Brāhmaṇas. The teacher attached considerable importance to the correct pronunciation of words.

The first chapter of the *Taittirīya Upaniṣad* is called the *Siksādhyāya*. In the second *anuvāka* of the first chapter the science of phonetics is discussed. The purpose of reading the *Upaniṣad* is to get at its meaning. If one does not know the proper pronunciation of each of its words, one may not find that

\(^{26}\) P. Nagaraja Rao, *Introduction to Vedanta*, p. 2
proper meaning and the study may fail. That is why, in this *anuvāka* the important components of correct pronunciation are dealt with.

“The subject of pronunciation”, remarks Swami Lokeswarananda\(^{27}\) “belongs to the branch of learning called *Saṁhitā* (collection). Here it is treated as part and parcel of the *Upaniṣad* because of the important role it plays in the study of the *Upaniṣad.*” Śaṅkaṛācarya says –

\[arthajñanapradhānatvādupanisādod granthapāthe yatnoparamo mā bhūditi śikṣādhyāya ārabhyate.\] \(^{28}\)

Since the comprehension of the meaning is the important factor concerning the *Upaniṣad*, there should be no negligence in the effort needed for the recital of the text. Hence is begun the chapter on ‘Pronunciation’. That by which the pronunciation of letters etc. is taught is called śikṣā or of those that are taught, śikṣā forms the letters and the rest. śikṣā śikṣyate anayeti varṇādhyuṣca rāṇalaksanam śikṣyante iti vā śikṣā varṇādayah.\(^{29}\) Hearing is very important in education “In hearing,” says Rohit Mehta,\(^{30}\) “lies the foundation of man’s growth and therefore the foundation of true education. In spiritual life, too, man begins by being a *śrāvaka* – that is, one who belongs to the order of hearers who belongs to the order of hearers. The order of hearers is the first step on the journey to spiritual heights”.

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27. Śwami Lokeswarananda, *Taittirīya Upaniṣad*, p. 12
28. Śaṅkara on T.U., 1.2.
29. Ibid., 1.2
In the process of hearing two factors are essential – one is the hearer and the other is the speaker. If the speaking is not clear, the hearing can not be effective in laying the foundation of true education. Mainly the hearing is the function of the student and speaking is the function of the teacher. The teacher of the Taittirīya Upaniṣad explains the science of hearing. But the science of hearing depends upon the science of pronunciation. If the articulation is not proper, hearing cannot be effective. In this science of education the student is given the capacity to communicate. A man knows much but if he is not able to communicate to others effectively, he cannot be called an educated person in proper sense. A truly educated man can easily communicate to others what he has experienced. The most common means of communication is the speech.

In this respect the teacher mentions the six limbs of speech. For effective communication a proper voice production is essential. The teacher refers the six components of voice production for the attention of the student. They are varṇa or speech sound, svara or accent of tone, mātrā or measure, bala or emphasis (power of force of articulation), sāma modulation or proper proportion of sound and santāna or conjunction or combination.

Śaṅkarācārya remarks “The chapter on the science of pronunciation is begun so that there may not be any slackness in the effort involved in the recital of the text : for the comprehension of meaning plays a prominent part in the Upaniṣad. Śikṣā (derivatively) signifying that through which something is learnt,
of those things that are learnt, śikṣā means the letters etc. Śikṣā is the same as Śikṣā, the lengthening (of i) being a Vedic license. That śikṣām, science of pronunciation; vyākhyāsyāmah, we shall explain (derivatively meaning), we shall speak (khyāsyāmah) clearly (vi) and fully (a). This form of verb, signifying as it does the revelation of the activity (of the organ of speech), is derived from the root caksin which optionally changes into khyā, and is preceded by vi and a. Now, the varnah, alphabet consists of a etc. The svarah, accent is udatta (elevated) etc. (svarita, pitched; and anudatta, unaccented). The matrah, measures (the times required to pronounce), are short etc., balam emphasis, is the kind of effort (in pronunciation) sāmāḥ is uniformity- the medium mode of pronunciation of letters. Sanīnah is the same as samhīta, i.e. juxtaposition (conjoining of the letters etc.) This is, indeed, what is to be taught. This śikṣādhyāyah, chapter in which śikṣā occurs, uktah, has been spoken, iti thus. The conclusion with the word uktah, is for the sake of making the way clear for what follows."31

This lesson deals with the earliest systematic treatment of the science of phonetics. Varna or speech sounds are the primary element in the structure of language. So one must speak with one’s own quality and not with assumed or imitated quality. Next comes svara or the pitch of the voice. A vowel sound is present in every syllable with its accent and quantity. The three important svaras

(accents) determine the rhythm of the text. The next importance is given in matrā. The vowels are short, long and prolated (plūta) in quantity. In voice production bala or emphasis is called of great importance. When sounds are uttered, a certain force or emphasis is to be exerted over the vocal organs in order to make the speech effective and intelligible. Due to wrong emphasis the entire meaning may change. The term sāma means likeness or similarity. It denotes the rhythm to which the voice should be adjusted. One must modulate one’s voice within that range so as to convey effectively the emotional content of speech. The last component of voice product is santāna or combination Santāna means successive flow of the various juxtaposed vocalic sounds. The combination of words and thereby creating compounds of words is very necessary for the clarity of pronunciation and for conveying of meaning. The story of Tvastṛ occurring in the Taittirīya saṁhitā (11.4.12) is often cited as an example to illustrate how the utterance of the word Indrasatru with udātta accent on the first letter (svara) instead of on the last, produced fatal result quoted against Tvastṛ’s wish. Pāṇini’s Śikṣā (verse 52) and Patanjali’s Mahābhāṣya’s Paspaśāhnika deal with the point in question. So both the teacher and the student must acquire the technique of voice production in order to communicate with each other effectively.
The Academic Mobility

The gurukula system encourages perfect academic mobility. Without academic mobility the spreading of knowledge is impossible. This method enhances the mental and intellectual horizon of the inquirers. It can give the seeker a universal outlook by decreasing closemindedness and narrow outlook.

In the Upanishadic age students went far and wide with a view to attaching themselves to reputed teachers. Celebrated teachers also travelled from place to place for academic discussions. Generally students remained with their teacher till the end of this formal education. But after the completion of the study with the teacher, they could go to other reputed teacher for specialization. In the Taittirīya Upaniṣad a clear picture of this academic mobility is noticed. The teacher thus prays, “May students (brahmaçarins) come to me from all sides as water runs downwards, as months go to the year.”

By academic mobility education spreads widely and the society is highly benefited.

Importance on Intellectual Vigour (medhā)

The Taittirīya Upaniṣad lays emphasis on the importance of medhā (intelligence) in the acquisition of knowledge. In the fourth anuvāka of the first adhyāya of the Taittirīya Upaniṣad a prayer is addressed to the Supreme Being

32. B.U., 3.1.1, 3. 7.1.
33. atha gārgo ha vai valakirunucanah sarṁsprstā asa/, Kau. U., 4.1
34. yathā pañcata yanti/ yathā maśa aharjaram / evam mām brahmaçarīnḥ/ dhātarāyantu sarvataḥ svāhā / T.U., 1.4
in form of om, the grantor of all wishes, asking for mental power and physical fitness without which knowledge of Brahman is impossible. Unless a man has intelligence, he cannot acquire knowledge of Brahman. That is why a prayer for intelligence is meant for that to acquire that knowledge. Medha means intelligence and mental power. The prayer is as follows:

\[ \text{amṛtasya deva dhāraṇo bhūyāsam / sarirāin me vicarṣānām /} \]
\[ \text{jihvā me madhumattamā / karṇābhyaṁ bhūri viśrūvam /}^{35} \]

i.e. 'I pray to the almighty Lord (om) that I may attain immortality. May I have a fit body to attain Self-knowledge. May I have a sweet tongue, and may my ears also help me greatly in my attempt to attain Self-knowledge.'^{36}

Sāṅkarācārya says in his bhāṣya on the relevant passage of the Taittirīya Upaniṣad-ātmaṉāyogyāḥ kāryakaraṇasaṁghato'stvit vākyārthah medhā ca tadarthameva prarthyate \(^{37}\), i.e. The aggregate of my body and senses may become fit for the knowledge of the Self. It is only for the sake of that wisdom, too, is being prayed for.

Sāṅkarācārya also remarks that these mantras are meant for the japa (muttered prayer) of the aspirant who desires to be intelligent.\(^{38}\)

Swami Sarvananda\(^{39}\) remarks, "The seeker after Brahmavidyā must be able to concentrate his thought on a given object and keep it

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35. T.U., 1.4
37. Śāṅkara on T.U., 1.4
38. japārthā ete mantrā medhākāmasya / Ibid.
uninterruptedly in the field of attention. In fact this power of attention is
the essence of all education. The mind should be gripped by a single aim and it
should once for all cease to wander among manifold and endless thoughts. Study of the
Vedas is an auxiliary means to the direct intuition of Reality, though concentration is a
direct aid to it. One, who is a bankrupt in mental power and has only a poor memory,
can neither concentrate his thought or retain what has been learnt. Hence, the prayer is
very appropriate at the very outset."

Admission into the Gurukulas

In ancient India studentship began only after upanayana or ceremony of
initiation or investiture with sacred thread. Upanayana, or the sacrament of
initiation stands for taking the child to a teacher for education, Upanayana is the
most important sacrament from the cultural point of view. R.B. Pandey
remarks40 "Vidyārambha may be regarded as the beginning of primary education:
Upanayana marks the beginning of secondary education. From the sacramental
point of view it may be compared with the ‘initiation ceremony’ met with in
various cultures, which seeks to introduce the youth to the privileges of the
communal life; and so it is as important as any similar class of social procedure
the object of which is to prepare the initiate for the active duties of a citizen. The
initiate is trained in communal discipline and racial culture, and a knowledge of
traditional and current subject is imparted to him. The Hindu ideal of upanayana

has made universal education the indispensable test and insignia of the race. It is a great advance over the primitive types of initiation like endurance test, temporary seclusion, or mutilation of the body, still current among many religious communities. The most striking feature of the upanayana lies in the belief that by its performance the initiate is given a cultural and spiritual rebirth. The physical birth of a child is crude, as it is associated with animality; but rebirth through discipline and learning is considered exalted and holy.⁴¹ He was usually called brahmaçarin until the end of the education. It is customary for the acārya (preceptor) to admit and initiate his pupils only after having inquired into their family of birth, individual merit and sense of personal service for the teacher. The period of studentship would usually extend to twelve years. Many students extended the period of their academic career even beyond twelve years so much so that there is an extreme instance of hundred and one years as the period of studentship. It is found in the Chandogya Upaniṣad that Indra dwelt with Prajāpati to a period of hundred and one years in order to attain Absolute Knowledge.⁴¹ In Upaniṣadic age there was no difficulty in the process of getting admission. The spiritual aspirant must approach a guru with fuel in hand.⁴² In the āśrama of a guru, fire is the most sacred thing. The kindling of the fire symbolizes a condition of constant vigilance. The pupil who

⁴¹. yadahurekaśataṁ ha vai varśāni maghavān prajāpatau brahmaçaryamuvāsa / C.U., 8.11.3
⁴². tadvijnanartharh sa gurumevābhigacchet samitpāniḥ śrotṛiyaṁ brahmaṁistham // M.U., 1.2.12
approaches a guru must go with fuel in hand to indicate that he too will participate in his act of vigilance.

In the Taittirīya Upaniṣad the upanayana ceremony and approaching the teacher with fuels in hand – these two are not clearly mentioned. But voluntary approach for higher knowledge is noted in the Bhṛgu Vallī where Bhṛgu is stated to have approached his father Varuṇa for higher knowledge, i.e. Brahmavidyā. Śaṅkara has categorically explained the relevant passage thus –

\[ \text{vārūṇirvaruṇam pitaraṁ brahma viji jñāsurupasarasaropagatavān / adhihi bhagavo brahmetyanena mantreṇa / adhihi adhyāpayya kathaya / sa capitā vidhivadupasannāya tasmai putrayaitad vacanam provāca /} \]

The term upasārā is significant in the present context.

The Four Stages of Life

The Upaniṣads deal with the theory of the four āśramas or the four stages of life occasionally. In order to gain the highest goal of life a well planned scheme is essential which may be worthwhile to the young generation and useful to the community too. As a result, the system of āśramadharma evolved. The word āśrama is derived from the root śram which means to exert oneself or to perform austerities which means first of all a place where austerities are performed and thereby, it means a hermitage. Gradually the Brahmanical system tended to extend the idea of āśrama over the whole life. In fact the four stages in

43. Śaṅkara on T.U., 3.1
the religious life of a man are really the four psychological stages which are brahmaçārin, i.e. the student, the grhaṣṭha, i.e., the house-holder, vānaprasītha, i.e. the hermit and sanñāsin, i.e. the ascetic. "This scheme of āśrama as thought out and devised by the Hindu is a unique contribution in the whole history of social thought of the world." 44

The correct enumeration of the four orders of human life is met with in certain Upaniṣads like Śvetāsvatāra Upanīṣad45 and smṛti texts etc. The Jabalopanisad46 clearly mentions the four stages of āśrama dharma thus:

brahmaçaryaṁ parisamāpya grhī bhavet / grhī bhutvā vanī bhavet / vanī bhutvā pravrajet /, i.e. on completion of brahmaçarya or studentship one should become a householder. On termination of the householder’s stage one should retire to the forest, i.e. enter into the vānapraṣṭha stage which again leads to the ultimate or fourth stage called sanñāsa or pravrajya. In the Čhandogyopanisad47 an account of the threefold division of the āśrama is found. The three stages are as follows: (1) sacrifice, study and charity form the first (2) austerity is the second (3) dwelling in the house of a teacher always is the third.

