RELEVANCE OF UPANISHADS TO VALUE EDUCATION

(Project Report)

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PREFACE

The Upanishads are the supreme work of the Indian mind. As Dr. S. Radhakrishnan puts it, though it may be remote in time from us, they are not remote in thought. Upanishads are very much applicable to our contemporary living. Studying Upanishads is helpful to the modern man through which he can transcend the barriers of the past, understand the present, and realise what is worth knowing and preserving. This project is undertaken with a view to explore the Upanishads which is considered to be an epitome of values, for their valuable guidance to man's living.

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MANJULA P. RAO
(Principal Investigator)

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CHAPTER ONE

THEORETICAL BACKGROUND OF THE STUDY

This chapter discusses the values-its significance in human lives, and its philosophical bases rooted in our tradition and culture. As this project was concerned with the analysis of Upanishads for identification of relevant values, a brief introduction to Upanishads and their central themes are discussed. Following this, the significance of the study objectives, and the research questions pertaining to the study are presented.

1.1. Values in classical Indian thought

Values are the basis of all progress in human lives that includes individual, social, economic, and spiritual. Values are those basic characteristics of human society, which set norms for the elements of social control over the individual and modification of his or her behaviour, and project an ideal for the members of the society to shape their personalities, in conformity with the values.

India's past history is an epitome of human values, which are cherished through out the world. The ancient literature records values of high order, which were not only taught, but were internalized by the learner in his behaviour through intensive training and practice. The teaching was done by setting personal examples, pious deeds, and instructions for several years in the gurukula system. In the Indian tradition, people learn about righteous living, not in absolute terms as presented by a doctrine, but by understanding how people lived their lives committed to principles and values. Traditional society formerly provided

forms by which an individual was initiated into his or her culture. These forms, imbedded in the mythic past, carried great significance in the child's development through different stages such as childhood, adolescence, adulthood, and so on, accompanied by development of important values. The universality of role models in our mythological stories carry the universal messages of wisdom from one generation to another. There are certain values, which are basic and grounded in the very nature of the universe. They transcend the phenomenal world, the world of ordinary sense experience. The moral order belongs to this realm.

Indian philosophy grounded in the history, is essentially concerned with values. The aim of Indian philosophy is not the disinterested pursuit of truth and resolution of doubt which is epistemological in nature, but to show the right way of living. Certain basic components of Indian ideology and value orientations, considered by themselves, are essentially positive and optimistic in nature. For example, the concept of *Dharma* might lose much of its social force if considered just as a means for spiritual liberation. It is actually built on the values of devotion to duty and discipline, which are basic to a developing society. Then, the doctrine of *nishkama karma* (selfless action) combined with the concept of *purushartha*, explains what constitutes the right way of living, or, what is generally referred to as 'the good life' provides an ideological base, essential for a modernizing society, that has adopted the democracy. One can see the values of unity in diversity, concern for the well being and happiness of all mankind, (*sarvajanasukhino bhavantu* - let all people be happy) the oneness of all human beings, and the spirit of tolerance, manifested through the cultural history of India. These values are basic to the values of secularism, and democracy in the modern Indian context. There are other values like pursuit of truth, practice of non-violence and

other positive traits in the Indian thought that need special emphasis in the context of national development. Reverence for life in all its manifestations, what ever the form may be, is upheld as one of the fundamental values in our Indian tradition. "Look at all creatures with eyes of friendship" says the *Yajur Veda*. Similarly the other great books and religious scriptures have upheld this as the supreme value. Reverence for life as a value forms a basis and provides rational to other values like social justice, democracy, environmental conservation, secularism, peace, gender equality and so on. There are also values in Indian tradition, which with suitable interpretation can be made more relevant and also contributory to the present context.

Dr. S. Radha Krishnan (1923) says that "Indian thought is a chapter of the history of the human mind, full of vital meaning for us". He further elaborates saying "the naïve utterances of the Vedic poets, the wondrous suggestiveness of the Upanishads, the marvelous psychological analyses of the Buddhists, and the stupendous system of *Sankara*, are quite interesting and instructive from the cultural point of view as the systems of Plato and Aristotle, or Kant and Hegel, if only we study them in a true scientific frame of mind, without disrespect for the past or contempt for the alien".

Though our Indian tradition is loaded with values, they are not sacrosanct in themselves. The need for an objective assessment of our philosophical tradition becomes imperative in the modern context. At the same time there should be a knowledgeable appreciation and firm adoption of those elements and dimensions that are relevant, useful, and able to enrich the quality of human life.

With this background, it was aimed to study the nature and status of values as perceived in ancient and Indian philosophical and cultural tradition. Indian culture, which is one of the oldest in the world, is the

outcome of the synthesis and enrichment brought about by diverse elements. This tradition covers the Vedic period dating as far back as five thousand years ago that comprised of different philosophical systems. The philosophy of the different schools of thought was essentially spiritual, The *Gita* and the Upanishads were the great literature of the country, and at the same time vehicles of the great systems of thought. The *Puranas* consisted of the truth dressed up in myths and stories with underlying messages of values.

This project is mainly concerned with the study of Upanishads for their content and values propounded among the other ancient literature. Before venturing into the details of their value content, it is considered essential to provide a brief account of the origin and the central themes of Upanishads which are discussed in the following sections.

1.2. Upanishads

1.2.1. *The origin of upanishads*

India has one of the oldest and longest traditions of philosophical thinking in the world, which covers the Vedic period that goes beyond 5000 years. The important philosophical systems of *Nyaya, Vaisesika, Sankya, Yoga, Mimāmsa* and *Vedanta* and other doctrines of Jainism and Buddhism were enunciated during the period. The Indian philosophy throughout dealt with metaphysical questions of reality, knowledge and value where in the questions related to reality and knowledge were of more theoretical in nature, while the questions on values had more implications to practical life of human beings.

The ancient Vedic literature, the foundation of the whole literature of India, which has been handed down in an unbroken succession from the earliest times within the recollection of man to present day, became

known for the first time beyond the frontiers of India through the Upanishads. The Upanishads represent the culmination of Vedic teachings, which are also known as Vedanta or the end of Vedas because they come at the end of the Vedic collections.

The Vedas are the oldest scriptures of India as well as of the world. Vedas are revealed knowledge; seers of the Truth visualized the mantras, or the text of the Vedas and stored for the benefit of the world by oral, and later by written tradition, through the tradition of discourse, between the Guru and disciples. It is said that Vedas are not written by anyone, but they are the knowledge of God, or they are the personification of Brahman as words. Vedas are chiefly divided into two portions: The *Karma-kanda* and The *Jnana-kanda*. The *Samhitas*, *Brahmanas*, and *Aranyakas* form the *Karma* portion, while Upanishads form the knowledge portion of Vedas. The essence of the knowledge of the Vedas is called by the name Vedanta, which comprises the Upanishads.

1.2.2. *Meaning of Upanishad*

The word "Upanishad" consists of three words—"*Upa*" means "near", "*ni*" means "down" and "*sad*" means "be seated".

So, "Upanishad" means," be seated at the feet of the Guru to receive the teaching." How Upanishad became the recognized name of the philosophical treatises contained in the Veda is difficult to explain.

Shankaracharya derives the word *upanishad* as a substantive from the root *sad*, 'to loosen', 'to reach' or 'to destroy' with *upa* and *ni* as prefixes and *kvip* as termination. If this derivation is accepted, *upanishad* means *brahma*-knowledge by which ignorance is loosened or destroyed. The treatises that deal with *brahma*-knowledge are called the *upanishads* and so pass for the *Vedanta*. *Shankaracharya* defined Upanishads as the knowledge of God. Figuratively, they mean goal or purpose of Vedas and

of life. The different derivations together make out that the *upanishads* give us both spiritual vision and philosophical argument.

The history and the genesis of the Sanskrit language leave little doubt that upanishad meant originally a session, particularly a session consisting of pupils, assembled at a respectful distance round their teacher. The discourses which were considered as secret instruction imparted at private sittings, assumed in a course of time a definite shape giving rise to Upanishads as we now have them. To judge from the way in which these texts have grown, they seemed to contain not only the thought of a single teacher, but a series of teachers, and thus represent a growth in which new ideas have mingled with the old ones.

The ancient Upanishads, that is, which occupy a place in the *Samhitas, Brahmanas* and *Aranyakas* are older than 600 BC i.e. anterior to the rise of Buddhism. The number of Upanishads that have come down to us is very large – over 200, but all are not equally old. Some of them are of recent times though their dates are not exactly determined.

The Upanishads constitute what we call the *Vedanta* (*Veda-anta*), the end of the Vedas, not merely because they constitute the last part of them, but above all, because they are their ultimate teachings, reaching to the highest metaphysical state, beyond which is the realm of Silence. The philosophical concepts contained in the Upanishads served as the basis of one of the six orthodox systems of Hindu philosophy, Vedanta.

Some 150 Upanishads exist (108, according to the traditionally accepted number), but in the flow of time many of them were lost to posterity. Modern criticism is generally agreed that the ancient prose *upanishads*, *aitareya*, *kaushitaki*, *chandogya*, *kena*, *taittiriya* and B*rhad-aranyaka*, together with i*sa* and *katha* belong to the eighth and seventh centuries B.C. They are all pre-Buddhistic. They represent the *vedanta* in its pure original form and are the earliest philosophical compositions of

the world. These *upanishad*s belong to what Karl Jaspers calls the Axial Era of the world, 800 to 300 B.C., when man for the first time simultaneously and independently in Greece, China and India questioned the traditional pattern of life. The list of Upanishads are as follows:

1. Twelve major Upanishads,
    - *Aitareya* and the *Kauhsitaki* which belong to Rig Veda
    - *Chandogya* and *Kena* to *Samaveda*
    - *Taittiriya, Katha, Shvetashvatara, Brhadaranyaka* and *Isha* to Yajur Veda
    - *Prashna, Mundaka* and *Mandukya* to *Atharvanaveda.*
2. Twenty—three *samanayayuvedanta* Upanishads
3. Twenty Yoga Upanishads
4. Seventeen *samnyasa* Upanishads
5. Fourteen *vaishnava* Upanishads
6. Fourteen *shaiva* Upanishads
7. Eight *shakta* Upanishads

Shankaracharya studied nearly sixteen of them and wrote very good commentaries on ten of them. These are called as principal Upanishads. They are *Isha Upanishad, Katha Upanishad, Kena, Prashna, Mundaka, Mandukya, Chandogya, Brihadaranyaka, Aitareya,* and *Taittriya Upanishad.* Most have been written in prose with interspersed poetry, but some are entirely written as verses or mantras with varying meter or length.

The Upanishads are generally in the form of dialogues, especially the larger ones. Their method was considered by eminent philosophers as more poetic than philosophical. They have been described as philosophical poems, which indicate truths generally through metaphor and allegory. The researches reveal that among the works comprising

Vedic literature, the Upanishads were the first to attract the foreigners. Several of these works were found to be translated from Sanskrit into Persian and Latin and in other European Languages. The subject matter of Upanishadic teachings have repeatedly engaged the attention of foreign scholars like Schopenhauer and Deussen (Max Muller, 1884).;

Schopenhauer had spoken of Upanishads as "products of the highest wisdom" (Ausgesburtder hőchsten Weisheit).

Schopenhauer's appreciation for Upanishads can be seen in his remarks which is as follows:-

"In the whole world, there is no study as beneficial and so elevating as that of the Upanishads. It has been the solace of my life-it will be the solace of my death."

The *upanishad*s have shown an unparalleled variety of appeal during these long centuries and have been admired by different people, for different reasons, at different periods. They are said to provide us with a complete chart of the unseen Reality, to give us the most immediate, intimate and convincing light on the secret of human existence. To formulate, in Deussen's words, *'philosophical conceptions unequalled in India or perhaps anywhere else in the world,' or to tackle every fundamental problem of philosophy. [Cp. W. B. Yeats: 'Nothing that has disturbed the schools to controversy escaped their notice.' Preface to the ten Principal upanishads* (1937), p. II.]

1.2.3. *Essence of Upanishads*

The *upanishad*s represent a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for three thousand years. Every subsequent religious movement has had to show itself to be in accord with their philosophical statements. They have survived many changes, religious and secular, and helped many

generations of men to formulate their views on the chief problems of life and existence.

The characteristics of the Upanishads are their universality and the total absence of any dogmatism. They are the highest philosophy ever conceived by the human mind. It is known that Upanishads represent the earliest efforts of man at giving a philosophical explanation of the world, and are as such invaluable in the history of human thought. Their importance is much more than historical, for their unique spiritual power and the elements of universal appeal, which have been considered as exercising considerable influence on the reconstruction of thought and realignment of life in the future. They are concerned with the deepest problems of the stages of spiritual realization and the goal of life; human existence; birth and death and other realms of being. The scriptures display a scientific spirit in connection with spiritual enquiry. The thoughts and the teachings of the sages that we see in Upanishads seem to be as much inspired by constructive doubts as the most modern men of science. (Rajagopalachari. 1963). The questions and the answers in the dialogue form found in upanishads reveal that human beings always quested for truth about reality.

The scriptures also lay much stress upon the inculcation of values (*ista*) and shunning of disvalues (*drista*), and makes a distinction between values as worldly and spiritual. The gradation of values is done as higher and lower according to different types of humanity and other conditions in life. For example, three specific principle values reflected in Upanishads are, *Damā* (control of sexual desires), *Daān* (charity or the virtue of giving) and *Dayā* (compassion), which are brought together in the *Brhad-aranyaka* Upanishad.

In the words of Max Muller (1884), Philosophy was recommended in India 'not for the sake of knowledge, but for the highest purpose that

man can strive in life'. The ancient Indian did not stop short at the discovery of birth, but strove to realize it in his own experience. In other words, Indian philosophy aims beyond logic, which can be ascribed to the fact that it did not take its rise in wonder or curiosity as it seems to have done in the West. Rather it originated under the pressure of practical need arising from the presence of moral and physical problems in life. The philosophical endeavours since ancient times through Vedas and Upanishads was directed primarily to find a remedy for the social and moral evils of life, and the consideration of metaphysical questions came in as a matter of course. Therefore, it becomes all the more essential to look into these ancient treatises for value guidance in practical discipline of mind and way of life. Dr. Radha Krishanan (1968) expounding the relevance of "Upanishads" aptly remarks: *"The upanishads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul, which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experience though they are expressed with different degrees of clarity. The upanishads illustrate and illuminate these primary experiences". "He adds saying that, the upanishads are the foundations on which the beliefs of millions of human beings, who were not much inferior to ourselves, are based. Nothing is more sacred to man than his own history. At least as memorials of the past, the upanishads are worth our attention".*

The basic concern of the Upanishads is the nature of Brahman, the universal soul, and the fundamental doctrine expounded is the identity of Atman or the innermost soul of each individual with Brahman. Formulations of this doctrinal truth are stressed throughout the Upanishadic writings. Other topics include the nature and purpose of

existence, various ways of meditation and worship, *moksha* or liberation, and the theory of the transmigration of souls.

The essential teaching of Upanishads is the revelation of Highest Truth, i.e. there is one Reality as Absolute Consciousness, which is separate from our body-mind complex, which is called as God, Brahman, Self, Consciousness, or *Atman*. It is conceived that human beings are also in essence this Highest Reality; that is, our true nature is divine. Because of cosmic ignorance, which is termed as Maya, the Reality appears to get identified with our body-mind complex and we begin to perceive ourselves as this limited body and senses.

The theme of the Upanishads is the welfare of humanity in all aspects. Though it holds spiritual perfection as the ultimate goal of life, it has given due prominence to the cultivation of social, moral and ethical values in life as a necessary prerequisite. It is remarkable that the Upanishads have identified the values of life even in those early times and exhorted humanity to imbibe them.

What is almost most noteworthy about Upanishads is its recognition of the adequacy of the present life to perfect oneself. The practical teaching of Upanishads is devised to bring about self-realization which aims at rectification of our thoughts and our deeds, removal of *aham-kāra* which is the basis of all evil, eradication of the narrow selfish impulses, acquisition of right knowledge (*jnana*) and cultivation of *vairagya* (detachment).

The *upanishad*s are vehicles more of spiritual illumination than of systematic reflection. They reveal to us a world of rich and varied spiritual experience rather than a world of abstract philosophical categories. Their truths are verified not only by logical reason but by personal experience. Their aim is practical rather than speculative;

Knowledge is a means to freedom. Philosophy, *brahma-vidya*, is the pursuit of wisdom by a way of life.

The *upanishad* seers were not bound by the rules of caste, but extend the law of spiritual universalism to the utmost bounds of human existence. The story of *Satyakama Jabala*, (*chand. Upan*) who, though unable to give his father's name, was yet initiated into spiritual life, shows that the *upanishad* writers appeal from the rigid ordinances of custom to those divine and spiritual laws which are not of today or of yesterday, but live forever.

In the *upanishad*s we find a criticism of the empty and barren ritualistic religion. Sacrifices were relegated to an inferior position as they do not lead to final liberation. It is said that when all things are God's there is no point in offering to him anything, except one's will, one's self. The sacrifices are interpreted ethically as one may find in Chandogya Upanishad.(III. 16.) Sacrifices were considered as self-denying acts like *purasha-medha* and *sarva-medha* which enjoin abandonment of all possessions and renunciation of the world. For example, the *Brhad-aranyaka upanishad* opens with an account of the horse sacrifice (*asva-medha*) and interprets it as a meditative act in which the individual offers up the whole universe in place of the horse, and by the renunciation of the world attains spiritual autonomy in place of earthly sovereignty. Non-injury is considered as the highest truth in Upanishads.

The concept of not only universal brotherhood, but also universal oneness can be seen in Upanishads. According to Upanishads, it is one body, one mind, one soul throughout. (*isavasyam idam sarvam yat kim ca jagatyam jagat (isa Upanishad* 1/1/1/)From the above , it may be realized that Upanishads are the storehouse of values.

The central theme of Upanishads is Monotheism or the delineation of a Supreme Being as the cardinal principle of the universe, which is

designated as *Brahman, Atman, Akshara, Akaasha, Praana*, etc. The Supreme Principle is described as the Creator, Sustainer, Regulator, Destroyer, Enlightener and Liberator of all. It is also the one and only Independent Principle upon which all other entities are dependent. It is Immanent and Transcendent. It admits of contradictory features of everyday experience being present in it simultaneously -- *anu* (atomic) and *maha.h* (infinite), etc. Being Infinite in all respects, it cannot be comprehended by anyone completely. It has no drawbacks or blemishes of any kind. It directs all and is not directed or constrained by anyone. It is absolutely independent in its very nature and essence, functions and comprehension and innate unlimited bliss, none of which need any element external to it for its completeness. All others derive their limited qualities and capacities from it. It is thus described as *Sat, Chit* and *Ananda* in its essential nature. Upanishads are not just meant for ascetics but also for those who are engaged in hectic activities. The idea is that all the activities of our life ought to be guided by the eternal principles.

The Upanishads refer to the ascending scale of realization through the *panchakoshas*, the five sheaths of human personality (of *Taittiriyopanishad*). The Brahman or consciousness permeates each of these sheaths. We can relate values to the *koshas* and group them in terms of these *koshas* or sheaths. The important point is that the *koshas* refer to different evolutionary and psychological levels, which, man, at that stage of development, takes as his own Self. Evidently these evolutionary stages also depend upon the physical, mental and circumstantial conditions and situations of man. Consequently there is a qualitative progression from the lower material values to a yearning for the highest state of spiritual realization. The detail of these five sheaths is discussed in the following section under the *Taitt.* Upanishad.

Purushartha is another concept that throws light on the nature and status of values as perceived by ancient Indian philosophers. The four values, namely *Artha, Kama. Dharma* and *Moksha* are recognized supreme ends. The central point of this teaching is that man ought to distinguish between the lower and the higher values of life and constantly pursue the higher ones.

Upanishads constitute the most respected and earliest of the 'Science of Life' and it is considered as the treasure house of values, which are relevant at any point of human lives. They are the repositories of the highest of values man seeks and is capable of. Upanishads are not just philosophical treatises, centered only in some kind of speculation of ultimate reality. On the other hand, they are the guiding lights to make the life better and fit for the realization of the ultimate reality.

In the present study, the principal Upanishads –*katha, kena, Mundaka, taittirriya, Isa, Chandogya* and *Brahadharanyaka* were considered for exploring the values that are relevant to the present times and which need to be developed among our school children.

With a view to give a more detailed picture of the analysis of the contents of each of these Upanishads for their vale content, a summary of the each of the Upanishad that is considered for the study along with their essential points is given under separate headings in the following section.

1.2.4. ***The philosophy of the selected Principal upanishads***

THE *KATHA-UPANISHAD*

The Katha-upanishad is probably more widely known than any other Upanishad. The text of this Upanishad is ascribed to the *Yajur-veda* and is in the form of a dialogue between Yama and *Nachiketa. Nachiketa's* father, Vajasravasa, performed an elaborate sacrifice, which terminated with a parting of all his possessions as gifts to the guests

assembled. *Vajasravasa's* son, *Nachiketa*, watched the proceedings and, as he saw the gifts being given. He was filled with the thought of the vanity of it all.

"Of what use is it? "Giving these toothless old cattle and cows, past the age of bearing? Should not my father, if he is minded to give what is dear to him, give me away?"

So he went to his father and said: "Father! To whom are you going to give me?"

His father did not pay heed to the question, but went on with the routine of the great sacrifice. *Nachiketa* repeated the question again and again till Vajasravasa, losing patience, exclaimed without meaning like what he said: "You? I shall give you to *Yama*"(the god of death). Nothing could be uttered on such a solemn occasion but must be carried out. The father was aghast at his own exclamation. *Nachiketa*, however, decided to go to *Yama*.

So *Nachiketa* went to Yama. Yama was not prepared for the voluntary visitor. He was not willing to receive anyone before time. *Nachiketa* had to wait for three days before Yama received him. Death (Yama) offered to *Nachiketa* three boons in return, whatever he might desire. He offered many gifts – length of days, and all kinds of earthly possessions that one could desire, and *Swarga* (heaven) thereafter. But the youth chose for the boon – instruction from *Yama* himself about the nature of the soul. *Yama* offers *Nachiketas* three boons as a compensation for having kept him waiting for three days at his door. *Nachiketa* asks for the following three boons:

"Let my father be freed from anger towards me, let his calm be restored and let him recognize me when I return; Teach me the nature of the Supreme God *Hari*, also bearing the name of *Agni (Agninaamaka Paramaatma*), who can bestow the immortal world to those who worship

Him by performing the *Nachiketa* sacrifice; Teach me the nature of the Supreme God, who controls the souls after death and Liberation."

Yama grants the first and the second boons. The discussion around the third and most important boon granted by *Yama* is the central theme of this Upanishad. *Yama* tries at first to dissuade *Nachiketa* from asking this question, by offering him many temptations such as wealth, progeny, kingship, etc. *Nachiketa* steadfastly refused all these offers and insisted on knowing whether God regulates the souls even after death and Liberation.

Yama congratulates *Nachiketa* on his steadfastness in obtaining sacred knowledge and sets the distinction between *shreyas* and *preyas* -- the Good and the Pleasant. Normal worldly interests such as family, property, etc., constitute the second category, while interest in God is the first. Yama expresses his happiness that Nachiketa has chosen *shreyas*.

The rest of the Upanishad is an excellent exposition of the nature of God, the fact of His being a regulator after death and Liberation, necessity of controlling the senses and the methodology of *Yoga*. The essence of the entire dialogue between the *Yama* and *Nichikets* is as follows.

a) God's unique nature is aptly explained in the verses that bring out His nature of possessing simultaneous attributes like Movement without moving, Atomicity and being Bigger than the biggest; His special nature of not possessing *prak.rta* attributes and of His being beyond the reach of the Senses like the Eye, Ear; He is eternal, and *chetanah chetananam* shows that He is the only independent *Chetana* (*Svatantra Chetana*); *r^itam pibantau*, etc., mentions that He is in the heart of all living creatures in two forms -- *Atma* and *AntarAtma*; and accepts the fruits of auspicious deeds -- *shubha karmaphala*. There is no difference

between the *Muula* (original) and *Avatara* (incarnation) *rupa*-s or forms of the Lord. His attributes are not different in essence from Him.

b) Svapnantam jagaritantam, etc., states that He regulates the souls during waking and deep sleep. *yatha cha maranam prapya* states that *bhayadasya agnih tapati*, etc., shows that the Sun, Moon, Wind, Fire, etc., all function under His direction. *Urdhvam pranam unnayati*, etc., states that he regulates our breathing. He is resident in our hearts with the dimension of an *angushhtha* (thumb) and regulates us always -- past, present and future.

He is free from all defects and is the essence of every thing. His presence in *Mukhya Praana* is special, for various reasons. He is present in all men, *prak.rti*, Sky, *antariksha*, in the senses and everywhere. He regulates all these entities in all states.

c) The beautiful metaphor of the Ashwattha tree is used to show that God is the foundation of all. The metaphors of the Fire and Sparks, the Wind and its various manifestations are used to show the *Bimba-pratibimba*, (Object and Image) relation between God and the souls. like an image on the object, The metaphor of the Charioteer, Chariot and Horses is employed to stress the need for regulating the senses.

d) The *Yoga* methodology of controlling the breath and the senses is explained. The importance of securing the teaching from a good teacher is also stressed. It also particularly stresses the need for moral probity for spiritual pursuits.

The main teachings of the *Kathakopanishad* may be summed up as follows:

i A full exposition of the concept of God.

ii God is the regulator of all even after death or Liberation.

iii The distinction between *shreyas* and *preyas*.

iv The importance of moral purity, controlling of senses and certain details of *Yoga* methodology.

THE *ISAVASYOPANISHAD*

This Upanishad belongs to the *Vaajaseneyi Samhita* of the *Shukla Yajur Veda* and forms the last chapter of this *Samhita*. It is also called a *Mantropanishad*, as it forms a part of a *Samhitâ*.

The central idea of the Upanishad, which is a reconciliation and harmony of fundamental opposites, is worked out symmetrically in four successive movements of thought.

The *Isavasyopanishad* has the central theme of extolling the *sarva-vyaapakatva* (all pervasiveness) and *sarva-niyaamakatva* (all regulating) nature of the Supreme Lord. These are mentioned in the very first expression used in the Upanishad -- *Isaaasyam*, which not only conveys His all-pervasiveness but also that He controls all. A basis is laid down by the idea of the one and stable spirit and governing a universe of movement and of forms of movement, based on which the a divine life for man is founded. The multiple movement of this spirit is identified as Brahman of whom, however, the unity and stability are the highest truth and who contains all as well as inhabits all. In this experience of unity man identifies himself with the cosmic and transcendental self and is identified in the self, but with an entire freedom from grief and illusion, with all its becoming. The degree of the universal spirit's self-manifestation in the universe of motion and in the becoming of the one Being are set forth and the inner law of all existence declared to be by His conception and determination.

Two requirements for a seeker to know this universal spirit are also mentioned -- *vairaagya*, brought out by the phrase "*tena tyaktena bhunjiitha*" -- accept with equanimity what ever is given by Him, and *vihita karmanushhthaana*, brought out by *kurvanneveha karmaani*.

