

# **SOCIOLOGY OF EDUCATION IN 13 SALIENT**

## **UPANISHADS**

**WITH SPECIAL REFERENCE TO VALUE SYSTEM**

**UGC MINOR RESEARCH PROJECT**

**F. NO. 23-3181/11 (WRO)**

**SUBMITTED TO**

**UNIVERSITY GRANTS COMMISSION**

**PUNE**

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**ARTS AND SCIENCE,**

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**MAHARASHTRA**

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By  
Investigator

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Forwarded through The Principal, D.B.F. Dayanand College of Arts  
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**-Dr. Rajlaxmi V. Barve**

## **PREFACE**

Since my college days, I had read Swami Vivekanand's spiritual volumes which motivated me to read 13 salient Upanishads. Swami Vivekanand's literature had assured me that there is an ocean of knowledge about Ultimate, Absolute Reality in Upanishads.

When I was working in the Department of Sociology, in Shivaji University, I was teaching Sociology of Education for five years.

I formulated a new title for this research project by juxtaposing these two elements, namely, 'Sociology of Education' and 'Upanishads'. In this project, Upanishads have been studied with special reference to value system.

I think when we are being threatened by the probability of anomie ('valuelessness') in the country; the study might help identifying the eternal values which were preached by great Rishis in India.

As Dr. Mashelkar has pointed out, India is the capital of the world as far as the faculty of intellect is concerned.

It is also being said that Bharat (India) is about to emerge as the spiritual 'Guru' of the world.

This is a humble effort to find out the Guru-shishya relationship, eternal values and methods of expressing the philosophic content and also the teaching methods in Upanishads. This study might motivate and guide the future generations for guiding the world for spirituality.

**-Dr. Rajlaxmi V. Barve**

॥ ॐ तत्सत् ॥

## PRAYERS

### Shantimantras in Upanishads

शांतिमंत्राः

ईश-बृहदारण्यकोपनिषदां अयं शांतिमंत्रः - शुक्लयजुर्वेदीयः।

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।

ॐ शांतिः शांतिः शांतिः ।।

Aum ! All those that are invisible are filled by Brahman, all those that are visible are also fully permeated by Brahman. The whole universe is still full, although the whole universe has come out of it. (Swami Tyagisananand)

केन-छांदोग्य-मैत्रायण्युपनिषदां अयं शांतिमंत्रः - सामवेदीयः ।

ॐ आप्यायन्तु ममांगानि वाक् प्राणश्चक्षुः श्रोत्रं अथो बलमिन्द्रियाणि

च ।। सर्वाणि सर्वं ब्रम्होपनिषदम् । माहं ब्रह्म निराकुर्याम् । मा मा

ब्रह्म निराकरोत् । अनिराकरणमस्तु । अनिराकरणं मेऽस्तु । तदात्मनि

निरते ये उपनिषत्सु धर्माः । ते मयि सन्तु । ते मयि सन्तु ।।

ॐ शांतिः शांतिः शांतिः ।।

Let my limbs may be strong. Let my speech, prana, eyes, ears, vitality and all the senses increase in power. All existence is the Brahman of Upanishads. May I never deny Brahman nor Brahman deny me. Let there be no denial at all, let there be no denials at least

from them. May the virtues proclaimed in the Upanishads reside in me, who am devoted to the Atman.

कठ-तैत्तिरीय-श्वेताश्वतर-नारायण-कैवल्य-ब्रह्मबिंदूपनिषदां

अयं शांतिमंत्रः - कृष्णयजुर्वेदीयः ।

हरिः ॐ ! सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे

तेजस्वि नावधीतमस्तु । मा विद्विषावहे ॥

ॐ शांतिः शांतिः शांतिः ॥

Hari Aum ! Together may He protect us, together He possess us, together may we make unto us strength and virility. May our study be full to us of light and power. May we never hate. Aum ! Peace! Peace! Peace! (Sri Aurobindo)

प्रश्न-मुंडक-मांडूक्य-जाबाल-आरुणिकोपनिषां

अयं शांतिमंत्रः - अथर्ववेदीयः ।

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शांतिः शांतिः शांतिः ॥

Aum ! May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods.

Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanemi; Brihaspati ordain weal unto us. Aum ! Peace! Peace! Peace! (Sri Aurobindo)

ऐतरेय-कौषीतक्युपनिषदोः अयं शांतिमंत्रः - ऋग्वेदीयः ।

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।

आविरावीर् म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीः ।

अनेनाधीतेन अहोरात्रान् संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।

तन्मामवतु । तद् वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु

वक्तारम् ॥ ॐ शांतिः शांतिः शांतिः ॥

Aum ! let the preaching of the guru reside in my mind and let my mind concentrate completely on the holy speech of the guru. My mind and my speech must be in conformity with each other. Let them take resort in each other. O Lord, you are full of brightness, please reside within me.

The principles of Vedas must never leave me. You are omnipresent within the knowledge. I pray you to manifest yourself within me. I am ready to study and meditate on you ceaselessly. Bless me to speak everlasting true principles of the Universe. I must speak only the truth.

O Lord, O Reality, Please protect me and my guru, my spiritual preacher. Aum ! Peace! Peace! Peace!

तैत्तिरीयोपनिषद्

अयं शांतिमंत्रः - यजुर्वेदीयः ।

ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वयमा। शं न इन्द्रो

बृहस्पतिः। शं नो विष्णुरुक्मः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव

प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि।

सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारम् अवतु। अवतु माम्। अवतु

वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः॥

Hari Aum ! Be peace to us Mitra. Be peace to us Varuna. Be peace to us Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu be peace to us. Adoration to the Eternal. Adoration to thee, O Vaiou. Thou, thou art the visible Eternal and as the visible Eternal, I will declare thee. I will declare Righteousness! I will declare Truth! May that protect me! May that protect the speaker! Yes, may it protect me! May it protect the speaker! Aum ! Peace! Peace! Peace! (Sri Aurobindo)



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## CHAPTER NO. 1

### INTRODUCTION

#### **What is Upanishad?**

Upanishads are the record of deepest spiritual experiences. They are the expressions of minds in which philosophy, religion and poetry are made one. They denote the infinite discovery of the Self, the Atman, God, i.e. The Ultimate, Absolute Reality (Parabrahma).

It is not just a structure of logical intelligence. It is the truth or the reality felt within, seen within and lived within by the most intellectual minds in ancient India.

Yogi Aurobindo says-

“The secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. Its inner practice and discipline is a seed of the latter practice and discipline of Yoga.”

It means the practices and disciplines of Yoga and also those which are mentioned in Bhagwadgeeta are just the reflections of the practices and disciplines for mind that are expressed in the Upanishads.

The actual text (Sanhita), Brahman, Aranyakas and Upanishads are the four sections of Vedas. Upanishads are the culminating parts or sections in Vedas. So they are called as ‘Vedanta’.

According to Pandit Mahadev Shastri Joshi (Bharatiya Sanskriti Kosh- 1<sup>st</sup> Volume), there are 191 Upanishads in Sanskrit

literature. The names of first thirteen Upanishads have been taken from the above reference book.

10 Upanishads are supposed to be salient. The names of those salient Upanishads have been derived from following famous 'shlok'-

ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।

ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥

**The ancient 10 Upanishads are:**

- |                             |   |             |
|-----------------------------|---|-------------|
| 1. Ishopanishad             | - | Yajurveda   |
| 2. Kenopanishad             | - | Yajurveda   |
| 3. Kathopanishad            | - | Yajurveda   |
| 4. Prashnopanishad          | - | Atharvaveda |
| 5. Mundakopanishad          | - | Atharvaveda |
| 6. Mandukya Upanishad       | - | Atharvaveda |
| 7. Taittiriya Upanishad     | - | Yajurveda   |
| 8. Aitareya Upanishad       | - | Rigveda     |
| 9. Chhandogya Upanishad     | - | Samaveda    |
| 10. Bruhadaranyak Upanishad | - | Yajurveda   |

Other three salient Upanishads have been added for the study in this project. Those three salient Upanishads are as follows:

11. Shvetashvatar Upanishad
12. Koushitaki Upanishad
13. Maitrayani Upanishad

## Meaning of ‘Upanishad’

The meaning of ‘Upanishad’ is ‘Brahmavidya’ or ‘Rahasya Vidya’.

Aadya Shri Shankaracharya has explained the meaning of ‘Upanishad’ at the end of his comments (भाष्य) on Kathopanishad.

He explains-

सदेर्धातोर्विशरण गत्यवसादनार्थस्य

उपनि पूर्वस्य कि प्रत्ययान्तस्य रूपमुपनिषदिति ।

The three meanings of ‘Upanishad’ are as follows-

1. The disciples who want to renunciate the worldly pleasures and materialistic matters go to the spiritual guru and get the guidance for destroying the ‘seed’ of life which occurs again and again. That ‘Vidya’ which **liberates** the human being from the chain of life and death, is called as ‘Upanishad’.
2. That ‘Vidya’ which **reaches** the human being upto The Ultimate, Absolute Reality (Parabrahma), is called ‘Upanishad’.
3. That ‘Vidya’ which **removes** the chain of birth, old age and death is called ‘Upanishad’.

Shri Shankaracharya has given nearly the same meaning again at the outset of the criticism written on Taittiriya Upanishad.

Aadya Shankaracharya writes-

उपनिषदिति विद्योच्यते । तच्छीलिना

गर्भजन्म जरादि निशातनात् तदवसानाद्वा

ब्रह्मणो वोपनिगमयितृत्वादुपनिषण्णं वाऽस्यां परं श्रेयः ।

The meaning is as given above.

In short, Upanishad means a 'Vidya'. It lets loose or destroys the chain of birth, old age and death; or it reaches the seeker near The Ultimate, Absolute Reality (Parabrahma).

In the third Anuvak (section) of Shiksha Valli, the word "Upanishad" is mentioned as follows-

अथातः संहिताया उपनिषदं व्याख्यास्यामः ।

Pandit Purushottamshastri Phadke explains the meaning of 'Upanishad' as 'गहन ज्ञान' i. e. deep knowledge.

V. V. Bapat gives the meaning of 'Upanishad' as "Darshan" (संहिता विषयक दर्शन). He means to say that the 'Spiritual Guru' intends to tell what 'approach' should be maintained while understanding the 'Sanhita'. This approach is called as 'Upanishad'.

Upanishads have appealed to some of the acutest brains in the world as they provide the best solution for the riddle of the Universe and the riddle of the existence of man.