In an integrated human being all the four states co-exist. The state of the student signifies an alert mind, the state of the householder represents a vigilant mind. The state of the hermit indicates a negative mind and the state of the

44. P.H. Prabhu, Hindu Social Organisation, p. 73
45. tapahprabhiavād devapraśādañca brahma ha śvetāsvataro’tha vidvān / atyasranti bhyaḥ paramāṇaḥ paviṭraḥ provacā saṃyagṛṣi saṃghajusṭam// Śv.U., 6.21
46. J.U., 4
47. C.U., 2.23.1
ascetic symbolizes a silent mind where the stream of continuity has come to an end. In the first chapter of the *Taittiriya Upanisad* the *brahmacaryāśrama* and *gārhasṭhyāśrama* are dealt with. In the Brahmānanda Vallī and Bhṛgu Vallī the concept of *vānaprastha* and *sannyāsa* is analysed. But in the *Taittiriya Upanisad* the direct word *āśrama* is not met with for the system of *āśramadharma*. Mainly the ideals of *brahmacaryāśrama* and *gārhasṭhyāśma* are elaborated. In the eleventh section of the *Śikṣā Vallī* of the *Taittiriya Upanisad* discussions on the *āśramadharma* especially of *brahmacarya* – the student life and *gārhasṭhya*– the life of the householder are made.

**Brahmacaryāśrama**

An individual enters into the first stage of life on completion of the initiation ceremony which is known as *upanayana*. The word *upanayana* means taking near or leading near to *guru* for instruction or initiation into the Vedas. Every individual during his student life is required to observe complete celibacy. It has been considered that the preservation of chastity or absolute continence is not only conducive to the pupil’s physical health but also for his mental and moral well-being. “*Brahmacarya* is chastity in thought, word and deed always and in all conditions”, says Swami Vivekananda, “the chaste brain has tremendous energy and gigantic will power, without chastity there can be no spiritual strength continence gives wonderful control over mankind. The
spiritual teachers of men have been very continent and this is what gave them power."\textsuperscript{48}

In the \textit{Taittir\={i}}ya \textit{Upani\=sad} the teacher instructs the \textit{brahma\={c}arin} or \textit{antev\={a}sin} a series of moral duties which are as follows: (i) the practice of \textit{\=rita} (moral discipline or righteousness), (ii) \textit{sv\={a}dhy\={a}ya} or the study of the scriptures, (iii) \textit{satya}, (iv) \textit{\=s\={a}ma} (control of inner organs), (v) \textit{\=dama} (control of physical organs), (vi) due respect to guests and studies, (vii) tendering the consecrated fires etc.\textsuperscript{49} He is also encouraged for physical, mental, intellectual, ethical and spiritual development.

\textbf{G\={a}rha\={s}thya\={s}rama}

The \textit{g\={a}rha\={s}thya\={s}rama} is the cornerstone of the whole social structure. The other three stages depend upon this stage. Normally on completion of the first stage, i.e. the period of studentship one returns to one's paternal home and gets married. Marriage is regarded as a sacrament and the wife as a help mate in leading a religious life. A man is said to be born with three debts, that is a debt to \textit{\=r\={s}is} (sages), the debt to the \textit{devas} (gods) and a debt to the \textit{pitr\={s}} (ancestors). The debts to the \textit{pitr\={s}} is paid off by the procreation of progeny.\textsuperscript{50} One should discharge the first obligation by studying the scriptures, the second by performing sacrifice and the third by begetting children. Here in the Taittir\={i}ya

\textsuperscript{48} Swami Vivekananda, Op.cit., p. 190
\textsuperscript{49} T.U., 1.9
\textsuperscript{50} S.B., 1.7.2.1; T.S., 6.3.10.5
Upaniṣad a picture of an excellent householder is marked. The outgoing student is advised by his ācārya (teacher) to enter the householder’s life with a noble aim to serve the society. He should do his duties sincerely. His essential duties are depicted as follows (i) to marry (ii) to set-up a family (iii) to beget offspring (iv) to discharge duties towards gods, parents, teacher, manes and superiors (v) to give away the needy (vi) to uplift the society (vii) to continue self-study (viii) to develop good conduct and character and moral excellence etc. 51

The Role of a Teacher in the Upaniṣadic Age

It is true that the entire teaching of the Upaniṣads centres round a teacher. The teacher as perceived in the Upaniṣads was an embodiment of perfection. Being an integrated and noble personality his position was the highest in the society. Most of the Upaniṣadic characters are teachers and students. The residence of teacher was the institution and students approached with a view to receiving education. The Chandogya Upaniṣad declares that without ācārya (teacher) knowledge is not possible, i.e. He who has a teacher knows. 52

The teacher took charge of the students and the responsibility of making them dutiful members of the society. The teacher was called guru because he performed the upanayana and taught the Vedas. The term guru means ‘great’ or heavy. A teacher is expected to be great and his responsibility is to be heavy. His duty is to lead the student from darkness to light. Gu means darkness and ru

51. Vide T.U., 1.11
52. ācāryaṁ puruṣo veda / C.U., 5.14.2
means annihilator of darkness.\textsuperscript{53}

The teacher is also known as \textit{srotiya} because he is well-versed in the Vedas.\textsuperscript{54} A teacher is called \textit{acārya} because he instructs the student the code of conduct. He shows the students the right path to follow the moral excellence to be cultivated and social obligation to be performed in future life. The word \textit{acārya} comes from the root \textit{car} (to behave) and means one who trains other to behave well. Āpastamba\textsuperscript{55} explains the term \textit{acārya} as \textit{yasmi\ddot{a}d\ddot{a}h d\ddot{a}h m\ddot{a}c\ddot{a}n\ddot{a}c\ddot{a}n\ddot{a}t\ddot{i} sa \textit{acārya\ddot{a}}}. He is called \textit{acārya} from whom the \textit{brahma\ddot{c}\ddot{a}\ddot{r}i\ddot{n}} learns the \textit{dharma}, i.e. the code of conduct and its meaning. In the \textit{Manu\ddot{a}ś\ddot{h}itā}\textsuperscript{56} an \textit{acārya} is called the Brahmin, who having initiated a disciple in the sacred thread teaches him the entire Vedas along with its ritualistic texts and its \textit{Rahasya} (the treatises on secret knowledge, i.e. the \textit{Upaniṣads}). In the \textit{Taittirīyā Upaniṣad} the word \textit{acārya} is used for the teacher. It says\textsuperscript{57} that the \textit{acārya} should be treated as a deity – \textit{acāryadevo bhavaḥ}. Without the grace of an \textit{acārya}, Upaniṣadic studies cannot be accomplished. The \textit{Taittirīyā Upaniṣad} mentions the criterion of a good teacher which states \textit{srotiyasya cākamahatasya,}\textsuperscript{58} i.e. a \textit{srotiya} is not subjected to the promptings of desires for external objects. Śāṅkara\textit{cārya}

\begin{thebibliography}{9}
\bibitem{53} guśabdastvndhakārah syāt ruśabdastannirodhaḥ / \textit{Gurugītā}
\bibitem{54} śrotriyāḥ adhitasākhaḥ / Bhaṭṭa Bīśakaṇa on T.A., 8.8
\bibitem{55} A.D.S., 1.1.14
\bibitem{56} upaniṣya tu yah śisyāṁ vedamadhīpayaṁ dvijaḥ /
\hspace*{1cm} sakalpaṁ sarahasyaṁ ca tamaśāryam pracāksyaṁ / M.S., 2.14
\bibitem{57} T.U., 1.11
\bibitem{58} T.U., 2.8
\end{thebibliography}
declares the characteristics of such a guru\textsuperscript{59} thus – \textit{srotriyo\textasciitilde{}vrjino\textasciitilde{}k\textacute{}mahato yo brahmav\textasciitilde{}t\textasciitilde{}kamah\textasciitilde{}h \textasciicirc{} brahmanyuparatah\textasciitilde{}nirindhanto iv\textasciicirc{}nala\textasciitilde{}h //}, i.e. A guru is well-versed in Srutis, i.e. scriptures, sinless, not subjected to desires, eminent knower of Brahman, established in Brahman, ever at peace and like a fire without fuel.

The \textit{Ka\textopan\textacute{}is\textasciitilde{a}d}\textsuperscript{60} emphasizes the need of a competent and qualified teacher in the following words – \textit{uttisthata jagrataprapya varan nibodhata}, i.e. Arise, awake and acquire wisdom by approaching the best teacher.

Since the Vedic age, the teacher was regarded as the intellectual and spiritual father of the student. In the \textit{Svet\textasciitilde{}\textasciicirc{}vat\textasciitilde{}ara Upan\textacute{}is\textasciitilde{a}d}\textsuperscript{61} it is stated that the truth is manifested in the heart of those who have the highest devotion for god and an equal degree of devotion for his spiritual teacher.

It is the duty of the preceptor to help the competent disciple who has approached him in the prescribed manner. Mysticism is the core of the Upanisads and to understand this mysticism an inquirer must come to the heart of its sublime and magnificent teaching of a competent and qualified teacher. The role of the teacher as revealed in the Upan\textacute{}is\textasciitilde{a}ds is something most revolutionary. It is declared by \textit{Y\textacute{}ajn\textacute{}avalkya} during the course of his discourse with king Janaka that a teacher should not accept any gift from the pupil unless

\textsuperscript{59. Vivekac\textasciitilde{}\textasciicirc{}\textasciitilde{}d\textasciitilde{}\textasciitilde{}ma\textasciitilde{}ni, verse 34}
\textsuperscript{60. K.U., 1.2.8}
\textsuperscript{61. yasya deve para bhaktiryath\textacute{}a deve tath\textacute{}a gurau / tasyaite kathit\textasciitilde{}a hyarth\textacute{}a prak\textasciitilde{}\textasciicirc{}\textasciitilde{}ante mah\textacute{}tmanah // Sv.U., 6.23}
he has taught the pupil everything that he knew.62 Such was the moral obligation of the Upaniṣadic teacher. It is revealed in the Upaniṣads that the father played an important role in education. In the Taittirīya Upaniṣad, it is found that Bṛghu approached his father Varuṇa in order to know Brahma in the right manner. Varuṇa is a great and competent teacher Bṛghu does not address his father as ‘Father’. With humility and proper respect, he addresses him as bhagavan which is the term of great respect. There is a motive behind introducing the story of a father as a teacher and a son, who is the seeker of knowledge. Śaṅkara says that it is to show how precious this knowledge is. Knowledge is a valuable heritage.63

Though the Upaniṣadic teacher was perfect and highly respected in the society, he was all the more renowned and remarkable for his humility. The role of a teacher depicted in the Taittirīya Upaniṣad is very ideal. The convocation address of the Taittirīya Upaniṣad64 reflects the personality of the teacher. It shows the simplicity, humility, duties and responsibilities and magnanimity of the teacher. The teacher says, yanyanavadyāni karmāṇi tāni sevitavyāni no itarāni / yānysmākam sucaritāni tāni tvayopasyāni no itarāni / ye ke cāsmaścchreyamśo brahmaṇaḥ teśām tvayāsanena prasvastavyam, i.e. “Do only things that no one can find fault with and avoid other things. Anything good we do you should also do, but things we do that are not approved of by the

62. sa hovaca yajñavalkyah pita memanyata rāmanusisya hareteti, B.U., 4.1.2
63. ākhyayikāvidyāstutaye priyāya putrāya putrokteti / Śaṅkara on T.U., 3.1
64. T.U., 1.11
scriptures, you should not do. If there are Brahmins superior to us, you should offer them your seat and see to their comfort.”

To err is human. No human being is absolutely and perpetually blemishless. It is the duty of the pupil to honour and respect the teacher but he must be careful to model his conduct on those actions of the teacher which are proper and must not imitate the failings of the teacher. And when there come Brāhmaṇas that are spiritually superior to the teacher should do all in his power to show respect to them, he should offer them seats and help them to get rid of their fatigue. Throughout the whole convocation address one can see that the teacher of the Taittirīya Upaniṣad is deeply learned, noble and extremely tender with emotions. He is the well-wisher to his pupil from the core of the heart.

The Taittirīya Upaniṣad shows that the teacher is the most important person in the society. Duties of the teacher are noted in the Taittirīya Upaniṣad thus – \( \text{rtam ca svādhyāyapravacane ca/} \), i.e. practice of righteousness and also the learning and teaching of the Vedas, \( \text{satyaṁ ca svādhyāyapravacane ca/} \), i.e. practice of truthfulness, learning and teaching of the Vedas, \( \text{tapasca svādhyāyapravacane ca/} \), i.e. practice of austerity, learning and teaching of the Vedas, \( \text{damaśca svādhyāyapravacane ca/} \), i.e. practice of self restraint, learning and teaching of the Vedas, \( \text{agnayaśca svādhyāyapravacane} \)

65. Ibid., 1.9
the sacrificial fires and also the learning and teaching of the Vedas, *agnihotraṁ ca svādhyāyapravacane ca*, i.e. the performance of Agnihotra rituals and also the learning and teaching of the Vedas, *atithayasca svādhyāyapravacane ca*, i.e. entertaining guests, learning and teaching of the Vedas, *manusāṁ ca svādhyāyapravacane ca*, i.e. the performance of social duties, learning and teaching of the Vedas, *prajā ca svādhyāya pravacane ca*, i.e. procreation and also the learning and teaching of the Vedas, *prajanaśca svādhyāyapravacane ca*, i.e. propagation of race and also learning and teaching, *prajātiśca svādhyāyapravacane ca*, i.e. safeguarding the generations and also learning and teaching of the Vedas. These statements reveal that for the well-being and uplift of the society, the role of a teacher is notable. These also reflect the motto of ideal life.

**Teachers and Students in the Taittirīya Upaniṣad**

In the *Taittirīya Upaniṣad* some prominent teachers are noted and amongst them Varuṇa as a teacher was an embodiment of perfection.