The Unique nature of the Supreme is explained in the verses *anejadekam...*," etc. (verses 4 to 8). "He is everywhere. He is near and yet also far away. He is within and without. He moves but does not move." These apparently contradictory attributes reveal his *achintya shakti* -- unthinkable ability. He has no *praak.rta* body, either subtle or gross. He is eternal, free from defects. He is a "*sarvaj~na*" (knows everything). Brahman self-extended in Space and Time is the universe. In this extension Brahman represents itself as formative Nature, the universal mother of things, who appears to us, first, as matter, called prthivi, the Earth-principle. Brahman in Matter or physical being represents itself as the universal Life-Power, which moves there as a dynamic energy, *prana*, and presides effectively over all arrangement and formation. This universal life involved in Matter, subtle consciousness, action of prana, dynamic energy, evolves out of it, its different forms and serves as a basis for all their evolutions.

The Upanishad also speaks of a super conscious existence, which has three constituents-*sat, chit-tapas* and ananda. *Sat* is essence of our being, pure infinite and undivided as opposed to this divisible being, which finds itself on the constant changeableness of physical substance, *Sat* is the divine counter part of physical substance. *Chit- Tapas* is pure energy of consciousness, free in its rest or its action, sovereign in its will, as opposed to the hampered dynamic energies of *prana* which, feeding upon physical substances, are dependent on and limited by their sustenance. *Tapas* is the divine counterpart of this lower nervous or vital energy. *Ananda* is beatitude, the bliss of pure conscious existence and

energy, as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of life and matter and their positive and negative reactions, joy and grief, pleasure and pain. *Ananda* is the divine counterpart of the lower emotional and sensational being. This higher existence, proper to the divine *Sachchidananda* is unified, self-existent, not confused by the figures of Birth and Death, which therefore called *amrtam*, immortality.

The Upanishad also speaks of the Law of Truth. It uses the analogy of a golden shield that covers something to compare the Truth to be unfolded from the view of our human consciousness. It says that the true knowledge is the truth of existence, satyam, and not mere truth of form or appearance. We can arrive at the Truth, only when the formation of concepts and percepts are removed and replaced by self-vision and all-vision. The law of the truth would work in us only if we saw the totality of our existence containing all others, its forms created by the action of the totality. Our internal and external action would then will naturally erect out of our self-existence, out of the very truth of things and not in obedience to an intermediate principle, which is in its nature a falsifying reflection.

Vidya and *Avidya*, Becoming and Non-becoming are reconciled by their mutual utility to the progressive self-realization which proceeds from the state of mortality to the state of Immortality. *Vidya* and *Avidya* are equally eternal powers of supreme *Chit*. Neither *Vidya* nor *Avidya* by itself is the absolute knowledge.

The *Isavasyopanishad* winds up with a prayer for strength to maintain internal and external purity. Addressing the morning sun, the aspirant is taught to feel and say: "O Sun, of refulgent glory, I am the same Person as He that is in you." And he is asked to say to himself: "My

body will disintegrate but not I and my deeds. O Mind, remember this always, remember this always."

This Upanishad has three special features.

i The referent described here is fully theistic.

ii Reality of the world is expressly mentioned.

iii An active life with performance of prescribed *karmas* is given importance. Escape from one's duty is not accepted.

THE *KENA UPANISHAD*

This belongs to the *Talavakara Brahmana* of the *Saama Veda* and is also called *Talavakaropanishad*. The *Isha* and *Kena Upanishad* are both concerned with the same problem, i.e, attaining the state of immortality, the relations of the divine, all possessing Brahman to the world of Human consciousness and so on. The *Isha Upanishad* ends with the aspiration towards the supreme felicity, while the *Kena* ends with the definition of Brahaman as the delight and injunction to worship and seek after that as the Delight. However, the two Upanishads are not identical, for the Isha is concerned with the whole problem of the world and life and works and human destiny in their relation to the supreme truth of the Brahman.

This Upanishad, which is in the form of a dialogue between *Chaturmukha Brahma* and *Sadashiva*, and brings out the *sarva-prerakatva* (controller of all others), *sarvottamatva* (superiority over all else) and *sakalyena avedyatva* (Unknowable in its entirety) of the Supreme Person. What is the Supreme Spirit? By what relation to our experience shall we understand it? This is the subject of enquiry in this Upanishad. As the Isavasyopanishad is known by its first word, so also is this Upanishad named after its first word *Kena*, "By whom? The *Kena*

Upanishad approaches the problems with a more precise and narrow enquiry.

It concerns itself with the relation of mind-consciousness to Brahman-consciousness. The material world and the physical life are taken for granted. It considers the material world exist only by virtue of our internal self and our external world, accordingly our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence. The world is for us as our mind and senses declare it to be; life is what our mentality determines that it shall become. The questions is asked by the Upanishad, what are these mental instruments? What is this mental life, which uses the external? Are they the last witnesses, the supreme and final power? Is mind all or is this human existence only a veil of something greater, mightier, more remote and profound than itself? The Upanishad also answers these questions raised by itself.

It emphasizes that neither by the senses nor by human reasoning can we hope to comprehend the nature of Brahman (Supreme Reality). This is so because the subject, the object and the means are all identical. It is Brahman by which the understanding itself functions.

The Upanishad asks three questions at the outset:

i Who directs the mind towards its good or bad objects?

ii Who directs *Mukhya Praana* to discharge his duties?

iii Who directs the senses -- eye, ear, etc., towards the respective objects?

All these questions have but a single answer. He who gives the power of seeing to the eye, hearing to the ear, thinking to the mind and power to move to *Praana* directs their respective activities. He is evidently the Supreme God. Those who realize that, He is the director of

the mind, senses and even of *Mukhya Praana*, will attain liberation. The Upanishad addresses the question of the nature of God.

According to this Upanishad, the supreme is infinite and therefore cannot be fully comprehended. He cannot be brought within the compass of limited knowledge. One cannot know how he directs the senses, mind, etc. However, He does not remain altogether unknown, but is not completely known because of his infinite nature. He cannot be known through speech, mind, eyes, etc., but knows all that is known through these and regulates them. He is immanent in all the *jiva*-s and directs them, but he is not identical to them.

The presence of God as the Inner resident and controller of all is brought out by an interesting story of *ahamkaarakhandana* (humbling the pride) of *Agni, Nasikya, Vayu*, and *Indra* in this Upanishad.

The Upanishad concludes its teaching by stating that *tapas* (penance), *dama* (subduing the senses) and *karma* (prescribed action) are the means to obtain spiritual knowledge. The Vedas, *Vedangas* and *Mimamsa* constitute the source Literature of philosophical inquiry.

THE *MUNDAKA-UPANISHAD*

This is an Upanishad of the *Atharva-veda*. It is a Mantra-upanishad, i.e, it has the form of a Mantra but as observed by the commentators, it is not like other Mantras, to be used for sacrificial purposes. Its only object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained either by sacrifices or by worship (*upasana*), but by such teaching only as imparted in the Upanishad. The Upanishad consists of *Angirà's* instruction to his disciple, *Shaunaka*

According to this Upanishad, there are two sciences worthy of being learnt, of which the learned treat one as higher, and the other as

lower. The Vedas- the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, the *Atharva Veda*, intonation, ritual, grammar, etymology, metre, astronomy and all else that is commonly known as learning constitute the lower knowledge; the higher is that by which the Ever-Existing is realized. Realizing this, the seeker should abandon his desire and attachments for things transient, and respectfully approach a teacher who is qualified by learning and conduct to impart the higher knowledge.

Like *Kathopanishad* and *Isavasyopanishad, Mundaka Upanishad* also speaks that the whole universe is a manifestation and product of that universal, formless and causeless Being. It is said that, the sun, the moon and all the quarters, all knowledge, and the souls of all existing beings are parts and manifestations of that single all-immanent Being. All life and all qualities, functions and activities are forms of that single Energy. He is the Fire, which has lighted the Sun and makes it burn, like a log burning in the fire. From him have issued all the mountains and the seas, the rivers, the trees and plants and their life bearing essences. He who thus knows the Supreme spirit that dwells within the heart, cuts off all the knots of ignorance that bind man.

To perceive this Absolute Foundation of all existence, the mind must be as concentrated on it as an archer concentrates on his target. The understanding Self is compared to an arrow sharpened by devotion.

The Upanishad describes the Brahman ruling both the body and the life of men and sustaining the whole universe and all its glory. It is said that the unruffled spirits contemplate on him and realize his deathless form of absolute joy.

When His presence in our own bodies and His immanence in every aspect of existence is realized, all doubts, all attachments and all activities vanish. II (2)-10,11 The Upanishad highlights the value of universal oneness without any differentiation by saying that, when a man sees the

Universal Ruler in himself, then the distinction between good and evil drops off. He is freed from passions and reaches the goal, i.e., becomes one with the Universal.

How can one be enabled to have a vision of the Supreme Being within oneself? Mere learning does not reveal him. One has to realize that the Lord is the life that lives and the light that shines in everything. When he realizes this, he loses his dependence on externals and finds bliss in himself III-(1)-4. This Upanishad describes the self-realized person as follows.

'The man who realizes 'It is the Supreme Life that shines through all life' does not waste words. His pleasures and his love are then all in the soul. He becomes the most enlightened among the philosophers."

The Upanishad speaks of the values like Truth, penance, understanding and purity, which are essential requisites for this revelation of the Brahman within. When the heart is cleansed, Brahman is revealed, and He is seen shining like a burning light within oneself. III-(1)-5

The value of truth is highlighted in the verse as "Truth wins ever, and not untruth. With Truth is paved the road to the Divine. On that road walk the *Rishis* (seers of Truth) with desires all quenched, to reach the Supreme Abode of Truth". III-(1)-6.

Truth is the only pathway to God, and the seers pursue this to reach Him. This emphatic dependence on Truth is the dominating characteristic of this Upanishad. The Lord is not to be apprehended by the senses, but only by the mind into which all the senses have been drawn in. All thought is inter-woven with the senses, and it is only when the mind is released from all this and is in a state of perfect freedom and tranquility, that the Lord reveals Himself. The practice of meditation is given importance in the Upanishad "The Subtle Spirit dwelling within, into which the fivefold life has entered, can be realized by the understanding.

If the understanding that is pierced and pervaded by the senses is purified, then the spirit reveals itself unto it". This appears in the Katha Upanishad also.

It is also mentioned that "Much learning or scholarly discussion, or force of intellect cannot enable one to realize the spirit within" III-(2)-3. The Spirit that yearns for self-realization realizes itself. The yearning for realization automatically destroys other desires and attachments, and enables one to reach self-realization. The feeble minded, who do not make earnest effort through well-directed meditation and control of mind and senses, cannot hope to realize the Self within. The will to realize and strenuous effort necessary for self –control and steady applications are given in the verse III-(2)-4. Knowledge and discipline are mutually complimentary. This is seen through out this Upanishad. It explains the true nature of what we seek. i.e., detachment and self-discipline, purifies the mind and enables it to perceive the Truth. Those whose understanding has been thus enlightened as well as purified become one with the Universal Spirit. Thus we see like in the earlier Upanishads, the notion of Brahman who is absolute existence, knowledge and bliss, and who is considered as universal residing in all forms. The values required to understand things around us and ourselves and the philosophical reflection that guide in this process are highlighted through out the Upanishad.

THE *TAITTIRIYA UPANISHAD*

The *Taittiriiyopanishad* belongs to *Krishna* (Black) *Yajur Veda* and forms the 7th - 9th chapters of *the Taittiriiya Aranyaka*. We have in the *Taittiriya Upanishad*, (first *Valli*, eleventh *anuvaka*) a valedictory exhortation which reveals to us something of the system of education that produced the cultured among the ancient inhabitants of this sacred land.

This Upanishad is arranged in three *Valli*-s or sections. The second and third sections discuss *Brahmavidya*, while the first one discusses certain preliminary matters, which are required to assist the study of Brahmavidya.

The *shantimantra* of this Upanishad is quite interesting. It makes a specific reference to Vaayu by *namaste vayo* and describes him as *pratyaksha* (visible) Brahman. These references bring out that the Supreme Being is specially present in *Vaayu*, who is also called Brahman here to show that he possesses much higher knowledge as compared to the rest of the deities.

In the first section, matters connected with *shiksha* or Vedic phonetics such as *varna*, *svara*, etc., are mentioned, not merely from the point of view of grammar, but more significantly for their spiritual significance. The Upanishad next proceeds to describe five *samhita*s in respect of five *adhikarana*-s viz., *adhiloka*, *adhijyotishha*, etc. Here again it is not mere enumeration of *loka*-s, different aspects of *jyoti*s etc., but to provide an exposition of the presence of five forms of God – etc which makes a fascinating presentation of the cosmos, the realization of the *vyuha* forms of the Lord in these making it a rich presentation.

The prayer *yachchhandasam...* etc., for the necessary intellectual ability to acquire spiritual knowledge, to get appropriate disciples, to use the tongue, ear, etc., for the recitation and listening of the glory of God, etc., is a beautiful prayer, which comes after the *samhita*-s.

"Let my tongue be sweet, let my ears listen to great things, let my knowledge be protected from evil", etc., is the essence of this prayer that specially merit attention. Appeal to God to secure good students with good conduct, temper, intelligence and coming from many *gotra*-s (lineages) is seen in the prayer of a teacher who prays like water flowing naturally, "let students flow towards me; like months rolling on over the

years, let the students roll over to me." The teacher wants to establish a good reputation by teaching such good students.

The significance of *omkaara* conveying *gunapurnabrahma* (Brahman with countless auspicious attributes) is especially brought out in the passage -- *OM iti brahma*. It is also stated that *OM* conveys not only the *mularupa* (Original Form), but also all the incarnated forms of the Supreme Being -- *OM iti idam sarvamh*. In this manner, the Upanishad not only shows that Omkaara conveys the Supreme Being in all His forms, but also describes Him in all His forms as *gunapurna*.

The Upanishad also brings out the importance of *iita*, *satya*, *dama*, *shama*, etc., which are essential ingredients for acquiring sacred knowledge. *svadhyaya* (self-study) and *pravachana* (discourse) are specially stressed here.

Instructions To Students

The most instructive part of the first Valli of the Taittiriiya is the section, which gives instructions to students who have completed their education. These commencing with *satvam vada, dharmam chara...*, etc., contain valuable guidelines, which are relevant even today. The values emphasized are honesty, respecting elders, treating the guests properly, charity, social involvement, etc. These instructions have an universal application and are valid not only to the present times in our country, but also applicable to all societies. The first section closes with these injunctions.

Definition Of Brahman

The second section known as Brahmavalli defines Brahman in the famous passage -- *satyam j~nanam anantam brahma*. Each expression, *satyam*, etc., brings out an important characteristic of Brahman. In fact more than one definition is implied by each of these expressions. *satyam*

implies creation, sustenance, regulation, and destruction . *j~nanam* means God's knowledge of all in a general way as well as in detail. *ananta* conveys the limitless nature of God with respect to space, time and attributes. Thus the entire concept of Brahman is presented in this brief text.

In the text -- *atmanah akashah sambhutah*, etc., the process of Creation is explained. An important point that is worth noting is that God not only initiates Creation, but intervenes at every step. He creates the first step, enters into it, Creates the next, and so on. Therefore, the expressions *akasha* (space), *vayu* (gas), etc., not only refer to these elements, but also to the immanent Brahman, who really does Creation. From *akasha* to Purushha, the whole process is due to His creative activity.

Pancha Koshhas - the Five Sheaths of Self

The five *kosha*-s (physical sheaths), viz., *annamaya*, *pranamaya*, etc., described here are intended to bring out the implications of the definition of Brahman given in the earlier text *satyam j~nanam....* They do not merely refer to the *koshha*-s (shells), but convey the Brahman immanent in them. This is done by explaining the five forms of Brahman *annamaya*, *pranamaya*, *manonmaya, vignyanamaya* and *Anandamaya* as immanent forms present in the five *koshha*-s which mean Brahman only. Another point to be noted here is that the expression *yato vacho nivartante...* does not mean that Brahman is totally beyond words. It only states that Brahman being Infinite cannot be completely comprehended or explained.

The third Valli called Bhriguvalli describes eight forms of God -- five already stated -- *annamaya*, etc., and three more *chakshurmaya*, *shrotrumaya* and *vagmaya*. *Bhrigu* approaches *varuna* for instructions

and varuna guides him to discover Brahman step by step. *Bhrigu* undertakes penance at each step as per instructions and realizes the eight forms of God at each step. Certain *upasana*-s (methods of worship) such as *kshema, yogakshema,* etc., and *tr^ipti, bala, yashas,* etc., are also explained. The manner in which *chaturmukha-Brahma* realizes these eight *koshha*-s: *annamaya,* etc., attains Liberation, and enjoys the Liberated state are described.

The passage -- *satyam j~nanam anantam* that gives the definition of Brahman, the five forms of Brahman -- *annamaya, pranamaya, manonmaya, vignyanamaya, and anandamaya* and the exposition of the process of creation are the important topics of *Taittiriiya*, the very first two *adhikarana*-s, and *anandamay adhikarana* of the Brahma *Suutra* derive their subject matter from the *Taittiriiya.* This Upanishad thus makes very important contributions to Vedanta philosophy.

THE *CHANDOGYA UPANISHAD*

The *Sama-Veda* includes among its treasures the *Chandogya Brahmana*, consisting of ten parts; of these, the last eight constitute the *Chandogya Upanishad.* The eight parts of the Upanishad are broadly divided into two sections.

The first consists of five parts, dealing with *upasana*, or ritualistic worship with emphasis on meditation. The second section, of three parts, discusses certain fundamental doctrines of the Vedanta philosophy; in the sixth part, the *Vedantic* dictum "*Tattvamasi,*" or "That Thou art"; in the seventh part, the doctrine of *Bhuma*, or Infinity; and in the eighth part, the doctrine of *Atman* (Self).

The *Brihadaranyaka* and the Chandogya, which are the longest of the Upanishads, occupy a superior position among the Upanishads known to us. The word *chandas* is usually traced to the root '*chat*' meaning 'to

cover'; it can very well be a derivative of the root '*chand*' having the meaning 'to please'. It discusses profound philosophical truths through numerous anecdotes, which form the basis of the later development of the Vedanta philosophy.

The sixth chapter of the Chandogya Upanishad begins with the old, riddle: Was there a first cause? Shall we, seeing that the search for causes leads us backwards along an interminable chain, give up the theory of causation and say that the world came out of nothing? This cannot be, says the *Rishi* (seer of truth). Out of nothing, nothing could come. Non-Being cannot produce Being. Much less could the phenomenon of consciousness come out of nothing. We must hold that there was a first Cause: *Sat*: i.e., Being with consciousness.

Sat willed that it may expand and multiply. So it produced light, '*Tejas*.' The Spirit in *Tejas* willed to multiply and produced water. The Spirit in Water willed to become manifold, and it produced all the living things of the world. The world of ideas and forms was analysed into two clear-cut divisions, the subjective world (*pindanda*) and the outer world (*brahmanda*). Man and the Universe are denoted in the Upanishad by the terms ***adhyatma*** and ***adhidaiva,*** corresponding to *pindanda* and *brahmanda* of later works. This expression summed up all diversity and individuality. This Upanishad is in the form of instruction offered by the father to his son.

According to this upanishad, *akasa* (ether) inside man (*antah* pursue) and outside him (*bahirdha purusat*) exist. Whatever exists must be within these and ultimately they are identical as Sat or Being.

The appellations *adhyatma* and *adhidaiva* are significant only for observation and understanding at a particular level. What follows immediately is an examination of the physical aspect of the Reality as presented in the upanishad subsumed under *adhidaiva*.

The word *'deva'* implies a self-luminous, self-existing, persistent entity, which does not cease to be though it is manifested as the phenomenon of change. The outer world with all its content is called *adhidaiva*. All the elements and forces in Nature together with their formal expressions are but waves in this grand sea of *adhidaiva* and as such *adhibhuta* is only a fraction of it.

We notice the Bull (*rsabha*) teaches *Satyakama* the quarter of Brahman called prakasavan in a human voice. This feeling of oneness with the sub-human life is characteristic of the Vedanta, and it may be noted here that the *chand.upan.* has twice stressed the importance of *ahimsa* or non-injury.

There is a touching reference in this (I. 10. 1) to *Usasti's* child-wife well-adapted to the responsibilities of life, keeping safe, what was left over from the impure food brought as alms by her learned husband at a time of distress. The autobiographical revelation of *Jabala* to her son (C.IV.4.2), in the view of Sri *Sankaracharya*, intimates us about her whole-hearted devotion to domestic duties during her youth; for, then even the thought of asking her husband about his descent never occurred to her. How anxious a mother she was for the education of her child is also clear from this narration. The same interest which *Satyakama's* mother evinced on behalf of his education was also expressed by his wife on behalf of *Upakosala Kamalayana*.

It is stated at (C. VII. 15.2) that if one replies unworthily to a father, a mother, a brother, a sister or a teacher, he is censured by people saying, "Shame on you, verily you are a slayer of your father, verily you are a slayer of your mother, verily you are a slayer of your brother, verily you are a slayer of your sister, verily you are a slayer of your teacher." This discloses to us in what high esteem and reverence parents and

teaches were held by youngsters and what was the attitude sought to be fostered among the siblings.

A few expressions of aesthetic value gleamed from the text are: *caksusya, darsaniya, vyusti, tejasvin, hrdayajna, parikrta, bandhamalya, sadhvalankrta, suvasana, hala* and *alankara*. The mention of *adarsa* and *nakhanikrntana* shows that the toilet was not complete without a mirror and nailcutter. The word *talpa* indicates the use of special bedding. There is a reference to musicians amusing the patron by playing on *veena* and receiving remuneration; and also there occur the terms *gita, vaditra,* and *gana* besides the names of *saman* chants. The term *bhogya* implied all things of enjoyment.

Many terms occur in different contexts of the text which have clear socio-political import. The four *varnas* and the four *asramas* based on birth are fully recognized in this upanisad.

Coming to common aspirations of men expressed in the text, it is possible to construct a scale of values, which the people of the age had in mind in their endeavours. This is possible by an examination of the various benefits declared in the text resulting from vows, rites and meditations. It is said that religious acts are performed for definite results expected in this world or yonder regions-*drstaphala* and *adrstaphala*. It has been stated that *adhyatma* and *adhidaiva* are the two poles of existence recognized in the *Chand.upan.* and other similar texts-representing the subjective and objective world.

The human body is called *brahmapuram*, the walled city of Brahman, in which there is the small lotus of the heart, the abode of Reality. The *pranabrahman* reigns ruling over the body and its powers. The heart is thus a heavenly mansion-*svargalokabhavana*-and it has five doors opening to the four quarters and upwards guarded by the five breaths and the deities called the *panchabrahmapurusas*. This conception

of the Self as the ruler of the psychophysical entity called man gives a synthetic view of human personality, which is an outstanding contribution of Vedanta is weight on the ethical and eschatological ideas. From the empirical standpoint, too, we can find ideas in the text that have purely historical or scientific value.

Although there are indications of mundane and supermundane persons, *manava* and *amanava purusas*, there is no mistaking the fact that the human body is built by subject to decay, disease and death. Of plants the essence is man-"*osadhinam puruso rasah*" (C.I.1.2). Almost in a strident voice mortals are warned-"*martyam va idam sariram attam mrtyuna*"-that this body is perishable, it is consumed by death; there is no freedom from pleasure and pain for one who is embodied (C. VIII. 12. 1). If anyone does not eat for ten days, even though he might live, yet verily he becomes a non-seer, a non-hearer, a non-thinker, a non-understander, a non-doer, a non-knower (C VII. 9. 1.). All this is supported by food-'*anne hidam sarvam pratisthitam.*'

Svetaketu was made the subject of an experimental demonstration in (C. VI. 7.2). He was put on fasting for 15 days with permission to drink water ad *libitum* and the heroic youth recorded his experience. He accepts his father's theory on the chemistry of food. The notions of approval and disapproval having a moral and spiritual significance are discussed in the text.

Happiness is discussed as the reward of meritorious deeds-'*punyajita.*' A generous benefactor (*bahudayi*) gets renowned here and an abode in heaven, while a sting person (*kadaraya*) is detested by all. Distribution of cooked food, the practice of social services like construction of public tanks, wells and parks and distribution of wealth are encouraged as means of attaining higher worlds. Dissimulation and concealment were considered as the opposite of virtue. Flawless

performance of one's duties to the fullest extent and capacity (*kusalam*) is the condition for proper reward. Attention to the duty and zeal for its carrying out (*apramada*) are highly praised. He who steals gold, he who drinks wine, he who outrages the teacher's honour, he who kills do fall (*patanti*). One who eats and drinks to protect others is bereft of sin (*apahatapapman*) and those who design trouble for such a person ruin themselves like a cold hitting on a hard rock (C. I. 2. 8, 9). He who has acquired moral and spiritual worth is praised as a *krtama*, while the backslider is called a *patita*. It is stated at C. VII. 6. 1 that small men are quarrelsome, abusive and slandering; while the superior men by the power of meditation attain to greatness.

The excellence of truthfulness is particularly stressed in several places and the Supreme Reality also is designated as *Satya*. At C III. 11.2, it is hinted that a false statement tantamounts to a falling away from Brahman. In the illustration of the ordeal (C. VI. 16. 1) it is stated, that if a man's words matched his actions and experience, he becomes a *satyabhisandha*. In that case truth becomes his shield and protection. God Himself is described as *satyasankalpa* in action.

We find another story where, *Sanatkumara* instructs *Narada* about the excellence of truth (C. VII. 16. 17) and tells him, 'When one understands, then he speaks the truth.' Finally in C. VIII. 3. 4 the word 'satyam' is declared to be the designation of Brahman and C VIII. 3. 5 supports it by a folk etymology of the word.

The *Brahmasutras* III. 1. 9-11 discusses the influence of *carana* (conduct) in the phrases *ramaniyacarana* and *kapuyacarana* and cite the authority of *Karsnajini* to support the theory that moral conduct is accessorial to the performance of Vedic duties, which is responsible for rebirth into a superior life.

According to *Badari* activities enjoined in the Vedas are entitled to be called dharma and moral conduct is only a species of such activities. And hence karma and *carana* are not divergent; the former is inclusive of the latter.

An uncompromising perfectionist, the great *Shankaracharya*, has argued in his *bhasyas* that in the gap of other duties, firmness in *brahmavidya* is not possible, that one who is wedded to social and domestic duties cannot escape friendship and enmity in the course of discharging his duties. A *sannyasin* as the scripture describes alone can cultivate non-injury, truthfulness, *guilessness*, and chastity to the point of perfection, and that if a householder fulfills them he is factually a *sannyasin*. (C. V. 10. 1.) Thus this upanisad declares not only the principles of moral perfection but also the fourfold scheme, which is designed to implement them by gradual evolution.

Of all the upanisads the *Chand.upan.* may be considered the best source book for getting a comprehensive knowledge about instructional methods current at the remote age of which they speak about.

THE *BRIHADARANYAKA UPANISHAD*

The *Brihadaranyaka* Upanishad forms an important part of the philosophical and religious literature of the Vedas. It is divided into 3 parts-the *Madhukanda*, the *Yajnavalkyakanda* (also known as *Munikanda*) the *Khilakanda*.

The *Madhukanda* contains the revelation of the principal *Advaita* doctrines and is called *Upadesa* (teachings). The *Yajnavakyakanda* furnishes logical arguments (*upapatti*), showing the soundness of the *upadesa* (teachings). The *Khilakanda* deals with certain forms of meditation (*upasana*), by means of which the aspirant experiences what is laid down in the *upadesa* (teachings).