Human beings know a good deal of physical world they live in but about the relationship between man to man and the same between man and his self, they are yet hopelessly ignorant.

Schopenhauer had once said that there is no study so beneficial and elevating as that of the Upanishads. Max Muller had willingly endorsed his statement about Upanishads after devoting to the study of many philosophies and many religions.

India has been passing through a transitional period as far as the value- oriented life is concerned. Some of our traditional values

have been misinterpreted and the remaining some are being disintegrated with the tides of the time. The re-establishment of eternal values is most awaited by our nation. This re-establishment of eternal, spiritual, moral, and social values would be beneficial not only for personal upliftment and contentment but also for the social and moral development of the nation. They would lead the world towards global peace.

Sociologically speaking, all these values were being inculcated in India through three social institutions - namely- 'Religion', 'Education (Gurukul)' and 'Family'. It would be more correct if one would say that knowingly or unknowingly, the religion was using 'family' and education system (Gurukul) for its 'desired socialization' and used to inculcate 'values' in the mind of individuals. These values were being internalized by an individual through "sanskaras" both in family and Gurukuls - as educational institutions in ancient India.

In addition, the cultured environment which was created by the society, used to pamper cultivate, and control the mind of individual externally. Thus, both internalized values and external forces used to control the mind of every individual in older days.

### **Present Scenario:**

Sociologically speaking, 'Family' and 'Education' as social institutions are no more influential as they were in ancient days. Neither the law as an external force is influential so as to control the individual behavior in the true sense of term.

Naturally, one observes the degeneration of all types of values at every pace of life.

Therefore, one needs to go to the mother of values, i.e. to the Upanishads and find out the eternal values which existed in ancient times in India.

Upanishads have been written in Sanskrit language. As they appear at the end of Vedas they are also called as ‘Vedant’, they are the essential part of Indian and Asian Literature.

The present study aims at the study of ‘Sociology of Education’ depicted in salient 13 Upanishads. Nearly all Upanishads are based on the discussion between “Guru” and “Shishya” i.e. preacher and his disciple or disciples. One finds the teacher-pupil relationship as a sociological aspect within the ancient educational system which was called as ‘Gurukul’.

The researcher wanted to find out “The Sociology of Education” depicted in “Gurukul” system and to see whether it can be applicable and beneficial for the present Indian educational institutions.

### **Sociology of Education:**

Ivor Moorish defines sociology of education as the branch of sociology which emphasizes the study of sociological aspects within the institution of education. Further he expresses that the sociology of education is concerned with such general basic sociological concepts as society itself, culture, community, clans, environment, socialization, internalization of values,

accommodation, assimilation, cultural tag, sub-culture, status, role and the like.

### **Origin of Research Topic:**

Swami Vivekanand's literature had assured the researcher that there is an ocean of knowledge about Ultimate, Absolute Reality in Upanishads. The researcher decided to search the guru –shishya relationship and values in Upanishads as these two elements come under the scope of Sociology of Education which is the branch of Sociology.

Indians need to re-search and preserve the content of all Upanishads. The grand heritage of 'Indian Wisdom' has been preserved in 191 Upanishads in the course of time through oral practices ('Moukhik Parampara') till today. India needs to study, preserve and transmit this 'Indian Wisdom' for the future generations.

Sociologically speaking, Value system is one of the most important four elements of social structure. The Indian society is facing the problem of absence of value content, proper channels of value system and value education. The researcher wanted to find out the solution of this problem in Upanishads which are promising sources of "Values" and "Value Education".

### **Title of the Topic:**

"Sociology of Education in 13 Salient Upanishads:  
With Special Reference to Value System"



**i) International Relevance of the Study:**

Basically Upanishads belong to India. They have attained not only Asian but international status. Vedic literature, which contains Upanishads, is a part of world heritage. The world is searching for the proper values such as truth, non-violence, peace, self-control which one would find only in Upanishads. Sheer preservation of Upanishads is not enough. The study of Upanishads in the light of sociological and educational perspective has become very essential for the welfare of the planet.

**ii) National Relevance of the Study:**

Upanishads are the Indian heritage. The sociological studies of Upanishads help to understand the sociological and educational aspects of ancient India. Their national importance is beyond words. The value system of India has raised the status of Indian Culture in the world. This study would contribute a lot to raise the national status even more. The study would search the value system which has appeared in Bhagwadgeeta through which it has depicted in the literature of saints in various states in India.

**iii) Multi-disciplinary Relevance of the Study:**

Upanishads come under the discipline of Sanskrit Literature and that of Philosophy. The researcher wanted to find out mainly the sociological and educational aspects of Upanishads. The title itself suggests the multi-disciplinary relevance of the study. The study comes under Sanskrit Literature, Philosophy, Sociology and Education.

#### **iv) Interdisciplinary Relevance of the Study:**

As far as interdisciplinary aspect is concerned, the present study comes mainly under the study-areas of ‘Sociology’ and ‘Education’. The study intends to focus the attention mainly on values, value system, and value education and the mechanism for value education in the process of socialization of the disciples, guru-shishya relationship and the like.

Methods of expressions for philosophic content and also the methods of teaching have been sought for.

#### **Nature of The Ultimate, Absolute Reality (Parabrahma):**

Upanishads are called as ‘Vedant’. The principal doctrine and the principal value of all Upanishads is “the Ultimate, Absolute Reality (Parabrahma)”. It is the Ultimate Truth. Its knowledge must be achieved by everyone. This is the core message of Upanishads.

There are a number of passages in the Upanishads which emphasis on the unknowledgableness of the Ultimate, Absolute Reality (Parabrahma). It can only be properly characterized in negative language i.e. “Neti, Neti” (“नेति नेति”).

What is The Ultimate, Absolute Reality (Parabrahma)? What is the definition of The Ultimate, Absolute Reality (Parabrahma)? The only true answer is “Neti Neti” (“नेति नेति”). It is not this, It is not that. The Ultimate, Absolute Reality is not definable, not describable and not intellectually knowledgeable.

Still all the scripts of all Upanishads try to put forth the detailed concept of the Ultimate, Absolute Reality (Parabrahma).

The first step to the realization of The Ultimate, Absolute Reality (Parabrahma) is by the knowledge of Him as manifested in the phenomenal universe.

European Science seeks to know the Phenomena of gross matter. The Yogin goes further.

The scientist asserts that he has discovered a universe of subtle matter penetrating and surrounding the gross. This is the universe whence springs all psychic processes.

The Yogin goes yet further and declares that there is yet a third universe of causal matter penetrating the gross, this universe is the source whence all phenomena take their rise.

According to Yogi Aurobindo, one must accept these three statements (on three universes) upon which the whole scheme of Vedanta is built.

Now The Ultimate, Absolute Reality (Parabrahma) manifests itself in each of these ‘Universes’.

- i. In the Universe of causal matter, He manifests Himself as the Cause self and Inspirer, poetically styled as **‘Prajna’**, the Wise One.
- ii. In the Universe of subtle matter, He manifests through the role of the Creator, Self and Container, styled as **Hiranyagarbha**, the Golden Embryo of life and form.
- iii. In the Universe of gross matter, He manifests Himself as the Ruler, Guide, Self and Helper, styled as **‘Virat’**, the shining and mighty One.

He can only be known and realized by the spirit of ‘man’ (human being) and not by the spirit of another species.

### **Role of Reason and Intuitive Knowledge in Understanding Upanishads:**

Yogi Aurobindo, expresses the role of intuitional knowledge in understanding Upanishads as follows-

We arrive at the concept and at the knowledge of a divine existence by exiling the evidence of the senses and piercing beyond the walk of the ‘physical’ mind.

Yogi Aurobindo says:

“So long as we confine ourselves to sense evidence and the physical consciousness, we can conceive nothing and know nothing except the physical world and its phenomena.

But certain faculties in us enable our mentality to arrive at conceptions which may be deducted by ratiocination, by imaginative variation from the facts of physical world”.

### **Role of Pure Reason:**

Human reason has a double action. It is either mixed or it is dependent, pure or sovereign. Reason accepts mixed action when it confines itself to the circle of our sensible experience. Reason asserts its pure action when it accepts our sensible experiences as a starting point.... It goes behind and judges, works in its own rights. It strives to arrive at general and unalterable concepts, which attach themselves to that which stands behind their appearances.

The complete use of pure reason brings a thinker finally from physical to metaphysical knowledge.

The truths in Upanishads are ‘Buddhigrahyam Atindriyam’ (Gita VI, 21), as Sri Aurobindo describes, beyond perceptions by the senses but seizable by the perception of reason.

The truth of things escapes the senses. But, the knowledge of contents is contained in the knowledge of the consciousness.

If, then, we can extend our faculty of mental self-awareness to awareness of the self beyond and outside us, we may become processors in experiences of truths which form the contents of the Atman or Brahman in the universe.

We have to go beyond the mind and the reason. The reason active in our waking consciousness is only a mediator between the Subconscious All (that we come from in our evolution upwards) and the superconscious All (towards which we are impelled by that evolution).

The subconscious and the superconscious are two different formulations of the same All.

The master word for subconscious is Life. The master word for superconscious is Light. Action is essence of Life.

In the superconscious, action re-enters into Light. It no longer contains involved knowledge but is itself contained in Supreme Conscienceness.

### **Role of Intuitive Knowledge:**

Intuition is that which is common between the subconscious and the superconscious and the foundation of intuitive knowledge is conscious or effective identity between that which knows and that which is known, It is state of common self-existence in which the knower and the known are one through knowledge.

When Self-awareness in the mind applied both content and content, to own self and other self, exalts itself into the luminous self-manifest identity, the reason converts itself into the form of self-luminous intuition knowledge. The mind fulfils itself into supra-mental. Such is the scheme of human understanding upon which the conclusions of the most ancient 'Vedant' were built.

Intuition is the first teacher. Intuition stands veiled behind the mental operations. Intuition brings to man those brilliant messages from the Unknown which are the beginnings of his higher knowledge.

Intuition gives the spiritual preachers that idea of something behind and beyond all that we know. It is always in contradiction of his lower reason.

Intuition is as strong as Nature herself from whose very soul it has sprung and cares nothing for the contradiction of reason or the denials of experience. It knows it has sprung from 'That'. It has come from 'That' and will not yield it to the judgment of what merely becomes and appears.

**Scenes of Old Educational World:**

It is evident through Upanishads that there was an extraordinary stir and a movement of spiritual enquiry and passion for the highest knowledge of the Absolute, Ultimate Reality.