**Varuṇa** – In the *Upaniṣads* divine beings like Yama and Varuṇa were teachers. As an excellent and competent teacher Varuṇa had his role in the *Taittirīya Upaniṣad*. The third chapter of the text entitled *Bṛgu Vālī* is dedicated to Varuṇa and his disciple – cum-son Bṛgu. The substance of the episode is as follows.66

66. Ibid., 3.1-10
Bhṛgu, the son of Varuṇa approached the father and requested his father to instruct him about the ultimate Brahman. Varuṇa instructed his son Bhṛgu about *anma* (food) *prāṇa* (vital force) *manas* (mind) *vijñāna* (knowledge) and *ānanda* (Bliss) as Brahman.

The instruction is unique. Here the teacher gives only hints to the inquirer. A good teacher begins by giving simple examples with which his student is familiar. Varuṇa starts by telling Bhṛgu to think of these things. Śaṅkarācārya calls them gateways to Brahman. The teacher wants to direct the learner to realize himself. He said Bhṛgu *tapaśa brahma vijñānasva*, i.e. Know Brahman by meditation. Accordingly by dint of austerity (*tapas*), Bhṛgu transcends the steps and discriminates gradually *anma brahma* – food as Brahman, *prāṇa brahma* – vital force as Brahman, *mano brahma* – mind as Brahman, and *vijñānam brahma* – knowledge as Brahman. Finally by constant meditation he realizes *ānandaṁ brahma* – Bliss as the Ultimate.

Here it is observed that the teacher is very expert and skilful. He skilfully solves the problems of the disciple and the disciple has attained his knowledge.

“One who goes through the text”, says V.S. Idaykidath, “can vividly witness how soundly the instruction is progressing and how much skillful the teacher is. The naturalistic concept that the teacher should be an observer

67. annam śaṁr̥am tadabhyantaraṁ ca prāṇamattaramupalabdhisadharāṁi caṁsuh śr̥otram mano vacamityetāṁi brahmopaldbhau dvāraṁuyuktavān / Śaṅkara on T.U., 3.1
behind the curtain can ideally be witnessed in the episode. Though the text is of
behind the curtain can ideally be witnessed in the episode. Though the text is of
an old age the novelty of the teaching procedure is worth to emulate in the
present day”.

Trśanku – According to Bhaṭṭa Bhāskara, Trśanku was Kṣatriya Brāhmaṇa.69 He was one of the mystical philosophers and realized Brahman in
his very life. Like the sage Vāmadeva, he was Jīvanmukta. He had known
Brahman and become Brahman. The statement *aham vrksasya reriva* etc., in
the Taittirīya Upaniṣad was for the sake of expressing the fact that he had
reached fulfilment just like Vāmadeva. Śaṅkaṛaṇḍaśa remarks that the mantra
commencing with *aham vrksasya reriva* is introduced for the sake of self-recital
(japa) and from the context it follows that the self-recital is for the sake of
development of knowledge, for the present topic is concerned with
knowledge and no other purpose appears to be implied. Moreover, it is
considered that knowledge arises in one whose mind is purified by self-recital.70

Nāka Maudgalya – Nāka was the son of Mudgala. Śaṅkaṛaṇḍaśa
comments, *mudgalākhyasya muneh putrah kaścin maudgalyah, sarvadā*
svādhyaaprayacanābhyām tuṣṭah sanduḥkharahito vartate ato nāka iti tasya

69. iti trśankoh kṣatriyabrahmanasya maharṣeh. vedānuvacanam upāsane
mantrakathanam / Bhatta Bhāskara on T.A., 7.10
70. aham vrksasya reriveti svādhyaartho mantramṇayah / svādhyaayaśca vidyotpattaye
prakaraṇat/vidyārthaṁhīdam prakaraṇam / Śaṅkara on T.U., 1.10
Rāmaḍheyaṁ\textsuperscript{71} He is one of the prominent teachers. He propounded the theory that study and teaching of the Vedas constitute austerity, i.e. tapah. According to him there can be no virtue higher than that of the study and teaching of the Vedas and this constituted the highest penance. svādhyaṇapraṇaṇa eveti nako maudgalya tadvhi tapastadvhi tapah\textsuperscript{72} The study of the Vedas and its imparting alone are emphasized by Nāka as the highest need; the other virtues naturally go along with them.

Pauruṣiṣṭi – Pauruṣiṣṭi is the son of puruṣiṣṭi. He was constant in penance Sāyaṇācārya comments thus: purusistākhyasya muneḥ putraḥ kascitappasi niyato vartate atastaponya iti tasya nāmadheyaṁ /\textsuperscript{73} So he thought that there can be no higher virtue than that of penance in human life.\textsuperscript{74}

Rāthitara – He was a famous teacher and a moralist. He was born in the lineage of Rathitara. The sage Rāthitara, who never swerved from truth, held that truthfulness alone would suffice. The essential quality of a brahmaṇaṁ and a teacher is satya or truthfulness.\textsuperscript{75}

In the Vedic system of education the teacher played the main role. He illumined the minds of his pupils by his moral and spiritual endeavour. In the Upaniṣadic period the student’s role was also very important. The teacher

\textsuperscript{71} Sāyaṇa on T.A., 7.9
\textsuperscript{72} T.U., 1.9
\textsuperscript{73} Sāyaṇa on T.A., 7.9
\textsuperscript{74} tapa iti taponityah pauruṣiṣṭih / T.U., 7.9
\textsuperscript{75} rāthitārākhyasya muneḥ putraḥ kascit sarvāṁ satyaṁ eva vaktyataḥ satyavacā iti nāmadheyaṁ / Sāyaṇa on. T.A., 7.9
put forth certain propositions to the pupils or the student himself asked questions to the teacher and being answered duly by his teacher they removed all doubts thereabout. Thus the solutions of the proposed problems and answers to questions constituted the chief method of education. The pupil was the true embodiment of renunciation, ascetism, humility and chastity.

In ancient Indian society the student is termed *antevāsin*. The term *antevāsin* means one who lives close to a teacher. The students of ancient India lived in the house of their preceptor as a member of his family. The main reason of residing at the *gurukula* was that he had to mould his life and character on the pattern of ideal life of his teacher. The teacher serves as a living model for the student. The teacher is called *ācārya* because he knows and teaches *ācāra* or established rules of conduct. According to *Manu*\(^76\) the Brahmana who performs all the ten śāstric sacraments beginning with the conception and rears up disciples with food is called their *guru*. The home of the preceptor served as the institution where the pupil lived after initiation ceremony. The preceptor was his guardian. The pupil was eligible for admission to the *gurukula* only on the basis of moral fitness and unimpeachable conduct. The discipline of *brahmaçaarya* or celibacy was compulsory. A student is called *brahmaçaarin*. The term *brahmaçaarin* indicates one who practices the vow of *brahmaçaarya* and is

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\(^76\) *niṣekādini karmāṇi yaḥ karotī yathāvidhi/ saṁbhāvayati ċānnena sa vipro gururucyate// M.S., 2.142*
devoted to Vedic studies.77

In the *Taittirīya Upaniṣad*, both the terms *brahma-carin* and *antevāsin* have been used for the pupil. In the *Chāndogya Upaniṣad*78 it is said that a student who approaches his preceptor at the age of twelve emerges as a *snātaka* at a later time than that of the prescribed period. Some pupils remain with the guru all through his life.

In Upaniṣadic age the teachers had a lot of students and as if they compete with one another for the celibate students whom they consider to be a matter of pride.

The teacher of the *Taittirīya Upaniṣad*79 prayed for brahma-carins or celibate students, thus: “May celibate students come to me from all quarters. May students come to me in whatever way possible. May celibate students come to me in large numbers. May they be self-controlled and come. May I become renowned among men. May I become superior to those who are wealthier than ordinary people. O gracious Lord, may I enter into thee. May you enter into me. In that Self of thine with a thousand branches, O Lord, may I cleanse myself of all sin. As water flows downwards, as months mingle with the year, so, O creator and arranger of all, may celibate students come to me from all sides’.

77. (a) *Amarakośa*, 2.9.11. (b) brahma jñānaṁ tapo vā ācarati arjayatyavaśyaṁ brahma + car + avaśyake ninih/ *Sabdakalpadruma* under brahma-carin
78. C.U., 4.10.1
79. T.U., 1.4
The teacher prays in the form of a homa by uttering the word svāhā. The word svāhā is uttered just as the oblation is being offered into the fire. This shows how important are the students for the teacher and what a dedicated teacher he is.

P.L. Rawat\textsuperscript{80} observes – “The residence of the pupil at the house of the teacher accompanied by a sense of devoted service had been a unique tradition in ancient India. The pupil, through such a close contact with his teacher, would naturally imbibe his qualities through emulation. This was regarded as indispensable for the fullest development of his personality, because the teacher was supposed to symbolize all the good ideals, traditions and code of behaviour of the society from where the pupil hailed. Thus, the close association of the teacher with the pupil made the latter acquainted with all cherished social traditions.”

Duties of Students

As the student resided at preceptor’s house, hence the applicability of the epithet ācāryakulavāsin\textsuperscript{80(a)} is justified. The student had to work for his teacher. He had to perform so many duties such as – fetching fuels, tending the fire, tending cattle, begging of alms and studies of the scriptures etc.

\footnotesize
\textsuperscript{80} P.L. Rawat, \textit{History of Indian Education}, p. 5
\textsuperscript{80 (a)} tatragurukulavāsameva prathamamanśśramudāharanti / Mbh., 12.191.8
The student had to collect sacred fuel, i.e. *samidh* from the forest to feed the fire. Tending of sacred fire at preceptor's house and keeping it aflame was one of the important duties of the student. The sacred fire was considered as the symbolic manifestation of God as well as the symbol of the intellectual and spiritual illumination of the pupil. In the *Taittirīya Upaniṣad*\(^{81}\) there are references *agnayaśca svādhyāya pravacane ca*. The maintenance of fire and offering oblation into fire are chief duty of the pupil as well as the teacher. The next duty to be performed by the student was that of tending the cattle of the teacher and grazing them in the field. The *Taittirīya Upaniṣad* does not categorically mention this duty of the students. Students had to go for begging alms for the support of his teacher and himself. This tradition was carried out by all. Chinmoy Chatterjee observes that a student daily goes out for begging alms in order to attain plenty of food.\(^{82}\) In the *Trittirīya Upaniṣad* there is no direct references to this practice. Yet, some of the passages in support of the begging alms are quoted from the *Taittirīya Upaniṣad*.

(i) *annāṁ na nindyat*,\(^{83}\) i.e. Do not speak ill of food

(ii) *annāṁ na paricakṣita*,\(^{84}\) i.e. Do not reject food

(iii) *annāṁ bahu kurvita*,\(^{85}\) i.e. One should produce abundant food

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81. T.U., 1.9
82. Chinmoy Chatterjee, *Vedāntic Education*, p. 30
83. T.U., 3.7
84. Ibid., 3.8
85. Ibid., 3.9
Svādhyāya or Vedic study is the cardinal duty of the students. So special emphasis is laid on the study of the scriptures technically known as svādhyāya. Svādhyāya is a sort of sacrifice to Brahman whereby attainment of an imperishable world is possible. The Taittirīya Upaniṣad lays great emphasis on svādhyāya. Śaṅkara calls it brahmayajña. Sankaracarya calls it brahmayajña.86 Gautama87 says that svādhyāya is obligatory. Āpastamba88 calls svādhyāya as tapas (penance).

Teacher – Pupil Relationship

The unique feature of the Vedic education lies in the teacher – pupil relationship. The close relationship of the teacher and the taught is the spirit of the Upaniṣadic teaching. In the Taittirīya Upaniṣad a very cordial relationship of the teacher and the taught is seen. One can notice here a beautiful combination of freedom and discipline of reverence and cordiality. The teacher and the pupil had great respect for each other and yet there was an intimate nearness between them. The teacher is a Brahmavid, Brahmanīṣṭha and a man of integral personality. He is an excellent, dedicated and competent teacher. He tries his best to lead his student to right path. The teacher of the Taittirīya Upaniṣad is generous, noble, kindhearted and liberal. According to the Taittirīya Upaniṣad the whole learning – teaching process is a sandhi a mahāsainhītā – a great combination. In this mahāsainhītā the first part is the

86. svādyāyo’ dhyaṇanam / pravacanamadhyāpanaṁ brahmajñāṇovā / Śaṅkara on T.U., 1.9
87. nityasvadhyāyah / G.D.S., 1.5.4
88. tapaḥ svadhyāyaiti brāhmaṇaṁ / A.D.S., 1.4.1
teacher, the last part is the pupil and in between the learning, what unites them is the joint recitation by the teacher and the student. This is how one meditates on learning. The *Taittiriya Upanisad*\(^9\) records *athādhividyaṁ acāryaṁ pūrvarūpam antevasyuttarūpam vidyā sandhiḥ pravacanam sandhiḥanam*

From this it is clear that the teacher and the pupils are two links in the chain of the spreading of education and the advancement of culture and each supplements the task of the other.

In the invocation mantra \(\text{śam no etc. of the Taittiriya Upanisad}\) the student prays to God Vāyu (Vāyu is the symbol of Brahman) to look after him and his teacher. Both the teacher and the student must be physically and mentally strong. In this respect Swami Lokeswarananda\(^90\) says, “If the student is dull, he cannot learn, and if the teacher is dull he cannot teach. So both of them have to be fit intellectually, physically and spiritually.”

The invocation mantra in the *Taittiriya Upanisad* *saha nāvavatu saha nau bhunaktu saha vīryaṁ karavāvahai tejasvi nāvadhītamastu mā vidviśāvahai om śāntiḥ śāntiḥ śāntiḥ* shows the cordial relationship between the teacher and the student and it is observed that the teacher and the pupil are united by common aim of preserving and propagating the learning.