The theme of the book, as of all Vedantic treatises, is the absolute identity of Atman (Self) and Brahman (the Supreme Reality). This identity has been established by the well known logical method of *jalpa* (argument repudiating the views of opponents) and *vada* (reasoning for the purpose of discovering Reality). There exists an apparently unbridgeable gap between the ritualistic section (*Karmakanda*) of the Vedas, dealing with the various enjoyments (*abhyudaya*) in the phenomenal universe (*samsara*), and the philosophical section of the Upanishads (*Jnanakanda*), describing the knowledge of Brahman, which alone enables the aspirant to attain Liberation (*moksha*) or the Highest Good (*Nihsreyasa*). The section of the Upanishads dealing with the *upasana*, shows the way to direct the mind from the performance of rituals to the philosophical contemplation of Brahman.

The *Madhukanda*, emphasising the authority of scriptural revelation, describes the major doctrines of the Upanishads, whose aim is to demonstrate the identity of Atman and Brahman. The method of arriving at this identity is the discussion of what are known in Vedanta as *adhyaropa* and *apavada*. *Adhyaropa* signifies the illusory superimposition of names and forms, through *avidya* (ignorance), upon the attribute less Brahman. This illusory superimposition accounts for the appearance of the phenomenal universe. *Apavada* is the refutation or sublation of the illusory phenomena, which is simultaneous with the experience of Pure Brahman The phenomenal universe includes the entire realm of names and forms to which belongs all the Vedic rituals and the various meditations associated with them, as well as their results.

The world of Brahma or *Hiranyagarbha*, which may be called the highest heaven, belongs also to the phenomenal universe and is therefore transitory. The only entity that transcends the universe is *Atman* (Self), non-dual and eternal, which is pointed out by negation ('*neti*') of names

and forms (II.iii.6). The aspirant cannot truly long for Self-knowledge unless he has gone through the entire gamut of experiences in the phenomenal world, ranging from the experience associated with the life of a clump of grass to that associated with *Hiranyagarbha*. The Upanishad vividly describes the rituals and the meditations for the realization of various enjoyments in the universe of names and forms. By performing these rituals and practicing these meditations an aspirant can find out the impermanent nature of all phenomenal enjoyments, including those obtained in Brahmaloka, and turn his attention to the knowledge of Atman which dwells in himself.

While discussing *Adhyaropa*, the Upanishad states that all phenomenal entities are mutually dependent, are objects of mutual enjoyment, and are conditioned by the law of cause and effect (Br.I.v.1). The whole universe, either in its unmanifested or in its manifested aspect, is of the very essence of names, forms, and action (Br.I.vi), and is therefore non-Self. Anything that is the result of action belongs to the realm of *samsara*. It is impermanent (Br. I.iv.15), since the result lasts only as long as the momentum given by the cause endures. *Samsara* is perceived to exist as long as duality, the result of *avidya*, remains which disappears with the attainment of the knowledge of the non-dual Brahman (Br. I.iv.7; II.iv,14). Therefore, one seeking liberation cultivates dispassion for all objects of the phenomenal universe, including the supreme position of Hiranyagarbha. In order to show the way to emancipation from the impermanent universe and to the realization of Self-knowledge, the Upanishad says that the Self alone is to be meditated upon, for in It the prana and the sense-organs become unified (Br. I.iv.7). This scriptural statement is called a Vidya-sutra or knowledge-aphorism, in contrast with another statement called an *avidya-sutra* or nescience-aphorism, which says: "Now, if a man worships another deity, thinking:

'He is one and I am another', he does not know (Br.I.iv.10). These two statements describe the subject matter of *vidya* and *avidya*. The former deals with Atman and the latter with *samsara*.

The *Madhukanda* deals with *apavada*, or their refutation, in order to establish the ultimate oneness of *Atman* and Brahman. The text states that there are two forms, incorporeal (*amurta*) and corporeal (*murta*), of the phenomenal universe which are superimposed upon Brahman (Br. II.iii.1). It emphatically affirms that Brahman is not void (*sunya*), though It can never be brought within the scope of affirmation. One may, however, glimpse It through the negation of eliminable factors produced by ignorance ('Not this, not this' – *Iti na, iti na'*.)

It is also stated that everything in the world is loved because of Atman (II.iv.5). When Atman is known, all things are known (II.iv.7-9). Unselfish action, rites, and meditations are enjoined as disciplines for the Knowledge of Atman, as also hearing, reasoning, and contemplation. But through renunciation (*sannyasa*) the Knowledge obtained by these means becomes an unshakable, positive experience. The *upadesa*, or teaching, in the *Madhukanda* is appropriately followed by the *upapatti*, or argumentative discourse, in the *Yajnavalkyakanda*, or *Munikanda*. Both divisions aim at revealing the oneness of Atman and Brahman; so both have the same purpose. Thus one finds a similarity between certain important verses of the two divisions. There is likewise a similarity between the topics discussed in the two divisions.

In the *Yajnavalkyakanda*, the dialectical mode of argument is employed. Yajnavalkya is challenged by learned philosophers in the court of King Janaka (III.i.) to demonstrate his knowledge of Brahman (the Supreme reality). He silences his interlocutors and fights his way to victory. In this discussion he follows the method of *jalpa*, by means of which the views of the opponent are refuted.

In the fourth part, in the course of his dialogue with king Janaka, *Yajnavalkya* employs the method of *vada*, that is to say, reasoning for the ascertaining of truth. The earlier dialogue between *Yajnavalkya* and *Maitreyi* is repeated in order to establish by means of reasoning the Self-Knowledge, which has already been affirmed on the authority of the scriptures.

The third division of the Upanishad is known as the *Khilakanda*, or supplementary section. It contains ethical disciplines and certain forms of meditation helpful for the knowledge of Brahman (V.i.1). The ethical doctrines of the Upanishad are stated in the introduction (V.ii.1) regarding self-control, charity, and compassion, by means of which one can suppress, respectively, passion, greed, and anger. The last part of the *Khilakanda* describes the religious rites and disciplines by which one can earn wealth and procreate righteous children, both of which are necessary in order to enjoy happiness here on earth and after death.

From the above brief summary of the seven Upanishads, it is seen that a number of values are emphasized through various stories, anecdotes, arguments, in dialogue forms, instruction, analysis and so on. These values which are universalistic and particularistic in nature are found very relevant to the modern times of today In his book titled "The charms and power of the Upanishads" Swami *Ranganathananda* says (2002), that "*unlike philosophies elsewhere and other systems here, Vedanta is a living philosophy, and from the time it was first expounded in that dim antiquity down to our own times, it has been the spiritual inspiration behind the vast and varied Indian cultural experiment. It is observed by many Indian and Western Scholars that the Upanishads were far in advance of human thought by concentrating on the inner world, it essence passion for truth, and a similar passion for human happiness and welfare.*"

1.3. Need and Justification of the Study

Education, in broad general terms is a social institution to promote a kind of life that is satisfying to the individual in accordance with a preconceived pattern incorporating the cherished ideals and values of the society. Good education is in essence, a process of developing the human personality in all its dimensions – intellectual, physical, social, cultural, moral and spiritual. But for various reasons- the social, political, economic, the affective aspect of education concerned with the development of values, attitudes, and aesthetic sensitivity have suffered serious neglect in our education system. Education today is concerned only with providing information with the sole purpose of training children to pass the examination, neglecting the affective refinement of the individuals. Education, should aim at making a person become aware of him or herself, and to understand others in a proper perspective, and to experience peace not only within oneself, but also to influence the environment around with love and peaceful attitude.

In the present system where there is value crisis due to growing crime, violence, cruelty, greed, pursuit of material wealth at any cost and selfish ends, call for a serious attention to value education. Sensitivity to beauty in art, literature, nature and life in general and to moral and spiritual achievement is noticeably on the decline in the life of our people. In the competitive society of ours at present in all spheres, the individuals fail to realize their inner selves and potentials and tend to lose themselves in the social tensions and pressures. There is a disequalibrium between the values inherited and the requirements of the rapidly changing modern technological society. The pursuit of power and material wants have been dominating the human lives at the loss of basic and the most

wanted values for a man to live as a complete human being. The values of idealism, kindness, altruism, selflessness, service to fellow men, honesty, tolerance, love and peacefulness are the forgotten words in the present society. Disregard shown to basic values like these, both in personal and social life has become s matter of grave national concern. The values required to lead a good, peaceful, and a harmonious life are becoming increasingly rare in the present society, thereby, leading to a stressful life. The preoccupation with modern technologies is severing our present generation from their roots in India's history and culture.

In the light of changing social, economic, political and cultural scenario, there is a need for deliberate thrust on values and more intense educational measures for the cultivation of values. In this context values provide guiding principles that shapes man's conduct or behaviour. Man has a need to develop a sense of the cosmic whole and of a way of relating to the global world around him with responsibility. Appreciation of the self in relation to others and the Divine-self itself, which is intrinsic in nature, is required in today's world for promoting social cohesion, harmony and universal brotherhood. There is a need for exploring our ancient scriptures that would serve as a helpful guide in gaining an insight into the challenges of the present. There are many elements in the tradition, which are supportive of the new outlook for a modern society (eg. Spirit of tolerance, non-injury, reverence for life, environmental protection, truthfulness, unity in diversity, and democratic socialism). It should not be blind acceptance or glorification of tradition, or uncritical rejection of the tradition as 'irrelevant'. The objective analysis of tradition for values followed by appreciation and firm adoption of those values that are good, beautiful, relevant and useful is required.

One of the distinguishing features of Indian Philosophy is that, it has consistently given the foremost place to values throughout its long

history. In some early works, such as in Upanishads, the problem receives almost exclusive attention. The Upanishads speak more often of the final goals of life, the means to its attainment, the inner peace and joy, which signifies that of 'being' or of 'knowing' as such. They are considered to be the store house of values aiming at refinement of Thoughts and deeds, self realization, eradication of the narrow selfish motives and so on. The philosophical endeavor in Upanishads was directed primarily towards the removal of *aham-kara*, and to find a remedy for the social and moral evils of life. As mentioned in the previous section, a number of value required for our modern life, such as unity in existence, universal brotherhood, spirit of tolerance, non-injury, protecting the environment, secular attitude etc. is seen in Upanishads. These values are found enveloped in various forms-stories, dialogues, question, anecdotes, instruction and analogies through out the Upanishads. The influence of the values found in Upanishads is seen reflected in every school of Indian philosophical thoughts.

With this background of views expressed above, it is intended to analyse the Upanishads, which are considered as fruits of wisdom by even the foreign scholars. The purpose behind the exploration into these past doctrines, is that, they should serve as a helpful guide in gaining an insight into right kind of values in order to live amidst the challenges of the modern and the competitive world where materialism dominates all finer thoughts and ways of living. There is also a requirement to look into the values in ancient literature for their implications to our secular, democratic and other values emphasized at the national level. The present project which is a practical endeavor to examine the upanishadic texts for values that are relevant is titled as follows:

"Analysis of Upanishads with reference to their Value Content and Methods and their relevance to Value Education in Schools".

1.4. Objectives of the Study

i) To analyse the principal Upanishads (particularly *katha, kena, mundaka, chandogya, isa, Taittriya and Brhadāranyaka*) with respect to their value content and the methods followed for personal development.

ii) To identify the universalistic and particularistic values implicit in Upanishads and their relevance to our present system of national values.

iii) To develop suitable strategies for inculcation of the identified values.

1.5. Research Questions

The analysis of the Upanishads is carried out with the following research questions.

i) What are the values inherent in the selected Upanishads?

ii) To what extent the values ascribed in the Upanishads (above stated) are relevant to the present system of life?

iii) What are the methods of instructions ascribed in Upanishads to impart those values?

iv) What are the suitable methods to inculcate the identified values in children?

The methodological details related to the analysis carried out with respect to the above objectives and research questions, and the related literature reviewed are discussed in the following chapters.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Upanishads, as mentioned in the earlier chapter had been the centre of attraction for its epistemological and ethical dimensions; not only in our country, but also in the other parts of the world. Reviewing the literature, it is found that there is an enormous amount of work produced on Upanishads. Most of them are purely philosophical with commentaries and interpretations on Sanskrit Verses found in Upanishads. These were used as the source materials in this project for analysis purpose. Some of the literature produced, later, were on the earlier works. They explored the various dimensions and attempted to relate Upanishads to the modern life. Some of the literature and the research studies which had a relevance to the present project are reviewed and presented in the following sections.

2.1 Section 1: Review of the Source Materials Used in the Project

The Encyclopaedia of Upanishads and its philosophy (Kapoor, S. 2002) available in four volumes covers all dimensions of Upanishads – its central theme, methodology, its mystical tradition and its philosophy. The fundamental doctrines of the Upanishads, the early and later Upanishads are also discussed with their essential points.

The Sacred books of the East "The Upanishads" – Vol.XV (Max Muller) deals with the translation of *Kena, Katha, Mundaka, Taittiriya, Brahadaranyaka, Svetasvatara, Prasna* and *Maitriyana* Upanishad.

"Indian Philosophy" (1942) written by Dr.S.Radhakrishnan deals with the Vedic and epic period. The philosophy of Upanishads is discussed under the Vedic period beginning from its origin to its

transition to epic period. The main features of Upanishads, its central problems and the influence of Upanishads on self are presented in a unique style and in a very powerful manner.

The Kathopanishad, Kenopanishad, Mundaka Upanishad, Taittiriya Upanishad, Isavasyopanishad and Brahdaranyaka written by Swami Sarvananda were used for referring to the Sanskrit verses and interpretations.

Sri Aurobindo's "The Upanishads" (1972) served as another source for interpreting *Chandogya* and *Ishavasyopanishad.*

The *Shankara Bhashyam*, the original source of *Upanishadic* commentaries available in the Sanskrit form was obtained from the archives of Oriental Institute of Mysore University and used as the main source during analysis.

The *Chandogya Upanishad* interpreted by *Swami Swahananda* (1996) and the *Brhadaranyaka* Upanishad published by Sri Ramakrishna Matt (2000) were also used as reference material during the analysis phase.

Besides the above which served as the main source of reference, there are other literature and studies which had a bearing upon the project undertaken. They are discussed in the following sections.

2.2 Section 2: Literature Related to Upanishadic Values

The literature reviewed here are a combination of books and the articles published which are conceptual in nature. Most of the research studies reviewed were either analytical or historical in nature in nature.

Das, P.N. (1993) in his book titled "Indian learning and Culture" has analysed Vedic Conception, Upanishadic ideas and the Hindu views of life and aspects of Indian culture.

Dhokalia, R.P. (2001) in his book entitled "Eternal Human Values and World Religions" attempts to highlight the spiritual aspect of major world religions and to identify the human values that are common to all of them and are universal as well as eternal. He elaborates the concept, genesis and cultural base of human values and how the knowledge of world religions and spirituality strengthens them. Reference is made to Upanishads, and Indian epics and their importance to Value Education. Similarly the book "Unity in Diversity written by Ghai, O.P. (1986) reveals how the values like, love, friendship, duty, courage, faith, peace and work originating from different religions contribute to co-existence, national integration and international understanding. The book "The Philosophy of National Integration" written by Gajendragadkar, P.B. (1982) is found on the same lines. The human rights in Indian values given by Indian classical literature, especially Vedas and *Smritis* is quoted by Jois M.R. (1988).

Joshi, Kireet (1992) in his book "The Veda and Indian Culture" reflects on the aims of Veda and their relationship to Indian Culture. He says that it is important to understand the basic roots of Indian culture in order to bring about spiritual regeneration in contemporary India.

An attempt has been made by Kar, B. (2000) in his book "Value Perspectives in Indian Philosophy" to highlight the point that the Indian Concept of Dharma is predominantly ethical. He also discusses about valuational significance of *Sankara Vedanta*. Krishna, D. (1996) in his book "The Problematic and Conceptual Structure of Classical Indian thought about man, society and Polity" undertakes a classical analysis of moral, legal, political and social thoughts of ancient India as reflected in *Vedas, Upanishads, Pur*anaas and so on. He examines the successive transformation of the problems and highlights the spirituality, religiosity and the conceptual structure of classical Indian thoughts. He seeks to

bring out the relevance of these concepts in the contemporary cognitive context.

The literature on Karma yoga (Mehre, A. 2000a) bears a significance to the present study through its reflection on '*Niskama Karma*'.

The work produced by Rao J.S.D.A. (1997) studies the interaction between Science and Indian Philosophy. It is mentioned that the ancient Indian Philosophy with all its rich values and free flight of speculating thoughts is not an obstacle to the progress of science. Further, it is stated that the schools of Indian philosophy serve as a good foundation for the timely and healthy development of ancient Indian Science.

Ayer, P.S.S. (1986) in his book "Evolution of Moral Ideals" attempts to highlight the dynamism of Hindu religion related to religious, moral, universal and cultural values. The author argues saying, that Hindu ethics has undergone changes gradually from time to time. The book "School where values play a role" published by Amrita Vidyalayam (2001) aims to expose school children to the insightful philosophy of our ancient and vibrant culture and its rich heritage. On the same lines, Asthana, I.S. (2001) in his book "Cultural Enrichment of Indian Education" argues for exaltation of ancient Indian culture. Salient features of our Indian culture such as philosophical and spiritual outlook, tolerance, social order based on 'dharma' and love for nature have been discussed. The relationship between education and Vedantic values has also been highlighted. Chinatamunee (1995) in "Glimpses of Eternal Values" projects that Indian culture holds various values that can be taught to younger generation and to the persons of other Cultures through Indian Languages. Besides the values cited in the above literature, cooperative values traced in *Gita, Padmapuran* and *Yajurveda* are quoted by Jha, D. (1988). Resorting to an analytical methodology

Kar, N.N. (1996) attempts to figure out the conflict between traditional and modern values and expresses the need for systematic study in the area of Value Education.

"The moral dilemmas in Mahabharata: (Motilal, B.K. 1989) discusses the meaning of *Purushartha* and the concept of Karma in *Gita*. The literature draws attention to the understanding the cause of value conflict and moral dilemmas in the life today.

A similar work by Padhi, D. (1998) discussing the central concepts and values enumerated in *Bhagavat Gita* such as self-realisation, *Purushartha*, *Moksha*, gradation of value, ethical reasoning, desire and conflicts is seen.

The environmental value which is of great concern today is also traced down to Indian tradition where people had reverence for rivers, mountains, forests, animals, etc. The traditional value of environment as found in Hinduism is discussed by Prime, R. (1994) in his work "Hinduism and Ecology".

Besides the above, there are queries related to values such as "Is there any real Indian Value", "What is the spiritual and scientific truth?", "What is to be religious?", "What constitutes Indian unity?" and so on, which are addressed by leading Indian philosophers and educationists all over India (Murthy, S. 1991).

The book "Philosophical Foundations of Value Education" by Ruhela, S.P. (2000) focuses on educational system of ancient India in which the four values of life such as *Dharma, Artha, Kama, Moksha (Purus*hartha) were discussed. Similar ideas related to ancient philosophical thoughts are reflected in the source book of "Education is in Values (Seshadri, et al. 1992); Sethu, M.C. (1986) and Singh, N. (1980); Tahtinen, U. (1983).

Swami, A. (1992 b) in his book "Self-knowledge" draws attention to the teachings of Upanishads with the central theme of "self".

Swami, R. (1993) highlights the spiritual life of the Indian people by making a reference to Upanishads, yoga, *Santana Dharma*, the impact of Vedanta, etc. in his book "The Spiritual Life of Indian People". In his work on Upanishads specifically (2000) he discusses about the salient features of Upanishads, its meaning, the mental climate of the Upanishads, the Upanishads with reference to Indian culture, Christianity, Islam and Indian secularism. He stresses the importance of Vedanta to tackle erosion and to disseminate the science of value, and the science of spirituality (1996 b). Similar thoughts can be seen in the work of Swami, R.N. (1993). Tambyan, T.I. (1983) in his work "A Comparative Study of Hinduism, Buddhism and Christianity" quotes Rig Veda, Upanishads, Gita and other works and concludes saying, the essence of all religions is similar. It establishes many universal values that are found in common in all religions.

Another significant study which has a relevance to the present project is by Tiwari, R. (1985). The author in his work seeks to discover secular, social and ethical values in the Upanishads especially in the *Isha* and *Brahadarankya* Upanishads. Similarly, Vguhart, W.S. (1986) probes into the relation between the Upanishad teachings and practical life of people while highlighting the importance of ethical and social norms that govern the social philosophy of a society. He says that certain amount of transformation of the ancient ideas is necessary, if India is to find sufficient intellectual support for the progress being made in matters relating to religion and ethics.

Ahmed, A. (1999) highlights the importance of cultivating several transcultural human values in the context of which he discusses the fundamental psychological principles of *Gita* and *Isha Upanishad*. The management of human values with science is stressed.

The *Purusharthas* which are so much emphasized and favoured can be seen in the works of great novelist R.K.Narayan. Amur, G.S. (1981-82) comments upon his work "The Vendor of Sweets" and states that Narayan's characters are controlled by values and ideals originating in their own culture. It is observed that *Purusharthas* and *ashrama Dharma* concepts are used by R.K.Narayan. It is emphasized that concepts like these in various disguises survive and continue to influence the lives of people.

Bhaya, H. (2000) offers a critical analysis of the present degenerated state of values in society, and highlights the Upanishads, Vedas and *Gita* with a focus on social justice, democracy, honesty, peace and human rights. In the context of Value Education, Nigal (11986) and Dave, I. (1991) focus on *Purusharthas* and states that education should enable an individual to discriminate between *Shreya* and *Preya* leading to self-realization.

Sen, I. (1983) and Sen, P.B. (1985) have highlighted the significance and value of Indian culture depicted in the Vedas and Upanishads. According to them, they contain certain cultural and moral values and universal teachings and these values should be inculcated to the youth of India in order to promote value in the society.

Shukla, S.C. (2000) portrays the importance of *Gita* for the modern education system for the development human and culture values.

2.3 Section 3 : Studies related to Ancient System of Education

Besides the above literature which are more related to values of ancient Indian tradition and their importance to modern times, there are few studies which concentrated on the Indian teaching tradition (Vigne, J., 1993; Swami, R. 2002; Kapoor, S. 2002; Bhat, G.N. 2001; Maunikar, S., 1981). These studies discuss the teacher-student relationships, the psychological, social and familial contexts of guru tradition and methods of instruction used.

Adikari (2000) in his article, focuses on the special features of ancient education and a comparison is drawn with the modern education system. The need to synthesize the ancient aim of self-knowledge with the modern aim of world knowledge and to make education life oriented, experimental, creative and value oriented has been emphasized. Ambasht, N.K. and Singh,A. (2001a) in their articles on inculcation of values at secondary stage draw attention to the methods of teaching in the ancient India. The values drawn from ancient scriptures – *Rig Veda, Atharva Veda* and *Taittiriya, Upanishads* to be taught to students is recommended. On the same lines, Hooja, G.B.K. (1983) highlights the importance of Vedic system of education and the effect of teacher on pupils during those days. The author stresses the need for orientation of teachers and use of innovative strategies for the development of a cohesive, social fabric, understanding of ahimsa and other spiritual values. While most of the studies reviewed have concentrated on the value dimensions of Upanishads, Devi, P. (1993) analyses Upanishads from humanistic point of view using Humanistic Psychology. An inter-disciplinary approach is used to the concept of humanistic education in Upanishads. The analysis include nature of school, teacher-pupil relationship, curriculum, method of teaching and women education. The author concludes placing Upanishads in a

radical humanism that depicts man as the creative being capable of self-actualization.

Ramaswamy, S. and Sundar Ramaswamy under the guidance of Swami Dayananda have brought out 'the Vedic heritage training programme' in seven volumes. These materials aim at training the young people in Vedic education. They include many values religious disciplines, religious culture and certain application aspects.

Dubey, M. (1980) studied the educational philosophy of the Upanishads and reviewed the changes in the educational philosophy since the Upanishadic age by using historical-critical method. The study revealed that the Upanishadic philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life, aiming at developing character, truthfulness, and proficiency in several worldly subjects for livelihood.

"The Handbook on Value Education" published by RIMSE (2001) presents different pedagogical methods to inculcate values like patriotism, love, friendship, freedom, concentration, etc.

Besides the above studies, there were few studies which listed the type of values that should be a part of Value Education.

Bandiste, D.D. (1999) in his source book titled "Humanistic Values" discusses about humanistic values such as scientific outlook, creativity, purity, kindness, freedom, equality, social justice, etc. Similarly a list of values, such as self-reliance, common good, purity and harmony to be introduced in value education is advocated by Dagar, B.S. (1992) in "*Shiksha tatha Manav Moolya*". Menam, T.A.P. (1997) in his book "Becoming peace makers" signifies the importance of peace, harmony and prosperity and discusses the power of non-violence and its use in solving community disputes. Similarly, there are other literature found concerning peace and peace education (Prasad, D. 1984);

Research Department of the Universal House of Justice, 1999 b; Salananda, R. 1983; Uban, S.S. 1983; Agarwal, M. 1984; and Bartelds, C. 1984).

The studies reviewed show that there is a strong fervour towards exposing our younger generation to ancient values which are more relevant for today's times. The universal values such as tolerance, truth, non-violence, love, peace and kindness are found prominence in most of the studies reviewed. Most of the studies and the literature reviewed seemed to be honouring the values found in ancient scriptures, by looking into the value crisis world of today and feeling a great need to bring about a harmonious and a peaceful society.

The ideological goals in any system of education are of the utmost importance and it is vital, therefore, that these be exposed, clearly understood and critically examined. The above reviewed studies have provided not only sufficient cues to continue the line of thought with additional dimensions, but also motivated the researcher to visit the ancient roots to explore its values.

The present project is intended to critically examine the Upanishads to identify their value content and method used and to study their relevance to Value education in the present context. It is also intended to develop suitable strategies by taking certain methodological cues from Upanishads to inculcate the values identified among our school students.

The methodological details involved in the study is discussed in the following chapter.

CHAPTER THREE

PROCEDURAL DETAILS OF THE STUDY

The major objectives of the study and the research questions raised were realised by suitable method and the other procedural aspects which are discussed in this chapter under different sections.

3.1 Design of the study

The objective of the study was to give an idea of the values of life as conceived in ancient India, so it was felt that there is a need for an exploration and an objective analysis of our philosophical tradition reflected in Upanishads. Therefore, the analytical method was adopted in this study to analyze the Upanishads for their value content, the methods of instruction followed and to identify relevant values for the learners of present times.

The study also includes the developmental aspect, wherein certain relevant strategies are developed for the values identified. The methods of instruction, anecdotes, examples and narration quoted in Upanishads were reassessed for their relevance and adoption to the development of strategies.

3.2 Selection of Upanishads

The principal Upanishads accepted to be those which Sri *Shankaracharya* (AD 788-820) chose to comment upon, are ten in number and later, it is said that he wrote commentaries on two more Upanishads. So out of 12 major or Principal Upanishads, those that

were considered in the present study to carry out the analysis are as follows.

1. *Kathopanishad*
2. *Kenopanishad*
3. *Isavasyopanishad*
4. *Mundakaupanishad*
5. *Taittiriya*
6. *Chandogyapanishad*
7. *Brahadaranyaka Upanishad*

3.3. Procedural details of the study

The methods used along with the other procedural details phase wise are as follows:

PHASE 1.

As mentioned above, the Upanishads were selected after an extensive reading of literature pertaining to them. All available literature and the scriptures which were of primary source, written in Sanskrit, supported by commentaries of *Shankaracharya*, and the literature written by one Indian philosophers with their interpretations (based on *Shankaracharya's* commentaries) were used in the analysis. An initial analysis was carried out to arrive at a framework of tasks to be carried out in detail. Based on this, an approach paper along with a proforma for analysis were evolved and used subsequently in the following phases.