While reading Upanishads, scenes of the old educational world live before us. The ‘Guru’, who is a sage, a ‘rishi’, sitting in his grove, is ready to test and preach the ‘Shishya’.

## **CHAPTER NO. 2**

### **REVIEW OF RELATED LITERATURE**

While undertaking a research, it is necessary for the researcher to take review of the texts and related literature. It becomes even more necessary when the research is based mainly on library study. The reference books referred for the study are as follows-

**I.** Purushottamshastri Phadke, who is 100 years old today, had been giving lectures on 11 Salient Upanishads, Brahma-sutra, Vivekchoodamani, Panchdashi and the like in Ratnagiri. He had explained each and every word of all those Upanishads. Dr. Anshumati Dunakhe happened to listen to all those lectures. She got the lectures taped and published a series of four books based on Ishopanishad, Kathopanishad; Ken, Prashn Upanishad, Mundaka, Mandukya; Aitareya, Taittiriya, Shvetashvatar Upanishad; and Chhandogya Upanishad. The author of these books is ‘Hansa: Soham’ i.e. Purushottamshastri Phadke. Dr. Dunakhe has edited the books in Marathi. These volumes were referred by the researcher as a base for the study for first 11 Upanishads.

Secondly, the lectures on the basis of which Dr. Prof. R. D. Ranade, the Master of Indian and Western Philosophy, wrote “A Constructive Survey of Upanishadic Philosophy: A Systematic Introduction to Indian Metaphysics”; were delivered in 1915. The first edition was published in 1926; its fourth edition was published in 2003.



This volume widened the understanding of the researcher mainly about the methods of expressions of philosophic content adopted by the gurus and rishis in Upanishadic period. His comments on all 13 salient Upanishads including Koushitaki and Maitrayani Upanishad were also referred by the researcher.

Two volumes of ‘Subodh Upanishad Sangrah’ written by Vishnu Vaman Bapat Shastri were also used for the other texts of Brihadarankya Upanishad and Koushitaki Upanishad.

In addition, Yogi Aurobindo’s volume ‘Life Divine’ and 10 volumes of Vivekanand Granthawali have contributed a lot for the study of this project.

The rare books published by Vivekanand Kendra, Central Chinmay Mission Trust, Mumbai; Paramdham Publication, Pavnar and many other reference books have contributed a lot for this project.

## **II. What is Guru?**

In her volume, ‘Guru-Shishya Sambandha’, Swami Satyasevanand Saraswati, a stri-guru, has discussed the status of the spiritual guru in the life of a shishya. ‘Guru’ is the superior spiritual personality. During Upanishad period, most of the gurus were sages or ‘rishis’. The knowledge of The Ultimate, Absolute Reality (Parabrahma) was imparted to the spiritual shishya by the spiritual guru in ancient days.

Guru fulfills our lives. He introduces us to ourselves. He has the knowledge of The Ultimate, Absolute Reality (Parabrahma). He uplifts his disciples above their limits.

Guru is unavoidable essentiality of their life. He gives and identifies the goal of their life. He is the eternal source of energy in their life. He is the spiritual guide.

He helps to cease the chaos of the inner life of the disciple. Though he appears to be like a common man, he thinks of the 'Parabrahma'. He does not live for himself, but for others. He preaches the shishyas to be 'saakshi.'

In Kathopanishad (1.2.8-9) the guru says-

“An inferior man cannot tell you of ‘Him’ for, thus told, thou canst not truly know The Ultimate, Absolute Reality (“Parabrahma”) because that ‘Reality’ is thought of in many aspects. Yet, unless it is told of ‘Him’ by another someone who is superior to you, thou canst not find thy way to ‘Him’; for ‘He’ is subtler than subtlety and ‘That’ where ‘knowledge’ in general cannot reach at all”.

The Ultimate, Absolute Reality is called as ‘Parabrahma’ or ‘Brahman’ in all Upanishads.

The seeker of the Brahman, having put to the test, arrives at world’s dis-taste. Then he comes to a spiritual guru. (Mundak, 1.2.12 and 1.2.13)

Such a guru should be approached who is devoted to contemplation of the Brahman and who has studied the ‘Vedas’.

The 'shishya' himself should approach to him because such guru has taken entire resort in 'Him.' He is the man of knowledge with a tranquillized heart. With a spirit at peace, the 'guru' declares the science of the 'Brahman' in its principles through which the shishya comes to know that 'Immutable Spirit', 'The True' and 'The Real'.

### **Types of Guru:**

It was told by two experts that there are eight types of the concept of 'guru'.

Swami Satyasevanand Saraswati opines that there are five types of the concept of 'guru' in India.

- i. Yogi Guru
- ii. Dnyani Guru
- iii. Tantrik Guru
- iv. Brahma-Nishtha Guru
- v. Stri Guru

### **i) Yogi Guru:**

Yogi guru has full mastery over Yoga-Science. He receives spiritual powers or 'Siddhis' as a result of his mastery. He sees the body and mind as vehicle for the searching and receiving the knowledge of the Ultimate and Absolute Reality.

There is difference between 'Yogi Guru' and 'yoga-teacher' as the yoga teacher might not have the mastery over his own body, mind and emotions. Yogi guru does have this mastery.

## **ii) Dnyani Guru:**

Knowledge is the supreme power of Dnyani Guru. He can fulfill all spiritual queries of the shishya. He develops the intellectual power of the shishya from spiritual perspective. What is the role of intellect in spiritual attainment?

The great spiritual guide Sri Aurobindo has explained -

“Intellect assists, sometimes it becomes an absolute, but we have to surpass the intellect and go beyond.” Here comes the role of intuition with the help of which the ‘Gurus’ and ‘Rishis’ in Upanishads can experience and can try to describe the Ultimate and Absolute Reality.

Dnyani Guru’ is also called as “Brahma-Shrotriya” which means the ‘guru who has the entire knowledge of ‘Vedas’.

## **iii) Tantric Guru:**

According to Swami Satyasevanand Saraswati, ‘Tantrik Guru’ is the combination of ‘Yogi Guru’, ‘Dnyani Guru’ and ‘Tantrik Guru’. The ‘Deeksha’ is given to the ‘Yogi’ or ‘Dnyani Guru’ normally by some ‘Tantrik Yogini.’ Due to this ‘Deeksha’, the spiritual dimensions of the personality of the ‘Guru’ are changed, developed, and transformed.

Tantrik guru can perform miracles. He can control his ‘mind’. He can appear before different disciples at the same time at different places in different appearances.

#### **iv) Brahma-Nishtha Guru:**

Swami Satyasanganand Saraswati describes ‘Brahma-Nishtha Guru’ as that ‘Guru’ who becomes one with the Absolute, Ultimate Reality. He receives the knowledge of ‘Parabrahma’. He has received the experience of the ‘Parabrahma’ and he becomes ‘Jeevan-mukt.’ He is not interested in giving education or preaching the Shishyas. Normally ‘Brahm-Nishtha Guru’ does not seek for the ‘Tantras’ or ‘Siddhis’ as he transcends much beyond. He stays in inner and outer ‘silence’. He may speak such words which are not understood by the people around. He can understand himself.

Many times, the miracles take place in the life of the disciples or devotees. But they don’t know that it is he who is the ‘source’ or the ‘medium’.

The examples of ‘Brahma-nishtha Guru’ are Swami Samarth, Raman Maharshi, Gajanan Maharaj and so on.

They can transfer the spiritual power to their disciples within seconds. They are not ‘incarnations’, but they have transcended the last stage of human development. They are beyond the rules or effects of ‘Karma’ and ‘human development’. They go back to some unknown planet after the completion of the purpose for which they have come.

‘Brahma-Nishtha Guru’ is the highest stage of spiritual gurus.

#### **v) Stri-Guru:**

As it is evident in Vedas and Upanishads and in other scriptures, stri-gurus have been given tremendous honour in India

since ancient time.

Pride is one of the obstacles in spiritual development. It is easily overcome by women as compared to men. Swami Satyasanganand Saraswati, who is stri-guru herself, opines that women do have the qualities such as politeness, love, compassion, tenderness, innocence, faith, loyalty, devotion by default. They can transcend their intellect very easily. Therefore, stri-gurus are equally favored spiritually by the Supreme, Absolute Reality.

But, Swami Satyasanganand Saraswati opines that stri-gurus are not given due respect by the modern society. Family and religion, as ‘social institutions’, do not sometimes encourage a woman to be a ‘Guru’.

Normally stri-gurus are ‘tantric’ gurus. They have offered “tantrik deeksha” to many of the revered ‘gurus’. They are in search of deserving ‘shishyas’ and help them for their spiritual development.

### **What is Shishya?**

‘Shishya’ is a Sanskrit word. The person, who is interested in learning materialistic or spiritual knowledge from the ‘guru’, is called a ‘shishya’ or a ‘disciple’.

According to Swami Satyasevanand Saraswati, the person who ascribes or surrenders himself at the feet of the guru so that the guru should orient him towards spirituality is called as ‘shishya’.

She opines that there are five types of the concept of ‘shishya’:-

- i) Grihastha Shishya
- ii) Karma-sanyasi Shishya
- iii) Sadhak Shishya
- iv) Tantrik Shishya
- v) Sanyasi Shishya

**i) Grihastha Shishya:**

Grihastha shishya is a married person who lives a family life with his wife and sons and daughters. He earns money for his livelihood.

He believes in existence of God and he believes that his spiritual guru would show him the path towards God. He believes in the spiritual power of the guru.

**ii) Karma-sanyasi Shishya:**

Karma-sanyasi shishya is also a ‘grihastha shishya’. Still, there is a difference between the two. Though he looks like a common man, the objective of his life is much higher than the common man.

The guru gives a spiritual name to this Karma-Sanyasi, and this name is a symbol of the secret qualities of his personality.

It is expected that he should offer his ‘karma’ (right deed) and the effect of the ‘karma’ to the spiritual guru.

### **iii) Sadhak Shishya:**

The meaning of ‘Sadhak’ is the person who performs ‘Sadhana’. He takes advice from the spiritual guru and performs ‘tapa’. i.e. takes penance for acquiring the pure knowledge.

He gets the directions from the guru at every pace. Guru is very much interested in the spiritual development of the ‘Sadhak shishya’. Many times, he evaluates the development of his disciple.

Guru wants to develop his physical ability, the solidarity of his mind, clarity of thought and the profound understanding.

Shishya cannot evaluate himself. He can be evaluated only by the guru. He should ascribe himself to the ‘Guru’ and be polite.