The aims and objectives postulated here are –

\(^9\) T.U., 1.3
\(^90\) Swami Lokeswarananda, Op. cit., p. 11
"May He (Brahman) protect us both together, may He nourish us both together; may we work conjointly with great energy; may our study be vigorous and effective; may we not dispute (or hate any). Let there be peace, peace and peace.” This śānti is intended to remove the obstacles in the path of self-realization. The word śānti is said three times in the prayer so that there may be no trouble from mind and body or other natural and supernatural elements.91

Self-protection is the first postulation of the aim of education. Education should give us strength to protect us from undesirable impulses and wastage of energies. The economic support cannot be denied for the well-being of the society as well as for the development of intellectual, moral and physical aspects. The ideal statement saha nau bhunaktu signifies economic efficiency. Physical fitness is necessary for successful life. (saha viryam life) saha viryam karavā vahai signifies physical fitness. The phrase tejasvi navadhitamastu of the mantra indicates mental strength and illuminations of the teacher and the pupil.

There is another remarkable prayer in the Taśṭṭirīya Upāniṣad92 which runs as follows: saha nau yaśāḥ sahanau brahmavarcasam, i.e. May there be glory both to us. May there be effulgence of the sacred knowledge to both of us.

"The teacher is the ‘repository of the highest truth’ and the student is the ‘residuary legatee’ of it” says Chinmoy Chatterjee “consequently both of them

91. om śāntiḥ, śāntiḥ śāntiriti trivacanamādhhyātmikādhibhautikādhiadivaikanaṃ vidyāpṛāpyupasarganām praśamārtham / Śāṅkara on T.U., 1.1
92. T.U., 1.3
prayed for *yaśas*, so that their career might be glorious."²⁹³

Śaṅkaraḥcārya says that prayer is done on the part of the pupil. For, in the case of pupil prayer is appropriate, since his aspiration still remains unrealized. But this is not a prayer of the teacher, as he has gained the goal. For a teacher is called so when his aspiration has been fulfilled. *Śiṣyasya hyakṛtārthatvāt prārthanopapadyate nācāryasya kṛśarthatvāt / kṛśarthe hyācāryo nāma bhavati⁹⁴*

Swami Sarvananda observes thus⁹⁵— “Strictly speaking this prayer becomes of the pupil alone, as the teacher has already achieved his aspirations.” Glory is the result of noble living and high thoughts. The prayer for it is the outcome of the longing for achieving moral and spiritual worth and not mere adulation among men. Teacher’s glory is for his teaching and the student’s for his capacity to learn. The word *yaśas* is commented by Śaṅkaraḥcārya in his *Śrimadbhagavadgītābhāṣya* as dharmanimitā kīrtih, i.e. renown accruing from righteousness.⁹⁶

Without the grace of *aṭhārya* or guru one cannot attain the spiritual progress. Without the proper guidance of guru, the proper knowledge or wisdom is not possible. Śaṅkaraḥcārya in the very beginning of the *Taittirīya Upāniṣad* admits thus –*taītirīyakasārasya mayācāryapraśadathā / vispaśārtha*

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94. Śaṅkara on T.U., 1.3
95. Swami Sarvananda, Op. cit, p.27
ručinām hi vyākhprayām sampranīyatell, i.e. with the grace of my teacher, I compose this exposition of the *Upaniṣad* that is the quintessence of the *Taittirīya*, for the sake of those having the desire to comprehend its true meaning.

The relation between the teacher and the taught is identified through consecration (*dikṣā*). The system of consecration is necessary for self-culture and spiritual advancement of the disciple. The grace of *guru* (teacher) is very important for realization of the highest goal. In the *Vājasaneyīsāmhitā* it is revealed that by *vrata* (vow) one obtains *dikṣā* (consecration) By *dikṣā* one obtains grace (*dakṣiṇā*) of *guru*. By grace one obtains *śraddhā* (reverence) and by *śraddhā* satya (truth). 97

The *Bhrigu Vallī* of the *Taittirīya Upaniṣad* reflects the cordial relation of the teacher and the taught. Here by the grace of the father-cum-teacher Varuṇa, Bhrigu realized the eternal Bliss.

It is worth noticing that even after the expiry of the period of learning the relationship between the pupil and the preceptor would remain intact. The student is to call on his teacher frequently and the teacher uses to visit his student. The intimate and cordial relation of the teacher and the taught can be known from the convocation address in the *Taittirīya Upaniṣad*.

96. B.G., 10.5
97. vratena dikṣāmapnoti dikṣayāpnotidakṣiṇām / dakṣiṇā śraddhamāpnoti śraddhāya satyamāpyate // V.S., 19.30
Convocation address

The *Taittiriya Upaniṣad* is of great importance for the convocation address imparted by the teacher to the pupils who were about to leave the *gurukula*. In sending the student out into the world after his graduation, the teacher feels that he is sending someone belonging to his family. It is noticed that though the teacher is highly learned his heart is full of tender emotions. He is very anxious and conscious for the welfare of his students. The lack of personal contact between the teacher and the student is one of the defects of the present day educational system. In modern universities, because of the lack of personal contact between the teacher and taught, the convocation address delivered at the time of graduation seems so dry and impersonal. The convocation address in the *gurukula* created an everlasting influence in the minds of the students.

R.L. Rawat observes⁹⁸ “These final addresses of the teachers of ancient India can be compared to the convocation address of modern universities with the only difference that while ancient addresses invited the attention to the inner spirit, i.e. spiritual ethical aspect, the modern ones remain confined to mere formal external aspects.”

In the eleventh *anuvāka* of the *Śikṣā Valli* of the *Taittiriya Upaniṣad* an excellent convocation address is introduced to the outgoing students. “This

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⁹⁷. vrataṇa dīksamāṇapnoti dīksayānapnotidaksinām ।
   dakṣinā śraddhamapnoti śraddhayā satyamāpyate ॥ V.S., 19.30
section” remarks Swami Chinmayananda99 “represents the Hindu commandments and the entire address systematically concludes in seven waves of thought under the headings.

(1) Advices ruling one’s own mode of living with reference to the society and oneself
(2) Regulating one’s relationship with the last generation and the present elders
(3) Relationship with oneself and one’s teachers
(4) One’s attitude towards the learned and the wise in society
(5) Charity and ‘laws of giving’
(6) Remedy for doubts regarding one’s duty and conduct in life and
(7) Doubts regarding one’s relationship with others”

The first instruction in the convocation address of the Taittiriya Upaniṣad is satyaṁ vada100, i.e. speak the truth. Śaṅkaraśārya says that truth is that which is known to be true by experience and observation satyaṁ vada yathāpramanāvaṇgatāṁ vaktavyam tadvada, i.e. speak only that which is to be uttered and which is consistent with the knowledge acquired through the valid proof.

The aim and objective of philosophy is truth. Truth is the substratum of all positive and negative entities. The word satya is derived from the root as to be i.e. sattāyam means existing and satya means the quality which is essential

99. Swami Chinmayananda, Discourses on The Taittiriya Upaniṣad.
100. T.U., 1.11
for existence. The Hindu scriptures lay great emphasis on truth. *Rta* and moral order are also identified with truth. In the *Satapatha Brāhmaṇa* it is stated that it is the only *vrata* observed by the gods.  

In the *Brhadāraṇyaka Upaniṣad* satya has been identified with dharma—*yo vat sa dharmaḥ satyam vai tat tasmāt satyam vadantamahur dharmam vadatiti / dharmah vā vandtam satyam vadatiti /*, i.e. what is dharma is indeed satya. Hence people say of a man who is speaking the truth, he is speaking dharma or one who is speaking dharma is speaking the truth. In the *Kena Upaniṣad* satya is said to be the abode of the Upaniṣad. In the *Mundaka Upaniṣad* it is said that truth wins ever, not falsehood. With truth is paved the road to the Divine. In the *Praśna Upaniṣad*, it is said that one who speaks falsehood withers away to the root. Further in the same Upaniṣad it is said *tesāmesaiva brahmaloka yeṣaṁ tapo brahmacaryaiṁ yesu satyaiṁ pratisāthitam*, i.e. they indeed possess that Brahman world who possess austerity and chastity, in whom truth is established. 

In the *Mahābhārata* it is declared that everything is established on truth.
In the *Discovery of India*\textsuperscript{108} Jawaharlal Nehru declares, “The dominating characteristic of the Upaniṣads is the dependence on Truth.”

Truth is essential quality of Brahman and it is identical with Brahman. In the first śloka of the *Bhāgavata Purāṇa* Brahman is noted as *satya* which states *satyam param dhimahi* /, i.e. I remember Brahman with meditation. Truth and *dharma* are regarded as the highest virtues by the Vedic Aryans. In the *Bhāgavata Purāṇa*,\textsuperscript{109} *satya* and *dharma* are thus equated.

\begin{verbatim}
 yatte pitavaddharmam tvamutsatyam prabhāṣase /
 dadāmite mantradṛśe īnānam brahma sañatanam //
\end{verbatim}

The same Purāṇa\textsuperscript{110} also states *vedapratihito dharmoḥhyadharmmastad viparyayah*, i.e. what is instructed by the *Veda* is *dharma* and what is not instructed by Veda is *adharma*.

Manu says that one should utter, those words purified with truth *satyapūtam vadet vacam //\textsuperscript{111}* Also he says:

\begin{verbatim}
 abhirgāṭaṇi suddhyanti manah satyena suddhyatī /
 vidyātapobhyām bhūtātma buddhirjñānena suddhyati!//\textsuperscript{112}
\end{verbatim}

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\textsuperscript{108} Jawaharlal Nehru, *The Discovery of India*, p. 90
\textsuperscript{109} Bhāg. p. 9.4.10
\textsuperscript{110} Ibid., 6.1.40
\textsuperscript{111} M.S., 6.46
\textsuperscript{112} Ibid., 5.109
i.e. Body is purified with water, mind is purified by truth (satya), soul is purified with viḍyā and penance and intellect is purified by wisdom.

In the convocation address, the ācārya next instructs – dharmāṁ cara, i.e. Follow dharma Here dharma means duty in general and not merely religious injunction. Dharma is the law of human relationship. “The law of human relationship,” observes Rohit Mehta, “implies reverence to elders, friendliness towards equals and compassion towards those who are unable to stand on their own. If Truth is spoken within the limit of this law then it would be beneficial.”

F.E. Keay remarks “Dharma is one of the most comprehensive and important terms in the whole of Sanskrit literature. It includes the ideas of sacred law and duty, justice, religious merit religion and morality. It is applied to the established practice or custom of any caste or community. That which a man is expected to do because of his position in life is his dharma. During the early centuries of Brāhmanic education the dharma relating to education as well as to other matters had been gradually formed, and we have already seen something of this process going on.”

“The Principles which we have to observe”, says S. Radhakrishnan, “in our daily life and social relations are constituted by what is called dharma. It is truth’s embodiment in life, and power to refashion our nature.”

114. F.E. Keay, Ancient Indian Education, p. 27
115. S. Radhakrishnan, Religion and Society, p. 104
Though the word dharma is identified with Satya as discussed earlier the separate mention indicates some significance.

The Chandogya Upanisad\textsuperscript{116} declares trayo dharmsakandha yajñōdhyayanaṁ dānamiti prathamstapa eva dvitiyo brahmacarya –
cāryakulavasi triyāḥ, i.e. there are three branches of religious duty: sacrifice, Vedic studies, giving on alms form the first, penance is the second, the brahmacārin who lives in the house of the teacher is the third.

The four limbs of dharma as enumerated in the scriptures are austerity, purity of the body and mind, compassion and truth.\textsuperscript{117}

Bhāṭṭa Bhāskara observes dharma as brutivihitakriyā, i.e. the performance which is instructed by the Veda.

The terms satya and dharma are construed by Śaṅkara\textsuperscript{118} as satyasabdena ahiṃsā satyamasteyam ityādiṁytritprasiddhaḥ sarvepyupalaksyante / dharmsabdena prayaksasṛtivihītā agnihotṛadayo vivaksitā codaṁalaksanortho dharmaḥ iti jaiminiṁa sutritatvaii /, i.e. Aḥiṃsā (harmlessness), truth, non-stealing etc. are indicated by the word satya Agnihotra etc. sanctioned by Śruti are meant by the word dharma.

\textsuperscript{116} C.U., 2.23.1
\textsuperscript{117} tapah saucam daya satyamiti padah prakirtitah / Bhag., p. 1.17.24
\textsuperscript{118} Śaṅkara on T.A., 7.11
It is explained in the Taittirīya Āranyaka\textsuperscript{119} thus: \textit{dharmo viśvasya jagataḥ pratiśṭhā loke dharmiṣṭham prajā upasarpanti/ dharme pāpaṃpanudati / dharme sarvam pratiśṭhitam / tasmāt dharmam paramam vadanti \textit{}}\textsubscript{121}, i.e. Dharma is the foundation of the whole world and in life, the creatures have recourse to the most zealous in duty. Throughout duty, one wards off evil. Everything rest on dharma (duty). That is why they (the wise) explain duty (dharma) as the highest.

The Hitopadeśa observes \textit{ahāranidrabhayaamaithunaṁ śāmānyametat pasubhir narāṇāṁ / dharmo hi teśamadhiko viśeṣo dharmena hīnāḥ pasubhīḥ samānāḥ} \textsubscript{120}, i.e. Food, sleep, fear and the enjoyment of sexual pleasure these, men share in common with beasts, surely the sense of duty (dharma) is their special attribute or distinguished mark, devoid of this they are degraded to the level of beasts.