PHASE 2

A workshop was organized for four days with an objective of identifying values from the selected Upanishads. A group of 15 eminent scholars with the background expertise of Sanskrit and Upanishads identified from Sanskrit *patshala*, Department of Sanskrit and *Advaita* philosophy of Mysore, Madras & Mangalore Universities, Oriental Research Institute, (Mysore University), and *Veda Vignana Gurukulam* functioned as resource persons. An approach paper highlighting the conceptual background, a need for value development in school children, and the expected outcomes of the activity along with the proforma for analysis was presented. This was followed by a discussion at length in the group, to arrive at the finalization of the criteria planned for analysis. The Upanishads were analysed in groups based on the criteria outlined. The work carried out in group was presented at the end of each day and this was followed by fruitful discussions.

PHASE 3

The interpretation and the values identified in different upanishadic verses were synthesized to arrive at a consolidated view of value categories. A list of values identified under each Upanishad is presented in Chapter Four. From the list of values identified, certain values which were found in common in all Upanishads, were grouped together, and the exemplar material on certain values was developed with teaching strategies.

PHASE 4

A second workshop was organized with the same group of Sanskrit and philosophy scholars. This workshop also included two school teachers to contribute to the development of relevant strategies. The exemplar material prepared by the Principal investigator was presented for discussion. This was followed by development of the material on the commonly identified value themes along with the teaching strategies.

The material developed on each value theme included, citations from the Upanishads, followed by anecdotes, stories and analogies extracted from the same source. It needs to be mentioned here that, a consensus on value themes was arrived at, keeping in mind of their relevance to present educational system as well as of our National Values.

The essence of the interpretative exercises made on different Upanishads under different value themes, followed by the strategies to be adopted to inculcate the same are presented in the following chapter.

CHAPTER FOUR

ANALYSIS OF THE UPANISHADS

In this chapter, the analysis carried out in the selected Upanishads-*Katha, Kena, Mundaka, Chandogya, Isha, Taittrieya*, and *Brahadaranyaka*, is presented with reference to the objectives and the research questions raised. The research questions i.e. i) what are the values inherent in the Upanishads? ii) To what extent the values ascribed in the Upanishads are relevant? The values identified are discussed with citations from different Upanishads This is followed by the strategies that can be adopted for inculcation of the same among the students at primary and secondary level.

4.1 Section one: Common Values Identified in the Selected Upanishads

As mentioned in the preceding chapters, the selected Upanishads – Katho, kena, mundaka, Isa, Taittriya, Chandogya, and Brahadaranyaka were analysed through a workshop mode. A set of criteria evolved to analyse the Upanishads for identification of values are as follows :

i) Title of the Upanishad
ii) Interpretation of the Versus
iii) Identification of Values in the Upanishadic Verses.
iv) Method used

As mentioned in the Chapter three, the source materials in Upanishads were analysed based on the commentaries of Shankaracharya. The other materials written by Sri Aurobindo, C.Rajagopalachari and Swami Sarvananda were also used as reference materials.

a) VALUES IDENTIFIED IN THE UPANISHADS

The above criteria were used to analyse the Upanishads for values. A list of values identified under each Upanishad is as follows.

Taittiriya Upanishad

-Truth. -Integrity.
-Honoring four factors of education.
-Share and care.
-Self-confidence.
-Equality.
-Pleasures of learning.
-Positive thinking.
-Code of conduct.
-Peace
-Gratitude
-Respect for all organic and inorganic creatures.
-Discipline
-Happiness
-Curiosity
-Quest for knowledge.
-Creative Thinking
-Spirit of enquiry.
-Verification.
-Freedom.
-Self-evaluation.
-Integrity of thought.
Synchronization of mundane and spiritual life.
-Sharing of food.

Chanddogyapanishad

-Education Value
-Knowledge
-Holistic approach to knowledge.
-Up gradation of knowledge from information to application level.
-Cosmology
-Concern for life
-Sense of belongingness
-Importance of food for personality devt.
-Holistic self-knowledge
- Universal value
-Faith
- Stability of mind
-Inquiry into self
-Motivation to do good deeds
-Wealth
-Attention
-Austerity
-Charity
-Self-discipline
-Orderliness
-Broad mindedness
-Impartial judgment
-Courage
-Humbleness
-Truth
-Patience
-Good and bad deeds
-Environment awareness
-Charity
-Universal brotherhood
-Kind behaviour
-Concentration
-Right attitude of mind
-Social relation
-Cultural refinement

Mundaka Upanishad

-Desire for universal good
-Dynamism
-Universal peace
-Transmission of knowledge to future generation
-Perpetuation of learning process
-Humility
-Hospitality
-Congenial speech
-Right attitude
-Avoidance of ignorance and arrogance
-Endurance
-Importance of hard work
-Importance of action
-Aspiration to find truth
-Faith
-Commitment
-Hospitality
-Worship of nature to show gratitude.
-Honesty in teaching
-Humility in learning
-Equality of all beings
-Knowledge of inner truth
-Truth
-Immortality
-Concentration of mind
-Avoid carelessness and lethargy
-Goal setting
-Intellectual value
-Realization of supreme as the goal
-Emancipation
-Brevity of speech
-Self-restraint
-Purity of thought and wisdom
-Prominence
-Clarity of knowledge
-Purity of mind
-Supreme value is knowledge of self
-Contentment
- Peace
-Equality and vision
-Reverence for wise
-Unity in diversity
-Industriousness

Kathoupanishad

-Respect for elders
- Critical and fair approach to elders in maintaining respect for them.
-Focusing upon the goals
-Self-evaluation
-Open mindedness in self analysis.
-Unbiased attitude for self introspection
-Objective analysis
-Honoring the guest
-Hospitality
-Kind gesture
-Purity of heart
-Analyzing the ways of our elders
-Ideal relationship between teacher and taught
- Concentration
-Active learning
-Spirit of inquiry
-Curiosity
-Serious pursuit
-Perseverance
-Wealth
-Sense of satisfaction
-Simple living
-Self accepted eternal values
-Control over sense organ and desires
-Promote interest
-Use of phonetic sounds (Om)
-Integrity
-Meditation
-Peace
-Analysis of oneself
-introspection
-Serve the society
-unity in diversity
-universal brotherhood
-quest for knowledge
-discrimination-
-determination
-inquisitive
-self awareness
-ever active
-determination
- alertness
-respect towards teachers

Katho Upanishad contd.
-self control
-self existent truth
-meditation
-courage
-fearlessness
-personality development
-merging of individual self with universal.

Kenaupanishad
-Friendship
-Cooperation
-Universal peace
-Aspiration for higher goals
-Inquisitiveness
-Curiosity
-Desire to question
-Immortality
-wonder at mysteriousness
-respect for tradition
-rational approach to all problems
-scientific temperament
-knowledge
-intuition
-humbleness
-love all beings as oneself
-austerity
-restraint
-truth

Isavasyopanishad
-universal peace
-wealth belongs to all
-one should not be possessive
-sacrifice
-duty
-avoid being over ambitious
-universal truth
-unity of existence
-knowledge
-truth
-realization of self
-good and bad deeds

Brahadaranyaka Upanishad
-concentration
-self-analysis
-wealth
-speech
-good and bad acts
-choice of friends
-child like nature
-speaking truth
-good and bad deeds
-pure mind and knowledge

As may be seen in the above list of identified values, many values occur repeatedly in the same Upanishad, as well as across the Upanishads. In order to eliminate overlapping of the values that are

seen intermittently, as well as to arrive at a consolidation, the values were categorized broadly. A list of categorized values which are seen commonly in all those Upanishads analysed are presented hereunder.

b) Common Values Identified in the Upanishads

1. Truth
2. Food
3. Wealth
4. Knowledge
   - Quest for Knowledge
   - Pleasures of learning
   - Urge for knowledge
   - Verification
   - Thinking creatively
   - Perpetuation of learning process
   - Dynamism
   - Transmission of knowledge to future generations
5. Equality
6. Respect for life around
7. Discipline
8. Spirit of Enquiry
9. Freedom
10. Concentration
11. Self-Analysis
12. Speech
13. Purity of Mind
14. Good and Bad Deeds
15. Universal Values (Attainment of Emancipation)
16. Faith
17. Charity
18. Sense of Belongingness
19. Peace
20. Hospitality
21. Commitment
22. Environment (awareness, worship of nature)
23. Honesty
24. Motivation (Goal Setting)
25. Humility
26. Self-restraint

27. Contentment
28. Respect for elders
29. Unity in Diversity
30. Industriousness
31. Integrity
32. Gratitude
33. Sacrifice
34. Duty
35. Unity of Existence
36. Objectivity
37. Kindness
38. Universal Brotherhood
39. Positive Thinking (Right Attitude of Mind)
40. Friendship
41. Cooperation
42. Curiosity (Desire to question, inquisitive)
43. Respect for Tradition
44. Scientific Temper

It was felt that certain values from the above list can be clubbed together because of their similarity. Therefore, twenty seven values were finalized after a thorough discussion. Those values are discussed briefly by drawing citations from the Upanishads. The contexts in which these values evolved in the Upanishads is also given importance in the course of discussion in the following sub-sections.

4.2 Section 2 : Description of Values Identified in the Upanishads

1. FOOD

Food is one of the basic needs of a living organism. A good portion of one's waking life is devoted to fulfillment of this need through acquiring, preparing, eating, and digesting food. Besides being a physiological necessity for human beings, food also assumes importance at emotional level. As one grows, food becomes a vehicle for social interactions. In Vedic culture, food is considered to be

sacred. In traditional homes, the preparation of food is carried out with a prayerful attitude. The attitude towards food and the customs associated with it emphasize the daily reminder of the Lord's grace in one's life. This may be seen among people belonging to different religions saying a prayer before they eat their food. The Upanishads lay more emphasis to the value of food, which is discussed, in the following paragraphs.

Food is perceived, not merely, as nourishment for the physical body, but also as serving one's inner growth. The scriptures classify food into three types: *sattvic, rajasic*, and *tamasic*. *Sattvic* foods are sweet and pleasing, and bring vitality, strength and cheerfulness. They include rice, wheat, milk, fruits and vegetables. Food is also considered *sattvic* when it is acquired by right means. Cooked with prayerful attitude and served after being offered to the Lord is considered to be conducive to gain the contemplative disposition necessary for self-knowledge. *Rajasic* foods are stimulating in nature, which include hot and spicy foods, and meat. *Tamasic* foods evoke lethargy and dullness. This includes fermented foods and leftovers. It is said that one who is committed to a contemplative life abstains from eating *rajasic* and *tamasic* foods as well as foods which are not cooked at home.

The *Chandogya* Upanishad (6.5.1) describes the modification of food into the human form. The Upanishad says, that the eaten food is divided into three parts: the gross constituent turns into waste, the less dense constituent converts into flesh and blood, and the subtlest constituent goes into the make up of the mind or the psyche of the mind.

Since the inner disposition is intimately connected with the food that one consumes, the *Dharma-sastra* prescribes specific customs and disciplines based on this Upanishad teaching. The quantity of food

eaten must be in keeping with one's age and stage of life. The regulation of food intake helps bring about awareness and discipline in one's day-to-day living. The following verse states the quantity of food suitable for different kinds of people:

"*Astau grasa munerbhaksyah*
sodasaranyavasinam
dvatrimsattu grhasthasya yathestam
brahmacarinam."

"A sage has to limit his food to eight mouthfuls, a *vanaprastha* to sixteen mouthfuls: and a householder to thirty-two: whereas a student can eat as much as he desires."

The *Taittiriya* Upanishad in chapter. 2; lesson.2 - *Bhrgavalli* also emphasizes upon the value of food. The *Bhrgu Varuna* approached his father *Varuna* requesting him to instruct him about Brahman. As a means to the knowledge of Brahman, *Varuna* taught him food, vital airs, sight, hearing, mind and speech. Food, vital airs, and mind form the substance of the first three sheaths of self. (*Annamaya, Pranamaya,* and *Manonmaya*) Sight, hearing, and speech are considered as the indicators of the other organs of senses, which together form the gateways to knowledge. This Upanishad also says, ' *osadhibhyah annam,annat purusah*"- food is derived from plants, and from food the human being is born.

Our generative capacity, cells and growth are all due to the energy supplied by food. The body, in essence, is a product of food, and is thus called *annamaya*, the modification of food. Without food, one's physical and mental capacities malfunction. Even after death, the body again becomes part of the food cycle and functions as food for other forms of life. This is expressed in the following verses of *Taitt. Upan.*

In the third *valli* of the *Taitt. Upan. Varuna* instructs his son *Brigu* on the immense of Brahman in matter as well as in the spirit. The food we eat and the air we breathe are sacred forms of Brahman that builds us up, enables us to speak, think, act, exercise the will and understand.

Annam brahmeti vyajanat
Annaddhyeva khalvimani bhutai jayante
Annena jatani jivanti
nnam prayantyabhisamvisantiti (Taitt. Upan. III-2.)

"He know that food is Brahman, for food, indeed are born all beings in this world, by food do they live, and after death, they become food again for other beings". The teaching is that food should be looked upon as Brahman, for from food are born all beings, by food do they live, and they become food at their death. It is by food, for one another, that all beings are made independent and made into one linked whole in the world."

The third chapter of the *Taitt. Upan.* Sections seven to ten, contains verses in praise of food. The verses teach attitudes towards food to be practiced as a discipline.

annam na nindyat tad vratam
annam na paricaksita, tad vratam
annam bahu kurvita. tad vratam
*na kamcana vasatau pratyacaksita. (*Taitt. Upan. III. (7 to 10))

The above verses say that, "One should not disrespect or speak ill of food. This should be observed as a pious rule. Life indeed is food. Body is the eater of food. Body is set in life; Life is set in the body. Therefore food is established in food. So he who knows and contemplates food, which is established in food, becomes firmly established. He becomes an enjoyer of food commanding plenty of

food. In progeny, in cattle, and in effulgence born of sacred wisdom he becomes great. Through renown for his righteous conduct he becomes great.

"One should not reject or throw away the food, for the food represents the basic stuff of earthly life, and common need of all creatures. Food is ultimately produced with water, so it is identified with food, being its cause. Fire is established in water, and water is established in fire". (Note: Sun gives rain through vapour, which is produced by heat. So water and fire are reciprocally dependent). This mutual relation, similar to that of food and its eater, is given to eulogize food, which may be worshipped by looking upon it as Brahman."

In the ninth and the tenth lessons of chapter III, it is said that he who is an aspirant should produce abundant food. He should not turn away any body that comes asking for food. Therefore he should acquire abundant food. It is for the sake of guest that food has been prepared, so declare the householders. The food that is prepared and given in the best manner returns to the giver in the best manner. The attitude, with which food is given, whether it is served to a family member or given in charity, affects both the giver and the recipient. One must not cook and serve food with an energy disposition or a condescending attitude. When food is given in charity, one does so with humility and prayerfulness, thanking the Lord for giving one the capacity to share one's resources with others.

In Chandogya Upanishad, the method used to know the value of taking food for the mind and the body, and for personality development, was through observation and experimentation which were carried out by the son based on the guidelines of his father who sets him on the tasks to explore knowledge on his own.

In Taitt. Upan. The father instructs the son who wanted to know about the real nature of Brahman (Universal spirit) during which the importance of food is highlighted.

From the above verses and interpretations followed, it is seen how food is given a very important place in the Upanishads.

2. TRUTHFULNESS

The Sanskrit word *'satya'* means truthfulness. *Satya* is a universal value, and every human being has a value for truthfulness and no one wants to be lied to. In Upanishads one of the main aims is the search for Truth. The importance given to truth in Upanishads can be seen in one of the *santimantras* recited before studying Upanishads which is as follows.

"Om. sham no mitra. sham varunah
sham no bhavatvaryama. Sham na indro brhaspatih.
Sham no visnururukramah. Namo brahmane,nameste vayo.
Tvameva pratyaksam brahmasi. Tvameva pratyaksam brahma vadis yami. Rtam vadisyami. Satyam vadisyami.
Tanmamavatu. Tadvaktaramavatu.avatu mam. Avatu vaktaram. Om santih santih santih". *(Taitt.Upan)*

Here the aspirant says, "I will speak *Satya*, I will speak *Rta*". *Satya* is the subjective truth and *Rta* is the objective truth. The earnest wish of the aspirant for knowledge is that *satya* and *Rta* merge into one.

The importance of Truth in life especially in spiritual life, is stressed often in several Upanishads. In the *siksavalli* of the Taitt.Upan, the first *upadesa* of the teacher to the student who has finished his graduation is to tell the truth.

The teacher instructs the pupil thus: "speak what is true. Do your duties. Continue, without neglect, the daily study of the Veda. Do not

severe from truth and Dharma and do something useful in the social economy. Achieve greatness, and do not fail to refresh your memory in respect of what you have learnt. (Taitt.Upan.I-11)

In the same Upanishad, there is a discourse on what is real *Tapas*. Among different opinions one prominent sage named *Rathitara* gives his opinion that speaking the truth is *Tapas* in itself - ***"satya tapa hathl satyavacha"***

The *Mundakopanishad* also emphasizes the importance of truth as a value in life. This can be seen in the following mantras.

Satyam Mantreshu karmani kavayo
yany apasyamstani tretayam bahudha santatani
tany acaratha niyatam satyakama
esa vah panthah sukratasya loke.(Mundakopanishad. 1.2.1)

It is said in the above mantra that the rituals that are found by learned scholars should be performed regularly in order to gain the merit in this world. They should be performed with the aim of seeing the truth.

satyena labhyas tapasa hy esa atma
samyug jnanena brahmacaryena nityam
antah sarire hi jyotirmayo hi subrah
yam pasyanti yatayah ksina dosah (Mundaka.Upan.3.1.5)

"The *Atman*, whom the sages free from all blemishes see, who is within the body, who is in the form of a bright light, and who is pure, can be attained through *satya, tapas*, correct knowledge, and constant study."

Further the merits of truth are explained in the following verse.

satyameva jayathe.nanrtam
satyena pantha vitato devayanah
yen akramanti rsayo hy aptak amah
yatra tat satyasya paramam nidhanamu (Mundaka Upan.3.1.6)

"Only Truth will conquer and never the falsehood. The path taken by divine beings is attained by Truth. The great sages who have perfect fulfillment ascent through truthfulness, the supreme place of the Truth."

It is to be noted that the phrase **"*satya meva jayathe*"** has been adopted as the motto of the Government of India from Mundakopanishad.

In the *Isavasyopanishad* also, one can find the important status given to given to *Satya*, the highest Truth.

Hiranmayen.patrena satyasy apihita mukham
Tat tvam pusann apavrnu satya-dharmaya (Isa.Upan-15)

The teaching here is,

"*The face of Truth is covered by the golden vessel. O God! Pusan, remove that cover, so that I will have a vision of the real nature of Truth. The real truth is always hidden from our ordinary sight. A vision is necessary, if we want to know the real nature of Truth."* In the *Kenopanishad*, the concluding mantras, states that Truth is verily the abode of the highest reality.

Tasyai tapo damah karmeti pratistha vedah
Sarvangani satyama tanam (Keno.upan.4-8)

To attain *Brahmavidya* (i.e, the knowledge of the Supreme Absolute), *Tapas* (Penance), control over sense organs, rituals taught in the scriptures are conducive. Vedas and their accessory texts and Truth are the abode or house of the *Brahmavidya.*

The *Kenopanishad* says that *Satya* is itself the fulfillment of life.

Iha cedavedidatha satyamasti
Na cedihavedinmahati vinastih
Bhutesu bhutesu vicitya dhirah
Pretyasmallokadamria bhavanti
Iti dvitiyah khandah (Keno.upan.2-5)

"If one finds or understands the Truth in this life, then one really is: if one does not understand the Truth, it is a great loss, or disaster. The wise search for the Truth in every being and to find it makes one immortal after they depart from this world".

In the *Kathopanishad*, the earnest seeker of *Brahman, Nachiketas*, is praised by *Yama*, the preceptor, as one who, had resolution to find the Truth.

Naisha tarkena matir apaneya
Proki dnyen aiva sujnandya prestha
Yam tvam apah satya-dhritir batasi
Tvadrn no bhuyan naciketah prasta (Katha.upan.2-9)

The above verse says, "*O dearest disciple Nachiketa, This knowledge of Brahman cannot be obtained by logical reasoning. Only taught by another, it results in good understanding. You have obtained that knowledge because you have your firm resolution to find the Truth. May I have more enquirers like you!"*

The *Chandogyopanishad* says the Truth or Truthfulness is the real *Daksina* that has to be paid in a *Yajna*. Austerity, charity, straightforward conduct, non-violence and speaking the truth are the *daksinas* in the *Yajna*(3.7.4).It also says that the very name of the Supreme Absolute is Truth(8-3-4).

The post instruction to the pupils in the *Taittriya* Upanishad contains all that is necessary for the good of a man. The *Taitt.* Upanishad also says that Truth, Consciousness and Infinity are the three aspects of the Absolute(2.1.1).In the same Upanishad, it is said that everything resides in Truth. Therefore it is said that Truth is ultimate.

The *Brahadaranyakopanishad* that is the longest among all Upanishads equates Dharma with Truth by saying, "*Yo vai sa Dharm: satya vai tathu*" (1.4.14).

What is *Dharma* is verily the Truth. That is why when one speaks truth, people say, "he is speaking What is *Dharma*". When one speaks *Dharma*, people say, "He is speaking the Truth" So *Dharma* and *Satya* are one. The Upanishad also states that Brahman is the Truth of the truth(2-1-20)

The *Svetasvataropanishad* states that one can directly see the atman or Brahman making Truth itself one's *Tapas* (1.15). Only he who grasps the truth through *tapas* realizes it hidden within himself, as the oil is ingrained in the sesame seeds, as the ghee in the curd, water under the dry surface of a river and fire in the wood.

So the conclusion of the Upanishad is **"God is Truth and Truth is God"**

3. KNOWLEDGE

In the Vedic culture, all forms of knowledge are considered sacred. Knowledge is considered pure when it is free from doubts and vagueness. It is said, "*vidyasamam caksuh nasti*" – there is no eye equal to knowledge, meaning that knowledge gives clarity to one's thinking and vision.

In the *Mundaka* Upanishad (1.1.4), two types of knowledge are described- ***Aparavidya*** and ***Paravidya.*** *Aparavidya* pertains to the knowledge of the world of objects, that is, everything other than the self. This includes basic sciences, art, medicine and psychology. *Paravidya* is knowledge for which the subject matter is the self. Among all forms of knowledge, self-knowledge, *atma-vidya*, is the

most sacred. The one who has this knowledge is considered to be a wise person. Such a person is free from conflicts and is not dependent on anything else to be happy. He or she commands the highest respect, even from a King. A *sanyasi*, whose life is dedicated to this knowledge, is also highly respected. .

"*Wisdom and royalty are never equal. While the king is honoured only in his own country, the educated, wise person is honored everywhere*". One who has any form of learning is generally respected. This is so because the quest for knowledge is a basic need, just as a human being has a need for food and shelter.

In *Chandogyopanishad*, knowledge as a value is discussed to a great extent. The chapter VI deals with experimentation of whatever ideals formulated. The main emphasis is on Guru Kula system of education, which is in the form of dialogue form between father and his son. "No body in our family is uneducated". The father disqualifies the son by using the term "*BrahmaBandu*" which means one being ignorant by feeling proud of coming from great scholars family. This forms a motivation point for the son to go to *gurukulam* and stay for 12 years and complete his learning.

Having studied in *gurukula* for 12 years, the student *Sevathaketu* comes back to his house. His father examines the knowledge of his son and comes to know that his son's knowledge is only at the information level, and tries to take him to a higher plane, i.e. to the application and wisdom level. In this context three technical terms are used to describe the disqualifications of a learned person.

i. ***Mahamana***: One who considers himself superior to others.
ii. ***Anuchanamani***: A person who feels that he is the only successor of real tradition.

iii. ***Stabhda*** (arrogant): A student who is reluctant to receive knowledge from others; doesn't accommodate others' view. *Chandog. Upan.* (6.1.1 to 6.1.3)

Besides the value for knowledge that is stressed here, one can also find certain associated values such as respect for others views, humility, open mindedness, and accommodative nature.

In the verses that follow later, one can see that the father begins the process of taking his son to higher planes of knowledge. He educates his son to have a holistic approach towards knowing the whole universe. He says, that the knowledge which remains at information level becomes lopsided. The verses stress the need for viewing the knowledge in an integrated and holistic manner rather than in tight compartments. In this context the father gives analogies of three elements – mud, gold, and iron and says that the knowledge, which is known partially, doesn't result in proper understanding. One should go to the roots of the problem and develop whole perspective that leads to proper insight and to in-depth understanding. (6.1.4). This emphasizes the need to go beyond the knowledge frontiers, i.e. to the application levels which is spoken of in the present education context as "*learning to do; and learning to be*"

In the chapter VI, the thirst for knowledge is seen, when *Naradha*, a well known scholar, well versed in so many branches of sciences feels inadequate about his understanding of complete knowledge, and seek *Sanathkumar* for further knowledge. *Sanathkumar* as a facilitator helps *Naradha* to unfold himself from gross to subtle level. In the following verses, it is described that *Naradha* was not successful in learning until he developed '*Shradha*"(commitment, faith). The moment he developed these qualities, he became a good learner. So commitment is needed for

success. When commitment is there, faith develops, and there occurs learning.(7.19.1:1.20.1)

The importance given to knowledge can be seen in *Taittriya* Upanishad in lesson three and four of chapter one. The teacher recites prayer for attaining glory concerning the worlds, shining fires, knowledge, progeny, and self, which are together in a combination, are called *sanhitas*. Concerning the knowledge, it is said that the master is the first form, the disciple is the latter form, knowledge is the link between the both, and exposition is the joint of the linking. An aspiration for mental powers, physical fitness, hearing skills, communication skills, remembering skills and elaborating skills are seen in the verses.

Knowledge is considered as the main value in most of the Upanishads. The highest form of knowledge of the self, which is the inner core of every human being. The realization of the self results in highest form of bliss, ecstasy or ***Ananda***

4. RESPECT FOR PARENTS

The parent – child relationship occupies a special place in one's life because it begins with birth and ends only with one's death. A child remains dependent on his or her parents for fulfillment of physical needs for longer than the offspring of any animal. Even as an adult, a child continues to seek guidance, support and acceptance from his or her parents. The absence of a parent at any stage of life is painfully experienced. In Vedic tradition, parents receive love, devotion and high esteem from their children. The Taittriya Upanishad says "***matr-devo***

bhava, pitr-devo bhava" – "*may you be one for whom, mother is a deity and may you be one for whom father is a deit"y.* The Sanskrit word for mother, '*Mata*' derives from the verbal root 'man' meaning 'to worship'. The word Mata means the one who is to be worshipped. The mother is the primary caretaker of the child in most societies. While, as *sanyasi* is saluted by all those belonging to the other three stages of life (*brahmacharya, grastha* and *vanaprastha*) as well by his own father, a *sanyasi* prostrates to his mother. This convention points out the high esteem accorded to the role of the mother in the Vedic tradition. The Sanskrit word for father, '*pita*', derives from the verbal root 'pa', meaning 'to protect'. *Chanakya* describes a father in *Artha-shastra* as follows:

"*One who gives food, one who removes fear (by providing security), one gives away a maiden in marriage, one who (with the mother) is the cause for the birth of the child and one initiates a boy into the study of Vedas – all these five types of people are called fathers."* The father removes fear by providing physical and emotional security. In the Vedic culture, the father also initiates a child into the study of the scriptures by a ritual called *upanayana.* The child then goes to *gurukula* for formal studies. This study can eventually lead one to a search for self-knowledge. One can gain this knowledge directly from one's father, as did *Svetaketu* in *Chandogya* Upanishad or approaching a guru, as *Sukesa* and others in *Prasna* Upanishad.