### **iv) Tantrik Shishya:**

Satyasanganand Saraswati opines that the relationship between the guru and tantrik shishya is most fulfilling and satisfying of all. Tantrik shishya has got developed his “Chetana” (consciousness) during his previous lives.

Guru is in search of this shishya and supports and accepts him as his shishya within a moment. Their relationship might be very much similar to that relationship between father and son or the god and his devotee, husband and wife, or that between friend and friend.

This is always a ‘complete’ relationship. They might be or might not be with each other at one place. The shishya unconditionally dedicates his body, mind and soul to the guru. Guru decides what work he (the shishya) should perform.



After the complete dedication, the power of guru is channelized towards this shishya. Guru accompanies the shishya constantly in his inner realm.

Swami Satyasanganand Saraswati opines that the relationship between guru and shishya has been developed since ages on the basis of channelizing of the ‘Shakti’ or ‘power’ of the guru into the ‘inner realm’ of the ‘shishya’.

Guru is just like the creator of the ‘Shakti’ or ‘power’ and shishya is just like a ‘wire’ through which the ‘Shakti’ is transferred to its various destinations.

Tantrik shishya is the medium or extension of the ‘Shakti’ (power) of the guru. Thus a tantrik shishya is a ‘sadhak shishya’ a step ahead. The spiritual guru orients the shishya even more and gives the final touch towards his full-blown development.

**v) Sanyasi Shishya:**

‘Sanyasa’ is not just a stage or ‘ashram’ of life. ‘Sanyasa’ is a way of life which is followed for becoming one with the Ultimate, Absolute Reality (the Parabrahma). Other common men are trapped in the web of life. He sets himself apart.

Sanyasi-shishya controls his desires and ambitions and ascribes his ‘self’ to his spiritual guru and to the Ultimate, Absolute Reality.

## **The Process of Establishing Relationship between Guru-Shishya:**

Every human being is in search of happiness and bliss. After experiencing the life, one starts to understand that the happiness is transient and bliss is permanent though unattainable. After realizing this, the person becomes introvert and starts searching the permanent bliss.

There is a complete, ‘Omniscient’ and everlasting source which is called ‘Parabrahma’ or Ultimate, Absolute Reality. We are the ‘ansh’ (the smallest part) of that ‘Reality’ Itself.

Here comes the role of guru who tells his shishya with authority that “Thou art ‘That’ ”. (Tat twam asi |) Guru introduces the shishya with the Ultimate, Absolute Reality.

The guru is in search of the true shishya and true shishya is in search of true guru who would offer him the knowledge of his soul and that of the Ultimate, Absolute Reality (Parabrahma) as well as the relation between his soul and that ‘Reality’.

The ‘guru-shishya Parampara’ can be traced back in period of Vaidik and Upanishad Culture. The first ‘Tantrik Guru’ and ‘Tantrik Shishya’ are supposed to be Lord Shiv and Goddess Parvati. Lord Shiv expressed and explained the secrets of knowledge first to Goddess Parvati.

### **The Pre-requisites for Guru-Shishya Relationship on the Part of the Guru:**

1. Encouragement
2. Kripa (Grace)
3. Shakti-Pat (Transmitting Spiritual Power)
4. Transmission of knowledge
5. Medium for his work

### **The Pre-requisites for Guru-Shishya Relationship on the Part of the Shishya:**

1. Faith
2. Devotion
3. Dedication
4. Politeness
5. Lack of pride, selfness (Ahankar)
6. Obedience
7. Natural Innocence
8. Honesty

### **III. Modern Methods of Teaching:**

Following modern methods of teaching were found in an article on internet- the website is <http://teaching.uncc.edu>.

1. Lecture by teacher
2. Class discussion conducted by teacher
3. Recitation oral questions by teacher answered orally by students
4. Discussion groups conducted by selected student chairpersons

5. Lecture-demonstration by teacher
6. Lecture-demonstration by another instructor(s) from a special field (guest speaker)
7. Presentation by a panel of instructors or students
8. Presentations by student panels from the class: class invited to participate
9. Student reports by individuals, student-group reports by committees from the class
10. Debate (informal) on current issues by students from class
11. Class discussions conducted by a student or a student committee
12. Forums
13. Bulletin boards
14. Small groups such as task oriented discussion, Socratic
15. Choral chanting
16. Collecting
17. Textbook assignments
18. Reading assignments in journals, monographs, etc.
19. Reading assignments in supplementary books
20. Assignment to outline portions of the textbook
21. Assignment to outline certain supplementary readings
22. Debates
23. Crossword puzzles
24. Cooking foods of places studied
25. Construction of vocabulary lists

26. Vocabulary drills
27. Diaries
28. Dances of places studied
29. Construction of summaries by students
30. Dressing dolls
31. Required term paper
32. Panel discussion
33. Biographical reports given by students
34. Reports on published research studies and experiments by students
35. Library research on topics or problems
36. Written book reports by students
37. Flags
38. Jigsaw puzzle maps
39. Hall of Fame by topic or era (military or political leaders, heroes)
40. Flannel boards
41. Use of pretest
42. Gaming and simulation
43. Flash cards
44. Flowcharts
45. Interviews
46. Maps, transparencies, globes
47. Mobiles
48. Audio-tutorial lessons (individualized instruction)

49. Models
50. Music
51. Field trips
52. Drama, role playing
53. Open textbook study
54. Committee projects--small groups
55. Notebook
56. Murals and montages
57. Class projects
58. Individual projects
59. Quiz down gaming
60. Modeling in various media
61. Pen Pals
62. Photographs
63. Laboratory experiments performed by more than two students
64. Working together
65. Use of dramatization, skits, plays
66. Student construction of diagrams, charts, or graphs
67. Making of posters by students
68. Students drawing pictures or cartoons vividly, portray principles or facts
69. Problem solving
70. Puppets
71. Use of chalkboard by instructor as aid in teaching

72. Use of diagrams, tables, graphs, and charts by instructor in teaching
73. Brain storming
74. Use of exhibits and displays by instructor
75. Reproductions
76. Construction of exhibits and displays by students
77. Use of slides
78. Use of filmstrips
79. Use of motion pictures, educational films, videotapes
80. Use of theater motion pictures
81. Use of recordings
82. Use of radio programs
83. Use of television
84. Role playing
85. Sand tables
86. School affiliations
87. Verbal illustrations: use of anecdotes and parables to illustrate
88. Service projects
89. Stamps, coins, and other hobbies
90. Use of local resources
91. Story telling
92. Surveys
93. Tutorial: students assigned to other students for assistance, peer teaching

94. Coaching: special assistance provided for students having difficulty in the course
95. Oral reports
96. Word association activity
97. Workbooks
98. Using case studies reported in literature to illustrate psychological principles and facts
99. Construction of scrapbooks
100. Applying simple statistical techniques to class data
101. Time lines
102. "Group dynamics" techniques
103. Units of instruction organized by topics
104. Non directive techniques applied to the classroom
105. Supervised study during class period
106. Use of sociometric text to make sociometric analysis of class
107. Use of technology and instructional resources
108. Open textbook tests, take home tests
109. Put idea into picture
110. Write a caption for chart, picture, or cartoon
111. Reading aloud
112. Differentiated assignment and homework
113. Telling about a trip
114. Mock convention
115. Filling out forms (income tax, cheques etc )



116. Prepare editorial for school paper
117. Attend council meeting, school board meeting
118. Exchanging "things"
119. Making announcements
120. Taking part (community elections)
121. Playing music from other countries or times
122. Studying local history
123. Compile list of older citizens as resource people
124. Students from abroad (exchange students)
125. Obtain free and low cost materials
126. Collect old magazines
127. Collect colored slides
128. Visit an "ethnic" restaurant
129. Specialize in one country
130. Following the principles of a world leader (in the media)
131. Visit an employment agency
132. Start a campaign
133. Conduct a series
134. Investigate a life
135. Assist an immigrant
136. Volunteer
137. Prepare an exhibit
138. Detect propaganda
139. Join an organization
140. Collect money for a cause

141. Elect a "Hall of Fame" for males
142. Elect a "Hall of Fame" for females
143. Construct a salt map
144. Construct a drama
145. Prepare presentation for senior citizen group
146. Invite senior citizen(s) to present local history to class  
including displaying artifacts (clothing, tools, objects, etc.)
147. Prepare mock newspaper on specific topic or era
148. Draw a giant map on floor of classroom
149. Research local archaeological site
150. Exchange program with schools from different parts of the  
state.

## **CHAPTER NO. 3**

### **PLAN OF WORK AND METHODOLOGY**

In this chapter, significance of the study, its title, research questions, objectives and methodology of the research have been discussed.

#### **Significance of Study:**

- i) The study has international and national importance. The value system of India has become a little bit loose in these days. We need to reconstruct the value system of India. This objective would be attained through this study.
- ii) The Socio-educational study of Upanishads has not yet been undertaken by any other researcher. This is the first study from sociological and educational point of view.
- iii) A detailed study of guru-shishya relationship in those Upanishads has been undertaken in this research.

#### **The Title of Study:**

#### **Sociology of Education in 13 Salient Upanishads:**

#### **With Special Reference to Value System**

This type of study is new in its nature. It is a multi-disciplinary investigation. It is connected with Sanskrit literature, with the discipline of Sociology as well as with the discipline of Education, and, of course, to some extent, with the discipline of Philosophy. The main focus was on two disciplines- namely Sociology of Education and Sanskrit literature. In this sense, it is an interdisciplinary research.

**Research Questions:**

1. What type of relationship existed between Gurus and Shishyas during Upanishad time?
2. What is the sociological point of view towards 'values'?
3. Which eternal values were preached by the spiritual gurus to their shishyas?
4. What is the core message of 13 salient Upanishads?
5. What were the methods of expressions for the philosophic content and methods of teaching used by the spiritual Gurus?

**The Objectives of the study:**

The objectives of the study were:

1. To search the relationship between 'Guru-Shishya' in 13 salient Upanishads,
2. To organize a chapter on 'values' from sociological point of view,
3. To find out the values preached by the spiritual gurus to their shishyas,
4. To search the core message of all 13 Upanishads,
5. To find out the methods of expressions for the philosophic content and the methods of teaching in those days.

**Methodology:**

This is an exploratory, historical and qualitative research. This type of investigation was not undertaken by anyone till today. This is an investigation into the process of transmitting knowledge depicted in Upanishads with socio-educational approach. The

researcher proceeded with a detailed library study of the 13 Upanishads and found out sociological and educational and also some philosophic aspects in them. It is based on secondary source of data.