The term dharma is a word of protean significance. It is derived from the root \textit{dhṛ} (to uphold, to sustain, to nourish). It is defined as that which sustains society. This is very lucidly revealed in the Atharvaveda that the earth is sustained by dharma.\textsuperscript{121} This idea has been amplified in the Mahābhārata\textsuperscript{122} that dharma is from upholding. It is the norm which sustains the universe. In

\begin{flushright}
119. T.A., 10.63
120. Hitopadeśa, \textit{prastāvika}, verse no. 25
121. prithivim dharmajaḥ dhṛtām /, A.V., 12.1.17
122. dhāraṇaḍ dharmiyaḥuḥ /. Mbh., 8.69.59
\end{flushright}
the Śāntiparvan of the *Mahābhārata* also the definition of *dharma* is furnished thus:

\[ dhāranīddharmamityāhurdharmena viddhrtāḥ prajāḥ / \]
\[ y아 syāt dhāraṇa sāmyuktah sa dharma iti niścayah // \]

Elsewhere, the *Mahābhārata* states that *dharma* is the gateway of men and nectar of the gods in heaven. According to the *Purva Mīmāṁsā* it is a desirable object defined by a direction *codaṇālakṣaṇartho dharmaḥ* / The Vaiśeṣika Sūtra defines *dharma* as that from which happiness and liberation result. *Pravṛtti dharma* (law of attachment) leads to social prosperity (*abhyudaya*) and *nivṛtti dharma* (law of detachment) leads to liberation (*nīhśreyasa*).

It is for the Buddhist, one of the three jewels (triratna) along with Buddha and the *saṅgha* (community) *Dharma* is regarded as the highest social value on which are to be based the other two values of *artha* and *kāma* and transsocial value of *mokṣa* (liberation). It is worthwhile to note Vyāsa's statement in the *Mahābhārata*, *dharmad arthasca ihamascam* Śrīkṛṣṇa declares in the *Śrimadbhagavadgītā*, I am pleasure unopposed to *dharma* –

123. Ibid., 12.109.11
124. Ibid., 12.193.33
125. J.S., 1.1.2
126. yato’bhuyudayanihśreyasasiddhiḥ sa dharmah / Vai. S., 1.1.2
127. buddhaṁ saraṇāṁ gacchāmi dharmāṁ sa rāṣṭram gacchāmi saṁghaṁ sa rāṣṭram gacchāmi /
128. Mbh., 18.5.62
129. B.G., 7.11
dharmaviruddho bhutesukamośmi The eternal message of dharma is reflected in the Vasisthadharmaśutra thus:

\[
dharmam carata mādharmam satyaimvādata mānṛtatam /
dirgham pāhyato mā hrasvāṁ param pāhyata māparam //^{130}
\]

, i.e. Practise dharma, don’t practise adhaka, speak the truth, don’t utter falsehood, be farsighted, don’t be shortsighted, see the best and don’t see the worst.

Dharma and satya contribute to the welfare and harmony of society as a whole. They promote unity. These two are at once ethical and social virtues.

The main ground of Indian culture is ācāra, i.e. conduct. The Hindu society is established on the ground of ācāra or conduct. It is the practical side of dharma. The ground of religion is ācāra. It is uttered in the Vasisthadharmaśutra^{131} thus:

\[
ācāraḥ paramodharmah sarveśāmiti niścayah /
hibācaraparitātmā pretya caiha ca nāsyati //
ācāro bhūtiṣjanana ācāraḥ kārtivarddhanah //
\]

,i.e. ācāra is the cause of honour, long life land happiness.

In the Vedas the term dharma is an ideal of the moral conduct and the spiritual build. The basis of dharma is the moral law with spiritual discipline

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130. V.D.S., 10.30
131. Ibid., 6.1
discipline guiding life. In fact it is an eternal law. Lord Viṣṇu upholds it. The 
*Rgveda*\(^\text{132}\) says –

\[
\text{trini-pada vicakrame viṣṇurgopa adabhyaḥ} \\
\text{ato dharmāṇi dhārayan}
\]

“For upholding of this universe” says B.K. Swain\(^\text{133}\), “the Vedic seers have taken pain to identify six fundamental principles viz. truth (*satya*), eternal order (*ṛta*), consecration (*dīkṣā*) austerity (*tapas*), Brahman and sacrifice (*yajna*).”

The *Atharvaveda*\(^\text{134}\) reveals that *satya*, *ṛta*, *dīkṣā* (consecration), *tapah* (austerity), Brahman and *yajña* sustain the universe.

*Satya* is the highest *dharma*. The universe is supported on it. It contributes to the welfare and harmony of society as a whole. The eternal message of the *Mundaka Upaniṣad*\(^\text{135}\) is that truth triumphs and not untruth.

*Ṛta* denotes the order of the world. *Ṛta* or eternal order is the second fundamental principle of Vedic religion. In its moral aspect *ṛta* is cognate with truth.\(^\text{136}\) *Ṛta* includes justice and goodness. *Ṛta* is spoken of as stern and fierce, i.e. *ugra* because it is opposed to evil.\(^\text{137}\)

\[132. \text{R.V., 1.22.18}\]
\[133. \text{B.K. Swain, *Dharmaśāstra*, p. 160}\]
\[134. \text{A.V., 12.1.1}\]
\[135. \text{satyameva jayate nānrtam / M.U., 3.1.6}\]
\[136. \text{ṛtamīti satyamiyat / S.B., 6.3.11}\]
\[137. \text{satyaṁ vṛhat ṛtam ugram / A.V., 12.1.1}\]
Swami Kṛṣhnananda remarks. "The Rgveda gives two code words satya and rta, signifying the spiritual law as such and the law in its working process in the cosmos. While satya is the principle of integration rooted in the Absolute, rta is its application and function as the rule and order operating in the universe. Sometimes rta is interpreted as the original principle of being and satya its manifestation."

Dīkṣā, i.e. consecration is directed at the realization of ultimate truth. Through consecration deep personal contact between the teacher and the taught is identified.

Tapas or austerity is the physical involvement of the individual in religious life. Truth (satya) and order (rta) are born at the beginning out of perfect spiritual ardour. Even gods and sages perform noble things through tapas. Brahmacarya is also known as tapas of the student. Brahman has been construed as the Vedas and the Supreme also. According to the Dharmaśūtras Vedas (Brahman) are the basic source of dharma. Smṛties and custom come next if they do not contradict the Vedas vedo dharmanīulain tadvidām ca smṛtisīle.

As the basic source of dharma, Brahman stands for the activities associated with the search for reality and truth. This has been termed as

138. Swami Krishnananda, A Short History of Religions and Philosophical Thought in India, p. 11
139. G.D.S., 1.1.1-2
svādhyāya, i.e. brahmayajña: svādhyāya vai brahmayajñaḥ ¹⁴₀

Yajña is the Vedic ritual of offering oblation on the sacrificial fire, lighted on an altar. In course of the development of the Vedic culture the conception of yajña has much been widened by adoption of five systems of mahāyajñas in which in addition of the usual Agnihotra, the study and teaching of the Vedas (brahmayajña), service of the guest (nṛyajña), offering food to the creatures (bhūtayajña) and offering of oblation to manes (pitrayajña) are recognized as great sacrifices.

In the context of the convocation address dharmā particularly means social obligation. Duty or dharmā is essential in order to make the society stable and progressive through tapas.

The Upaniṣadic teacher again instructs the students: satyānna pramāditavyāṁ dharmānna pramāditavyam, i.e. don’t deviate from truth; don’t deviate from dharma. Śaṅkaraśārya comments on the passage as follows: satyānna pramāditavyāṁ pramādo na kartavyāḥ / satyāccha pramanadanaṁ anṛta-prasangāḥ ātmadāśabdasamarthyaḥ / vismṛtyāpyanṛtāṁ na vaktavyamityarthāḥ / anyathāasatyā vadanapratisedha eva sītā / dharmānna pramāditavyam / dharma- śabdasy anuṣṭheyaaviṣayatvādana- nusṭhānam pramadāḥ sa na kartavyāḥ ¹⁴¹, i.e. Be not regardless of truth. The deviation from truth means association with untruth. This becomes suggestive by the

¹⁴₀. S.B., 11.5.6.2
¹⁴¹. Śaṅkara on T.U., 1.11
usage of the word *pramāda*. Even through forgetfulness, untruth should not be spoken. This is the meaning. If such has not been the view here, there would have been simply a prohibition of the utterance of untruth. Be not indifferent to righteousness. Since the word *dharma* pertains to performance of *karma*, indifference to them consists in abstaining from it. That should never be, meaning virtuous acts should certainly be undertaken.

In fact the central theme of the convocation address is not to deviate from truth and not to deviate from duty. Then the preceptor instructs the pupil regarding his duties in detail. He first instructs *svādhyāyānmaṇḍaḥ*\(^{142}\), i.e. Never neglect studying the scriptures. *Svādhyāya* is the study of the scriptures and recitation of mantras which leads to the purity of mind. The teacher insists that the pupil should realize that education is a continuous process. So his study must never come to an end. His graduation is not the end of learning. In fact, it is the beginning of learning.

The teacher again instructs *acāryaya priyāṁ dhananāhṛtya praṭāntunī mā vyavacchetsiḥ*\(^{143}\), i.e. Give the teacher what he likes, let there be no break in the family line.

The teacher has imparted the knowledge that the student must express his gratitude to the teacher and give him some useful things. The student has already finished his education and is going to enter the householder's life. The

142. T.U., 1.11
143. Ibid.
teacher advises his student to marry so that the family line is not be discontinued. According to the Dharmaśāstras marriage is a sacrament. Of all the Hindu sacraments, vivāha or marriage is the most central one. The Grhyasūtras generally describe the saṃskāras beginning with the marriage.\textsuperscript{144} Manu says, having spent the first quarter of one’s life in the house of one’s guru, the second quarter in one’s own house with the wife, and the third quarter in the forest, one should take sannyāsa in the fourth quarter, casting away every worldly tie. Hinduism does not encourage premature retirement or asceticism.

The importance of the life of the householder is emphasized. The householder is the shelter of all āśramas, i.e. the stages of life and therefore, it is of great importance. The Vasīṣṭha-dharmaśūtra\textsuperscript{145} says, “Having sheltered the mother all creatures live. In this way having sheltered the householder, all ascetics life.”

The wife is called sahadharminī as she equally deserves the religious duties of the householder and the etymological meaning of the term patnī is one who helps the husband in discharging the religious vow.

The Paṇinian rule is patyurnoyajasamīyoge\textsuperscript{146} is worth noting in this content. The Mahābhārata\textsuperscript{147} declares the importance of wife as –

\textsuperscript{144} M.S., 4.1
\textsuperscript{145} yathamataramāritya sarve jivanti jantavah / evaṁ grhasthamaśritya sarve jivanti bhikṣavah // V.D.S., 8.16
\textsuperscript{146} Astadhyayī, 4.1.33
\textsuperscript{147} Mbh., 12, 144.6
na grham grhamityāhurgrhini grhamucyate /
grham tu grhinīḥhinamaranyaśadrsaṁ matam //

, i.e. The house is not the home, it is made by the wife, a home without a wife is like a wilderness.

The Hindu ideal of marriage is essentially a fellowship between a man and woman who seek to live creatively in a partnership for the pursuit of the four great aims of life dharma, artha, kāma and mokṣa. S. Radhakrishnan comments, “The image of ardhanārīśvara is India’s recognition of the mutual relationship of man and woman, the idea of the co-operative, interdependent, separately incomplete but mutually complete masculine and feminine functions. The husband and the wife are to each other the best friends, the essence of relationship, the fulfilment of all desires, the very life itself. So is the husband to the wife and the wife to the husband.”

It is also worthwhile to note that children are a source of spiritual sustenance of the parents. So the teacher instructs his outgoing students not to cut off the thread of offspring in order to survive the race.

Next the teacher instructs kuśālāṇṇa pramaditavyam, bhūtyai na pramaditavyam, i.e. Don’t neglect doing what is needed for self-defence and don’t neglect doing what is good. According to Śāṅkarācārya the word kuśala means an action meant for one’s own protection – evam

kusaladātamakṣārthāt karmāṇo na pramaditavāyam\textsuperscript{149}, i.e. Similarly, there should be no neglect with regard to an action intended for self-protection. He also comments, bhūtir vibhūtistasyai bhūtyai bhūtyar thānmangalayuktiḥ karmāṇo na pramaditavāyam\textsuperscript{150}, i.e. Bhūti means welfare. There should be no deviation from an act intended for or associated with welfare.

As a householder one has the right to seek bhūti or prosperity. He has to earn money for his own welfare as well as the welfare of the society or the community. But at the same time he must do it by following truth and righteousness, i.e. dharma. The next instruction of the teacher to the student is svādhyāyapravacaṁābhīyāṁ na pramaditavāyam\textsuperscript{151}, i.e. Don’t neglect reading the scriptures and teaching together.

Śaṅkaraśārya comments thus on the passage svādhyāyodhyayanam pravacanamadhyāpanāṁ ābhīyāṁ na pramaditavāyam\textsuperscript{152}, i.e. svādhyāya is learning, pravacana is teaching. There should be no heedlessness regarding these i.e. they should be carried on regularly.