The devotion and the respect held for father can be seen in *kathopanishad* where *Nachiketa* carries out the order of his father *Vajasravas* who was troubled by *Nachiketa's* question exclaimed in impatience without meaning anything like what he said; "You? I shall give you to *Yama". Nachiketa* carries out his father's order, and goes to

Yama, and who of course learns the greatest knowledge about the nature of the soul from *Yama*.

The devotion and love held for parents can be seen in scriptures like Ramayana. Just as one worships Gods, one also looks upon one's mother and father with an attitude of love, worship and respect.

5. RESPECT FOR ENVIRONMENT

A sensitive and mature person sees himself or herself as part of a wider scheme of creation in which everything is interdependent. Although there is an order and harmony in the universe, by virtue of free will, one can choose actions that may have an adverse effect on the enviroment.Traditioanlly, the conservation of nature has been in great faith in India from ancient times. Love, respect, and reverence for environment is seen reflected in daily lives of people and preserved carefully in our religion, myths, *puranas*, art paintings, and scriptures. The trees and rivers were worshipped by people and they occupy a very significant place in ancient India. The Hindu religion enshrined respect for nature and concept of environmental harmony through its scriptures. The idea of conservation and living in harmony with nature is reflected through narrations in Vedas, Upanishads, *puranas*, and epics. For instance, the significance given to and the value of a tree is seen in the following verse.

Mulatho Brahma Roopaya
Madhatho Vishnu Roopaine
Agrath:Shiva roopaya
Vruksha Rajayathe namah.

The peepal tree is considered as the king of the vegetation. Because it is believed that the creation of life or origin of life (*brahma*) takes the form of roots: Life exists and thrives in the middle of the tree (where food is stored and used when it is required) and *shiva*: the destructor takes the form of '*agra*' the tips (leaves, branches, flowers, and fruit) of the tree. The environment is valued to a great extent in upanishads, which may be seen, in the following verses.

In *chandogyopanishad*, the creation is classified into three categories :

i. That which is created out of eggs (***Andaja***).
ii. That which comes out of the body (***jivaja***).
iii. And that which sprouts from the earth-trees (***Udbhijya*).**

This reflects the understanding that we all belong to one family, and therefore establishes a concern for life around without any disrespect for them. (6.3.1).

In the same upanishad, once again the emphasis is given to the environment, which is expressed as follows.

"Sun is the primary source of energy for this planet-earth. Without the sun, no life, no air, no water, no earth are possible to exist. Hence he (Sun) is described as "Madhu" which means primordial source of energy for all living beings."

In the same Upanishad , we find *Satyakama* ,who goes into nature to carry out the task given by his teacher, i.e, to multiply the number of cows for nearly12 years. In the process of his mission, he learns informally from the environment so many things before his formal instruction began with his teacher. The bull teaches *Satyakama* the quarter of Brahman called *prakasavan* in the human voice. Similarly he obtains knowledge from the water bird *madgu*, which taught the quarter of Brahman known as *ayatanavan*.. Some of the names of the

animals that are mentioned in the Upanishad are, *simha, vyaghra, varaha,vrka, asva, go,rsabha, aja,avi,sva,sukara*, and *kapi* which are also called *jarayuja* or mammals. This feeling of oneness with the environment is the characteristic of Vedanta, and it may be noted that *chand.upan* has stressed the importance of ahimsa or non-injury.

Similarly, in *Taittriya* Upanishad, it is said that, whatever creatures exist on earth is created from food. Food is regarded as the cause of creation by which, all living beings are born, live by them and become food on their death. This indicates that all beings are equal and need to be treated with concern and respect.

The organic and inorganic matter around are discussed extensively in Upanishads for their value and importance. It is discussed in Chaadogya. Upanishad that before the material world was created the entire 'cosmos' was energetic and spiritual. From this subtleness, the gross world emerged.

Similarly, the concern for nature around is seen in Mundaka Upanishad where the nature is worshipped through offerings. Mund. Upan (1.2.3).

"*For he whose altar-fires are empty of the new moon offering and the full moon offering and the offering of the rains and the offering of the first fruits or unfed or fed without right ritual or without guests or without the dues to the Vishwa devas destroys his hope of all the seven worlds*". (Mund. Upan. 1 – 2 – 3)

In the above verse, the importance given to the nature and the guests while performing agnihotra sacrifice are highlighted, it is said that not offering to the guests, animals and birds ruins one's future in the seven worlds, viz. Bhur, Bhuvar, Svar, Mahar, Jana, Tapas and Satya.

6. WEALTH

One needs to understand the objective value of wealth and its role in one's life. Wealth does provide an individual with a relative degree of comfort and security. A true sense of security, however, is born out of an appreciation of inner fullness, and not of external wealth. The ultimate end of all human endeavors is the gain of total freedom and happiness. The upanishads point out that this end, called *Amrtatva*, cannot be gained by actions, progeny, or wealth. Such ends only provide limited fulfillment. The *Mahanarayana* Upanishad (4.12.3) says:

na karmana na prajaya dhanena tyagenaike
amrtatvamanasuh (Maha.Upan.-4.12.3)

"Immortality cannot be attained by action, progeny, or wealth. Some attain it by *tyaga*, renunciation. The word *tyaga* means giving up. It can be taken literally to mean to give up something. *Tyaga* as a value, however, is to be understood in terms of an attitude, not simply the act of giving up something. *Tyaga* with respect to wealth is an attitude whereby one does not need or seek money for one's inner security. One acknowledges the objective value of money and recognizes its limitations as well.

In *kathopanishad* it is said, "Money can never satisfy man"(1.28).

In *Isavasyopanishad*, "Whatever there is changeful in the ephemeral world-all that must be enveloped by the Lord. By this renunciation of the world, support yourself. Do not covet the wealth of anyone".

The man is asked to support himself by renunciation in contrast to worldly men who support themselves by the satisfaction of desires

and also the man is to seek bliss in renunciation, and not in wealth, which is the source of all worldly satisfactions. It also implies what may belong to one self belongs as well as to others. It further states that we should always continue to work in order to live. (*Isa. upan.* 11).

The *Taittiriya upanishad* says that wealth should not be discarded. (*Taitt.* I) but this does not mean that one should be in pursuit of wealth always. It only emphasizes that one should acquire wealth only be righteous means.

In the *Brhadaranyaka* Upanishad, the dialogue between sage *Yajvivalkya* and his wife *Maitreyi* highlights this point. As *Yajnavalkya* desired to retire to deep woods to pursue peranu, after providing enough wealth to his family, Maitreyi enquired whether she would attain immortality by that yajnavalkya replied in the negative thus." "No, replied yajnavalkya, just like the life of people who are with materials pursuits, your life too will be similar, there would be no immortality by wealth" The Upanishads also say that wealth should be earned inorder to give it to others, but not to accumulate it for one's self needs alone.

Therefore, wealth cannot provide ultimate peace or happiness, though it is essential to lead a decent life in this world. It must be properly used to accomplish the right and legitimale goals. Wealth must be acquired through righteous means.

7. GOOD AND BAD DEEDS

Upanishads hold both in the thought of former days and at the present time. The ideas of the upanishads are brought to the test of application to present day religious, ethical, and social problems. The

philosophical truth in the ancient books will often seem to be hidden under a mass of verbiage, mythology and absolute ceremonial injection. The aim of religious and philosophical thought which is here set forth is a high and noble one, and though in order that men may reach their goal by many crude devices suggested and many survivals of primitive thought and custom are made use of, yet the goal itself is always kept in view, and there is a seriousness in the whole endeavor.

In order to usher the full and unmediated knowledge of the spiritual reality, which is the ultimate teaching of the upanishads, the whole personality of man must be regenerated through appropriate discipline undergone in one or more lives. Good word and noble conduct must precede before illumination is attained even before a suitable birth is taken. Those whose conduct has been good, says the *Chandogyopanishad*,(V.7) will quickly attain some good birth; but those whose life has been evil will quickly attain in evil birth. Good conduct is therefore the sinequaron of spiritual life at all stages. He, whose mind is not purified is not capable of acquiring *atmajnana*, just as a mirror smeared over with dirt cannot reflect an image. The ideals of character are formulated in a gentle and humane tone for the edification of the daily conduct of a student.

Good and bad deeds are instructed by the Guru to the student in *Taittriopanishad, Shikshavalli*. Having instructed the veda the preceptor advices the disciple

i. Speak the truth. (*Satyam vadha*).
ii. Follow the prescribed conduct in here the word *dharma* stands for duties in general i.e. to oneself, to others, and to God.(*Dharmam Char*).
iii. Be not heedless about the solemn recitation of scriptures.

iv. At the time of departure from your preceptor offer to him, the gift liked by him, and take care that the line of your race is not broken.
v. Do not fail to pay attention to truth.
vi. Never fail to pay heed to the performance of duty.
vii. Do not be careless about what is proper and good.
viii. Be not negligent of well being.
ix. Never be indifferent to the study and imparting of the *veda*.
x. Be mindful of what is to be offered to the Gods and
xi. Let your mother be a God to you.
xii. Let your father be treated like a God.
xiii. Let your preceptor receive divine honour.
xiv. Let your guests receive from you hospitality like a God.
xv. Those acts that are irreproachable alone are to be performed and not those that are there contrary.
xvi. There are some learned persons better than us, they should be comforted by Thee by giving them a seat.
xvii. Whatever is given should be given with faith, not without faith, with joy, with modesty, with fear, with kindness.
xviii. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct. In this case conduct thyself as Brahmanas who possess good judgment, conduct themselves therein, whether they be appointed or not as long as they are not too severe, but devoted to duty.
xix. This is the rule. This is the teaching. This is the true passport of the *veda*. This is the command. Thus should you observed. Thus should this be observed.

In the *Mundakopanishad* the good deeds are expressed are as follows:

Pranavo dhanuk saro hy atma
Brahma tal laksyam ucyate
Apramattena veddhavyam
Saravat tanmayo bhavet Mundaka.Upan.(2.2.4.)

"Om-the mystic syllable is the bow, thee self within, the arrow, and Brahman the target. One should hit that mark with an undistracted mind, and like the arrow, become one with it." Concentration of mind is the very important good quality in our life. The act of speaking truth

consequencing in good effects is seen in several places of the Upanishad.

"Only the truthful win, not the untruthful. By truth is laid out the divine path, along which the sages free from desires, ascend to the supreme abode of the truth, therefore you must always speaks truth".

In *Kath.Upan.* (2-2) it is said that, both the good and the pleasant approach man; the wise one discriminates between the two having examined them well, The Wiseman prefers the good to the pleasant, but the fool chooses the pleasant, through avarice and attachment.

Sreya's and preya's can manusyam etah tau
samparitya vivinakti dhirah sreyo hi dhiro'bhi
preyaso vrnite preyo mando yoga ksemad vrnite

"The path of knowledge and the path of pleasure are ever laid before man, and he is also given the option to choose one or the other. The wise one knows that the former leads to the eternal bliss of the Atman and freedom; and the latter to ephemeral sense enjoyments and bondage; hence he prefers the former to the latter."

It extends further saying (Kath.Upan.-2-5)that, *"Fools, dwelling in the very midst of ignorance, yet vainly fancying themselves to be wise and learned go round and round staggering to and fro like blind man* led by the blind."

In the same Upanishad, (3-14), it is said as follows.

"O man! Arise! Realize that real knowledge having approached the excellent teachers, like the sharp edge of a razor is that path, difficult to cross and hard to tread-so say the wise. The latter half of the verse speaks of the great arduousness of the path of self-realization, indication thereby that it requires utmost caution and cleverness to reach the goal in this path". It is stressed through out, that

in order to reach the highest goal, one must do good deeds in life. It is affirmed in *Kenopanishad* (2.4) that one attains immortality who intuits it in and through every modification of the mind. Through the *Aatman*, he obtains real strength and through knowledge immortality.

8. CO-OPERATION

Co-operation is a value which is aimed to be developed among people, at all levels of education, institutions ,and working places. It is said that any difficult task can be carried out effortlessly, if co-operation exists among individuals . In today's context, this is the value which is very much required to bring about unity , integration and ,peace among human beings. The traditional scriptures and epics through their analogies, illustrations, and stories try to give a message about co-operative living that leads to happy life. The Upanishads reveal this value through a secular attitude which is very promising. For instance, in *Kathopanishad*, the value of co-operation is reflected in harmonious functioning of the nature, which reads as follows.

"*As the rain water fallen on the high peak runs down to the hill sides variously, even so he who sees the attributes as different, verily runs after them. As the rain water suffers distraction and defilement by its seeking the manifold hill sides abandoning the unity of the peak, although the peak and the valleys are of the same mountain, so the man who sees differences in life by the qualifying adjuncts and expressions of Brahman, suffers bondage, being caught in their net, so one must help the other, it is a good quality of the human nature.*"

In the *shanthi* mantra of *Kathopanishad*, it is said

Om saha naov vavatu. Sa ha nau bhunaktu.
Saha viryam karavavahai. Tejasvi nav adhtamastu.
Ma vidvisavahai.
Om santih santih santih.

"*May He protect us both, may He nourish us both. May we both work together with great energy. May our study be thorough and fruitful. May we never hate each other*".

The value of co-operation can be seen in the above *shanthi mantra* which is very important to internalise by all for better, happy, and fruitful living..

9. SCIENTIFIC TEMPER

Scientific temper is characterized by curiosity, desire to question, objectivity, avoiding jumping to hasty conclusions, suspending the judgment till evidences are produced, keen observation, intellectual honesty and so on. In Upanishads at several places the dimensions of scientific spirit is seen. The entire discourse in Upanishad is based on analysis, inquiry, experimentation and evaluation. In *kenopanishad* (1.1) it is seen that the enquirer is not satisfied with the common sense view that sense faculties, mind and the life force-either each in itself or as a psychophysical combination centering round the body-are in themselves the ultimate factors in personality. He suspects that there is in us unrestricted intelligence that ultimately guides all mental and physical faculties.

The curiosity and desire to question is reflected in this verse. (Keno Upan 1.1)

Kenesitam patati presitam manah
Kena pranah prathamah praiti yuktah !
Kenesitam vacamimam vadanti
Caksuh srotram ka u devo yunakti. (1)

"By whom missioned falls the mind shot to its mark? By whom yoked moves the first life breath forward on its paths? By whom impelled is this world that men speak? What god set eye and ear to their workings?"

In (1-3 & 4) of the same Upanishad a wonder at the mysteriousness and complexity of the universe is reflected.

The eye and other organs are useful only in seeking external objects. The Atman being the animating principle behind them, is beyond their ken; for one cannot go into one's own self. Regarding mind, it is said that when the mind is purified i.e. freed from sensuality, it becomes one with pure reason or knowledge, which is identical with Atman. Pure mind, intuitive reason and Atman are identical. The Atman is beyond the ken of the senses and the mind. It being the source of intelligence, so it cannot be known as other things of the world. i.e. in an objective sense.

As the Upanishad puts it in 11.2 one knows it, does not know it. Thus not being known in the ordinary sense, it cannot be explained by words like other objects. Following this in 5th and 6th verses of Chap 1. of the Kenopanishad it is said as follows

(Keno.Upan. 5 & 6th)

yat vacanabhyuditam yena vagabhyudyate!
Tadeva brahma tvarh viddhi nedam yadidam upasate [5]

Yan manasa na manute yenahur mano matam
Tadeva brahma tvam viddhi nedam yadidam upasate [6]

"*that which speech cannot reveal but what reveals speech-know that alone as Brahman and not this that people here worship* ".

"*That which cannot be comprehended by the mind but by which the mind is cognized, knows that alone to be Brahman, and not this, that people worship here.*"

"*That which sight fails to see, which perceives the sight know that alone to be Brahman, and not this that people here worship*".

"*That which man does not smell by the breath, but what impels the organs of smell-know that alone to be Brahman, and not this that alone to be Brahman, and not this that people here worship*".

It is said that *Aatman* alone is Brahman, the spirit behind the universe and not the extra-cosmic deities and their symbols that ignorant people worship. This raises the question whether *vedanta* is hostile to devotion and worship. There are two types of devotion- the devotion that is an expression of the knowledge of unity, and the devotion that leads to knowledge. The first is of the wise or perfect man, and the second is of the aspirant. The wise man having realized unity, recognizes that his own self and the God of religions are the manifestation of the basic entity-Brahman, and adores God in ecstatic love. This and *Jnana* (knowledge) are identical. As for the devotion of aspirant, unity is as yet for him a matter of faith and not of experience, so he worships externally.

Vedanta never deprecates such devotion and worship, but the criticism is directed towards those who worship minor deities for the satisfaction of desires, and those who worship an extra cosmic god without caring to understand the metaphysical truth about Him as declared in the Vedanta.

In chap(2-1) of keno.Upanishad, the values of admitting one's ignorance of not knowing the unknown is seen.

Yadi manyase suvedeti dabhramevapi
Nunam tvam vettha brahmano rupam
Yadasya tvam yadasya devesvatha nu
Mimamsyameva te,manye viditam [2-1]

If you think "*I have known Brahman well enough*"- then you know little for the form of Brahman you see as conditioned in living beings and deities is, but, a trifle. Therefore you should enquire further about Brahman".

The above verse points to the fact not 'to jump to conclusion hastily, without proper knowledge'. In the verse 2.2, in the process of knowing that which is unknown which appeared in front of the *Devas*.

"I do not think I know well but not that I do not know, I know too. Who amongst us comprehends It both as the 'Not-known' and as the known'- he comprehend it."

The above verse indicates an attitudinal change in the preceptor (student) who admits that his knowledge is incomplete. It also indicates intellectual honesty and admitting one's ignorance of not knowing something, which is unknown.

The different dimensions of scientific temper can be seen in *chandogya* Upanishad where learning takes place through observation, experimentation, analysis and self-evaluation. The interactive process

between the teacher and the pupil followed by the explorative and analytical methods exhibited by the student could be very good examples of scientific temper. The values such as respect for others, views, open mindedness, humility and accommodative nature are reflected in the terms such as '***Mahaman***'- one who considers himself superior to others; ***Anuchanamam***-one who feels that he is the only successor of the real tradition; ***Stabdha*** – one who is reluctant to receive knowledge from others; who displays arrogance of the knowledge.

(In chap. 6, where father advises his son about the disqualifications that a real educated person should not have).

The sixth chapter of the *chand. Upan.*, begins with the old question; was there a first cause? Shall we, seeing that the search for causes leads us backwards along an interminable chain, give up the theory of causation and say that the world came out of nothing? This cannot be, says the *Rishi'*.

"*Out of nothing, nothing could come. Non-being cannot produce Being. Much less could the phenomenon of consciousness come out of nothing*".

We must hold that there was a first cause Sat: i.e. Being with consciousness, Sat willed, that, it may expand and multiply so it produced light, *Tejas*. The spirit in *Tejas* willed to multiply and produced water. The spirit in water willed to become manifold, and it produced all living things of the world.

C. Rajagopalachari, the renowned philosopher remarks that people may think that modern science has made this explanation out of date, but none of the science branches can explain anything. According to him, "the reality behind the phenomenal world is unreachable. Chemical and other "laws" are only classifications and simplifications

of observed phenomena and nothing more. Neither familiarity nor classification can itself be explanation. The unexplained factor outside the cave (for the captives in the cave, the shadows constitute the whole phenomenal world, the world of reality remaining for ever beyond their kin.) that permanently circumscribes one knowledge is the ***Sat*** of the *Chandogya*.

In *Chandogya* Upanishad, we see *Svetaketu* asking his father *Uddalaka* "how can this vast universe with its multitudinous variety be produced in this simple way? *Uddalaka* makes him find an answer on his own by involving him in an observation and experimentation which runs as follows:

"Fetch a fruit of the big tree" said *Uddalaka*
" Here is one, Sir" said *Svetaketu*
"Break it, what do you see there?"
"These little seeds."
"crush one of the little seeds."
"Yes, Sir, I have done it".
"What do you see inside?"
"Nothing" said the son.

"Yet in the subtle substance inside that little seed, which your eye does not even perceive, existed all this big branching Nyagrodha tree. Do you wonder at it? Likewise all that exists, this universe, was in that sat which thou too art. Believe it, dear child, though art that." [VI-(14)-1-3.]

The next question asked by *Svetaketu* was "If the sat is the all-pervading cause of all, why is it not perceived clearly?"

The following is a vivid account of the instruction given by *Uddalaka* which reminds us of a laboratory method.

"*As a lump of salt dissolved in water and disappears, so is the sat lost from view in the world but is still immanent in everything in the universe, as the, salt is present in every part of the water.*"

We also come across another interesting story in *Chandogya* Upanishad (VIII-8-14) which is an indication of intellectual curiosity, analytical thinking and perseverance.

Once *Indra*, representing Gods and *Virocana* representing demons went to *Prajapati* to inquire about atman or self. After many years residing in the "*Gurukula*", they approached *Prajapati* to instruct them about atman by knowing which one would attain the supreme bliss. Accordingly *Prajapati* instructed them, that the person who is visualized at the time of meditation is *Atma*. Again on another inquiry, it is said that, the image that is perceived in water pot and mirror is the same *atman*. When the teacher asked them the nature of atman, they replied that *atman* is well decorated with ornaments, dress etc. *Prajapati* told that they have seen the *atman*. *Virorana*, felt that he had really known atman and accordingly instructed his followers that the body itself as the soul (*atman*), and that the physical body alone must be nourished accordingly. Therefore, even to-day those who are demoniac in nature declare that the body itself as the soul. While others had responded as stated above, *Indra* was not satisfied with the instruction. He had the doubt that how atman could wear ornamental things like us and therefore, he felt that what was perceived earlier was not *atman*. So he approached the teacher again. The teacher was very happy for the analytical thinking of his disciple and gave him another instruction. Again after, some-time on an analysis *Indra* became doubtful Thus this process repeated many times. *Indra*

persevered for more than hundred years to realize the true nature of the self.

The value of this story , is that, one must have a critical analysis of anything, whether it is learned or obtained before coming to any conclusion. (Chandogya Upanishad VIII-8-14).

In *Chandogya* Upanishad, learning through activities and by discovery is seen. The teacher before giving vedic instructions gives a task to the student, where he has to multiply the cows (reaching 1000). When the student goes on his mission, the entire nature becomes his teacher. He learns lessons from the Bull, Swans, fire and so on. As the member of cows increase, his knowledge acquired from the environment also reaches its height.

When the teacher asks from whom did he learn the knowledge? Satyakama says, that, he learnt the knowledge from creatures other than men.

Thus one can see how knowledge was constructed through one's own exploration, interaction with nature and inquiry into the things around.

From the above, it is seen that the curiosity to know things, exploring the knowledge ,inquiring, experimenting and analyzing were some of the common features in Upanishads. These are the characteristics of one having scientific temper, the value which is so very relevant and recommended at the national level as one of the core values to be developed in school children.

10. UNITY IN DIVERSITY

Another important feature of Indian thought is the recognition of one single principle running through the whole of existence, the unity

of all life and being. It is the same universal principle that basically operates in all forms of existence-living or non living. This principle of unity in diversity is best expressed in Upanishads- *ekam sat vipra bahudha vadantu* (Truth is one, wise men call it by different names).

Apparent diversity does not mean the real inherent duality. The unity in diversity can be explained with the analogies like, If we see a garland there are many flowers plucked from the different plants, but people consider the garland as a single unit. The pot maker produces several pots which look to be different entity, but man with an insight does not consider them as different things. They are all one because they are made up of the same clay heap. Clay is the unite ring factor. Among many clothes thread is the unseeing factor. Likewise, there are millions of species under the sun. which are originated from different roots.. Physically, chemically, biologically they may look different, but they are originated from the same substance, that is, chit. In this context *Chand. Upanishad* comes forward to convince this statement. Before this material world came into existence this was only sat. It means the subtle existence which is spiritual in nature. It means that it was one, one alone, non-dual. Later on the Upanishad says, that, the Sat decided to multiply itself into the world. Names and forms comes from the same source. So it is very clear that this dual world come from something non-dual. So, as far as the cosmological survey from upanishadic point of view is concerned with duality and non-duality, they are not altogether different phenomena, but they are apart and inherent conditions of the same Sat.

In the same Upanishad the *Bhooma* concept (VII.24) where *Sanathkumara* instructs *Narada* on the nature of unconditioned Infinite Plenum or the Fullness of Being is seen.

"where one sees nothing else, hears nothing else, understands nothing else- that is called the Infinite Plenum. But where one sees something else, hears something else, understands something else- that is called the little Infinite. That which is Infinite is Immortal, and that which is finite is mortal". This sums up the entire result of all philosophies and vedantic enquiries. This Bhooma concept along with the concept of *Maitrey* which occurs in *Brhad.upan.* form the culmination of the entire philosophy. When cause and effect are different from one another , there arises the concept of duality. When cause and effect are blended into one, everything becomes one without a second. There is no duality and diversity in its reality.

'*Alpamu'is* the attitude conditioned by narrow outlook towards the world. As long as one is in the folds of ignorance he will carry the same impression towards the world. The moment ignorance is discarded by the realization of reality, that everything originated from the same, then , there will be no scope for diversity.

Similarly we find in Taitt. Upan., the same Brahman becomes *Aatman* later, and from which all five elements like, sky, air, etc emerge. Out of these elements , the whole material world emerges. All bodies with five sheaths also emerge. Extracting this essence from the Upanishad, *Geetacharya* Sri Krishna stated that '*Panditha: samadharshana*: - "*The real scholar will have equal consideration to all living beings"*. As a highly qualified man represents the Brahman like that, most insignificant creature also represents the same.

Another famous Upanishad *Shvetashvatara* considers the root of this world as '*aeko deva;aeko vrutsh; aekao hans'*. So the whole world is one integrated whole a for vedic seers. With the upanishadic

background one cannot see diversity in the world. So in his practical life there must not be any distinction or hierarchy.

In *Mundaka,Upanishad* (3.2.8) it is said that "*Rivers may be different but ocean is one and no separate identification, so the wise man , free from name and form, goes into the highest of the high- the supreme divinity. Oneness, broad mindedness causes bliss fullness.*"

In the present times, people have divided themselves in terms of caste, religion, colour, race and language, thus leading to rivalries, violence, and other negative consequences. It is required to make people aware of the *booma* concept which speaks of unity in diversity. There is a need to develop an attitude of oneness among people, which would remove all social , religious , and cultural barriers and unite them with universal love and kindness.

11.EQUALITY

The word Equality is not properly understood as there is a tendency to highlight the physical differences, abilities, and behaviour as exhibited by men and women. Equality in the true sense, does not mean negating or neutralizing differences. It is accepting and responding to differences and treating everybody equally as individuals. Equality can also be interpreted philosophically, as equanimity or oneness of mind or temper. It is a balanced mind in pleasure and pain, success and failure, honour and dishonor. This attitude helps anyone to have a balanced approach towards his co-workers or other members in the society. This is called *samatvam* in the ancient scripts. This has two aspects: one is developing this type of attitude, and the other is reflecting the same in our day to day activities. It is seen that, because of some blind believes and superstition hierarchy is practiced in every

field. Man with the virtue of equality does not practice untouchability in his life. Person endowed with this attitude is not dejected in adversities.