### **Type of Research:**

The researcher wants to state that it is exploratory and historical research. Therefore the techniques employed in both types of research have been employed in this research too.

### **Sources of Data:**

This study involves both primary and secondary sources of data.

### **Primary data:**

‘Interview’ was employed as a technique for this research. Unstructured interviews of 23 experts from various cities such as Pune, Sangli, Kolhapur, Solapur, Udaypur, etc. who have studied either Upanishads or research methodology were conducted by the researcher for deeper understanding about the guru-shishya relationship, values, importance of values, methods of expression, methods of teaching, and the content of Upanishads.

Naturally, the interviews were unstructured interviews. Many times, interviews were converted into monologic method i.e. method of soliloquy.

After responding to the question, some of the respondent experts over hit themselves in their exposition and lost themselves in soliloquy which deepened the understanding of the researcher

about guru-shishya relationship, values and methods of expression and teaching. This enhanced the qualitative value of the research.

**Secondary data:**

As the study is based on ancient Sanskrit literature, it is based on actual text of 13 salient Upanishads as well as the comments and criticism based on these texts.

The reference books based on Sociology, Sociology of Education, research methodology, and other related literature, (such as Guru-Shishya relationship, Values, Value theory, etc), have been referred by the researcher.

Some information was collected from internet as well.

The findings, conclusions and concluding remarks towards a theory based on both primary and secondary sources of data were organized and presented afterwards in chapter no. 4 & 5.

## **CHAPTER NO. 4**

### **DATA, ITS ANALYSIS AND INTERPRETATION**

The analysis and interpretation of the guru-shishya relationship, values, core message, methods of expressions and methods of teaching in the Upanishads have been presented here in the light of respective research questions. This presentation is based on primary data collected through the interviews of 23 experts and also on secondary data.

#### **Research Question 1.**

**What type of relationship existed between gurus and shishyas during Upanishad time?**

**The Relationship between Gurus and Shishyas in Salient Thirteen Upanishads:**

The introduction of each Upanishad and the relationship between gurus and shishyas in salient thirteen Upanishads is as follows-

#### **1. Guru Shishya Relationship in Ishopnishad:**

Ishopanishad or Ishavasyopnishad is the fortieth Adhaya (Chapter) of Kanva-shakheeya Sanhita of Shukla Yajurved.

The name of the Guru who proclaims this Upanishad is not known to anyone. But we can easily guess that it was composed by some great ‘Guru’ in the school of Kanva Rishi in Shukla Yajurved.

Naturally, one has to conclude that the ‘shishyas’ are those who belong to the school of Kanva Rishi in Shukla Yajurveda. While reading this Upanishad, one can understand that the writer or

the ‘Guru’ of this Upanishad is fully aware that his preaching would guide all its readers, followers, thinkers and researchers in all future years to come.

## **2. Guru-Shishya Relationship in Kenopanishad:**

Kenopanishad is the 9<sup>th</sup> chapter of the Talavkar Brahman in Samved. It is also known as Talavkar Upanishad or Jaiminiya Upanishad and Brahmanopanishad. One can derive that it might have been composed by Rishi Jaimini or Rishi Talavkar. The name of the shishya is not mentioned in this Upanishad. Still, as it starts with the Shantipath - ॐ सहनावतु सहनो भुनक्तु - it is evident that shishya is not more than one.

### **Guru’s Faith in Discussion:**

When the guru observes that the shishya seems to have understood everything about Parabrahma, guru makes him aware of the incompleteness of his understanding and says that whatever he (shishya) has understood must be discussed and then only he should feel that he has understood the content.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेवते मन्ये विदितम् ॥१.२.१॥

### **Confusion in the Mind of the Shishya:**

The Shishya also tells frankly that he is, as if, on the ‘threshold’ of knowledge of ‘Parabrahma’.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥१.२.२॥



**Importance of “Pratibodh”:**

Guru then makes the shishya understand the importance of “Pratibodh”. Meaning of ‘Pratibodh’ is the ability to tell, explain again. He suggests him that the shishya should be able to explain the knowledge of Parabrahma. Shri Shankaracharya gives the meaning of ‘Pratibodh’ as follows-

‘Bodh’ means the knowledge understood by the experience of intellect. ‘Parabrahma’ can be understood by actually experiencing the “The Ultimate, Absolute Reality (Parabrahma)”.

**Importance of the Time received during the Life on Earth:**

The ‘Guru’ in Kenopnishad preaches the ‘Shishya’ the importance of the time received by him during the life on Earth. The ultimate aim of life on Earth must be to know and understand the ‘truth’ behind life.

Everything, every victory belongs to the Ultimate Reality (Parabrahma).

The Guru in Kenopnishad then tells a story of Agni, Vayu, Indra and the ‘Divine Yaksha’ who is the manifestation of the Ultimate, Absolute Reality (Parabrahma). Goddess Uma tells Indra that the ‘Divin Yaksha’ was the ‘Parabrahma’ i.e. Ultimate Absolute Reality.

She suggests that our victory is not ours. It belongs to the Parabrahma. One must nullify the ‘Ahankar’, the pride, or the ‘selfness’ of the mind.

### **3. Guru-Shishya Relationship in Kathopnishad:**

This Upanishad belongs to school of ‘Kath’ (Rishi) in Krishna Yajurved. It is famous for the story and the dialogue between Vaivaswat Yama, the preacher, and Nachiket, the shishya. Vaivaswat Yama has the knowledge of Brahma-Vidya and he has the capacity to make the shishya (the disciple) understand what he means to say. He knew Agnividya and Atm-Vidya.

Nachiket was the shishya of Yama who was eager and anxious to get the knowledge of the soul. He asks Yamadharma how the ‘men’ in heaven (Swarga) attain immortality.

In 20<sup>th</sup> Mantra of first Valli in first Adhaya, Nachiketa calls himself ‘Shishya’ of Yamadharma in following words:-

“Anushishtah tvaya aham” (अनुशिष्टः त्वया अहम् ।)

After saying so, he asks Yamadharma what is lost by a man after death ? He asks whether the soul exists or does not exist after death. His guru, Yamdharma, describes the relation between the soul and the Ultimate, Absolute Reality.

#### **The Choice between Materialistic Life and Spiritual Life:**

Guru preaches and guides the shishya to choose between the objectives in materialistic life and those in spiritual life.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः।

श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमात् वृणीते ॥१.२.२॥

### **The Knowledge beyond Reason:**

The guru in this Upanishad proclaims,  
“This wisdom is not to be had by reasoning; only when told to you by another, it brings a real knowledge.”

### **Interactions between Guru and Shishya in Kathopanishad:**

1. Nachiket requests the ‘Guru’ again and again for imparting the knowledge.
2. The ‘Guru’ asks him to repeat the ‘Mantras’ again and again.
3. The ‘Guru’ takes the test of his attitude towards life and of his aptitude and ability for receiving the knowledge about The Ultimate, Absolute Reality.
4. The ‘Guru’ also tests the intensity and curiosity of the ‘shishya’ for the supreme knowledge.
5. When the ‘Guru’ is satisfied and realizes that Nachiket has preferred spirituality to materialistic life, his joy compels him to exclaim that every guru should get a disciple such as Nachiket.

### **4. Guru- Shishya Relationship in Prashnopanishad:**

This Upanishad has been included in Pippalad-school Brahman in Atharv-ved. Rishi Pippalad was a great Brahma-nishtha Rishi who knew the answers to every spiritual quest. ‘Pippalad’ is the person who eats only fruits of “Pimple Vriksh.”

Rishi Pipplad, the son of Rishi Dadhichi and Vadava Pratitheyi, was the first ‘editor’ of Atharv-ved. According to Purushottamshastri Phadke, Rishi Pippalad had edited Atharv-ved for the first time. He was the Shishya- the disciple- of Rishi

Devdarsh who was the learned spiritual guru in Rishi Vyasa's "Atharv-Shishya Parampara".

Rishi Pippalad seems to be one of the most learned 'Guru' of his time.

'Prashnopnishad' is called 'Prashnopnishad' as we come across six questions (prashnas) about the origin of human beings, their senses, the sources of 'Pran', dreams, dreamer, meditation, soul, and the like.

Following six were the 'Shishyas' of Rishi Pippalad:

- i) Rishi Sukesha (son of Rishi Bharadwaj),
- ii) Satyakam (son of Rishi Shibi),
- iii) Soryayani (Gotra- Garga),
- iv) Aashvalayan (from Kosal-desh),
- v) Bhargav (from Vidarbha-desh),
- vi) Kabandhi (grand grand-son of Rishi Katya).

### **5. Guru-Shishya Relationship in Mundak Upanishad:**

Mundak Upanishad belongs to the Shounak School (branch) of Atharva Rishi. It proclaims ancient 'Brahmavidya'.

#### **Guru Parampara in Mundak Upanishad:**

It is mentioned in this Upanishad that Brahma-dev preached the Brahma-vidya to Atharva for the first time. It means Brahma-dev was the first Guru and Atharva was the first Shishya in the history of Guru-Shishya relationship in the world. Rishi Atharva preached it to Rishi Angi who transmitted it to Rishi Satyavaha

(who belonged to Rishi Baradwaj Gotra). Satyavaha preached it to Rishi Angiras.

Rishi Shounak was the ‘Head’ of the Gurukul in which there were at least 2800 rishis who used to learn. Rishi Shounak was Aghihotri, and well versed in Vedas. When he realized that he must learn the Brahma-vidya, he went to Rishi Angiras with dry ‘Samidha’ in his hands in order to suggest that he wanted to surrender himself at the feet of Rishi Angiras as his guru. He intended to know that Supreme, Ultimate, Absolute Reality (Parabrahma), after knowing which, nothing remains unlearned. Shounak had Brahm-Jidnyasa in his mind. He had renounced all materialistic life for the purpose. Purushottam Shastri Phadke expresses that Rishi Angiras must have been contented to have a ‘Shishya’ like Rishi Shounak.

### **Importance to the Knowledge of ‘Brahma-vid’:**

Rishi Angiras did not have any pride for his own knowledge. He preaches Rishi Shounak that ‘Brahm-vid’ (i.e. the Spiritual Gurus who have the knowledge of Parabrahma the Ultimate, Absolute Reality), say doubtlessly that one has to learn two ‘Vidyas’ - Para Vidya and Apra Vidya.