According to the Taittirīyāraṇyaka\textsuperscript{153} the study of the scriptures is obligatory. Svādhyāya is brahmāyajñā.\textsuperscript{154} The next instruction is devapitrāyābhīyāṁ na pramaditavāyam\textsuperscript{155}, i.e. Don’t neglect your duties to

\textsuperscript{149.} Śaṅkara on T.U., 1.11  
\textsuperscript{150.} Ibid.  
\textsuperscript{151.} T.U., 1.11  
\textsuperscript{152.} Śaṅkara on T.U., 1.11  
\textsuperscript{153.} svādhyāyodhyetavyah / T.A., 2.12  
\textsuperscript{154.} svādhyāyavai brahmāyajñāḥ / B.D.S., 1.11.7  
\textsuperscript{155.} T.U., 1.11
gods and the ancestors. Performance of rites and rituals was obligatory of a householder. There are certain gods and goddesses presiding over the disciple’s family. Ritual should be done in honour of those gods and goddesses and the ancestors of the family. There is a reference in the *Rgveda* \(^{156}\) that the pitṛs have relation with the devatās. Manu \(^{157}\) inserted *tarpana* in the list of five mahāyajñas of a householder. According to the *Śrīmadbhagavadgītā* \(^{158}\) *śraddhā*, i.e. faith is threefold – pure, passionate and dark. Real dharma is very subtle. It is not obtained by practising several penances or spending a very large amount of wealth by the best of men when they are devoid of faith. Faith is the virtue which is very subtle, faith is knowledge, faith is sacrifice, faith is penance, faith is the abode of gods and faith is liberation, the entire universe is composed of faith. In the *Vājasaneyī-saṁhitā* \(^{159}\) it is stated that Prajāpati deposited *aśraddhā* to anṛta and *śraddhā* to satya: 

\[
\text{ṛṣṭyā} \text{ rūpe vṝyākarotsayante prajāpatih / aśraddhā-amanṛte dadhāt / śraddhām satye prajāpatih ttena satyamindriyam /}
\]

Dakshinaranjana Shastri \(^{160}\) observes, “In the sphere of mental culture *śraddhā* plays a very important part. The sacrifice *śrāddha-homa* described in the Brāhmaṇa works makes this point clear. Agnihotra is an obligatory rite to be

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156. *Rgveda*, 10.44.2; 10.15.2  
157. *pitṛyajñastutarpanam* / M.S., 3.70  
158. B.G., 17.2  
159. V.S., 19.77  
performed daily by a householder. The sacrificial material of this rite is either a small quantity of milk or curd or rice. If no material is available, then the sacrificer is to perform the rite śrāddha-homa' pronouncing the simple formula – I sacrifice to śraddhā – ahaim śradhām juhomi.”

In a śrāddha homa śraddhā is the wife of the yajamāna and satya is the yajamāna itself. The Hindu scriptures speak of three debts – men have to pay to the ṛṣis by Vedic study, to the gods by sacrifice and to ancestors by offspring.161

Next instruction runs thus

matrdevo bhava/pitrdevo bhava / ācāryadevo bhava/atithidevo bhava,162

i.e. Let your mother be a deity to you, let your father be treated like a god; let your preceptor be treated like a god, let your guests be treated like a god.

He to whom the mother is goddess is matrdeva. Similarly one should be pitrdeva acaryadeva and atithideva. They are to be worshipped as deities. To love our parents is the first law of nature and it is insisted in all codes of morality. The mention of mother first shows that she is entitled to higher honour than the rest. The Gautama Dharmasūtra.163 states ācāryahetreṣṭha gurūnāṃ matetyeke, i.e. Amongst the gurus the ācārya is the greatest. Some hold that mother is the greatest.

The preceptor advises his disciple to honour his father as god. It is said that father is the embodiment of dharma, heaven and highest penance. If father

161. brahmacaryena ṛṣibhyo yajñena devebhyaḥ prajayā pitṛbhyaḥ / T.S., 6.3.10.5
162. T.U., 1.11
163. G.D.S., 1.2.56
is satisfied with his son all the gods please.

\[pitā dharmah\ pita svargah\ pita hi paramah\ tapah\ /
\]

\[pitari pritimāpanne priyante sarvadevatah //\]

It parents are satisfied with his virtues, he (the son) gets the reward of all religious deeds; there is no god equal to mother, no guide on at par with the father, there is no complete exoneration from a man's obligation to them. The parents give the son his physical body, the teacher gives him spiritual and intellectual body. He helps the students to grow his mind and intellect. He is the giver of spiritual light. So the preceptor is always honoured. The Bhāgavata Purāṇa\textsuperscript{164} declares, \textit{ācāryaṁ māṁ vijñāyanāvamanyeta karhicit /}, i.e. \textit{Ācārya} or \textit{guru} is the embodiment of God (Kṛṣna). He (\textit{ācārya}) should never be neglected. It is also the Vedic tradition of a householder to honour the guests as god. He has to feed and look after them.

The student, having completed his studies is now entering a new psychological state – that of a householder or \textit{grhastha}. Entering that stage of life the student must learn to draw full advantage from the harvest of the past. “The gods and the ancestors”, says Rohit Mehta\textsuperscript{165} “the father and the mother – these represent the factors of the past. Even the guest symbolizes the past, for, who would come a guest unless he has an association with the past of the family. The word used for the guest is \textit{atithi}, i.e. one who comes without giving

\textsuperscript{164} Bhāg. P., 11.17.27
\textsuperscript{165} Rohit Mehta, Op. cit., p. 188
any notice. Surely he alone will come without notice and yet receive hospitality."

Then the ācārya instructs his pupil – yānyanavadyāni karmāṇi tāni sevitavyāni no itarāṇi yānyasmākān sucariṇāni tāni tvayopāsyāni,¹⁶⁶ i.e. Do only things no one can find fault with, and avoid other things. Anything good we do, you should also do, but other things we do (that are not approved by the scriptures), You should not do.

This is one of the most important part of the advices given by the teacher. Good conduct which is the sine qua non of one’s moral and spiritual life has been advised to cultivate. The teacher tells to do those things which are above reproach and will not bring him any blame, not other things.

The teacher is highly learned but very humble. He again tells to follow him. But he may commit mistakes as a human being because to err is human. So he advises him to follow only the good things he has done, nothing else. The teacher says the student that he should do such things which are not blamed by others. The teacher is confident enough that the training and instruction in the gurukula will enable him to sort out the good from the bad.

Then the teacher says – ye ke cāsmacchreyāṁso brāhmaṇāh / teṣāṁ tvaya’sanena prasvastavyam //¹⁶⁷, i.e. If there are Brāhmaṇas superior to us, you should offer them your seat and thus see to their comfort. If someone

¹⁶⁶. T.U., 1.11
¹⁶⁷. Ibid.
comes who is older or who is very respectable and is superior to him in learning or other qualities, the disciple must respect him offering his seat.

Then the teacher advises the disciple the code of charity by saying ::

\[ \text{sraddhayā deyam aśraddhayā deyam śṛiṣṭa deyam hṛṣṭa deyam bhūṣṭadevain } \]

samvidā deyam \[168\], i.e. When you give anything to anyone, give it with due respect. Never give anything without due respect. And when you give something, give it in the best manner possible. Give with humility and with fear lest you offend the person to whom you are giving. And give with good will in your heart.

Śaṅkaraśārya comments on the relevant text thus : \[ \text{kiṃca yatkimcid deyam tacchradhaiva dātavyam / aśraddhayā adevam na dātavyam / śṛiṣṭa vibhutaye deyam dātavyam / hṛṣṭa lajjaye ca deyam / bhūṣṭabhīṣṭyaca deyam / samvidā ca maitṛyādikāryeṇa deyam } \[169\], i.e. Moreover whatever is to be offered should be offered according to one’s ability. It should be given with modesty. It should be given with fear and friendly feelings etc.

Social obligations demand that a person must know how to receive from the society, but he should also know how to give to the community or society to which he belongs. One who receives but does not give to the society, actually does not maintain the social relationship or obligation. The Paṇḍiniyaṇ rule rakṣati\[170\] says that one who maintains the society is a genuine social being, i.e.

168. Ibid.
169. Śaṅkara, Ibid.
170. Astadhyāyī, 4.4.33
The teacher tells his student to give with faith. Śraddhā means earnest belief, trust, loyalty, confidence, reverence etc. Devotion, adoration, oblation, sacrifice and prayer become full and blemishless if only they are performed with Śraddhā. According to Mahīdhara śrat means satya. Where satya is sustained it is called Śraddhā. It is āstikya buddhi, i.e. intellect of existence.

śradīti satyanāma / śrat satyāṁ dhiyate yasyām sā Śraddhā āstikyabuddhiḥ pañyavatām manovīśeṣaḥ Śraddhayā satyāṁ jñānanantam brahmāpyate prāpyate Śraddhāṁ vinā jñānābhāvāt i

The Bhāgavata Purāṇa conceived Śraddhā as the wife of dharma significantly because both are inseparable. The Vājasaneyi Samhitā declares that satya is acquired by Śraddhā.

The manner of giving is very important. So whatever he gives, he has to give with due respect. If a person gives carelessly, the receiver will be hurt. Whatever he gives, he has to give with graceful manner, shyness and humility. If the giver gives with affection the dignity of the receiver increases. The teacher advises the student to give generously with modesty but never with any display. Charity or dāna is practical ethics which promotes peace and harmony in society by favouring economic equilibrium. The gift of a man who possesses

171. Mahīdhara on V.S., 19.30
172. Bhāg. P., 4.1.49
173. śraddhayā satyāṁpyate / V.S., 19.30
faith is the real gift. So the *Taittirīya Upaniṣad* declares the same truth

\[ sraddhayā deyam / \]

The Dharmasūtras lay down that in addition to the gift of food the householder should make, according to his means, the presents of money to those who are begging for their guests, or for defraying the expense of a wedding, or for performing a sacrifice, or for procuring medicine for the sick, to those who are without the means of livelihood, to those who are engaged in study, to travelers, and to those who have performed the Visvajit sacrifice.\(^{174}\)

Āpastamba adds that the giver should examine the qualities of the petition and should give alms according to his means; but if someone begs alms for the sake of sensual gratification such an entreaty is improper and he should, therefore, pay no heed to it.\(^{175}\)

Similarly, the *Gautama Dharmasūtra* lays down the injunction that nothing should be given for an unlawful purpose, even though a promise for it has already been made— *pratiśrutyapyadharmam saṁyukte na dadyāt!*\(^{176}\)

The root meaning of the term *dāna* is to give. *Dāna* means service to those in need.

*Dāna* consists in the cessation of one’s ownership over a thing and

\(^{174}\) G.D.S., 5.19; A.D.S. 2.5.10.1 .B.D.S., 2.35.19, V.D.S., 14.13

M.S., 4.251, Y.S., 1.216

\(^{175}\) A.D.S., 2.5.10.2-3

\(^{176}\) G.D.S., 5.24
creating the ownership of another over that thing and this last occurs when the other accepts the thing. Here acceptance of such thing given may be mental, vocal or physical.\footnote{Cf. Śabara on J.S., 4.2.28} Performance of dāna is completed if its constituent elements are fulfilled. "The author of Devalasmytri opines that there are six angas of dāna. They are the donor (dātr), the donee, śraddhā, i.e. charitable attitude, the subject of gift which must have been acquired by the donor in a proper way, a proper time or a proper place. However dānas are divided into three categories, viz. nitya, naimittika and kāmya. Whatever is given everyday is nitya. What is given at certain specified times or an account of doing certain acts such as penance for lapses is called naimittika. What is given through the desire of securing progeny, victory, prosperity and heaven is called kāmya",\footnote{B.K. Swain, Op. cit., pp. 189-90} observes B.K. Swain. The Taittirīya Upaniṣad teaches the art of giving which states that one should give with faith, one should not give without faith, one should give generously, with modesty, with fear, with sympathy.

Then the teacher is aware of many pitfalls that the pupil may have to face in life. So the teacher instructs his pupil what he should do in case of doubts. He tells his disciples if there is doubt in his mind, then he should do as follows: \textit{atha yadi te karma vicikitsā vā vṛttavicikisā va syat ye tatra brāhmaṇāḥ sammarśiṇāḥ / yuktā āyukrāḥ / aāksā dharmakāmāḥ syulījythā tesuvarteran tathā tatra varṭethāḥ //,\footnote{T.U., 1.11} i.e. If you have any doubt in your mind
about the propriety of what you are doing it, then if there are wise Brahmins there, who are devoted to their duties, who are ready to do the right thing voluntarily, who is kind, straightforward and selfless – follow whatever they do. The word *aṅkṣa* (*arūkṣa*) means modest and gentle which is opposed to *rūkṣa*, i.e. cruel, dry or crooked. The teacher concludes thus – *esa ādeśah esa upadesah / esa vedopaniṣāt/ etamanusāsanaam / evamupasitavyam / evamu caitadupāsyam /,*180 i.e. This is the scriptural injunction. This is instruction and the secret of the Vedas, i.e. the message of the Vedas. It is command of the Vedas. It is command of God. Therefore, this is to be performed. This is not to be neglected.

In fact this is the rich cultural heritage of India. The teacher tells his pupil to preserve and propagate this valuable heritage. This is the sum and substance of his instruction. This is the injunction of the Vedas. Sāyanācārya says on the relevant text thus – *sa esa ādeśa śrāuto vidhiḥ / yathā rāja svabhṛtyameti / tathā vaidiko vidhiranuṣṭhātāraṇādatis / ādeśasya samāpavarttrvāt smārto vidhirupadeśah / smṛtīnām vedamūlatayā tatsamāpavartītvam /,*181 i.e. As a king orders his own servant, so the Vedas also order the followers to observe the rules. Due to the nearness of the Vedic injunction, the rule of the *Smṛti* is also advice which is to be followed as the very source of the *Smṛti* is the Vedas.

The teacher says to his pupil that he is now going to the life of a *grha*stha

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180. Ibid.

181. Sāyaṇa on T.A., 7.11
(householder). So he should follow these injunctions. Then his life will be happy and prosperous and by his noble deeds the society will grow.

"Throughout this address", remarks Rohit Mehta,\(^{182}\) "one sees the teacher of the *Upaniṣad* though deeply learned and yet extremely tender with emotions. In fact, in this valedictory address we are reminded of the great Sanskrit play *Śakuntalā*, where the great sage Kaṇva bids farewell to the daughter of the āśrama with heart filled with deep emotion. The Upaniṣadic teachers were *ālikṣa* – deeply learned yet filled with feeling of love and tenderness. One fills that in the going away of the student a part of the teacher also seems to be going – such was the intimate relationship of the teacher and the pupil in the *gurukula* of ancient seers and sages."

Highlighting the importance of the convocation address, S. Radhakrishnan remarks.\(^{183}\) "In the Benarṣ Hindu University this passage is read by the Vice-Chancellor even to-day, on the convocation day as an exhortation to the students who are leaving the University. They are advised not to give up the world but to have virtuous lives as householder and promote the welfare of the community."