From the ancient scriptures, we find that ,our ancient sages were essentially broadminded. They considered the whole world as their family. They were in total harmony with the whole mother nature. They considered the whole cosmos as a single unit. the *Ishavasyopad* starts with a hymn which is as follows.

Om purnamadah purnamidam
Purnat purnam udacyate
Purnasya purnam adaya
Purnam evavasisyate
Om santih,santih,santih.

"The invisible is the Infinite, the visible too is the Infinite. From the Infinite, the visible universe of infinite extension has come out. The Infinite remains the same, even though the infinite universe has come out of it. Om! Peace!Peace!Peace!"

When we consider the concept of *Isavasyam*, that is, the whole unit is abode of God (Almighty) then, we can never feel inequality or think that some are superior and some are inferior. When one develops a sense of oneness there will be no place for passion and pathos. When a person feels that others are different from him the jealousy, hatredness, and the arrogant feelings work in the mind. The moment he considers everyone as his own he will be happy with his prosperity and advancement. The Integrated and holistic views about life and people around makes man not to reject anything. Respectful attitude towards life will be his main character. The Upanishads reveal that that man is not separate from the universe but a homogenous part of it, as a wave is part of the ocean. This integrated attitude is reflected from different angles in Upanishads.

According to *kenopanishad* there is a single unifying force working in different bodies. It directs all the sense organs, mind and intellect resting in different bodies. This Upanishad recommends to have an approach where one considers the whole animate and inanimate world as Brahman. This approach helps one to have respect towards all.

According to *Kath.upan.* everybody is embodied by one *Aatman.* According to the *Preshnopanishad*,the energizing force in all living being is one and the same. Similarly, in *Mandokyopanishad*, the witnessing part of everything is one and the same. According to the cosmological hints in *Taitt.Upan.* Brahman himself desired to become multiplied and he created himself as the world in multiplicity and entered into that. It ultimately implies that the whole world is an expression of divinity. So here no body can carry any diversified thinking. Even this Upanishad warns that if anybody considers the outer diversities and make some distinction , he will be undergoing fear and insecured feeling.

Distinctively classifying all five sheaths, this Upanishad identifies the single thread under woven inside. This *Rigvedic* Upanishad starts with proclaiming the oneness of the whole world.

In *Chand.upan.* the world, which consists of three layers like *Adhyatma, Adhibhoutika* and *Adhidaivika*, is inherently one. With this approach one must see the world. According to the *upanishadic* lore, the apparent duality is only the skin but its core is non-duality. The story of *Jabala* is narrated in *chand.Upan.* where her son is refused the instruction from some of the gurus, because he did not know his father's name, but later gets accepted by a guru because of his keen interest, and persuasion to undergo the vedic training . This is an illustrative

evidence to show that equality was given utmost importance in Upanishads.

Raikwa's story in the same Upanishad is one more vivid example for the value - equality. *Raikwas* being a great scholar, was found under a cart scratching his leprous wounds by the servants of the King *Janasruthi*. Even in this condition the sage was respected very much. The king *Janasruthi* with all humbleness approaches *Raikwa* for a conference with him, his leprous wounds, without getting conscious of his social status in the society. From this example, it is clear that though the caste system entered the society as a matter of birth right, the educational institutions were entirely opened to everybody who wished for knowledge. Quality and merits of a person were the credits considered for respect and regard. Social and economic inequalities have never been of importance in light of the philosophical understanding that holds universality, the oneness of all beings.

12. SPEECH

Vak-tapas is the discipline of proper use of one's speech. It is a self imposed discipline for one's own benefit in the process of developing mastery over speech, one inevitably develops a capacity to master the mind, as speech and the mind are intimately connected. As speech is an instrument of expression, like any instrument , it should be properly handled with alertness. It is not an involuntary function. It is subject to will and therefore can be controlled. Due to habit or lack of alertness, it can appear to be mechanical. The upanishads highlight this aspect. Whenever, one has doubt regarding a concept or idea, he or she

should approach a learned person or teacher and clarify the doubts by enquiring about the same.

In the *Kathopanishad* the young ascetic *Nachiketas*, desired to know about the nature of the soul and, therefore asked his questions to the God of death regarding life after death. A similar instance could be cited from the *Mundakopanishad*, wherein sage *Saunaka* puts his questions to sage Angiras to know about *para* and *apara vidya*. One more illustration seen in the Chandogya Upanishad, where *Svetakelu*, son of the *Uddalaka*, asks some questions to his father. After completing his vedic education *Svetaketu* appeared to be conceit, on which the father interrogated that whether he had learnt that particular instruction by which every thing had become learned. The son who was not aware of this starts the questioning thus what that (*adesa*) instruction?. The father thereby clarifies his doubts with some analogies and make him understand.

Another effective instance of this speech/dialogue/discussion is from the *Brhadarauyaka upanishad* (III section). In a sacrifice the king *Janaka* made several learned sages to assemble to provide them with gifts. He asked, that among them who ever is a realized soul, that is, who has realized the supreme, could take the thousand cows on the horns of which were covered with gold. Immediately sage *Yajnavalkya* asked his disciple to take the cows home. Other sages who were present, objected and wanted to know whether *Yajnavalkya* truly realized the soul. *Yajnavalkya* was prepared to face the questions from them and accordingly only one interrogated him. Those who questioned him were *Asvala, Arrhathaga, Bhujya, usasta katola*, a woman ascetic *Otargi, uddalka*, and *sakalya*. This section of the *Brhadaranyaka* is the most interesting, as it reveals various aspects of

questioning and answering techniques. The interesting verbal dual between *Gargi* and *yajnavalkya* is worth mentioning. At one stage *yajnavalkya* cautions *Gargi* not to ask anymore question, failing which, her head would break. But she doesn't give up and continues her questions through somebody.

Speech is also seen from a different perspective besides the above Upanishads. It is said that , one should be polite while speaking to others, not to be violent in speech while speaking to others and so on. It is expressed that it is not sufficient if we follow ahimsa , by not injuring others physically, but also not to injure people while talking. Even in case of arguments, or in case of opposing others, one has to be polite in speech. This is found very relevant for the present times, where it has become a regular culture to be harsh, and violent in our interactions with each other. Thus we find in Upanishads, the freedom of speech, freedom for discussions, freedom for interrogations among learned people to know more and pursue wisdom, and ways of speaking gain more prominence.

Speech is considered God-given gift to human beings. It is considered as a lamp which illuminates the whole world. If this light of word is not there, the whole world would have been full of darkness.

Aeitropanishad which belongs to Rig Veda considers speech as energy originated from the fire, which is not only originated from the fire, which is not only physical, but also has divine form. The fire entered the human body in the form of speech. So speech is an expression of oral energy which is inherent already.

Kathopanishad from Yajur Veda reminds about the limitation of oral expression. According to this, the real spirit is so subtle that it cannot be obtained by oral expression. So man while using his oral

capacity must be aware of its limitations also. So he can use it for limited purpose.

According to Taitt. Upanishad .a person who is involved in teaching learning activities must talk nicely. His tongue must be as sweet as the honey would be. It gives more stress on study of good literature and communicative skills. It is well narrated here about use of speech as a vehicle for knowledge and wisdom. Speech is so important that whatever new things one gains and preserve, depends upon one's speech. Man can make or mar by his own speech.

The Brad. Upanishad says that one must speak about welfare of others. This Upanishad considers that speech is essentially an embodiment of speech. It warns against much use of this energy also. One is not supposed to use his oratory power too much. It will be considered as misuse of the divine power bestowed upon him.

According to Chand. Upanishad, this power comes from the food taken. Food which got fire energy content more in it causes more oral capacity. The subtle part of this type of food will be converted into speech energy. It also says that sound is divided into four stages from gross to subtle form of sound.

In Isa. Upanishad, the mechanism of producing sound is very well depicted. The role of jaw and tongue are narrated in the Upanishad.

13. SPIRIT OF ENQUIRY

Spirit of enquiry is the hallmark of all upanishads. In each of the Upanishads we find an aspirant going to a teacher and asking him to bestow knowledge. This is best illustrated by one of the upanishads named "*Prasnopanisad*" (An upanishad of questions). At the very beginning of this upanishad we find six students come to a teacher

known by the name *Pippatada* seeking spiritual enlightenment. Here the phrase "*param Brahmaveshmana*" is very significant, which means "seekers of the highest Reality". They were ready to serve the teacher which is indicated by the epithet "*samithpanaya*"..The teacher *Pippatada* encourages the enquiry. He tells them to ask whatever questions they had in their mind and assures that he would try to answer to the best of his ability. Each of the students approach the teacher and ask questions that they had in their mind.

In the *Isavasyopanishad*, one of the mantras highlights the importance of the spirit of enquiry, the meaning of which is follows.

"O *Pusan, the face of Truth is covered by a vessel of gold. Please remove it so that I can have a vision of Truth and Dharma"*

The *Kenopanishad* gives the first place to the spirit of enquiry, because it opens with an enquiry.

Kenesitam patati presitam manah
Kena pranah prathamah praiti yaktah
Kenesitam vacamimam vadanti
Caksuh sratram ka u devo yunakti (keno.Upan, 1)

"*By whom missioned the mind falls to its mark? By whom yoked moves the first vital breath forward? By whom induced, they speak the words? Which god motivates the eye and the ear?"*

In the *Kathopanishat*, the ideal student *Naciketas* personifies the spirit of enquiry. He meets *Yama* and gets an opportunity to ask for whatever he wants. He enquires about the secret of existence, which has been the eternal question of all human beings.

Ye 'yam prete vicikitsa manusye
Ast;ttyeke n ayam ast'iti'caike
Csad vidyam anusistas tvay dham
Vardndm esa varas trtiyah (kath.upan.20)

Regarding a dead person, there is this doubt, some say he exists (even after death) others say he doesn't. I would like to know the truth about this. This is what I want as the third boon.

The upanishad tells vividly about the spirit of enquiry and shows that it is not just idle curiosity. *Yama* tries to evade the question by saying that it is very difficult to comprehend. He offers many attractive gifts in lieu of the answer to the enquiry. But *Naciketas* shows his firmness in obtaining the answer to this question and rejects all other things despite their attractiveness. He persists in questioning until he gets the answer to his question. The teacher *Yama* also encourages the spirit of enquiry. This may be seen in the following statement made by the *yama* to *Nachiketas.*

"*Nachiketas, You got the knowledge because you have perseverance. May I have again an enquirer like you* ".

In the conclusion too, the *Kathopanishad* stresses the importance of the spirit of enquiry (II.3.17). *Naciketas* learnt this science taught by *Yama*, and also received the whole practical process. He reached the Absolute and became free from all *rajas* and from death. It is said that others also, who learn it thus, reach the highest spiritual state.

The *Mundakopanishad* also emphasizes the importance of the spirit of enquiry and instructs that one should approach a good teacher to quench one's thirst for knowledge.

The *Taittiriyopanishat* illustrates the significance of the value of the spirit of enquiry in the episode of *Bhrgu. Bhrgu* was the son of *Varuna.* He approached his father humbly and requested him to impart the knowledge of Brahman. *Varuna* taught *Bhrgu* by instructing him in a practical manner. He gives a general definition of the Brahman and asks *Bhrgu* to understand it. The interpretation is as follows.

"Try to understand that from which all these beings are born, from which all those that are born live, and in whom all of them merge."

Bhrgu performs *tapas* (i.e. he systematically contemplates on the subject) and comes to think that food is the Brahman because all beings are born from food, live on food and finally merge in food. *Varuna* asks him to continue the enquiry in the form of *tapas*. *Bhrgu* goes deeper and deeper to the levels of *Prana, Manas, Vijnana* and *Ananda*. Thus this upanishad teaches that the spirit of enquiry should be perpetuated until the final goal is reached.

In the *Brhadaranyaka* also the spirit of enquiry is often mentioned and illustrated by various examples. For instance, one of the stories reads as follows.

"Sage Yajnavalkya once visited king Janaka of Videha kingdom. The sage thought (this time) "I will not speak anything or tell anything to the king". Then the two met at the fire altar. *Yajnavalkya* gave a boon to *Janaka*. The king requested that he be allowed to put as many questions as he wanted to clear his doubts, in preference to any other material thing. *Yajnavalkya* granted his wish".

In Chand.Upan. the spirit of enquiry is enhanced and encouraged by the teacher through experiments. When the student is curious about the eternal self but not able to comprehend the subtle principle, the teacher follows the method of experimentation and makes the student to discover on his own . At several places in the Upanishad we find that the knowledge is discovered through spirit of inquiry, experimentation, exploring, giving examples and so on.

The spirit of enquiry is one of the chief components of scientific temper. In educational contexts, we do emphasize that the children

should be encouraged to ask questions, and discover knowledge on their own. This method of seeking knowledge leads to rational thinking, and prevents one from subjugating oneself to dogmatic beliefs.

14. HONESTY

Honesty is the best policy one can adopt in one's path of achievements. Earnest seekers opt for honest dealings. Ancient sages were the earnest seekers of truth to the core.

In the *Upanishadic* stories we came across such personalities like *Nacheketas, Shwethaketha* etc. They considered purity in action, speech, and ways of thinking as the highest virtue. The *Rigvedic* Upanishad- *Aethreya* tells about the coordination between *Vakya* and *Mana*. This means, whatever is felt , the same thing is spoken. According to the Upanishads there are two important values, namely, *Satyam* and *Rkt*. *Rkt* means natural essential truth. *Satyam*, means, what is felt the same thing when expressed by word it becomes *Satyam*. These are considered as the highest values according to Upanishads and other vedic scriptures..

In *Isavasyopanishad*, there are two important statements. One is, 'Do not steal anybody's wealth'. It is said that a person with the concept of '*Ishavasya*'.(the whole world is pervaded by the supreme spirit) cannot be tempted to take other's wealth. The second statement is, '*satyam ek dharma*'. It means that truthfulness becomes the real spiritual value. With this attitude one can uplift himself to the high standard of life. The balance of *rkt* and *satyam* facilitates honesty. This concept is highly recommended by this Upanishad.

Brahadaranyaka Upanishad which is known for its earnest quest for the real happiness narrates the following story which brings out important values required for human life.

The great sage *Yajnavalkya* shared his property with his two wives, *Mithreye* and *Kathyayani*. He wanted to retire from the worldly life after having led very comfortable, balanced life with his two wives. When he expressed his desire to give up his property and hand over it to his wives, his first wife asks a question. " Is it possible to get bliss by acquiring the wealth?" The answer to this question from *Yajnavalkya* is very much interesting which says that, 'there is no hope of getting the real *amrutham*-immortal state by wealth. This is an instance that shows the intellectual honesty exhibited by the sage and his wife.

In the august assembly of *Janaka* the great sage *Yagnyavalkya* proves his competence to become the *brahama rishi*(the highest scholar) by participating in the dialogue. This is one more example of intellectual honesty.

To quote one more anecdote from *Brahad. Upan*, which is as follows. The representatives from God, man and the demon approach *Prajapati*- the originator of the universe. All these three wanted to have a message from him. He uttered a syllable "*Dha*" The God's representation considered this as "*Dham*"- self control. For the demons , the "*Dha*" represented "*Dhaya*" -compassion. For man it was represented as "*Dhan*"- charity. All these three, identified their weaknesses and tried to rectify their limitations. Gods were luxurious so they adopted self-control; demons were cruel in nature so they adopted compassion and men were self-centered so they adopted charity in their life system. This reveals that

they were honest enough to accept their limitations through their own reflection, and ready to reform themselves.

In Kath. Upan, we come across *Nachiketa's* honest approach to the world which was revealed in his interaction with *Yama.* According to the *Chandogya Upanishad*, the real role model for honesty is one who has never hidden anything before his teacher. There are many more instances in Upanishads which reveal about the value 'honesty' that is treasured and valued very high.

15. MOTIVATION (Goal Setting)

Upanishadic Motivation techniques are really wonderful and unique in the field of education which is highly relevant to present day classrooms. Studying Upanishads reveal that teachers and seers of those days were not only the realized persons ,but they were also the great social scientists. That is why we observe in the Upanishads, that the vedic teachers had considered motivation as one of the major technique of accelerating the learning, and as the basis for goal setting.

In Kathopanishad we find *Nachiketa* was self-motivated, after seeing the kind of gifts given by his father and reflected upon the bad effect of such gifts in his father's future life. This story will definitely induce students in classroom to develop "firm faith" in themselves.

As cited in the previous section, we see provoking *Nachiketa* by so many attractive, luxurious comforts, wealth, power and enjoyments. Here *Yama* behaves like a perfect social scientist. He uses the techniques of sociology and psychology to know the attitude and behaviour of *Nachiketa.* But no wordly, material things attract

Nachiketa, and we find that he was never dissuaded from his decisions to know the secret of life.

Both the *Yama* and the *Nachiketa* set examples to disciples and preceptors of all the times. Upanishads declare that a goal has to be set with utmost caution and cleverness. The degree of difficulty to be faced by an individual to reach the goal after determining is mentioned in the Upanishads. Kathopanishad declares that it is like – balancing and walking on the sharp edge of a razor blade.

In Chand. Upan, we have another example of motivation. *Shvethaketu* was the boy of twelve and had no formal education. The father observed the boy and motivated him to go and learn the scriptures from a teacher. He provoked the boy to become like Aruna, the grand father, who was a great scholar during those days. He just briefed about his ancestors, saying that, every one of them was a knowledgeable person which is as follows.

" Oh! my dear son, *Shvethaketu*! You will definitely become a great scholar. This is because there is no one in our family who did not study and became a fool. This is how the father motivated him, to go *gurukula*. *Shvethaketu* studied for twelve years in *gurukula* and came back home at the age of twenty four. The father observed that the boy seemed to be conceited and arrogant of his knowledge. Then the father started asking certain pertinent questions to him about the self. When he found that the son was unable to answer his questions, he taught him through several demonstrations, and analogies and motivated him. *Shvethaketu* was motivated to learn and pursue knowledge with the help of which he could realize his real self.

In the chapter seven of the same Upanishad, we have another example of motivation. *Narada*, having learnt the vast worldly knowledge approached the teacher *Sanatkumara* seeking for the higher knowledge, and to find peace in his life. He was self-motivated, even after having learnt so many branches of knowledge, he was not satisfied with whatever he acquired. He wanted to know more, so he goes to *Sanath kumar* to learn more. This narration can help the students to motivate themselves in any task that is given.

16. HUMILITY

Humility is a very common value in Upanishadic teaching. A disciple has to be faithful to his teacher. Here we find that the students have to sit in seats little lower than the seat of the teacher. Usually humility is demonstrated in Upanishads through prostrations, folding hands, bending of the body and humble and pleasant speech.

In Mundaka Upanishad, *Shaunaka*, the famous householder, once approached *Angirus* and prostrated before him. After submitting his reverential *pranamas* with folded hands, he requested the teacher to teach about the principle, knowing which, everything in the world becomes known. A true seeker of knowledge, *Shaunaka* learnt the science of ultimate reality – with unperturbed mind and with full control of his senses.

In Kathopanishad the humbleness of *Nachiketa* is clearly demonstrated before his father, *Vajashravas* and the lord of death, *Yama*.

In Kenopanishad, in the third chapter, the importance of humility is illustrated through the anecdotes of fire, air, and *Indra*. When these

gods got a victory over the demons in a war, they became very proud of their powers. Their vanity was brought down when they could not identify the supreme power, and finally they became very humble and polite. Later, they learnt the reality of victory.

It is also said that the knowledge should result in modesty. Hence it is said "*vidhya dhadhati vinayam*". Having gained wisdom, one should not become arrogant or filled with pride.. Once in the assembly of king *Janaka*, sage *Yajnavalkya* was being questioned by other sages about Brahman, the supreme reality. A sage by name *Kohala*, questioned Yajnavalkya about Brahman, who is all pervading.. *Yajnavalkya* replied that it is his (*Kahola's*) self that is within all. It is the one that had transcended hunger, thirst, grief, death etc. A person who has realized its nature, thus give up the desires for sons, wealth and the worlds and remains like a child. That is, he neither exhibits himself nor is puffed up with pride or ego. So says, the *Brihadaranyaka upanishad*.(III.V.1).It is said that, if one develops a desire for sons, then it leads to the desire for wealth. This desire further leads one to desire for worldly enjoyments. Hence giving up these desires, a person of time wisdom could have contentment and remain in all humility. Hence humility is known as the "Mother of learning".

17. SELF RESTRAINT

Mind is the source of all kinds of activity. Mind makes the man. It can destroy as well as construct the world. Five senses organs work through the mind. Hence control of mind is essential in order to lead a disciplined and balanced life .External control may stay as long as external forces work. Internal control is possible only through internal forces to which self-control is the only technique, to keep the mind in

the state of tranquility when compared to the external forces or discipline imposed externally.. This is referred to as self-restraint. A person of self-restraint conquers everything in this world and beyond this world

In Kenopanishad, it is given that the fire, air and the Indra realized the true sprit only after controlling their minds and sense organs. In Kathopanishad, the techniques of self-control are explained by mutual superimposition technique. Spirit is superimposed on the attributes of the mind, the senses of the body. For the purpose explaining this technique, the chariot is considered. Spirit is master of the chariot. The body itself is the chariot. Intellect is the charioteer. Mind is the rein. Senses are the horses. Sense objects are the roads. The wise one controls sense organs and mind through proper discussion and the employment of will force.

Self-restraint is the base for discovering scientific principles in the technological world. It is the base for self-realization in the spiritual world. This concept is highlighted in *Mundaka* Upanishad. Continuous cultivation of concentration, truthfulness, wisdom, purity of thought and discipline lead to self-constraint. This will in turn, help the seeker to realize the self and understand everything in this world.

18. CONTENTMENT

Contentment is essential for every human being in this world. It brings happiness in life. No amount of wealth, or power, or name and fame bring happiness without contentment. It is based on the "principle of reality." Development and maturity are the bases of contentment.

Here development implies right development of mind, and maturity implies right type of maturity of the mind.

Accumulation of things or wealth is very common to ordinary human beings.. Possession of things tempt us to acquire more and more things. Since this does not have an end, one may not get happiness in life, as there is a tendency to aspire more and more without any contentment .

Upanishads remind impermanency of these things and declare that they cannot yield happiness. Without happiness man cannot get contentment.

Isha. Upanishad says that one should not covet others' belongings. Man cannot be the owner of any thing in this world. Hence he cannot be desirous of grabbing and accumulating the belongings of the unknown powering this Universe. Whatever he acquires through right means, with that alone, he must be contended. Then he will never be ambitious of acquiring things more and more.

Kath.upanishad teachings imply that material wealth is the means to achieve material things alone. This results in temporary satisfaction. It is relative and subjective, and objects are unable to give the objective satisfaction. Hence contentment is an impossibility for a man through material wealth. Therefore every person has to acquire the spiritual wealth. It is also referred to as divine wealth. This helps a person to attain contentment in life.

In the context of value education in schools, the spiritual understanding may be looked upon with an objective of making students become aware of their own self and reflecting into their actions, and thoughts, which results in self improvement.

19. UNIVERSAL BROTHERHOOD

The value of universal brotherhood is very much spoken of in present times in the education system. In the present system where there is so much turbulence seen all over the world in the form of war, religious and communal riots, terrorism, racial conflicts, discrimination on the basis of caste system, and sex etc, the values of universal brotherhood to be spread among world masses becomes imperative.

Universal Brotherhood is one of the major core values emphasized at the National level to be imparted at different levels of education system. It is strongly felt by many, that the value of universal brotherhood, must be developed among people in order to overcome the above problems and bring about peace in the world.

The mission of the Upanishads is to bring about oneness of mind amongst people, and to destroy the feelings of differences and hatredness.. It aims to promote right understanding and right action through spiritual awareness among people. In Upanishads one can come across at many quarters as to how universal brotherhood is conceived and propagated through small instances, anecdotes, analogies and so on. In *Isavasyopanishad* (1-2) it is said that all living things on earth are enveloped by the same self.

Yastu sarvani bhutani atmanyevanupasyati |
sarvabhutesu catmanam tatono vijigupsate || (Isa. Upanishad 6)

The verses 6-7, it is said that, "he who sees the core of every being in himself alone, and his self in every being, to dislike is never

prone. When all beings have become the very self of such a seer, what delusion or what sorrow, seeing oneness everywhere?"

Yasmin sarvani bhutani atmaivabhut vijahatah |
tatra ko bhedah kah sokah ekatvamanupasyetah || (Isa. Upanishad 7)

In *Kaivalyopanishad*, the value of universal brotherhood can be seen as follows:(kaiv.upan.12)

"*Seeing oneself in all beings and all beings in oneself, one attains the absolute Brahman, not by any other means!"*

Similarly in *Isha-upanishad* in the verses 5&7 it is said as follows: Isha. Upan. 5&7

"*It moves and stagnant, it is far away and very near. It is within and outside also. Hence the supreme is real absolute & all pervasive, omni present and transcendent"* (Isha. 5)

"*No delusion, no sorrow for the wise person who sees the unity of existence and perceives all beings as him/her own self*" (Isha 7)

In *kathopanishad*, it is said that "*one who has the vision to recognize Him,the supreme, in one self as in all other beings is always at peace."*

Thameva Bhantamanubhathi sarvam (Katho. Upan. 2-2-15)

The Kathopanisad also emphasizes the fact that knowing the one immanent being in all the multiple objects of the world will free one from grief. It has nobody, it is great and is all pervasive.

In Chand. Upan (6-8, 9-10-16), a non-dualistic approach to the world is seen. It is said that education must make one to view the whole cosmos as an entity, where the individuality gradually evaporates. An

integrated or holistic approach to universe and mankind, realization of self as a part of the entire universe is emphasized.

The above verses indicate the presence of one in all living creatures – no matter how big, or how small it is. This feeling of oneness must bring in universal love and a feeling of universal brotherhood among everybody.

Asariram sariresu avesthesu avasthitam,
Mahantam vibhum atmanam matva
Dhino na socati || (Kath. Upanishad, II – 22)

But the same Upanishad also speaks about the difficulty of having such a vision, which could not be had by all, but only by those who have a sharp intellect.

esa sarvesu bhutesu gudho tma na prakasate
drsyate tu agryaya buddhya suksmaya suksmadarshih

20. INTEGRITY

This is a value that is important in the sense that it shows the quality of an individual. The integrity of a person reflects his character and healthy personality. In Upanishads, we find few anecdotes that reflect the value of integrity which was held in high esteem by our ancient seers. This value is found relevant even today for we emphasis this value in many of our educational programmes. One of the major aims of school education is to develop an integrated person. The Upanishads lay quite an emphasis on this value which is reflected in some of the anecdotes.

Once some five brahmanas, who were well learned, who were very generous met and started inquiring what is the "*atman*" and what is

"Brahman". Since they could not decide it by themselves, they thought they will go to *Uddataka*, who had the in the lineage of Aruna, who is now meditating upon *Vaisvanara* as 'atman' to get enlightened. And they approached him and asked him to enlighten them about atman. *Uddataka* thought that 'these people who are highly learned and highly benevolent are asking me to teach them, but I think I myself do not know that fully. Hence I will direct them to do like this'. He says, "There is a king of *Kekayadesa* called *Asvapati*, who is now practicing this *Vaisvanaravidya* (mediating upon *Vaisanara* as atman). Let us all go to him:".

