The Upaniṣads are the rich cultural heritage of India. These are the integral part of the Vedas and support of the Vedāntic system of thought. The number of the Upaniṣads is over two hundred. According to Muktika Upaniṣad the following are the principal Upaniṣads-

\[ \text{iṣaṇakatḥaprasna munḍakamāṇḍukyatittiriiḥ /} \]
\[ \text{aitareyaṁ ca chāndogyarn ca brhaṇāranyakan tathā!(Muktika U., 1.30)} \]

i.e. Ṛṣa, Kena, Kaṭha, Praśna, Munḍaka, Māṇḍukya, Taittirīya, Aitareya, Chāndogya and Brhaṇāranyaka- these ten are the major Upaniṣads. Many illuminating commentaries have been written on these Upaniṣads which have propagated the Upaniṣadīc philosophy embedded therein.

The Taittirīya Upaniṣad which is included in the ten principal Upaniṣads is a profound remarkable and ancient prose Upaniṣad. It belongs to the Black Yajurveda which occupies an unrivalled place in cultural heritage of India. This Upaniṣad consists of three Vallīs, viz. (i) Śikṣā Vallī, (ii) Brahmānanda Vallī and (iii) Bhṛgu Vallī. Though the Upaniṣad is small in size yet, it is very important for its beauty and profundity of teaching learning process. It contains the well meant convocation address where the teacher imparted the fundamental principles of the science of education which include social, moral and spiritual values. Its rich philosophical teachings are also worth noting. It is also important from the literary point of view. Its influence on other works cannot be ignored. My revered teacher
Professor Dr. Mukunda Madhava Sharma often quoted its magnificent teachings in his speeches. I was highly impressed by his speeches and resolved to prepare an exhaustive study on the *Taittirīya Upaniṣad*. My respected teacher inspired me in pursuing my study.

There is an ample scope for an intensive study of the *Taittirīya Upaniṣad*. The present research work is a modest attempt to bring out some of its prominent aspects which is divided into following chapters:

(i) Introduction  
(ii) Educational Aspect of the *Taittirīya Upaniṣad*  
(iii) Philosophical Aspect of the *Taittirīya Upaniṣad*  
(iv) Literary Aspect of the *Taittirīya Upaniṣad*  
(v) Influence of the *Taittirīya Upaniṣad* on other works  
(vi) Conclusion.

Many a commentators have composed their elucidative commentaries on this *Upaniṣad*.

In this research work mainly the commentaries of Saṅkarācārya, Bhāṭṭa Bhāskara Miśra, Sāyaṅācārya, Sureśvarācārya, Ānandagiri and Achyutakṛṣṇanandatīrtha have been consulted which are of great use for delineating the subject-matter deeply. I hope this research work will be received by the scholars and general readers as well.

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(Daksheswar Deka)