**Morality in Education**

Morality in education is also of great value to society. It is conceived as

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183. S. Radhakrishnan, *Ten Principal Upaniṣads*, p. 539
the cardinal value for the stabilization, development of society and for the propagation of culture. According to Bertrand Russell, the chief aim of education is the formation of character. The idealistic philosophy of education supports the morality as ultimate aim and it identifies morality with the ready pursuit of spiritual value called goodness or the quest after personal perfection. The idealistic idealists conclude that education must lead the youth to the things that are true, honest, just, pure, lovely and of good report. The ultimate message of the Upaniṣads is peace (śānti). Being peaceful is the ultimate goal of the world. Morals are concerned with the principles of right and wrong in conduct and character of upholding good behaviour.

Moral life can not grow in vacuum. It is relative to the environment in which it is nurtured.

The Taittrīya Upaniṣad lays great emphasis on the morality of the students. The Taittirīya Upaniṣad\textsuperscript{184} exhorts that to live a complete life some moral ideals are to be followed strictly. They are as follows:

(i) satya, i.e. truth  
(ii) rta i.e. righteousness  
(iii) tapas, i.e. austerity  
(iv) dama, i.e. control of senses  
(v) śama, i.e. tranquility of mind  
(vi) agni, i.e. maintenance of fire  
(vii) agniḥotra, i.e. offering oblation to fire  
(viii) ātīthi, i.e. serving to guests  
(ix) mānusa, i.e. performance of duties towards man  
(x) prajā, i.e. duties towards children  
(xi) prajana, i.e. procreation  
(xii) prajāti, i.e.

\textsuperscript{184} T.U., 1.9
propagation of the race. To all these duties, is enjoined the study and teaching compulsorily.

It is worthwhile to note that one can find a unique expression of moral value in the classic exhortation of the valedictory speech of the teacher in the Taittiriya Upanisad.

Regarding the moral excellence of the Taittiriya Upanisad R.K. Garg exalts,185 "Amongst all the Upaniṣads, the Taittirīyopaniṣad is the only Upaniṣad which informs us of the most exalted atmosphere of the Upaniṣadic period so vividly and so comprehensively that there remains no doubt that the then moral ideas were founded on the idea of both individual and collective welfare. The Upaniṣad delivers the classic message of high morality to the departing student, and through him to the entire humanity."

Haridas Bhattacharyya186 discusses the ethical value of the Taittiriya Upaniṣad thus — “If one were minded to seek in one place a summary of the moral precepts by which spiritual life in India is guided, one may turn with profit to the Taittirīya Upaniṣad, eleventh anuvāka. Here a teacher is delivering his valedictory advice to a pupil about to depart for home in order to assume the next role, i.e. a householder’s life. The latter is directed not to neglect truth, virtue and scriptural study but to practise them all through his life without neglecting personal welfare and prosperity. He is further

185. R.K. Garg, Upaniṣadic Challenge to Science, p. 264
advised to look upon his parents, the teacher, and the guest almost as visible gods and to support and help them in a proper manner. He is reminded of his relationship with a wider world in which gods and departed ancestors figure as dependent upon his attention and reverence, and hence these gods and fathers must not be neglected, but they must be approached with faith and proper respect. The guests are to be entertained with alacrity and without niggardliness, while help to the needy must be offered not in an offensive manner but only in a spirit of modesty and sympathy and with fear lest offence should be taken at the mode of giving. In any case of doubt about the proper way of dealing with a social situation, the prospective householder is advised to turn always to such persons as are rational, sincere upright, devoted to virtuous act, and free from personal desires.”

Paul Deussen\textsuperscript{187} says that in the \textit{Taittiriya Upaniṣad} twelve duties are enumerated by the side of each of which the learning and teaching of the \textit{Veda} are constantly enjoined. These are right dealing and truthfulness; asceticism, self-restraint and tranquility and as duties of a householder maintenance of the sacred fire and the Agnihotra, hospitality and courtesy, duties to children wives and grand children.

\textbf{Syllabus of Study}

In the \textit{gurukula} system of education the teaching is done through

\textsuperscript{187} Paul Deussen, \textit{The Philosophy of the Upaniṣads}, p. 339
intimate personal contact between the teacher and his students. The teacher pays attention not only to the preparation of the all round development of his students but also to their future role in family and society, thereby giving due consideration to both the theoretical and practical aspects of education. Jogeswar Sarmah\(^\text{188}\) mentions that the purpose of educational programme is threefold. They are as follows:

(i) the acquisition of knowledge

(ii) formation of character and personality and

(iii) the inculcation of the spirit of social obligation and religious duties

The Upanisadic seers make the two divisions of knowledge viz. \(\text{parā}\) and \(\text{aparā}\). In the \(\text{Munḍaka Upaniṣad}\) Śaunaka, a householder, asks Angiras, a teacher of great repute “What is that, which when known all is known?” The teacher not giving the straight answer tells his pupil that there are two kinds of knowledge – \(\text{parā}\) and \(\text{aparā}\), i.e. the Higher and the lower. The lower knowledge is the knowledge of the \(\text{Ṛgveda}\), the \(\text{Yajurveda}\), the \(\text{Sāmaveda}\), the \(\text{Atharvaveda}\) and also the knowledge of phonetics, ritual, grammar, etymology, metrics and astronomy. And the higher knowledge is that by which the Immutable Brahman is known.

The \(\text{Munḍaka Upaniṣad}\) exhorts\(^\text{189}\) that the \(\text{aparā}\) or the lower is the knowledge of the immanent, while \(\text{parā}\) or the higher is the knowledge of the

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189. “tātprāparā ṛgvedo yajurvedah sāmavedo’tharvadyedah, śikṣā kalpo vyākaranam niruktam chando jyotisamiti atha parā yayā tadakṣaramadhitgamyate / M.U., 1.1.5
Transcendent.

The curriculum of the Upanisadic education was fixed according to the genius of different classes. The curriculum included certain sciences and crafts according to the varṇa system along with the religious and Vedic study. The Upanisadic education was not one-sided, but on the other hand, it helped the all-round development of the society. In the Chāndogya Upaniṣad, it is said that Nārada has given a list of the subjects of study under the Upanisadic education to Sanatkumāra. Nārada goes to Sanatkumāra in order to acquire Higher knowledge. On being enquired by the great seer, about his previous knowledge of any subject, Nārada replies, “I have studied subjects like the Rgveda the Yajurveda, the Śāmaveda and the Atharvaveda as fourth, Itihāsa, Purāṇas as the fifth Veda, grammar (called vedānāma veda, i.e. the Veda of the Vedas), necromancy (pitrīya, i.e. the rules of the sacrifice for the ancestors), rāsi (arithmetic, science of numbers which includes algebra) daiva (the science of portents), nidhi (chronology, the science of treasures), vakovākya (Tarkaśāstra, i.e. the science of reasoning), ekāyana (Politics, the science of ethics or polity), devavidyā (theology), Brahmavidyā (doctrine of prayer), śiksā (phonetics), kalpa (ceremonial), chandas (Metrics, Prosody) bhūtavidyā (the science of demons or demonology), nakṣatravidyā (astronomy, the science of stars) sarpavidyā (science of serpents) and devajanavidyā (the science of stars) sarpavidyā (science of serpents) and devajanavidyā (the science of stars).
perfumery, dancing, singing, instrumental music, i.e. fine arts).

In the *Taittirīya Upaniṣad* Vāruṇī Vidyā has been discussed. Bhr̥gu approaches his father Vāruṇa a great teacher as a real disciple in order to know Brahman, the Ultimate Reality. Vāruṇa defines Brahman\(^{191}\) as that from which all things spring, having been born by which they remain alive and into which, on departing they enter. As a means to acquire the knowledge of Brahman, Vāruṇa teaches his son Bhr̥gu about food, vital airs, sight, hearing, mind and speech. \(\text{tasmā etat provāca} / \text{annāṁ pṛāṇam caṣṭūḥ śrotram mano vācamiti} / \text{taṁ hovāca} / \text{yato vā māni bhūtāni jāyante} / \text{yena jātānīvanti hūt} / \text{prayantyabhisaṁvịśantitadvijñasasva} /\) Vāruṇa advises Bhr̥gu to discover the Supreme Reality. He has to discover the truth himself through \(\text{tapas,}\) i.e. concentration Bhr̥gu after practising penance returns to his father and reports that food is Ultimate Reality. The father asks Bhr̥gu to practise penance again. Bhr̥gu realizes \(\text{pṛāṇa}\) (vital breath) as Brahman. Vāruṇa advises him to practise austerity again. Through austerities he progresses from a finer to a still finer identity that of food, vital air, mind and intellect and finally he attains his finest identity which is Bliss, the identity of Brahman.

In the *Taittirīya Upaniṣad* fivefold division of knowledge is referred to known as five great samhitās\(^{192}\) which are as follows: (i) *Lokavidya*

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191. *T.U.*, 3.1
(ii) Jyotisavidya (iii) Adhividya (iv) Suprajānīrmanāvidya (v) Adhyātmavidya.
One who mediates on these fivefold knowledge becomes endowed with progeny, wealth in cattle, the lustre of Brahman, food etc., and happy abode of heaven. \(ya \ evamātā\ mahāsaṁhitā vyākhyāta veda/ saṁhitāyate pranaya paśubhih/brahmavarcasenannadyen survargyena lokēna\)^193

**Method of Teaching**

The method of teaching plays an important role in any system of education. In the Upaniṣadic age a student has to live with his guru for a minimum period of twelve years and the method of teaching is largely residential-cum-tutorial in nature. The teacher resorts to various methods in imparting education.

The recitation of the syllable \(om\) is the most important feature in Vedic educational method. Every session is started with the recitation of the mystic syllable \(om\). In the Taittirīya Upaniṣad also this method is adopted.

The complete process of instruction, the procedure and the follow up comprise the fourfold features as mentioned in the Brhadāraṇyaka Upaniṣad: \(ātmā \ vā \ are \ draṣṭavyah/srotavyo \ mantavyo \ nididhyāsityavah\)^194 i.e. Verily, the Self (the Ultimate) is to be seen, to be heard to be reflected and to be meditated.

The four steps (i) \(dr̥ṣṭa\) (seeing) (ii) \(śravaṇa\) (hearing, sensually perceiving) (iii) \(manana\) (reflecting) and (iv) \(nididhyāsana\) (meditating) show

193. Ibid.
194. B.U., 2.4.5
the order of learning as envisaged in the Upaniṣadic system of education. *Darsana* and *sravana* are the primary steps and *manana* and *nididhyāsana* are the higher levels of learning. Then, one has to be a *śrāvaka* (hearer) before he proceeds further. Hearing creates an interest. It is indeed the process of *pratyāhāra*, to use the terminology of Patañjali. Hearing is not merely physical, it is psychological. In reflection (*manana*), mind is only looking as what is called good or true or beautiful. This *manana* or reflection is indeed *dhāraṇa* in terms of the *Yogaśūtra* of Patañjali. *Manana* leads to meditation. It is in meditation that the opaque is made transparent.

Regarding the teaching method of education, Swami Vivekananda remarks “There is only one method to attain knowledge which is called concentration. The very essence of the education is concentration of mind and that is called *tapas.*” In the *Taittirīya Upaniṣad*, Varuṇa advises Bhṛgu to realize the Ultimate Brahman through *tapas* or concentration of the mind. According to Chinmoy Chatterjee eight methods of teaching are used. They are as follows: (i) *praśna* (ii) *anupraśna* (iii) *vyākhyā* (iv) *anuvākyā* (v) *drṣṭānta* (vi) *ākhāyikā* (vii) *śabdavyupatti* (viii) *uṛddhapravacana*

In the *Taittirīya Upaniṣad* the following methods are utilized.

196. tapasā brahma vijjñātasva / tapo brahmeti / T.U., 3.2
(i) Anupraśna : It is a very effective method. Anupraśna means the question after the teacher's instruction. The teacher teaches a certain portion of the topic to be instructed. He explains the topic with as much clarity, yet after his instruction the pupils have questions to ask. Such questions are anupraśna or follow-up questions. In the Taittirīya Upaniṣad the teacher instructs pupils in the following words: If a person takes Brahman for an Unreality, truly he becomes a non-entity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good. On the basis of the above statement the pupils put the following counter-questions. Does anyone who knows not, when departing from this life, attains that world? This is anupraśna method.

(ii) Sabdavyutpatti : In sabdavyutpatti derivation of hard words is shown. It explains the word with its etymological derivation. In the Taittirīya Upaniṣad sabdavyutpatti is applied in order to explain some words with their etymological derivations. For example:

(i) Sukṛta : Brahman being the cause of par excellence, He is called sukṛta. The word svakṛta is blurred into sukṛta and two meanings are ascribed to it in these forms. Being the first cause, Brahman is svakṛta or svayambhu. Sukṛta is the good or meritorious act which brings about desired effects.

(ii) Anna : The etymology of the term anna is explained as that which is extent

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198. T.U., 2.6
199. athato’nupraśnah / utavidvanamum lokam / pṛetya kaścana gacchati / Ibid., 2.6
200. tadatmanam svayamakuruta / tasmattatsukṛtamucyata iti / Ibid., 2.7
and which in the end eats them, i.e. the creatures. *adyate atti ca bhūtāni tasmād annam taduccyate* ²⁰¹

(iii) *Prāṇa* : Since on *prāṇa*, i.e. the vital force depends the life of all creatures, it is called the life of all. *Prāṇo hi bhūtānāṁādayuḥ tasmāt sarvāyuṣamucyate* ²⁰²

R.D. Ranade ²⁰³ classifies the various methods of teaching into the following ten broad headings : (i) the aphoristic method (ii) the mythical method (iii) the analogical method (iv) the enigmatic method (v) etymological method (vi) The Dialectic method (vii) The Synthetic method (viii) the monologic method (ix) the adhoc method (x) the regressive method.