Then all of them proceeded to King *Asvapati*. When they reached his place, he received respectfully and arranged to honour each one individually. The next morning, he woke up early completed all his daily rituals quickly, went and told them that there is no robber or thief in his state; no one miserly; no one addicted to liquor; nor any brahmana who does not perform *agnihotra*; there is no one who commits adultery and no prostitutes. He said, how can there be prostitutes ? Now I am performing a *yajna*. Hence I request you all to be here (till the completion of the *yajna*) and honour and grace me. I shall bestow upon each one of you whatever I shall give the *satviks*.

But they told "One will be pleased only when one gets what one intends getting (and not through money alone). [We have not come for money]. So saying they refused to have his gifts but asked him to instruct about the *Vaisvanara* he was worshipping. For this the King told, "Then I shall reply to you tomorrow morning".

The next day, all the Brahmanas early in the morning, approached him with firesticks (*samit*) in their hands as an offering to him. By this they offered themselves to be his disciples. However, he declined to have them as his disciples, but simply instructed them about the *Vaisvanaravidya* in a friendly manner, (not like a *guru*), only after first knowing from each one of them about their understanding of *Vaisvanara*.

In this anecdote we see several values. First when the five people approached *Uddataka*, he could have simply instructed them whatever he knew and told that was the *vidya*. But not only he revealed the truth but offered to join them in search of the correct and full form of meditation. And this is something that happens millinea before, when the *Varnadharmas* were preserved in tact. He suggests to them that they approach a king, a *ksatriya* to get instructed, which they readily accepted without any inhibition.

When they approached the king, they are greeted with a huge offer, which does not lure them. And it is while making the offer that we should see how the king makes it. The facts that we need to consider here are suddenly and unexpectedly there is the arrival of some six brahmanas during the performance of the *yaga* by the king. The king offers to honour them all with payments equal to what he would pay the *satviks* (or the officiating priests). So he has to make this payment from his treasury. The money is collected in the treasury from out of taxes collected from people. Now if the people were sinners, the king will have sinners' money.

But the king says there are no sinners in his kingdom. For this he says there are no robbers or even misers, no drunkards or brahamanas who stayed away from their duties. There is no adultery and consequently no prostitution. By all these, he shows what are all the

causes of sins and how his people are endowed with integrity and honesty.

Now why does the king say all these ? Because the people who have approached him are no ordinary people and cannot be enticed easily through offer of money. They will look into the source of the money and will not accept it unless it is pure. That shows their integrity. Further, even after being convinced that the money that is offered is pure, they still are not lured by that offer, even though it was a big offer, but stick to their prayer.

When the king asks them to come and meet him the next day, they get the cue and do not hesitate to offer themselves as his disciples even though they were brahmanas and he was a kshatriya. The king again displays his magnanimity by not treating them as his disciples but as his equals (i.e.. as friends) and instructs them just like reminding them. All these go to show the greatness of these people and their commitment to these great values like honesty, integrity, broadmindedness, eagerness to learn from anybody, etc.

Another anecdote from Chandogya Section IV which portrays integrity is as follows.

Once upon a time there was a boy named *Satyakama* who lost his father in his early childhood. He was brought up by his mother and had none else. As he grew up as a boy, he wanted to learn and intended to go to a gurukula. So he asked his mother, to which *gotra* he belonged. But his mother tells him, "Oh my boy! You were born to me at a very early age. At that time I was too young. (Then we lost your father). And I have been only too busy attending to household duties. As a young girl, I never knew about the significance of *gotra* and consequently, may be, I failed to take note of it. Now since there is no elder around among our

relatives, it is not possible to know that also. So better you go and tell your *guru* that your name is *Satyakama* and your mother's name is *Jabala* and hence you are *Satyakama Jabala*.

The boy accordingly approaches a teacher *Gautama*, son of *Haridrumata* and expressed his desire to do *gurukulavasa* under him. The guru promptly asks him what his *gotra* was. At this *Satyakama* simply says rather confesses whatever his mother told him and expresses his ignorance about his *gotra*.

At this the teacher, struck by his honesty observes "These words are not fit to be uttered by one who is not a Brahmana. So I shall take you, I shall initiate you". So saying he takes him.

This is an excellent story that speaks about honesty and integrity. First it is a great embarrassment to be ignorant about one's own *gotra or* geneology. Hence to avoid it, the mother could have told some *gotra*, which was most likely to be accepted. Conversely not knowing one's *gotra* could have cost the boy of his education, suspecting him to be of an inferior birth.

Nevertheless, the mother does not lie, but says the truth to the boy and urges him to tell the same. The boy also, who was to actually face the embarrassment and the prospect of being not admitted could have lied. But he was also honest. And from his words, the teacher feels his honesty and does not hesitate to admit him in his *gurukula*.

But the guru, however, further puts the boy to test, where again *Satyakama* proves his honesty. The guru segregates four hundred cows, which are malnourished and weak and asks *Satyakama* to take care of them. Any negligence on the part of the boy could have caused great harm to the cows, which were already weak and less fed. But the boy

vows not only to take care of them well, but to increase their number to one thousand. And for that he lives with the cows for a few years till they are well taken care of and their number becomes thousand. When that happens, one of the bulls addresses him and teacher Brahman, partially though.

These anecdotes also reveal many other values. We also come to understand how these values were valued by people of those days.

21. OBJECTIVITY

This is one value that is found as a pervasive attribute of the Upanishads. The *santimantra* of the *Taittiriya* Upanishad reads :

Satyam vadisyami vtaim vadisyami (Taitt. Upan)

Here though the words '*satyam*' and '*rtam*' apparently seem to be synonymous, yet a distinction is made here when the two words are used together, which would be redundant otherwise. When it is said *satyam vadisyami* it means "I speak truth (as I know)" and when it is said "*rtam vadisyami*" it means "I speak truth (as it is)". Here what is subtly pointed out is, it is not only that I speak about something as I know subjectively but also that it has got an external correspondence (objective).

What is further implied by this is, that one who learns the teachings given in the Upanishads can and has to verify their truth value by themselves later.

Again later when instructions are given to students when they depart from the *gurukula* after completing their education, one important instruction given is

"Now should these arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself, exactly in the same manner as the Brahmanas who are able to judge impartially (*sammarsinah*), who are experienced, independent, gentle and intent on dharma and who happen to be present there, would act in regard of such matters.

Here the Upanishad enjoins one to be objective in one's approach after ascertaining it from people who are reputed to be impartial.

Another place where we find objectivity to be the cornerstone is in the *Bhrguvalli* section of *taittiriya*.

There *Brugu*, son of *Aruna*, approaches his father, beseeching him to instruct about Brahman. Varuna, the father says, Brahman, is *anna, prana, cakous, srotra, manas and vak.* He further says "That from which all *bhutas* (objects of the world) spring forth that by which they are supported and that into which they lapse back. Know that, that is Brahman". Then the boy goes to perform austerities and introspection. After that, initially he knows *anna* is brahma, for that fits in the definition of Brahman as that from which everything spring forth, etc.

But then he was dissatisfied. So he again approaches his father with the same request. The father again asks him to perform *tapas*. The boy again does and finds it is *prana*. Again he is dissatisfied and approaches his father. This is repeated six times and the boy is made to learn things himself through trial and error and find the objective truth himself.

The boy also displays great objectivity seeing that the knowledge he has obtained through his austerities and introspection is not correct.

He continues his search till he reaches the truth, after which he is not instructed any further nor does he get any doubt.

The father is also keen to see that the boy is not given the final instruction right at the outset, which may not be retained and may blur his vision also. Until he knows truth through his processes of experimentation in the form of performing *tapas*, he may not become objective in his approach, which may be detrimental to him.

Thus we see objectivity is held in high esteem in Upanishads.

The episode of Indra, Virocana approaching Brahma for instruction about Brahman also can be as another case point. Here *Indra* dissatisfied with the initial instruction, seeing that it does not have correspondence with truth, gets back to Brahma for further instruction. On the other hand, *Virocana*, who did not introspect and consequently was not objective was lead to ignorance and consequent destruction.

22. CONCENTRATION

This is a very essential value particularly in teaching and learning activities. One cannot progress in learning unless one achieves so much concentration power. It is told that concentration is the highest penance and can make in one's life. Mind is the deciding factor in men's achievement in both spiritual and material fields of achievements.

If mind is purified, sublimated, channelised it becomes a boon for upliftment of humanity. If it is otherwise, then it becomes bane and it pulls down one's human qualities and causes pitfall or downfall.

The Upanishads have emphasized on concentration extensively.

The Rig Vedic Upanishad *Aietroyopanishad* starts with the proclamation that "let mind be firmly rested in my talking. If this is done there will be no scope for diversification of mental energy". The sage says that "with my concentration power, I can sustain day and night whatever I study and internalize by my teaching and learning activities." Further, he says that mind must be an instrument for concentration and contemplation. In this Upanishad, the heart and the mind are given importance. Mind must be filled with good emotions. So the Moon himself becomes the mind and enters heart according to this Upanishad. When mind is blessed by the Moon God, it is found to be pure emotionally. Thus it leads to sublimation of the mind. This type of mind will be totally concentrated.

The Kathopanishad tells about concentration while describing the yoga. The concentration of the mind is the yoga in its real sense. Accordingly this mind following its nature naturally is flowing outward which is a very unhealthy condition. It must be moulded and it must be made inwardly. People who can do this are called (*Dheera*) the real courageous person. Such people only can get the real happiness, but not the people whose mind is fickle in nature.

According to *Taitt. Upanishad* mind is a sheath. This covering must be purified by the sacrifices. Mind must follow the vedic orders. Mind which receives sermons from the Vedic origin gets purified and ultimately concentration will be achieved, so that one can progress in the educational field or in any Sadhana. According to Brad. Upanishad, the human species is divided into Devas and Asuras. People with concentrated mind and purity mind become Gods and these type of human species become free from the *mritu*-death. People with fickle mind succumb to death. This mind is not stable. So they are considered

as demons. The same thing is symbolically told in Ramayana about Ravan who had ten heads (symbol of indecisive mind).

According to *Chand. Upanishad*, mind has its origin in the food taken. The subtlest part will be converted into the mind. So if we take satvic food, naturally mind becomes satvik. Such a mind becomes fully concentrated.

According to Mundaka Upanishad concentrated mind can hit the object accurately with the concentrated mind and can reach the real object, that is, all pervading single entity.

22. PEACE

Peace is a fundamental value. It is considered as a final value. Before the commencement of reading any Upanishad, it is mandatory to utter the *santimantras*. The word *santi* is repeated thrice hoping to avoid the disturbance to tranquility which arises from three causes called *adhyatmika*, *adhibhautika* and *adhidaivika* (internal, external and nature-based). Attainment of peace is accepted as the goal of spiritual efforts. This is indicated by the repetition of the word *santhi* (peace) at the end of every Upanishad.

Peace of mind is a necessary qualification for a spiritual seeker. One who has an agitated or turbulent mind cannot find the Ultimate, even if he possesses a lot of knowledge. The Kathopanishad clearly states :

"None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquil, can attain to Him by knowledge (or wisdom)".

"Eternal peace is accessible to only those who find God in themselves", says the Kathopanishad. (Kath. Upan. II – 2-13).

ɜ verses that follow, the Upanishad states, "*The one Eternal* :ient, *the one consciousness in many conscious beings, who* orders *the desires of the many : the calm and strong who* ı *in their self as in a mirror, theirs is eternal peace, it is not*

.

Svetasvatara Upanishad tells that complete or the highest ɜ fruit for perceiving the Absolute.

being one, enters upon womb and womb, in Him all this orld *comes together and breaks up again. He is the masher, the adorable Lord. Having attained Him, man obtains the* ıce." (IV.II)

ıys,

er beyond the most subtle, He has hidden Himself in the he flux of the Universe. He is the creator of the Universe and ıny *forms. He encompasses the Universe. Knowing that* seeker *attains the highest peace".* (IV – 14)

Upanishad concludes by saying that the knowledge hidden should not be transmitted to any person whose mind is not IV-22)

is the great secret of the Vedanta which was declared in a e. It should not be given to a person who is not peaceful.

Kathopanishad also stresses that the final result of knowing te is the infinite peace.

ıachiketas tribbir etya Sandhim
karmakrt tarati janma-mrtyn
naja-jham devam idyam viditva
ıyy emam santim atyantam (I – 1 – 17)

osoever lights the three fires of Naciketas will have a ı *with those three. He performs the triple works (physical,*

mental and vital) and crosses the realms of birth and death. He finds the adorable God who has evolved from Brahman and knows the Brahman. Having beheld that God the seeker attains the ultimate peace."

Peace, according to Upanishads is an all encompassing reality in which all things and creatures live, out of which everything arises and into which everything is dissolved. Peace being, Brahman, is absolute and is therefore, a supreme value. It is indescribable and cannot be spoken of, or understood looking either internally or externally or by looking both ways. It has to be experienced.

The quest for peace has become a continuing one from time immemorial. History bears evidence of the continuity and universality of this quest for peace, both in the mind and life of the individual, in societies and in nations. Today, we find that individuals are not at peace, and nations are not at peace with each other. The very processes of change and growth have given rise to new causes and new bases for conflicts of interests, ambitions, desires thus consequencing in uncertainty, fear and frustration. It is a great need of the hour to inculcate the values of peace through education to build up healthy nation with spiritual strength.

24. COMMITMENT

For success in any venture, commitment to some goal or principle is essential. The commitment urges the mind to find ways for attaining the accepted goal. If there is no commitment, the seeker stops at the first obstacle and evades the responsibility. So commitment to a good principle is a great value.

In the *Kathopanishad*, we see *Naciketas* committed to the goal of finding out the truth about the dead persons. Many temptations come in front of him, one more attractive than the other. But he did not deviate from his path even an inch. So *Yama*, the god of death, praises him saying

"I deem Naciketas committed to the knowledge (regarding the soul). O. Naciketas, even many objects of desire did not lure you".

The Upanishad further elucidates that one who is committed to a particular end should not desire other fruits which might be contrary to the final result.

"The rest childishly follow after desire and pleasure and walk into the snare of death that gapes wide for them. But calm souls, having learned of immortality, seek not for permanence in the things of this world that are themselves impermanent".

In the Taittiriyopanishad also we have a committed student.

Bhrgu wants to know Brahman and approaches his father Varuna. The latter teaches the definition of Brahman and asks Bhrgu to find the Brahman with his own efforts in the form of austerities and contemplation. Bhrgu does accordingly and finds tentative answers. The teacher tells him to persist in the efforts and to dwell deeper. Bhrgu, being a committed student continues the effort and goes through the five sheaths of Anna, Prana, Manas, Vignyanaa and Ananda and finally sees Brahman.

25. DISCIPLINE

Discipline is one of the fundamental virtues. A person cannot call himself a disciple unless he has discipline. The Upanishads include discipline in the very characteristics of a student.

The Mundakopanishad says in an implied manner that one becomes a student only after cultivating discipline.

"*Sannaka*, who owned a big house approached *Angiras* in a disciplined way and asked...."

The words *Upasana* and *Upasatti* which are frequently used in the Upanishads refer to a certain discipline.

The other word used in the Upanishads to refer to disciple is *Vrata.* The Mundakopanishad concludes by saying :

Kriyavantah Srotriya brahma nishah
Svayam juhvata ekarsim sraddha yantah
Tesam evaitam brahma vidyam vadeta
Siro-vratam vidhivad yais the cirnam (Mund. Upan. 3 – 2 – 10)

"*Impart this knowledge of Brahman only to those who have performed the rites, who are well-versed in the Vedas, who have devotion to the deity, possess faith and make oblation to the fire called 'Ekarsi'. They should have performed the sirovrata as per injunctions*".

Performing of Sirovrata was an essential condition imposed on the aspirants and it reflects the sense of strict discipline. The Upanishad emphasizes this point by saying again

Tad etat satyam rsir Angirah purovaca
N'aitad acirna – vrato'dhite
Namah parama rsibhya
*Namah parama-rsibhyah (*Mund. Upan. *3 – 2 – 11)*

"This is the Truth." Sage *Angira* conveyed it to his disciples in ancient times. None who has not observed the vows should study it).

So the high importance given to disciple in the *Mundakopanishad* becomes clear.

Brahmacharya actually means a life of strict discipline. Students of the *Upanishadic* age were expected to spend some time in the house of the teacher observing strict rules of discipline before the commencement of their studies. That is why Sage Pippatada says in the beginning of the Prasnopanishad thus :

[The sage told those students : Now you live a life of strict discipline and devotion for a year].

The *Taittiriyopanishad* gives some rules of discipline which were expected to be observed by the students in their later life outside the place of study. The Upanishad states

"Speak the truth. Observe the moral values. Never miss your studies. Give the teacher something that pleases him. Don't cut off the line of progeny. Let there be no breach of truth. Let there be no breach of Dharma. Don't break away from your prosperity and welfare. Never miss your study or teaching. Treat your mother, father, teacher and guest as gods." These rules of conduct and discipline were expected to be followed strictly. That is why the Upanishad concludes the passage by saying

"This is a command. This is an advice. This is the secret of the Vedas. This is the instruction. You should contemplate on this in this manner".

26. FAITH

It is essential in the process of learning that a student must have faith in the teacher. If faith is lacking on the part of the student, then

he/she will not pay attention to what the teacher teaches and hence the process of learning suffers. The teacher should possess the qualities, virtues and competence which produce faith in the minds of students.

In the Prasnopanishad, six students aspiring to know the Absolute (Brahman) approach a teacher called "*Pippatada*". Why did they go to him particularly ?

They approached, the venerable *Pippatada* carrying *samit* in their hands (indicating that they were ready to serve the teacher) with the faith that he would tell them everything about Brahman. This suggests that the teacher should have the character that produces faith in the students. The student should express his faith in the teacher before instruction is commenced. In the *Kathopanishad*, we find the student beseeching the teacher for knowledge telling that he had faith in him (*Yama*, the teacher).

Satvam agnim svargyam adhyesi mrtyo
Prabruthi tam Sraddha-dhanaya mahyam
Svarga-lokah amrtatvam bhajante
*Etad dvitiyena vrne varena (*Prashna Upan. *1 – 13)*

"O Death, please expound to me that heavenly fire which you have studied, because I have full faith in you. Those who reach heaven obtain immortality. So this is what I want with my second boon".

The *Mundakopanishad* also tells that faith is the beginning point along with self-discipline (*tapas*) in the long struggle for immortality.

Tapan-sraddhe ye hy upavasanty aranye
Santa vidvamso bhaiksya-caryam carantah
Surya-dvarena te virajah prayanti
Yatr amrtah sa puruso hy avyayatma (Mund.Upan.1 – 2 – 11)

"Those who are calm, knowledgeable and live upon alms and follow the path of faith and self-discipline, cast from them the dust of

their passions, and through the gate of the sun reach the imperishable eternal Being".

In the Chandogyopanishad, the advice given to the student is : "*My dear student, worthy of a drink of Soma, have faith. One should have faith in oneself, in one's ability, in one's strength.*" The Kathopanishad exhorts all human beings by stating,

"Rise, awake, go to the enlightened and learn".

27. HOSPITALITY

Hospitality is a value which is upheld in all religions and societies. There are many epic stories, parables and historical episodes that speak of hospitality as one of the noble virtues. The Upanishads highlight the importance of hospitality in human lives. In *Mundaka* Upanishad, it is said that if one's *agnihotra* sacrifice is not accompanied by the rites to be performed at the new moon, the full moon, the four months of autumn, and the harvest time, if it is without guest, without offering consisting of oblation to *visvas* and feeding of animals and birds, if it is contrary to injunctions – then it ruins one's future in the seven worlds.

The *Taitt. Upanishad* (6) says that an aspirant should not refuse anyone at his residence. He should acquire abundant food in order to give to others. It is said that the food prepared and given in the best manner returns the giver in the best manner. In *Kathopanishad*, a guest is seen as the embodiment of God. It is said that a pious person is as pure as fire which symbolizes prosperity. If such a person enters as a guest, the household should greet him with hospitality according to the tradition by offering him water, seat, etc.

Discussion

From the above reference to Upanishads, in relation to the values specified, it is seen that a great importance and the status given to certain values. Some of the values found in Upanishads such as equality, Unity in Diversity, Universal brotherhood, Concern for environment, Peace and Truth are universal in nature. Though the ultimate goal expressed through these values is related to the realization of ultimate truth, it transcends through the essence of life – the unity of existence. The understanding of this truth is of great importance in today's society to transcend the cultural, religious and national barriers for human survival and for peaceful co-existence. These universal values may be aiming at exalting the human societies to the levels which make them more developed in thought and in practice than any other species. The national values such as tolerance, democracy, equality, etc. take cue from these universal values and find expression in the national policies. The Indian thought has emphasized the oneness of humanity in its dictum '*Vasudhaiva kutumbkam*' (The world is a family) which is a universal value. As it is known, our education system has taken necessary steps for the inculcation of these universal values in the form of national values. What is required is, the efforts to make the students realize and experience the essence of these values in the real sense. Concerning the other values found in Upanishads which are particularistic in nature are also important and relevant to the modern times, as a steep decline is seen in the value system of people. The values of self-control, discipline, commitment, honesty, respect for others, sacrifice and so on will help our students to grow in character and integrity. The values such as scientific temper, spirit of enquiry, quest for truth, etc. would help in objective understanding of the

universe, rational thinking and secular attitude. The methods followed in Upanishads in general and in specific to the value contexts are discussed in the following section.

4.3 Section 3: Method of teaching in Upanishadic period

The method of teaching in the selected Upanishads was explored, keeping in mind, the research question posed, that is, "what are the methods of instruction adopted in Upanishads to impart those values identified?"

It is generally felt by many educationists and psychologists that our ancient system of education was totally teacher centered and Instruction was dominated by the practice of rote memory. The analysis of Upanishadic teachings reveals that the above projections are not true. As cited in the proceeding sections in *Chandogya* Upanishad, we find *Uddataka Aruni* asking his son to bring a fruit from a big tree, and break it to see what it has, and tells that the minutest part, which we cannot see, clearly, is from which, the gigantic big tree is grown.

In this teaching situation, it is observed that the most advanced educational principles such as a) maximum participation of the learner b) usage of deductive method and c) use of proper teaching aids are effectively implemented. In the above teaching situation, it is also evident that the learner is given ample opportunity to experiment and find out the results for himself. The most common teaching aid, found in the natural environment around is used. It may also be observed that the teaching aid is brought by the learner himself, even though instructed by the teacher.

The learner's interaction with the environment is also considered as an important aspect in the process of learning. This may also be seen in the *Chandogya* Upanishad, where the student *satyakama* is sent on a project work by the guru to increase the number of cows before he is initiated into formal instruction. *Satyakama* goes on his mission, and in the process, he interacts with the environment, and learns so many things from trees, animals and the birds. The entire environment becomes a teaching aid, a laboratory and a learning situation for him. He gets back to the guru after a span of 12 years, fully enriched with the experiential knowledge. The guru begins his instruction, only after he satisfies himself with the readiness and maturity of *satyakama* to receive *vedic* instruction. Here we find the principles of readiness, and the principles of maturity being used which are of great importance in our educational settings. The project method, which we speak of, now, seemed to have been the regular part of instruction during the ancient times. Through out the Upanishads, it is observed that the learning episodes are built upon constructivism, where the learner constructs knowledge on his own, through experiments, inquiry, and observation. The experiential learning is found occurring at many places in Upanishads. We also see an intelligible body of verified and verifiable spiritual insights mixed with myths, legends and cosmological speculations relating to the nature and origin of the Universe. The spirit of inquiry is found in Kathopanishad in *Nachiketa's* communion with Yama, the lord of death, about the secret of life. Similarly, in *Prasana* Upanishad; we find that the questioning method was used to learn. Each of its six chapters comprises a question asked by each of a group of six inquiring students on various aspects of Vedanta, and the answers given by their teacher, the sage *Pippatada*.

We see that the spirit of enquiry, that was employed in Upanishads, has led the ancient sages to question experience, to question the environing world, to fearlessly question their gods and the tenants of their traditional faiths. We cannot help wondering about the rational bent and speculations daring of these sages of ancient India. The Upanishadic, and earlier, even the Vedic sages did not fear to doubt, when certain knowledge was difficult to come by. The Upanishads illustrate the truth of the creative role of skepticism, in pursuit of truth, which is prelude to traditional faith.

It is also observed that at many places, the hypothesis were advanced and rejected based on experience and reason, and not at the dictate of creed. Thus the thought processes were in advance towards revealing the mystery of man and the universe in which he finds himself, and this developmental monument of thought is seen through many verses.

Beside the above methods, there are also other methods such as dialogue with questions and answers, Narration and episodes, similes, metaphors, illustrations and symbolism used in Upanishads. In the dialogue, narration and episodes were used to ascertain certain purposes of the texts. In some cases, the questions and answers were of the reductio-ad-abserdum type and the correct conclusion has to be drawn. The simile or illustrations is used to illustrate the meaning. It is said that the symbolisms employed in Upanishads are essentially of 3 types – Narrative symbolism, sacrifices and sacrificial items used as symbols, and mystic sound syllables such as '*Aum*' being used as symbols. (S. Kapoor, 2002).

The oral teaching was predominant in Upanishadic era, as there was no script at that time. It is also seen that debates and conferences were used to share knowledge (Chand Upan, and Brad. Upan).

It is quite inspiring to note the relationship between the teacher and student in upanishads. Education involving the student "sitting close to" the teacher (*Upa-ni-shad*) means the most intimate student-teacher communion.

Besides the methodologies discussed above, we also find the qualities of a competent, good teacher and the qualifications expected of an aspirant-a good student. The qualities of a good teacher is indicated as a) One who is well versed in *Sruti*, i.e. in Vedas and Upanishads. b) Clear understanding of Upanishads and of its import. c) Well versed and skill full in teaching the same. d) Ability to transmit the knowledge to the student, in the strict tradition in which he has received it from his guru. e) Must be rooted in established in Brahman-the Highest reality, because, one who is an *Atmajnani* can create the necessary impact on a complete student. f) Must be pure, free from all desires and desiring. g) Must be centered in peace and tranquility. h) Must have unconditional love and compassion to all beings at large and particularly so, to the student before him and i) a well wisher and a friend to all those who take refuge in him.

Regarding the qualifications of a good, competent student it is mentioned that a) One must have developed genuine detachment towards the impermanent, fleeting and unreal objects of the world. b) Must be an ardent, passionate desirer of liberation from the finite existence of this world. c) Must have an attitude of surrenderer and dedicate his entire personality to the service of his Guru and to the attainment of self-knowledge, which gives him the necessary humility

and receptivity to grasp the subtle spiritual truth. d) Must employ genuine constructive enquiry "*Pariprashna*" with a keen, sincere, and an open desire to get rid of genuine ignorance and attain the highest knowledge. e) Must develop an attitude of "*Seva*" (loving service of the given with devotion) which also contributes to his humility, and gets ready to receive the subtle knowledge from his Guru. f) Above all, he must have "*Sraddha*" (faith) in the teachings of his guru. This *sraddha* is not a blind unreasoning faith, but a faith born out of keen readiness to undergo the process of learning through the guru, which is strengthened and further deepened by his achievements.

The above qualities of a teacher and a student, though all of them may not relevant to today's education system, definitely, some of them apply with equal force and importance.

