CHAPTER VI
CONCLUSION

The present work entitled STUDIES IN THE TAITTIRIYA UPANISHAD concentrates on a survey of the Taittiriya Upanishad which is one of the important and reputed Upanisads in the great Upanishadic literature. It belongs to the Black Yajurveda which occupies an unrivalled place in cultural heritage of India. The seventh, eighth and ninth chapters of the Taittiriya Aranyaka constitute the Taittiriya Upanishad. These three chapters are respectively known under the titles Śikṣā Vallī, Brahmananda Vallī and Bhṛgu Vallī. Though comparatively short, the Taittiriya Upanishad is very famous for its beauty and profundity of its learning-teaching process. Śaṅkaracārya is deeply impressed by this Upanishad. In the Introduction of his commentary on the Taittiriya Upanishad, he writes that with the grace of his teacher, and for the benefit of those who prefer a clear exposition, he composed the explanation of this Upanishad that is the quintessence of that section of the Veda called the Taittiriya—taittiriyakāśāravyāmayācāryapraśadataḥ/viṣpaśārtharūcinān hi vyākhyeyām samprāṇīyate // (Taittirīyopaniṣadbhāsyabhāṣūnīkā). Śaṅkaracārya's successors like Suresvara, Śaṅkaracārya, Śaṅkarānanda, Bhatta Bhāskara Miśra Anandagiri and Madhvācārya also prompted its study by writing elaborate annotations on it. In South India, the Taittiriya Upanishad is more popular than the texts of this branch of the Veda.
The *Taittirīya Upaniṣad* majestically proclaims that the knower of Brahman attains the Supreme—*brahmavidāpnoti param* (2.1). This key sentence reveals with aphoristic brevity, the main theme of the Vedānta philosophy. Śāyaṇācārya in his commentary on the *Taittirīya Āranyaka* remarks that this is the gist of all Upaniṣads—*ādau kṛṣṇopaniṣatsāram saṁgrahena śutrayati om brahmavidāpnoti paramiti* / (T.A., 8.1).

Śāyaṇācārya in his commentary on the *Taittirīya Āranyaka* (7.1) states that the *Taittirīya Upaniṣad* is threefold: the Sāṁhitā, the Yajhiki and the Varuṇi. Among these three, the Varuṇi is the most important—*seyam taittiriyoropanisat tridhā, sāṁhitā, varuṇi yajñikī ceti/... tisrīm madhye varuṇi mukhyāl* The main theme of the *Taittirīya Upaniṣad* is *varuṇīvidyā* or *ānandavidyā*. Here Brahman is established as Bliss, i.e. *ānanda*. The term *ānanda* is used thirty-seven times in this *Upaniṣad*. The means of attaining that Bliss is the chief matter of the Taittirīya Upaniṣad. Brahman is the inmost Self of all. The final stanza of the *Brahmānanda Vallī* is the gist of the *Taittirīya Upaniṣad*-yato vāco nivartante aprāpya manasā saha/ānandaṁ brahmaṇo vidvān na bibheti kutascanāl/ (T.U., 2.9), i.e. Words together with thoughts return from Brahman, unable to reach It. He who knows the Bliss of Brahman is not afraid of anything. The genitive of Brahman is of the *rāroḥ śirah* type, a genitive of identity. *Ānanda* of Brahman signifies *ānanda* which is Brahman, i.e. the very essence of Brahman. (cf. G. Gispert- Sauch S.J., *Bliss in the Upanishads*, P.86) Śāyaṇācārya maintains that in the Second chapter (*Brahmānanda Vallī*) *Brahmavidyā* is explained. In the Third
chapter (Bṛgu Vallī) the means of Brahmavidyā is determined and in the 
Sāṁhiti Upaniṣad, i.e. in the First chapter Śiksā Vallī, the external means of 
Brahmāṇubhava is exhorted — dvitiyānuvāke brahmavidyā nirūpitā / atha 
tritiyāanuvāke brahmavidyā tatsādhanāni nirūpyante/yadyapi sāṁhityupaniṣādī 
bahirangasadādhanāni karmānyupāsanāni cābhhihitani tathāpi 
vicāraraśapamarantarangasadhanāṁ notamiti tadatrabhiṣṇiyateī (T.A., 9.1).

The entire text of the Taittirīya Upaniṣad deals with the learning-teaching 
process. The Śiksā Vallī highlights the gurukula system of education. The unique 
features of the Upaniṣadic education can be understood from the Śiksā Vallī. The 
eleventh anuvāka of the Śiksā Vallī of this Upaniṣad contains the profound 
convocation address. It is interesting to note that the philosophy of education 
reflected in this address is not different from the philosophy of life. In this 
Upaniṣad the twofold unity of outlook, viz. spiritual unity and moral unity is 
highlighted. This Upaniṣad declares a classic exhortation of moral excellence in 
the 9th and 11th anuvākas of the Śiksā Vallī. The Brahmananda Vallī deals with 
the nature and Bliss of Brahman and the Bhṛgu Vallī deals with spiritual 
relationship. It also deals with a detailed description of internal means of the 
realization of Brahman. Bliss, i.e. ananda is extolled in this chapter. After a long 
period of inquiry, by dint of tapas (concentration) Bhṛgu finally realized that 
Bliss from which all beings are born, by which they live and into which when 
departing they go (T.U., 3.1). Ananda is therefore, identified with Brahman, and 
the third Vallī ends here with the solemn assertion that such is the wisdom of
Bṛugu, the son of Varuṇa, a wisdom established in the highest heaven. (Ibid., 3.6)

The central theme underlying all the Upaniṣads is that Brahman and Ātman are identical. The four great sentences, i.e. mahāvākyas declare that doctrine. The specific sentences are as follows:

(i)  
prajñānam brahma / (A.U. 3.1.3)

(ii)  
tattvamasi / (C.U., 6.8.7)

(iii)  
ahaṁ brahmasmi / (B.U., 1.4.10)

(iv)  
ayanātmā brahma / (Mā. U., 2)

In the Taittiriya Upaniṣad there is no mahāvākya as such. But it is worthwhile to note that the opening sentence of the Brahmāmanda Vallī is the essence of all the Upaniṣads. He who knows Brahman attains the Supreme—brahmavidōpnoti param/ (2.1). It is the supreme attainment and the highest and noblest aim of the Taittiriya Upaniṣad. Again the following sentence shows that the Universal Self and the Individual Self are identical- sa yaścāyaṁ puruṣe yaścaśaśvāditye sa ekaḥ/ (Ibid., 2.8), i.e. He who is in the body and he who is in the sun are the same.