In the *Taittirīya Upaniṣad*, aphoristic method, etymological method and monological method have been found applied.

(i) **Aphoristic method** : *Śūtra* or aphorism is a device or style of writing. A *śūtra* is called the *yoni* or gate of the meaning of words. Whatever is there in the *vṛtti* and *vārttika* is found in the *śūtra* in the *śūtra*. Everything is there in *śūtra*. So, it is well said by Kumarila Bhatta in the *Tantravārttika*.

\[
śūṭresvesu hi tātsarvaṃ yad vṛttam yacca vārttike /
\]

\[
śūtraḥ yonirihārthānam sarvām sutre pratiṣṭhitam //²⁰⁴
\]

This method has advantage to express all in a short concise sentence. The *Brahmānanda Vallī* begins with the memorable maxim *brahmavidāpnoti* param,

201. Ibid., 2.2
202. Ibid., 2.3
204. T.V., 2.3
i.e. He who knows Brahman attains the Supreme. This key-sentence reveals in a
flash with aphoristic brevity the what, why and how of all the Vedānta
philosophy.

(ii) Etymological method : This method is same as śabdavyutpatti method
which is already discussed.

(iii) Monologic method : This is a method of soliloquy. Sage Trisāṅku has
known Brahman and become Brahman. He declares the Bliss of his attainment
in the Taittiriya Upaniṣad thus “I am the stimulator of the tree (of the universe).
My fame is high like the ridge of a mountain. My source is the pure Brahman. I
am like that pure reality of the Self which is in the sun. I am possessed of a fine
intellect, and am immortal and undecaying.”

Jogeswar Sarmah has discussed the method of teaching adopted by the
teachers of the Upaniṣads into the following headings :

(i) oral method (ii) question and answer method (iii) illustrating aids in
teaching (iv) the method of proceeding from the concrete to the abstract (v)
scientific method (vi) progressive method.

Out of these six methods, oral method, method of proceeding from the
concrete to the abstract, scientific method and progressive method have been
applied in the Taittiriya Upaniṣad.

205. aham vrksasya reriva / kirtih prstham gireriva / urdhvapavitro vajiniva
svamrtamasmi / dravinam svavarcasam / sumedha amrtoksitah //
T.U., 1.10
(i) **Oral method**: The oral method is found to be useful to the pupils when greater emphasis is laid on the study of the science of language. The student can learn the language, the science of pronunciation, i.e. accent, pitch etc., correctly from the teacher orally. The teacher attached considerable importance to correct pronunciation of the words. The second *anuvāka* of the *Śikṣā Vallī* deals with the science of phonetics.

This science was imparted orally at that time. In oral method memory plays a vital role. So there are prayers for memory (*medhā*): “May the Lord endow me with *medhā*, may we learn much and learn by the ear, and may we retain what we have thus learnt.”

(ii) **Method of proceeding from the concrete to the abstract**: The Upaniṣadic teacher fully realizes that it is not possible on the part of the disciple to arrive at the abstract truth all on a sudden or independently. They think that concrete illustrations are easily comprehensible for the students. From the study of the particular fact they can arrive at the general truth. This is the model of arriving at abstraction. So this method is adopted.

In the *Taittirīya Upaniṣad* this method is highlighted in the instruction imparted by the great sage Varuṇa to his disciple-cum-son Bhṛgu. Here the teacher starts his instruction with the concrete and ends in abstract. Bhṛgu is

207. T.U., 1.4
instructed by his father Varuṇa to know the Ultimate Reality step by step from the concrete to the abstract, from the matter to spirit. Bhṛgu is asked to know first food (anna), then vital breath (prāṇa) mind (manas), intellect (vijñāna) and last Bliss (ananda). Bhṛgu realizes that Bliss, is Brahman. Starting from the gross physical world of food to the finest world of Bliss, the teacher makes his son-cum-student arrive at the goal.

(iii) The Scientific method: The Upaniṣadic seers possess unusual powers of observation and their teaching is ultimately based on empirically observable fact. This scientific method is applied in the Taittirīya Upaniṣad where the genesis of the world is given. Thus, it states: 

\[
\text{tasmādva etasmād 'atmana 'akāśa saṁbhūtaḥ / 'akāśad vāyuḥ / vāyoragnih / agnerāpāḥ / abhyāh prthivī / prthivyā osadhayāḥ / osadhibhyo 'annam / annat puruṣah /},^{208}
\]

i.e. From that very soul (Ātman) verily, ether arose, from ether, the air, from air fire, from fire water, from water, the earth, from the earth herbs, from herbs food; from food the person. Here scientific method is adopted in order to explain the theory of cosmogony.

(iv) Progressive method: The Upaniṣadic teacher works out a plan for instructing the students of lesser calibres in a progressive manner to help them realize the highest Truth. The teacher realizes that all the students are not
equally endowed with the same mental equipment and hence the pupils of lesser calibre should be led gradually in a planned and systematic way to the knowledge of the absolute Truth.

In the third chapter of the *Taittirīya Upaniṣad* this method is well adopted. Bhṛgu the real seeker after Brahman is first introduced to the five sheaths (*pañcakośa*) and finally realizes that Bliss is Brahman.\(^{209}\) Along with the question-answer method of the Upaniṣads one can notice a modern method which is known as 'group discussion'. In the ninth *anuvāka* of *Śikṣā Vallī* of the *Taittirīya Upaniṣad* a beautiful picture of group discussion is seen between three seers, namely, Satyavacā, the son of Rathitara, Taponitya, son of Puruṣiṣṭi and Nāka, son of Mudgala.

**The concept of motivation in the method of teaching**

Motivation in psychology is the term used to describe the forces acting either on or within a person to initiate behaviour. To motivate means to impel to action or to function as an incentive.

The *Bhṛgu Vallī* of the *Taittirīya Upaniṣad* is illustrative as motivating the learner. Here the learner Bhṛgu approaches his father-cum-teacher Varuṇa and appeals thus – *adhihi bhagavo brahma*, i.e. O Lord, instruct me on Brahman.

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\(^{209}\) Ibid., 3.1-6
The teacher instructs his student — tapasā brahma viṣijñānasva, i.e. realize Brahman through austerity or tapas. The learner proceeds on his lessons and returns again with the same request. This has been repeated for many times and at every time the teacher repeats the words tapasā brahma viṣijñānasva without giving any explanation. Stage by stage, the learner with deep tapas, i.e. concentration in learning reaches the goal.

**Education and Society**

Without society life cannot exist. Where there is life there is society. Nature and development of society, social behaviour, customs, norms constitute the subject-matter of discussion in sociology.

In the Upaniṣadic age there was not a high percentage of educated people in the society but it is admitted that masses came under the educational and cultural atmosphere. Indian society is broadly divided into four groups, viz. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. The Brāhmaṇas attain the status of an ideal of the society. In the Taittirīya Upaniṣad the Brāhmaṇas are respected as teachers. They are regarded as approved authorities. In the Taittirīya Upaniṣad the teacher advises his departing student, "Should there be any doubt concerning any act or any doubt relating to conduct, you should conduct yourself in such matters after the manner of Brāhmaṇas who are living in your neighbourhood and those who are competent to judge, devoted to good deeds, who are not led

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210. T.U., 1.11
by others, not too severe but are lovers of dharma.”

Senior members of the society have high responsibilities for uplift of the society. S. Radhakrishnan observes, “Brāhmaṇas are competent to judge, apt and devoted but not harsh, lovers of virtue, for those great men go on doing their daily work, diffusing virtue, as the star diffuses light and the flower perfume, without even being aware of it.”

Morality is considered as the cardinal value for the growth of the society. Moral excellences are revealed in the classical exhortation of the Taittirīya Upaniṣad. This Upaniṣad exhorts the departing student to speak the truth, to practise righteousness to procreate offspring, to seek welfare and prosperity, to take study and teaching, to serve parents, teacher, guests gods and manes, to perform only irreproachable acts, to respect the great ones, to give with faith, modesty, fears and sympathy, to follow in matters of doubts, with regards to right conduct, the great souls who are competent to judge, apt, devoted to truth, kind-hearted and virtuous.

R.K. Garg remarks, “We are thus, taught to conduct our lives by discharging our everyday duties of life with cheerfulness, earnestness and disinterestedness. The ultimate moral ideal of the Upaniṣads is renunciation of egoistic tendencies and disinterested service of humanity at large. To one in such a state of inner purity, there is no thought of ‘mine’ and ‘thine’, the individual

211. S. Radhakrishnan, Philosophy of the Upaniṣads, pp. 105-06
212. T.U., 1.11
life to which such words pertain being wholly absorbed in the infinite life of Brahman.\textsuperscript{213}

Each member is expected to discharge his duties and to adopt a policy, peace, amity and goodwill towards the members of the community. The teacher instructs his student, "Do not be neglectful of those acts that would lead to prosperity and well being – \textit{kusalāna pramaditavyam} / \textit{bhutyai na pramaditavyam}\textsuperscript{214}

The \textit{Taittirīya Upaniṣad} exhorts that to live as a complete man in the society one can not ignore any side-truth, justice, study, teaching, meditation, austerity, love, begetting of children, enjoyment, hospitality, sacrifice and renunciation.

Marriage is treated as sacrament and encouraged. The departing student is enjoined to marry for the unbroken continuity of the race and to propagate learning and teaching of the \textit{Veda} in the society.

To the \textit{Upaniṣadic} seers the whole universe is an integrated one. The \textit{Pāṇkta upāśana}\textsuperscript{215} in the \textit{Taittirīya Upaniṣad} reflects the universal integrity. The term \textit{pānkta} denotes the combination of five, which again means a complex whole or complete. Thus, the statement runs \textit{pānktaṁ vāidam sarvam}\textsuperscript{216} – everything is the combination of five and complete. The idea has vividly been

\begin{itemize}
  \item \textsuperscript{213} R.K. Garg, Op. cit., pp. 192-93
  \item \textsuperscript{214} T.U., 1.11
  \item \textsuperscript{215} Ibid., 1.7
  \item \textsuperscript{216} Ibid.
\end{itemize}
presented in the text of the *Taittirīya Upaniṣad* in accordance with the concept of universal integration. The combination of the whole universal phenomena presented under the term *pañktā* can be summed up as follows:

(a) *Lokapāñktā* Combination of five worldly phenomena, viz. *prthīvī* (earth), *antarikṣa* (the intermediate space), *div* (heaven), *diśu* (the cardinal points) and *avāntaradiś* (the intermediate cardinal points).

(b) *Devatāpañktā* – Combination of the five deities, viz. *Agni* (fire), *Vāyu* (air), *Āditya* (sun), *Candra* (Moon) and *nakṣatra* (stars).

(c) *Bhūtapañktā* – Combination of the five elements, viz. *ap* (water), *oṣadhi* (herbs), *vanaśpati* (trees), *ākāśa* (sky) and *ātman* (self).

(d) *Vāyupāñktā* – Combination of the five forms of the vital force, viz. *prāna*, *vyāna*, *aṇāna*, *udāna* and *samanā*.

(e) *Indriyapāñktā* – Combination of the five senses, viz. *cākṣu*, *śrotra*, *manas*, *vāc* and *tvac*.

Thus there is the combination of five everywhere in the universe. So it is repeatedly stated: *pañktaṁ vā idam sarvam*[^1], i.e. Every phenomenon is the combination of its fivefold factors.

Besides its mystic nature the concept of *pañktā* insists in the necessity of integration among individuals, masses, society, states and nations. The message of this integration is “Let the whole universe be integrated.”

It seems that during the time of the *Taittirīya Upaniṣad* teaching was a

[^1]: Ibid.
noble profession. Profession is the specialized skilled work. The Taittirīya Upaniṣad declares – svādhyāyapravacanābhāhyāṃ na pramāditavyam. i.e. do not deviate from study and teaching. svādhyāyapravacanābhāhyāṃ na pramāditavyam. i.e. Do not deviate from study and teaching.

Advanced learning, performance and rituals along with other ordained duties were part and parcel of the teaching profession. For the prosperity of the society a teacher has to acquire some noble virtues. These are the practice of truthfulness and righteousness, self-restraint, tranquility etc.218

The Taittirīya Upaniṣad also praises anna, i.e. food. It states: an mām na nindyār219 i.e. Do not censure food: annaṁ na paricāśīta220 i.e. Do not reject food: annaṁ bahu kurvita221, i.e. Produce food in plenty.

The above statements show that the society was based on agriculture. The Taittirīya Upaniṣad stresses on social service also. It was this unitary vision of unity and solidarity of the universe, which led the sages of the Upaniṣad to attach the utmost importance to social service. The spirit of service was deeply rooted in their minds. They engaged themselves in the service of humanity with an unattached and equipoise of mind. They considered it their pious duty to entertain the guest and show respect to him. On the discharge of this obligation, a great stress is laid in the Taittirīya Upaniṣad. It asks to treat the guest as

218. Ibid., 1.9
219. Ibid., 3.7
220. Ibid., 3.8
221. Ibid., 3.9
god, i.e. *atithidevo bhava* / It again asks not to deny residence to anybody.

\[ na kancana vasatau \text{pratyacaksitajtad vratam} \]

R.K. Garg truly remarks, "The Upaniṣads discover the essential meaning and significance of life and its relation to reality. They tell us that man belongs to an order of reality higher than brute nature, and that he cannot be satisfied by worldly success or the triumphs of materialistic science. *na vittenā tarpanīyo manusyaḥ* (Kaṭha, U.,1.1.27). They teach us the lesson of discipline which touches the heart and helps us struggle with evil and sordidness, and avoids us from greed, lust, hatred, rivalry, suspicion and fear, releases moral power, and imparts courage in the enterprise of saving the world."\(^{223}\)

The *Taittirīya Upaniṣad* is replete with all these lofty ideals and thus, the teachings can mould the life of the pupil to perform his onerous duties for the all-round development of the community.

\(^{222}\) Ibid., 3.10