Regarding the relevance of methods used by Upanishads, it is nevertheless required, to say that they are of utmost importance to inculcate values among our students. The method of value education in general conceived, from the materials available, and the researches carried out, point out to the direct, indirect, incidental methods and other strategies such as role play, story telling, episodes and so on. The methods such as experimentation, analysis, spirit of inquiry, analogies, dialogues, verification through question and answers would be of a great value, if adopted in our methods of inculcating values among children. This would imbibe rational thinking, rejecting the unwanted, solve value conflicts, exploring the inner world with objectivity and enable one to be a better individual in today's world.

4.4 Section 4 : Strategies of Teaching Values (Teaching Learning Activities/Interactions)

The research question raised pertaining to the development of strategies is addressed in this section. The strategies that can be followed to inculcate the values identified in Upanishad are specified in this section.

1. FOOD

INDIVIDUAL WORK.

Complete the table given below based on what you eat usually for meals.

	Breakfast	Lunch	Snacks	Dinner
1.				
2.				
3.				
4.				
5.				

I. Classify these items as.

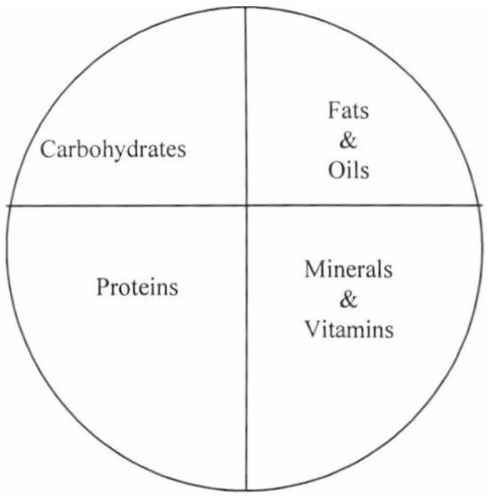
Sattvic	Rajasic	Tamasic

II. Group work

Conduct a survey in the neighborhood regarding the items they eat for meals.

	Breakfast	Lunch	Snacks	Dinner
Family1				
Family2				
Family3				

III. Make a chart of Balanced diet with pictures of food items (Individual work)



IV. Debate

Preposition – Junk food is responsible for Health problems among youth

V. Guest Lectures from a yoga guru/Dietician.

"Value of taking food for mind and body & for personality development"

VI. Sharing of food : The students may be asked to share food and eat together during lunch time.

VII. In order to develop an attitude of not wasting or throwing away food, or disvaluing food by abusing and so on, slogans may be prepared and put on the walls of the classrooms, on the corridor walls and in lunch rooms.

VIII. Students may be encouraged to feed food to the animals, birds, ants, etc. to develop an attitude of sharing of food and caring for animals around.

IX. Students may be told 'how to treat guests'; 'how to offer food to them with care and love; to feed the poor people.

2. TRUTHFULNESS

1. Classroom Discussion on,
    a. Satya (subjective truth) apparent truth
    b. Rta (objective truth) Absolute truth with real life examples.
2. Collecting stories that give the message "Sathyameva Jayathe", "God is truth, Truth is God"
3. Dramatizations may be organized on personalities like Harischandra, Gandhiji who followed the paths of truth despite obstacles.
4. Comparative analysis of different religions to identify basic TRUTH is a basic value common to all people.
    a. Panel Discussion involving a member from each religion/representing each religion
    b. Guest Lectures from religious heads emphasizing the common elements of truth
    c. Collecting prayer songs & singing. That have the theme about truth.

3. KNOWLEDGE

1. The importance of knowledge may be stressed by telling the story of Shvethaketu (from Chandogya Upanishad) and his father. "Acquiring information alone is not enough, but an understanding and application of knowledge is important" – this may be brought out in the class by discussing the dialogue sequence, between Shvethaketu and his father. One can also bring instance from Science, where application of knowledge is considered more important.
2. Process of acquiring knowledge (Group work)

    The different steps of acquiring knowledge
    - observations
    - collecting facts
    - classifying, analyzing & understanding facts
    - interpreting the facts
    - arriving at conclusion – knowledge are discussed in groups

Each group conducts an experiment, a survey or collection of information to acquire knowledge.

3. Write a paragraph/essay on "Importance of knowledge in Human development"
4. Film shows/Film strips/Documentation that highlight
   - Nature, importance of truth
   - Process of acquisition of knowledge
5. To emphasise the value of knowledge, the students may be involved in the following activities.
   - Collecting anecdotes from Science discoveries to know how scientific knowledge was arrived at.
   - Collecting episodes on various other personalities which reflect on their work, wisdom and contribution to knowledge field.
   - Enact the role of Uddalaka and his son Shvethaketu that reflect the importance given to knowledge.
   - Use jurisprudential model where students can discuss the knowledge crisis, effects and so on, and arrive at a conclusion.
   - Collect quotations on knowledge and put it on the walls of the classroom.

4. RESPECT FOR ELDERS

The students may be involved in the following activities.

1. Collecting legends, myths, parables and fables that reflect this value.
2. Dramatization by groups
3. Story telling – using these fables, parables & myths
4. Puppetry – dramatizing these stories using –
   Finger puppets
   Glove puppets
   Rod puppets
   Stuffed puppets

5. Preparation of

Cosmic strips
Cartoon strips

using these stories

6. Writing Anecdotes/narrative paragraph reflecting this value.

   Example : "Depicting an incident from your life where in respect of elders was beneficial to you".
7. Speaking about personal experience
8. Visit to
   'Old age Home'
   interaction with inmates
9. The Upanishadic stories – Nachiketas and Shvethaketu's may be narrated to show that they respected their parents.
10. The epics of Ramayana and Mahabharata may be used (certain instances) which reveal this value. Story of Shravana Kumara may be enacted by students.

5. WEALTH

1. Brain storming Session on different manifestation of wealth
   Wealth as – resources (water, energy source, forests, fuels)
   - Human resource (People)
   - Domestic resource (Cattle, houses etc)
   - Gold and silver
   - Land
   - Health and wealth
   - Environment
   - Cultural heritage
   - Peace of mind
   - Knowledge as wealth
2. Representation of wealth in different cultures
   - Wealth as Lakshmi
   - Wealth as Kubera
   - Wealth as Memon, etc.,

3. Debate on "Wealth is a means and not an end by itself"
4. Make students to discuss on "What wealth cannot buy".
5. To bring out the value of sharing wealth with others, the students should be encouraged to make donations on occasions like flood relief, poor people, aid, etc.
6. They may be asked to donate their old clothes; books, play materials etc. to the poor and needy children.
7. Stories from Panchakathas may be narrated on this theme.

6. HUMILITY

1. Write a paragraph on proverbs like
   i. "Pride goes before fall"
   ii. "Half knowledge is always harmful"
   iii. "Empty vessels make more noise"
2. Story writing
   Make students to write stories using imagination, creativity and experience to emphasize the importance of Humility.
3. Story telling/Narrative Anecdotes, experience – The stories of Narada and Sanath Kumara.
4. Debate on "Vida Dhathi Vinayam"
   "The more learned the person is more humble he/she is"
5. Dramatize the story of a proud person who realizes that humility is a virtue.
6. Narrate the stories from Chand. Upanishad.
7. The humility shown by the Indira to know Brahman may be narrated.
8. The story from Brah. Upanishad which narrates the humility of the king may be narrated.
9. The above may be role played by the students.

7. SPIRIT OF ENQUIRY

1. Chart presentation
   Pictures and discovery/invention of scientists
2. Biography of Edison with emphasis on his spirit of enquiry
   Read in the class aloud
3. Discussion regarding the Nature of spirit of enquiry and how it is purposeful and not an idle enquiry

4. Composing questions
   Encourage students to ask questions regarding any phenomena. The teacher may give some concepts and ask students to ask questions. This may be followed by activities later.
5. Preparation of "My own Encyclopedia".
   A scrapbook containing information collected by the students may be initiated.
6. Games like Treasure hunt with leading questions that lead you to the treasure (knowledge)
7. Narrate episodes from Upanishads where spirit of enquiry is significant. Example : Nachiketa's inquiry about life after death; Shvethaketa's inquiries about knowing life around and so on.
8. The stories from Upanishads may be narrated after which the students may be encouraged to ask questions.

7. GOOD AND BAD DEEDS

Students may be asked to do the following :

1. Prepare a checklist of deeds (actions) we do everyday and group then as good/bad according to you.

(Individual work)

Good	Bad
1. Helping friends	1. Complaining against others
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.
9.	9.
10.	10.

2. Dramatize the stories that have the message
   "As you sow, so you reap"
   Example: Fable of fox & crane, fox invites crane for lunch and serves food on a plate. Crane can't eat. Crane invites fox to eat fish kept in a long necked jar.
3. Ask students to collect stories related to this value and analyse them and discuss.

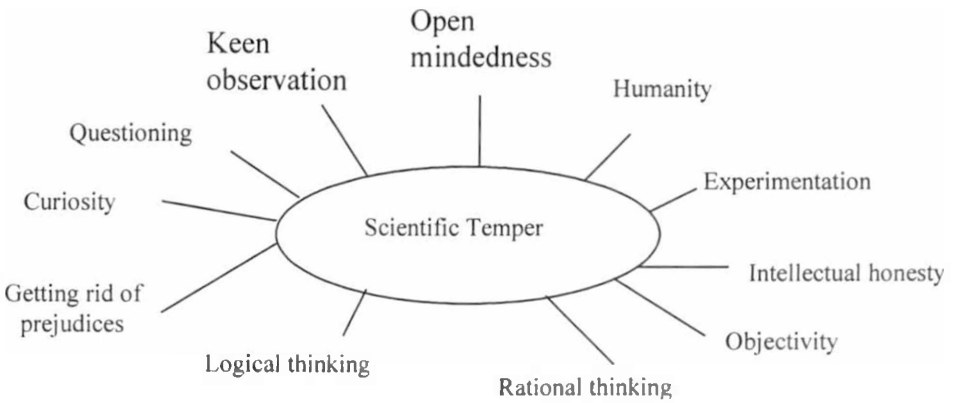
4. Certain incidents, events may be quoted from history to show the consequences of good and bad deeds.
5. Ask children to write their daily experiences (good and bad deeds) in a diary.

8. COOPERATION

1. Ask students to enact a story of 'cooperation'
   Example : All the parts of the body complain that stomach only eats & don't do any work. They refuse to work. Stomach does not get food & the whole body suffers in the bargain. Highlight the importance of cooperation.
2. Cooperation between different organs, systems people and countries for the benefit of humanity. Arrange a seminar-paper reading with these topics.
3. Visit to a cooperative society to study the interdependence & complementary nature of units. Study the interdependence & complementary nature of units.
4. The students may be asked to organize some activity, co-curricular, for instance or an exhibition in a collective manner, so that they learn to work cooperatively.
5. Analogies may be drawn from animal's life to highlight this value. For example, beehive and ant's colony.
6. The students may be given some group tasks and observe how they work in groups. They may be given the feedback later. Seek their feelings, opinion and reactions about working in a group.
7. Whenever possible, the students may be engaged in group endeavour, so that this value is developed.

9. SCIENTIFIC TEMPER

1. Preparation of chart to show the components of scientific temper



2. Activities to comprehend each component
   a. Keen observation – watching an experiment/a happening/an event and then report
   b. Open to mindedness & Humanity – answering queries and accepting suggestions after presenting the report.
   c. Experimentation & Intellectual Honesty – Conducting an experiment in the true spirit of a scientist
   d. Questioning & curiosity – Demanding explanations
      - Superstitions
      - Dogmas
      - Beliefs
   e. Objectivity – self assessment
   f. Logical thinking/Rational Thinking – listing – Natural phenomena and ask why? Find out answers?
      Example : Why is sky blue?

      The teacher may identify the topics through which scientific temper can be developed.
3. The students should be encouraged to accept things only on empirical and on logical ground, not just because it is imposed by others.
4. The superstitions related to the phenomena of eclipses, diseases, etc. may be discussed in the classrooms.
5. More exposure to lectures based on such themes should be organized.
6. The problem solving abilities must be developed in students through various exercises and activities.

10. UNITY IN DIVERSITY

1. Parables of Ramakrishna Paramahamsa may be narrated with the following example.
   Different food items made out of Rice – Idli, Dosa, Pongal, Pulav, Limerice & white rice. Diverse forms – one ingredient. Prepare a chart.
2. Unity in Diversity in India
   Make ;students to analyse our National Anthem which shows unity in diversity. The other patriotic songs may be recalled and sung in the groups to experience their essence and message of 'oneness'.

3. Festivals

Collect photographs of "Harvest festivals"

Shankranti – Karnataka Pongal – Tamilnadu Onam – Kerala Baisakhi – Punjab Bihu – Assam Ghoomer – Rajasthan Holi – UP & Haryana

4. Learn the Dances suggi kuinta, kolata, bhangda, ghoomer and bihu.
5. Ornaments/jewellery in India – Prepare the chart on jewellery (Silver/Gold) from different parts of India.
6. Slide show of different communities from all over the world to depict the variety of human race
7. Fancy dress show to display the different costumes of India and other parts of the world.
8. The analogies from Mundaka Upanishad, Taittiriya, and Isa may be told and also written on the charts with good illustrations and displayed.
9. The other sources like parables and fables may be analysed for this value and the students may be exposed to them.
10. Cultural programmes may be organized in the school on 'Unity in Diversity'.

11. EQUALITY

1. Brainstorming on the topic "The world is a mixture of contrasts"
   a. Draw a list of the opposites
   b. Discuss how they are interdependent i.e., one cannot exist without the other.
   c. Equanimity helps in accepting both in a detached way – give examples from the lives of great people who took both in a detached way.
2. Equal treatment to all – Discussion session may be organized. Certain incidents from the newspapers, media or from real life experiences may be discussed in the class to show how inequality is practiced. The students may be invited to suggest measures to

practice equality at home, in school, in society, nation and world at large.

Charts on human right and a copy of Indian constitution may be used as teaching aids for interaction.

3. Dramatization

   Skit on each inequality in society based on Gender, Caste, Class, Religion, etc. may be planned and enacted by the students.

4. Learn the songs of women groups; Labour groups and disadvantaged sections that highlight equality, cooperation & struggle.

5. The Jurisprudential model may be used to become aware of the issues related to equality and to arrive at solutions to solve the crisis.

6. The story of Satyakama who was never refused instruction (Chandogya Upanishad) may be narrated and discussed among the students for its value message. The students may be asked to collect similar stories which conveys the value of equality.

12. HONESTY

1. The teacher may create a discussion in the class to clarify the following :
   - i) Explanation of the term "Honesty"
   - ii) Honesty towards self
   - iii) Intellectual Honesty
   - iv) Societal Honesty with examples

2. Write a description of self

   Be honest towards your qualities strength & drawbacks in 100 words.

3. Intellectual honesty of
   - a. Writers
   - b. Scientists
   - c. Artists

   Collect stories about these and narrate.

4. Honesty in Social setup
   - I. Debate on "Corruption is a way of life"
   - II. Dramatize – "Honesty is the best policy"
   - III. Honesty in work ethics,
     In the course of one's job
     Doctor, Lawyer, Teacher, Politician
     Skits may be enacted by the students on the above.

IV. Honesty in Human relationships
   a. between friends
   b. between spouses
   c. between partners
   d. between siblings

Plan paragraph writing on the above.

5. Make students to role play the honesty of Satyakama (Chand. Upanishad) and King Harischandra.

13. MOTIVATION

1. Dramatize the story of Nachiketa to highlight yama's technique while motivating Nachiketa to acquire knowledge.
2. Role play- Two classrooms – A& B

A– Teacher who interacts with children in a conventional way	B– Teacher who motivates children to learn

3. Role of motivation in personality development
   Guest lecture by –psychologists
4. Story telling
   1. Shwetaketu
   2. Dhruva
5. Debate
   " Competition provides Motivation"
6. The students may be asked to recall the influential or significant persons in their lives who have motivated them and write a short note on them.

13. SELF-RESTRAINT

1. Demonstration by a yoga expert may be organized on the following:
   i) Praanayaana
   ii) Meditation
   iii) Asanas
2. Training of students to do Asanas & Meditation
3. Lecture by personality development experts on Mind training

14. CONTENTMENT

1. Speaking exercise (individual work)
   Start the speech like this.
   "Contentment means total satisfaction. There won't be any wish or desire left after contentment. In my life, contentment come when I get

   _____

   _____

2. Brainstorming (Group) may be planned on the
   Theme – "Can Human being be ever content?"
   Ask questions like –
   What do people need in life?
   Are they happy when they get it?
   They run behind wants – can wants be satisfied?
   Is there an end to wants?
3. Story Narration
   Each one narrates a story about people who are contented.

16. CONCENTRATION

1. Demonstration of the extract from Mahabharata – Power of concentrations
   i. Drona will be teaching Archery -
   ii. The bird on a branch has be shot down
   iii. All except Arjuna fail – Arjuna succeeds because he can concentrate – he sees only the eye of the bird
2. Story narration –
   Ekalavya and his ability to concentrate in the absence of Guru Drona
3. Quiz competitions on General knowledge.
4. Quote Mundaka Upanishad in which the analogy of arrow and bow used to explain concentration.
5. Games for concentration such as hitting bulls eye with darts, chess and crossword may be encouraged.

17. FAITH

1. Collection of News articles that celebrate "faith in self" Individual success stories (Sportstars), Musicians like Ms.Subbalakshmi, Tata and Birla may be collected and discussed.
2. Dramatization of story of ' Prahallada' faith in his devotion
3. Faith in each other's ability
   Collect Anecdotes of people who had faith in each other
   1. P T Usha & Nambiar
   2. Helen Keller & Anna Sullivan
4. Faith in Almighty : Talks about 'Bhaktipantha' saints like Meerabai, Tulsidas, Gora Kumbara, Tukaram, etc. who had faith in their devotion.

18. DISCIPLINE

1. Debate about "Discipline in Schools" may be organized.
2. Brainstorming session on the theme "Can self discipline be taught to students" can be organized.
3. Visit to residential schools to study the pattern of discipline employed there.
4. Survey of "work discipline"
   Interview people with different vacations and elicit, the salient features of 'Discipline' or 'Work ethics' of their jobs. Example : Teacher, Punctuality, Patience, Love for students & subjects.
5. Ask students to write diary about their daily routine and habits.

19. COMMITMENT

1. Filmstrips/Movie about Dr.Kotnis who displayed commitment towards his job at China. "Dr. Kotnis ki amar kahani" may be screened.
2. Children may be asked to collect anecdotes, episodes which show the commitment of some of our great national leaders, scientists and teachers.
3. Involve students in a reflective exercise about their own selves and write to which they are committed, the most.

20. RESPECT FOR ENVIRONMENT

1. Seminar may be organized on hazards of environment : Pollution, Deforestation, Urbanization, etc.
2. Start an Eco-club in school
3. Celebration of "Vanamahotsava", Planting saplings and Classroom gardens may be organized.
4. Visit to nearby factories to assess 'Damage to environment'
5. Talk on 'O zone layer depletion' with slides
6. Writing articles about environmental problems in the city.
7. The episodes from Upanishads which speak of the importance of Environment may be narrated (Satyakama going on his mission to multiply the cows, in the process learns everything from the environment).

21 HOSPITALITY

1. Collection of epic stories, parables and historical episodes that highlight hospitality
2. Listing the customs & rituals in the community observed daily or during festivals that highlight hospitality.
3. a. Dramatizing story of Bhakta Siriyala who wouldn't eat without feeding a guest and b. Draupadi's 'Akshayapatra' to feed others.

4. Write a paragraph on
   'When a guest arrived' based on personal experiences.

22. UNIVERSAL BROTHERHOOD

1. Talk about UNO and how it treats members as equals.
2. Organise a panel discussion on How different religions preach "Universal Brotherhood" with quotations from religions texts
3. Club activities/Houses in school can promote oneness among children.
4. Discussion about
   a. Adi Shankaracharya's 'Advaitha' that establishes all living beings are manifestation of Divinity, hence equal.
   b. Islam's 'Universal Brotherhood'
   c. Christianity's maxim that all are God's children
   d. Sanatana Dharma

5. Celebration of different state and religious festivals where children belonging to different backgrounds may be involved. Sharing of festival sweets among themselves is a good way of promoting this value.

The Upanishadic teachings related to 'Universal oneness' may be conveyed in a simple form, either through discussion or through charts and posters.

CHAPTER FIVE

CONCLUSIONS OF THE STUDY

The project was undertaken to examine the text of the Upanishads as having bearings on the present value system in our country which has undergone rapid transformation under the pressures of advanced technology, increased needs and wants, globalisation, etc.

Education today is more information and examination oriented that, it failed to help the individual develop an integrated personality. It does train him in so many skills and competencies expected of him, but neglects to make him realize his selfhood or turn him into a person capable of self-actualization. Therefore, the Upanishads are being subjected to analysis in terms of its value content which may have a bearing for the society of today.

The term 'Upanishad' means knowledge received by the student 'sitting close to' the teacher. It is universally admitted that the Upanishads arose as texts for educating the students to enquire into the meaning of human life in the cosmic perspective. The principal Upanishads are accepted to be those which Shankaracharya chose to comment upon. Out of the 12 principal Upanishads, seven Upanishads were selected in the project for the above purpose. They are *Katha, Kena, Mundaka, Isa, taittiriya, Chandogya* and *Brahadaranyaka.*

The main objectives of the study and the research questions raised were kept in mind while analyzing the Upanishadic scriptures.

The analysis of seven Upanishads listed above was carried out in two workshops. A number of values were identified in each Upanishad. These were consolidated and categorized into a set of 44 values.

Out of these, a set of 27 values were selected and elaborated upon with citations from different Upanishads, using analogies and anecdotes as found in them.

Regarding the methods of instruction followed in Upanishads, it is to be noted that various methods were followed to make students learn. In the absence of a script, the Vedic and Upanishadic teachers were dependent mostly on the oral tradition. The teachers were the living library and store house of knowledge.

The three steps (1) *Sravana* (Carefully listening to the teacher), (2) *Manana* (reflection on the topic taught) and (3) *Nididhyasana* (Contemplative meditation on the topic) was followed.

To stimulate the imagination and reasoning power and to develop the capacity of judgement of the students, the Upanishadic teachers invented various methods of teaching. They are, oral, dialectic using teaching aids, inductive, deductive, experimental, inquiry, analogies and lecture method. The language of the Upanishads is conversational and very communicative. The seers have used abundant, simple homely similes and metaphors; riddle like expressions which a man loves to master and reproduce; short stories to attract attention before introducing a philosophical concept; corroboration of a philosophical concept by means of popular beliefs and facts to excite curiosity and create faith. It is also seen that debates and conference approaches were used in the Upanishadic period (Chan d. 5.11.1).

An examination of Upanishads reveal three main aims of education. They are (i) all round development of personality, (ii) renewal of the culture milieu and iii) preservation and dissemination of knowledge. These are reflected even in our modern educational aims. In integrity, character and conduct, the Upanishadic teacher remained an example for his students and for the society as well. The expected

qualifications of a good teacher and a good student is specified in Upanishads. Some of them are very relevant to today's educational context.

Concerning the relevance of values identified in Upanishads to today's world, it is needless to mention, how worthy they are in promoting equality, tolerance, scientific spirit, peace, feeling of oneness and so on. In Upanishads, we find ontology coupled with epistemology, on the support of which, the entire value system for legitimation of human endeavour is being raised. A good number of assumptions underlie this endeavour towards self-realization. These assumptions provide an interpretative scheme of concepts for the understanding of man in the cosmic process, man in relation to the world, in relation to his fellow beings which aim to develop the values for conserving the environment, unity in diversity and universal brotherhood. Ideology in this thesis can be adopted to develop a framework of concepts that provide a philosophical base for value education. The moral consequences found in this doctrine is essentially humanistic in nature. It is also seen in Upanishads that they are totally devoid of caste barriers. There is total absence of Vaisyas, Sudras, etc. Diwakar, R.D. (1960) writes that "Artisans, agriculturists, herdsmen, fishermen, and such other classes are not to be found in the Upanishads at all". This does not mean that these people were totally absent during that period. The mention of Sudras in Chandogya Upanishad (4.2.2) indicates that the seers of the Upanishads were not ignorant of or neglecting the Sudras. But when one became a student, his identity as a class lost its significance. This contributes to the value of equality which is enshrined in our Constitution.

The truth of Upanishads reveal that what is in the body, that is in the universe. It may be recalled from the Chand. Upanishad (7.15.1) where Sanat Kumar told Narada with an example that just as all the spokes of a wheel are centred in its navel, similarly all these beings and in fact, everything that exists is centred in Prana. Science affirms this that the principle which works in the atom is the same principle that works in the universe. An understanding of this universal principle removes all hatredness, barriers of caste, religion, sex and other disparities that divide human beings. A universal value of this kind can be a very meaningful and relevant one, to bring about peace in the world. The theory behind the origin of the universe in Upanishads appears to have enough sound logic. The word divine, interpreted in Upanishads as eternity, gives the idea that the universe is an infinite living system. Like creation, there is dissolution of creation. Modern thermodynamics also ascertains that the organic and inorganic creation cannot remain as it is. It ultimately returns to the original source.

From the analysis, it is obvious that the Upanishads enshrine an enquiry into cosmology as a part of the quest for truth. Education is also of the process of investigation into the nature of the true, the beautiful and the good. This surely is an implication for the values of quest for knowledge, quest for truth, objectivity and scientific temper.

Another important implication is seen in the attitude of reverence towards life in any form, whatsoever it may be, for all objects that make up the environment. If all the beings or objects have evolved of the same source or partake of the Supreme Being, all to some extent incorporate the same essence. The implication of this theory may not appear contradictory with the proposals for the ecological balance, non-violence, respect for life, etc. This also provides a basis for setting up norms for good quality life, for the values of equal privilege for all and

for ensuring protection to all forms of beings. In a culturally plural society like ours, values of above kind would eliminate violence, religious fanaticism, superstitions, obscurantism, inequality and in their place, bring unity and integration of people ensuring justice, democracy, equality and dignity of individuals.

The other values identified such as speech, food, honesty, commitment, contentment, integrity, and so on are particularistic in nature leading to the personality development of individuals. Even though they are particularistic in nature, they form a base to realize the universal values. The Upanishads aim at a 'complete man' who can live at peace with himself, self-realised, transcended all the limits of ego that often leads to different types of predicament. The sense of value is an essential attribute of the human consciousness. It is this sense that prompts and guides the increasing quest for goodness in man, good society and a good life. The goodness of the society is to be sought only through the goodness of its individual members. Therefore, the personal values of the above kind, not only elevates the quality of an individual, but also promotes social harmony and co-existence in the society.

To conclude, there are several pointers in Upanishads to evolve a value-laden society, to bring about a quality to man's life and to develop an objective understanding of universe in which one lives. This is not to claim that the Upanishads provide a complete education for modern man who has to live in a very complex society with a multiplicity of demands pressurizing him. In the words of Dr. S. Radha Krishanan, a study of the *upanishad*s is essential, if we are to preserve our national being and character. It is not to say that the highest achievements of the human mind and spirit should be limited to the past. While the fundamental motives, the governing ideas which constitute the essential spirit of our culture are a part of our very being, they should receive changing

expression according to the needs and conditions of our time, and at the same time preserving some of the values which are time and again been reminded to us from the scriptures that are considered to be essential to lead good human lives.

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