Para-Vidya includes four Vedas, their six sections (Shadange) which include:

1. Shiksha (Varna-shastra i.e. Phonetics)
2. Kalpa-sutra (Rules for rites and rituals),

3. Grammar (explained by Indra, Shankar, Panini, Rishi Katyayan, Maharshi Patanjali),
4. Nirukta (explained by Rishi Bhaskaracharya)
5. Chhand-shastra; (seven Chhandas in Vedas: Gayatri, Ushnik, Anush-thubh, Bruhati, Pankti, Trishtup, and Jagati).
6. Astrology (Jyotish) - this science is useful for deciding the time and the place and the directions. Three schools of Jyotish are available till today- Rigved Jyotish, Yajurved Jyotish and Atharva Jyothish.

All these ‘Shadangas’, six sections of four Vedas, have been explained by Purushottamshastri Phadke in his volume, “Ken-Prashna-Mudaka, Mandukya: Upanishadanche Antarang”. He opines that ‘Apara Vidya’ includes ‘14 Vidyas’ and ‘64 Arts’.

He also opines that all four Vedas are supposed to have Sanhita, (Script), Brahman, Aaranyaka, and Upanishads. Though the knowledge about The Ultimate, Absolute Reality (Parabrahma) is discussed in Upanishads, they are also included in Para Vidya.

‘Para Vidya’ is the ‘Vidya’ which is the Ultimate knowledge itself. It is preached by the Guru who makes us acquainted with The Ultimate, Absolute Reality. (ब्रह्मविद् ब्रह्म एव भवति) It is the origin of the whole Universe. It cannot be sensed empirically. One has to understand that ‘Reality’ by profound faith.

The Guru Angiras gives a simile of a spider and that of the Earth and tells how the Universe becomes one with that Reality at the ultimate stage.

The Guru Angiras gives him the knowledge of ‘Apara Vidya’ and ‘Para Vidya’.

Purushottam Shastri Phadke explains that as the ‘Shishya’ is in search of the ‘Guru’, ‘Guru’ is also in search of the ‘Shishya’. The ‘Guru’ wants to relieve himself from the ‘debt’ of the ‘Vidya’.

तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां, तत्त्वतो ब्रह्मविद्याय ॥१.२.१३॥

1. Shishya must have control over his mind.
2. Shishya should be calm and quiet.
3. He should be determined to acquire the knowledge of ‘Parabrahma’ and he should have ‘come’ near the ‘Guru’ (‘sat’ near his ‘Guru’)
4. Guru should give the ‘Brahma Vidya’ i.e. the knowledge of Parabrahma (The Ultimate, Absolute Reality).

Heaven is not the goal but it is just a stage. The Ultimate goal of this life on Earth should be the spiritual gain and not the stay in ‘heaven’.

After describing the origin of this universe and this galaxy, Guru says that ‘Parabrahma’ is consciousness. It is full of light. It is everywhere. When one realizes and experiences that Ultimate Reality, all his doubts are cleared.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥२.२.८॥

In Mundakopanishad, Surya-dev advises Hanuman and preaches him that ‘disciple’ should have following qualities:

1. Ability to observe everything
2. Enough but less sleep
3. Eating less
4. Renunciating the home.

Similarly, in Mundakopanishad, the guru tells his disciples that they should follow only his right deeds. They must not follow bad qualities of guru if any.

#### **Pre-requisites for the ‘Shishya’ of Brahma-Vidya:**

तदेतदृचाऽभ्युक्तम् ॥

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः ।

स्वयं जुह्वत एकर्षि श्रद्धयन्तः।

तेषामेवैतां ब्रह्मविद्यां वदेत

शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥३.२.१०॥

The Shishya of Brahma-Vidya should be-

1. ‘Kriyawan’, he should believe in his work and worship.
2. He should be ‘Shrotriya’, i.e. one who reads Vedas, who can understand Vedas and who can follow the Vedas, who is well-versed in Vedas.
3. He should be ‘Brahma-nishtha’, i.e. one who contemplates the Ultimate Reality without cease.



4. And he should offer oblation to the 'Ekarshi to the 'Agni'.
5. He should have vowed for Shiro-vrat i.e. the ultimate vow for the search of the Ultimate Reality. This 'Brahma-vidya' must not be given to the 'Shishya' who has not vowed for that search.

#### **6. Guru-Shishya Relationship in Mandukya Upanishad:**

Mandukya Upanishad has been included in 'Brahman section' in Atharva-ved. It includes only 12 Mantras which proclaim the worship of 'ॐ'. It includes the Principle Statement (महावाक्य) of Vedas:

' अयम् आत्मा ब्रह्म | '||२||

It seems that the name of the Guru and Shishya has not been mentioned in this Upanishad. A Sanyasin had told the meaning of the title of this Upanishad to Swami Chinmayanand as in following lines.

'Manduk' means a frog that appears only in four months in rainy season. Similarly saints also appear during four months (Chaturmas) in society and impart knowledge of the 'Reality'. They speak less but speak only that which is very valuable and essential. This Upanishad speaks less but whatever it preaches is very valuable. So it is called "Mandukya Upanishad".

It can be assumed that this Upanishad itself is the Guru for the 'Shishya' who will search for the knowledge of spirituality in nut shell. It explains the Ultimate, Absolute Reality (Parabrahma) and also the 'Aparabrahma'. It also explains the meaning of 'ॐ' and how the 'Sadhana' of 'ॐ' should be done.

## 7. Guru-Shishya Relationship in Taittiriya Upanishad:

There are ten sections in ‘Taittiriya Aranyaka’ in Yajurved. Seventh, eighth, and ninth sections have been included in this Upanishad. Those sections are called ‘Valli’. Thus one gets three ‘Valli’s in this Upanishad, namely – Shiksha Valli, Brahmanand Valli and Bhruvu Valli.

In the 4<sup>th</sup> Anuvak (section) of Shiksha Valli, the ‘Shishya’ prays the ‘Absolute Reality’ which reads in following lines:

यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात्संबभूव ॥  
स मेन्द्रो मेधया स्पृणोतु ॥ अमृतस्य देवधारणो भूयासम् ॥  
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ॥  
कर्णाभ्यां भूरि विश्रुवम् ॥ ब्रह्मणः कोशोऽसि मेधया पिहितः ॥  
श्रुतं मे गोपाय ॥१.३.१॥

Meaning:

The Shishya prays-

May Lord Indra fill my intellect with cognitive ability. May I be able to receive that supreme knowledge about the ‘Reality’. May I be able to understand the supreme ‘Reality’. May I be able to retain that knowledge. That knowledge should reside in my mind for ever. Please preserve my knowledge forever.

The Guru prays-

May I be full of my energy, full of my consciousness. May my language be as sweet as honey. May I acquire knowledge from all around.

आमायन्तु ब्रह्मचारिणः स्वाहा ॥ विमायन्तु ब्रह्मचारिणः स्वाहा ॥

प्रमायन्तु ब्रह्मचारिणः स्वाहा ॥ दमायन्तु ब्रह्मचारिणः स्वाहा ॥

शमायन्तु ब्रह्मचारिणः स्वाहा ॥१.३.२॥

The spiritual knowers (Gurus) did want that most of the knowledge-seeking disciples (shishyas) should come to this Gurukuls (schools) for acquiring the knowledge of the Ultimate, Absolute Reality.

The Gurus used to feel that if their students would be renowned, they would be more contented. The success of their preaching would reside in the success and fame of the disciples (Shishyas).

### **The Different Concept about the ‘Wealth’:**

यशोजनेऽसानि स्वाहा ॥ श्रेयान् वस्यसोऽसानि स्वाहा ॥

तं त्वा भग प्रविशानि स्वाहा ॥ स मा भग प्रविश स्वाहा ॥

तस्मिन् सहस्रशाखे ॥ निभगाहं त्वयि मृजे स्वाहा ॥१.३.३॥

May I get success in this world. Let me teach well. **May I be ‘wealthier’ than all the so called wealthy persons, because nothing else than the supreme knowledge makes us wealthy.** May I be one with the Absolute Reality. O multi dimensional ‘ॐ’, may I be pure by the meditation, by becoming one with you.

The Gurus used to give more importance to the knowledge about the Ultimate, Absolute Reality (Parabrahma). It was called "श्रेयान्" “Shreyan” i.e. more riches than any rich man may have. They had a very different concept about the ‘wealth’.

The Gurus wished that the ‘Shishyas’ should come to their Gurukul from all directions.

### **8. Guru-Shishya Relationship in Aitareyopanishad:**

The Aitareyopanishad belongs to the Rigveda and is a part of the Aitareya-aranyaka, which was originated, according to modern scholars, more than 2600 years ago.

There is a heart-touching story of the ‘Guru’ in this Upanishad. Rishi Mahidas was called as Rishi Aitareya as he was the son of a woman called ‘Itara’. Mahidas’s father had sons by other wives also, who were favoured with a larger share of his affection than Mahidas. He was denied the privilege of sitting in the lap of his father in a sacrificial (Yadnya) assembly. His mother noticed this sad plight and tears in her son’s eyes and prayed to her tutelary deity, Goddess Earth. The Goddess appeared in a divine form. She placed Mahidas in a celestial seat and imparted him the unrivalled wisdom. This Upanishad is a part of Aitareya-aranyaka.

Rishi Mahidas (Aitareya) is the Guru who teaches concisely the core of ‘Brahm-vidya’ to all seekers if they want to attain the immortal bliss.

The salient points which the ‘Rishi’ explains are as follows-

1. ‘Parabrahma’ (The Ultimate, Absolute Reality) alone is the substance of this universe, it is the only Reality.
2. ‘Prajnana’ (Pure Consciousness) is the Parabrahma (प्रज्ञानं ब्रह्म ।)  
(३.१.३) (i.e. the Ultimate, Absolute Reality).
3. It is also the essential ‘Self’ of the man.

4. He, who realizes this, attains the immortality.
5. “प्रज्ञानं ब्रह्म” is ‘Brahma-Vidya’. It is the ‘Mahavakya’ or the ‘Major Statement’ of the Rigveda.

There are three Adhyayas (sections) of this Upanishad.

The style of writing suggests a lecture method. The ‘Guru’ preaches all those who would read and understand.

Swami Sarvanand refers this knowledge as “Brahma-Vidya”. The recognized cannons of interpretation confirm this. They are: उपक्रम, उपसंहार, अभ्यास, अपूर्वता, फलम्, अर्थवाद i. e. agreement between the opening and conclusion, emphasis by repetition, novelty, a realizable value, recommendation through praise and reasonableness.