The First chapter of the present work is the Introduction. At the very outset of this chapter, a history of the Vedic literature is traced. Then, it deals with the Upaniṣads in general. The connotation of the term Upaniṣad, the date, number and history of the Upaniṣads have been discussed in detail. In the last part of this chapter, the subject-matter of the Taittiriya Upaniṣad, the prominent
commentators of the *Taittirīya Upaniṣad* and importance of the *Taittirīya Upaniṣad* have been dealt with.

The **Second chapter** as entitled **Educational Aspect in the *Taittirīya Upaniṣad***, first, deals with the aims and objectives in education, *anubandhacatusṭaya* (four ingredients) etc. System of education in the *Taittirīya Upaniṣad* has been fully discussed. The two main functions of the *gurukula*, viz. the promotion of knowledge and transmission of essential features of culture have been fully recognized in the *Taittirīya Upaniṣad*. This *Upaniṣad* has its unique contribution in the educational and cultural heritage of ancient India. The system of education dealt with in this *Upaniṣad*, highlights all the aspects of education concerning the rules of admission, duties and responsibilities of the teacher and the taught, teacher-student relationship, qualities of good and ideal citizens, method of teaching etc. The First chapter of the *Taittirīya Upaniṣad* is called *Śīkṣā Vallī*. In the second *anuvāka* of the First chapter, the science of phonetics is discussed. For the comprehension of the meaning, pronunciation is very important. Hearing is very important in education. 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 cannot be effective. Mainly 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. For effective pronunciation, a proper voice production is essential. The teacher refers the six components of
voice, viz. varṇa or speech, svara or accent, mātrā or measure bala or emphasis, sāma or modulation and santāna or combination. The last component of voice product is santāna. 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 the meaning. Both the teacher and the student must acquire the technique of voice production in order to communicate with each other effectively.

The Third chapter- is entitled The Philosophical Aspect of the Taittirīya Upaniṣad. Here it is elaborated that Brahman and Ātman are identical. The nature of Brahman and Ātman, svarūpalakṣaṇa (T.U. 2.1) and taṭasthalakṣaṇa (Ibid, 3.1) of Brahman, concept of world, creation cosmogony, cosmology and the means of the realization of Brahman, viz morality, spiritual qualities, tapas, satya, brahmacarya, śraddhā, yoga, āma, dama and abhaya, have been discussed. In order to impart the knowledge of Brahman, the Pañcakośa, i.e. five sheaths are introduced in the Taittirīya Upaniṣad. To attain the eternal Bliss one has to transcend the five sheaths viz. annamaya, prāṇamaya manomaya, vijñānamaya and ānandamaya. Liberation or emancipation is also fully discussed. Videhamukti and jivanmukti are exhorted. Practical religion of the jivanmukta is also discussed. For Brahmānbhava, i.e. realization of Brahman, meditations or various upāsanās are of great importance. In the last part of the chapter, the utility of the meditations is thoroughly discussed.
The **Fourth chapter** is entitled *The Literary Aspect of the Taittirīya Upaniṣad*. Here *chandas*, i.e. metres of the verses used in the *Taittirīya Upaniṣad* have been dealt with. The various symbols used in this *Upaniṣad* are interpreted. In some words *lakṣaṇā* or implication is also observed and these are thoroughly discussed. The *alāṁkāras*, i.e. the figures of speech traceable in the *Taittirīya Upaniṣad* have been fully discussed in this chapter.

The **Fifth chapter** is captioned *Influence of the Taittirīya Upaniṣad on other works*. Its influence on Śāṅkarabhāṣya of Brahmaṇaṭṭra, Pañcadaśī of Vidyārṣya, *Vedāntaparībhāṣā* of Dharmaṇāḍhvaṁśīndra, *Vedāntaśāra* of Sadānanda Yati, the Bhāgavata *Purāṇa*, Śrīdharswāmi's *Bhāgavatābhāvaṛthadīpikā*, Śrīmadbhagavadādgītā, Kīrtanaghoṣā of Śaṅkaradeva, Nāmaghoṣā of Mādhavadeva have been well observed.

After reviewing all the earlier chapters, it has been concluded that the *Taittirīya Upaniṣad* is very famous for some unique features of the Upaniṣadic education. The *Pāṅkta Upāsanā* (T.U., 1.7) reflects the universal integrity. The concept of *Pāṅkta* insists in the necessity of the integration among individuals, masses, society, states and nations. It exhorts that to live as a perfect man in the society one cannot ignore any side — truth, justice, study, teaching, meditation, austerity, love, begetting of children, enjoyment, hospitality, sacrifice and renunciation. It is a compendium of rich Upaniṣadic philosophy. The central theme of the convocation address is not to deviate from truth (*satya*) and duty (*dharma*). The *Taittirīya Upaniṣad* is replete with all these lofty ideals and
teachings that can mould the life of the pupil to perform his onerous duties for
the all-round development of the society.