### **9. Guru-Shishya Relationship in Chhandogya Upanishad:**

Rishi Aaruni was the son of Rishi Arun. Shwetketu was the son of Rishi Aaruni who had preached all his knowledge to his son- Shwetketu. When King Pravahan asked Shwetketu some questions which were based on ‘Panchagni Vidya’. (‘Panchagni Vidya’ denotes the journey of the soul after death towards the new birth). He could not give the answers. Swetketu realizes that his knowledge was incomplete. He gets angry with his father and conveys him that his father’s knowledge was incomplete as far as some rare spiritual questions about ‘Panchagni Vidya’ were concerned.

As soon as Aaruni understands this state of the incompleteness, he decides to get the 'Panchagni Vidya' from King Pravahan.

Here Purushottam Shastri Phadke explains that it was a practice in those days that 'Guru' should belong to higher 'varna'. Secondly, it was also the practice that if someone demands a particular 'Vidya', he or she should be offered it.

The king faces a dilemma due to these norms but at last he decides that he should give that 'Panchagni Vidya' to Rishi Aaruni. Thus Rishi Aruni becomes the 'Shishya' of King Pravahana.

There is one more pair of 'Guru-Shishya' in this Upanishad. Rishi Ghor (Angiras Gotra) had preached 'Yadnya-darshan Vidya' to Shrikrishna who had become contented and he had no desire to acquire any more knowledge thereafter.

The third pair of 'Guru-Shishya' is that of a king Janshruti and Raikva, a lay man. Janshruti was a famous and popular king who was pleased with himself. He once comes to know that Raikva is a layman who knows 'sanvarga Vidya'. He offers 600 Cows, wealth, even his daughter and receives that Vidya from Raikva. Thus Raikva becomes the 'Guru' of King Janshruti.

Guru Haridrum and Satyakam Jabal is the forth pair of 'Guru-Shishya' in this Upanishad. Satyakam Jabal asks his mother Jabal to which 'Gotra' he belongs. She could not give the answer but she tells that her name is Jabala; he can call himself as 'Jabal', 'Satyakam Jabal'. He tells his Guru Haridrum accordingly. Guru

understands that he must be a ‘Brahmin’ as he was speaking the truth. He accepts him as his ‘Shishya’.

### **Expressions of Nature as the “Guru”:**

It seems that the expressions of Nature also can be the ‘Guru’ of the person who wants to seek the knowledge of the ‘Ultimate Absolute Reality’.

Satyakam Jabal gets the knowledge of the 16 ‘pad’ (parts) of Brahma from a bullock, Agni, Swan, Madgu and also from his Guru, Haridrumatam, who knew that ‘Nature’ and contemplation would teach him a lot.

### **Giving Importance to the Guru:**

Brahma-Vidya or spiritual knowledge must be learnt from the ‘Guru’ himself. Until and unless it is not ‘instructed’ from the ‘Guru’, it is not ‘complete’ up to the brim. (3.4.9)

### **Giving Wealth and Chariot to the Guru:**

In Chhandogya Upanishad, it is suggested that Shishya has to please the ‘Guru’ in different ways if he wants a particular spiritual knowledge.

When King Janshruti understands that Raikva knows ‘Sanvarg Vidya’, he offers plenty of wealth, chariot’ even his daughter for getting that ‘Vidya’.

‘Madhu-dnyan’ of ‘Brahm-Rahasya’ was told by Brahma Hiranya-garbha to Virat Prajapati. Prajapati told it to Manu who told it to the people around.

### **Constraints over offering ‘Vidya’:**

Rishi Uddalaka was the eldest son of his father. His father had told him that ‘Madhu-dnyan’ should be given only to eldest son or to a deserving shishya. He told him that it must not be given to anyone else in any case because this ‘Vidya’ is most valuable of all, more valuable than this great Earth. (3.5.11)

### **10. Guru-shishya Relationship in Brihadaranyaka Upanishad:**

There are six chapters (Adhyayas) in this Upanishad. Gurudev R.D. Ranade opines that only second, third and fourth chapters are of “philosophic consequence”, the others containing philosophical matters are interspersed with much miscellaneous reflections.

In the very first chapter, a cosmic person is considered as a sacrificial horse, and then the reader passes to the theory of Death, then a proof of the supremacy of ‘Prana’ and some creationist myths.

In second chapter, there is the conversation between Rishi Gargya, a proud Brahmin, who becomes a disciple of Ajatshatru who is a quiescent king. The readers get famous dialogue between Rishi Yadnyavalkya (the ‘Guru’) and his wife Maitreyi (the ‘Shishya’) who wants only pure knowledge about ‘A-mrit-tatva’ (immortality) from Rishi Yadnyavalkya. The readers get a high level discussion about supreme knowledge between Gargi and Yadnyavalkya through question-answer method. But it is evident that Gargi is as knowledgeable as Yadnyavalkya. Her questions are not innocent questions. Nor are the questions for the verification of



her own knowledge. But the questions and the manner of asking the questions suggest that she is the ‘jury’ of Yadnyavalkya. She is, at last, pleased with the answers given by Yadnyavalkya.

In chapter three, the readers see the discourses between Yadnyavalkya and a number of philosophers in the court of King Janaka. He discusses with the king Janaka in chapter four.

In chapter five, readers see miscellaneous reflection on ethical, cosmological and eschatological matters. In chapter six, we are introduced to the philosopher King Pravahana Jaivali. It ends with certain superstitious Brahmanical practices, and Prana worship.

In the fifth Brahman (a certain part) of the sixth ‘Adhyaya’ (section), the readers get peculiarly unknown tradition of the knowledge about Ultimate, Absolute Reality.

### **Pre-Gurukul Pattern of Institution of Education in Ancient Upanishad Period:**

As one of the experts had suggested, the researcher found a trait of Pre-Gurukul pattern of ‘Education’ as a social institution which existed in ancient days.

It is very much interesting to note here that these names of Gurus and Shishyas are named after their mothers. Poutimashi-putra was preached by Katyayani-putra who was preached by Goutami-putra.

**The Vaidic Education ‘Ascent’ is as follows -**

Poutimashi-putra→Katyayani-putra→Goutami-putra→Bharadwaji-putra→Parashari-putra→Oupaswasti-putra→Parashari-putra→Katyayaniputra→Koushikiputra→Aalambiputra→Vaiyaghrpadi putra→ Kanvi putra→Kapi putra

Kapi putra was preached by Aatreya putra who was preached by his brother. He was given the knowledge by Goutami putra. Goutami putra was given the knowledge by his brother who had received the knowledge from Bharadwaji putra. → Bharadwaji putra (brother) → His brother had received the knowledge from Parashari putra→ Parashari putra (brother)→Vatsiputra→Vatsiputra (brother) → Varkaruni putra→ (4 brothers) Aartabhagi putra→Aartabhagi putra (brother) →Shoungi putra→Shoungi putra (brother)→Sankriti putra→Sankriti putra (brother)→ Aalambayani putra→Aalambi putra→ Jayanti putra→ Mandukyani putra→ Manduki putra→ Shandili putra→ Rathitari putra→ Bhaluki putra→(2 brothers) Krounchiki putra→ Karshakeyi putra→ Prachin Yogi putra→ Sanjivi putra→ Aasurayan’s Prashni putra→ Prashni putra’s Aasurayan→ Aasuri→ Aasuri→ Yadnyavalkya

Yadnyavalkya was preached by →Uddalak→ Aruna→ Upaveshi→ Kushri→ Vajshrava→ Jivhagat→ Badhyog→ Vashgan Asit→ Harit kashyap→ Shilp→ Kashyap→ Kashyap naidhruvi→ Vak→ Ambhini- from→ Aaditya.

Thus all the knowledge interpreted in Brihadaranyaka Upanishad was at first preached by Aaditya. The knowledge content was called as “Shukla Yajushe”.

In addition, a yet another range of descent is seen from Brahma who preached to Prajapati → Tur Kavasheya → Rajstambayan → Yadnyavacha → Kushri → Vatsya → Shandilya → Vamkakshayan → Mahithi → Kouts → Mandavya → Mandukyani → Sanjivi putra.

Thus, these all belong to Vajsaneyi school of Brahmanopanishad. They belong to the same race or descent. One gets two more descents of Rishis (Guru-parampara) at the end of 6<sup>th</sup> Brahman of 2<sup>nd</sup> Adhyaya (chapter).

- (1) From Goupavana
- (2) From Agniveshya to Koushikayani
- (3) From Dritkoushik to Hiranya Garbh → Brahma (Parabrahma who is Swayambhu i.e. self originated).

In ancient time, there was a norm which is told to Yadnyavalkya that the ‘Guru’ should not take returns (Guru-dakshina) in the form of wealth until the ‘Shishya’, the disciple, is satisfied with the preaching and the knowledge. In the first Brahman (part) of forth Adyaya, Yadnyavalkya conveys this to King Janaka again and again.

## **11. Shvetashvatar Upanishad:**

### **A brief story of Rishi Shvetashvatar:**

This Upanishad is named after Rishi Shvetashvatar. It is also called as Mantropanishad. Bhagvan Vyas has quoted some Mantras from this Upanishad in 'Brahma Sutras'. It belongs to Krishna Yajurved. It is expressed and preached by Rishi Shvetashvatar while discussing in a spiritual meeting of learned spiritual personalities. Just like Ishopanishad and Aitareya Upanishad, it conveys the knowledge about the Parabrahma, The Ultimate, Absolute Reality and the Rishi Shvetashvatar is the 'Guru' for the spiritual readers of this Upanishad.

Rishi Shvetashvatar was brought up by some learned Rishi from whom he received the knowledge of the 'Parabrahma'. His Guru's name is unknown. Rishi Shvetashvatar continued meditation, learning and discussions about the 'Parabrahma' even after his marriage. After 24 years, Lord Rudra appeared before him at the dawn. Lord Rudra appreciated his penance and blessed him saying Great Mantras would appear before him. Accordingly, these great sacred Mantras appeared before him during spiritual discussions in that meeting based on spiritual knowledge

There are 113 Mantras in this Upanishad. They are included in Six Adhyas (sections). They are based on Sankhya, Yoga, Sagun, Nirgun, Dwaita and Adwaita Philosophy.

## **Guru-Shishya Relationship in Shvetashvatar Upanishad:**

It seems that unknown Rishi who brought him up, was the Guru of Rishi Shvetashvatar. He was also showered grace by Lord Rudra.

तपः प्रभावाद्देवप्रसादाच्च ब्रह्म

ह श्वेताश्वतरोऽथ विद्वान् ।

अत्याश्रमिभ्यः परमं पवित्रं

प्रोवाच सम्यगृषिसंघजुष्टम् ॥६.२१ श्वे ॥

As a result of his devotion and the grace of God, Shvetashvatar hereafter knew the Eternal and he renunciated the worldly life and preached unto his shishyas the most high and pure Knowledge of the Ultimate, Absolute Reality.

As far as constraints for imparting this valuable knowledge is concerned, we get the last but one Mantra:

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्

नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥६.२२॥

Meaning:

This is the great secret of the Vedanta which was declared in former times. This knowledge should not be squandered on hearts untranquilled or to someone who is not (an ideal) son or (an ideal) Shishya.

Still,

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते

## Meaning

‘But whosoever has supreme love and adoration for the Lord and as for the Lord, so likewise for the Master (Guru), to that Mighty Soul, these great matters can be told. If they are told, the knowledge will illuminate and appear before his Mighty Soul’.

## 12. Koushitaki Upanishad:

Koushitaki Upanishad belongs to Koushitaki School of Rigveda. Koushitaki Upanishad is divided into four chapters, of which the first is merely an enlarged variant on the description of the path of the Gods and the path of the Fathers, as occurring in the Chhandogya and the Brihadaranyaka Upanishad. Gargya becomes Shishya of Kashiraj Ajatshatru even in this Upanishad and gets higher knowledge. In first Adhyaya (section), ‘Paryank Vidya’ is preached.

The second chapter is a collection of quite disconnected units and contains the doctrines of the four philosophers, namely, Koushitaki who is described as “Sarvajit”, or an all-conquering sage, as well as Rishi Paingya, Rishi Pratardana and Rishi Sushkabhringara. Moreover, it contains a description of a number of social customs of the time, which are according to Gurudeo Ranade, superstitious and which may therefore be regarded as irreligious.

In the third chapter, Pratardana is described as imbibing the principles of philosophy from Indra. Indra tells Pratardana that the

only good for mankind here on Earth is to know Him (The Ultimate, Absolute Reality).

It is in this conversation between Indra and Pratardana that ‘Prana’ comes to be understood first as the principle of life, then as the principle of ‘consciousness’, and then is equated with Ultimate Absolute Reality, namely the ‘Atman’ or ‘Parabrahma’. It is this ‘Atman’ who is the cause of all good and evil actions in this world, and all human beings are merely instruments in His hands. The last is again a repetition of the story of Gargya Balaki and Kashiraj Ajatshatru as occurring in the Brihadaranyaka Upanishad.

### **Guru-Shishya Relationship in Koushitaki Upanishad:**

The researcher found one pair of Guru-Shishya in Koushitaki Upanishad. In first Adhyaya (Section), King Chitra asks some difficult spiritual questions to Aruni-putra Shwetketu who asks Aaruni after going home. Aaruni was his first ‘Guru’. When he comes to know that he does not ‘know’ ‘Paryank Vidya’. He goes to his King Chitra and requests him to impart knowledge. King Chitra imparts him the knowledge about “Paryank Vidya”.

As in third Adhyaya, King Pratardan, the son of King Devdas, happens to go to the Heaven where Indra, the King of Gods, wants to favour him by a boon. Indra tells him to ‘demand’ for a boon. He denies to ‘demand’ anything. At last, Indra imparts the knowledge in order to preserve the truth without any ‘demand’.

Indra tells Pratardan that the only goal for the mankind is to know the ‘Consciousness’ which is the Ultimate, Absolute Reality, (Parabrahma).

### **13. Maitrayani Upanishad:**

It is also called as Maitri Upanishad. The Maitrayani is one of the important Upanishads in the history of Upanishadic literature. Its vocabulary and its references are peculiar to itself. It can be divided into two different strata, the first four chapters constituting the first stratum, and the last three constitute the second. The last three chapters contain references to such astrological names as Shani, Rahu and Ketu. There are also the references of Brihaspati, the author of a heretical philosophy (VII.9) and of ‘sixfold Yoga’ (VI. 18), which is the earlier pattern of the later eight-fold Yoga.

The king Brihadratha goes to Sakayanya and requests him to preach him what he had learnt from the sage Maitri, what he was himself learnt from the sage Maitrayani, who may thus be regarded as the promulgator of the doctrines of this Upanishad. The first point in his philosophy is a description of the pure ‘nominal Self’ who “arising from the body shines in his own greatness,” and the second is a description of the ‘phenomenal Self’ called the ‘Bhutatman’ who is subject to the influence of actions good and bad, and who therefore undergoes transmigration. We do not know how far to regard the description of the Rajasa and the Tamasa qualities in this Upanishad as a harbinger of the later doctrine of the Bhagavadgita on that head; but it is worth while remarking that this



Upanishad mentions among Tamasa qualities such qualities as infatuation, fear, dejection, sleep, sloth, hurt, age, grief, hunger, thirst, niggardliness, anger, atheism, ignorance, jealousy, pitilessness, folly, shamelessness, roguery, haughtiness and changeability: and among Rajasa qualities such qualities as desire, affection, passion, covetousness, injury, love, a longing eye, activity, rivalry, restlessness, fickleness, instability, greed, partiality to friends, the support of those who are round about us, aversion for the undesirable, and attachment to the desirable (III. 5). It is interesting to note that while the pure 'noumenal Self' is regarded as the Mover of the body, under whose direction the body goes round like a wheel driven by a potter, the sensory organs being the rein the motor organs the horses, the body the chariot, the mind the charioteer, and the temperament the whip (II.9). the 'phenomenal Self' is declared to be like one in prison, subject to terror as one in the hands of death, deluded by pleasure like one intoxicated by liquor, rushing headlong like one possessed by an evil spirit, bitten by adversity as by a great serpent, blinded by passion as by night, filled by Maya as by sleight-of-hand, false like a dream, unsubstantial like the pith of the Banana tree, changing its dress like an actor, and falsely delighting the mind like a painted wall (IV. 2). So far about the earlier portion of the Maitrayani.

In the later portion, one finds the doctrine of the 'Word' and the 'Non-word', non-word being even superior to word. One finds an adumbration of the later Hathayoga practices such as those of

pressing the tongue against the palate, and conveying the breath through the Sushumna (VI. 18-21), and finally a description of the seven mystical sounds which are heard in the process of contemplation, namely, those of a river, a bell, a brazen vessel, a wheel, the croaking of frogs, the pattering of rain, and finally a voice which comes from a place of seclusion (VI. 22).

### **Guru Shishya Relationship in Maitrayani Upanishad:**

An ascetic King Brihadratha after having enthroned his son, starts reflecting that this body is non-eternal and then reaches the state of indifference towards the world (Vairagya) and then goes to the forest. He performs extreme austerity, keeping his arms erect, looking up at the sun.

At the end of the thousand days, the ascetic, honorable knower of the Soul, Sakayanya reaches there and asks him to choose a boon.

King Brihadratha requests him to tell him the true nature of the Soul- (Atman). When the ‘Guru’ hesitates, he requests again and again. Rishi Sakayanya at last describes the ‘soul’ (Atman) as a self-luminous, soaring being, separable from body and identical with immortal, fearless Brahma (Parabrahma). This knowledge was imparted to Rishi Sakayanya by Rishi Maitri.

### **Comparison between Ancient and Modern Relationship between Guru-Shishya:**

Firstly, as Swami Satyasanganand Saraswati opines, ancient and modern relationship between guru-shishya is not the same. It is

incomparable because one finds total absence of ‘Guru-Tatva’ in modern relationship. It is evident that the position and status of ‘Guru’ in ancient India is much higher than that of a ‘teacher’ in modern India.

Secondly, ‘guru’ is a contextual word. ‘Teacher’ is a textual word.

Thirdly, ‘teacher’ refers to an occupation. ‘Guru’ refers to the performance of the spiritual duty of imparting the spiritual knowledge to the ‘shishyas’.

Fourthly, teacher gets the salary; the guru does not get ‘salary’ as such. He gets the ‘Guru-dakshina’ after the completion of his spiritual transmission of knowledge.

‘Teacher’ is a ‘secular’ term but gurus in Upanishads are those who dedicate themselves for the ‘Satya-Dharma’ mentioned in Upanishads.

## **Research Question 2.**

**What is the sociological point of view towards ‘values’?**

**Values: One of the Elements of Social Structure:**

‘Value’ is a sociological term. Values, mainly cultural values, are included into four elements of the structure of social system.

The structure of anything consists of relatively stable inter-relationship among its parts.

Johnson Harry M. says that since the social system is composed of the interrelated acts of people, its structure must be sought in some degree of regularity or recurrence in these acts.

As he says, the structure of social system includes following four elements:

- 1) Sub-groups of various types interconnected by relational norms
- 2) Roles of various types, (within the larger system and within the subgroups. Each role system is also connected with others, of course, through relational norms.)
- 3) Regulative norms governing subgroups and roles
- 4) Cultural Values

According to Harry Johnson, values are closely related to norms - so closely that one might ask what the difference is. Norms are connected with expected behaviour.

### **Definition of Value:**

#### **1. Dr. Radhakamal Mukharjee:**

Dr. Radhakamal Mukharjee defines 'Values' as follows –

'Values are mechanisms of man's social orientation and guidance, they are tools of adjustment of human groups and individuals to the physical and social milieu, and are sifted and tested out in actual social experience by three-fold criteria-

- i. How far the dominated values that men hold lead to the full poise and integration of the personality, achieving freedom and control of the environment,
- ii. How far the present system of values with whose aid men create and maintain groups, institutions, laws and rights – and - duties successfully guides society in intra-group struggle and survival; and-

iii. How far the present system of values promotes the creation and maintenance of intimate, enduring and ideal social bonds and relations and an ideal solidarity of ‘humanity’.

2. A report of the Working Group of Review Teachers’ training programme mentions that ‘value’ is basically indefinable, but it is ‘understood’ by all.

“In a sense it may be urged that the word ‘value’ is basically indefinable since it denotes a fundamental category and it is itself the highest genus of its category. At the same time there is a common understanding among all of us about values. When we say that truth, beauty and goodness are the supreme values of life, we do understand the meaning. They are intrinsic in character and they are ends in themselves”.

3. While defining ‘values’, Harry Johnson emphasizes that value may be defined as a conception or standard, cultural or merely personal, by which, things or behaviours are compared, and approved or disapproved relative to one another--held to be relatively desirable or undesirable, more meritorious or less, more or less correct. All kinds of things may be evaluated: feelings, ideas, actions, qualities, objects, persons, groups, goals, means etc.

If the value is cultural one, the individual or a group is emotionally committed to the relevant standards. Every individual accepts them and uses them, to some extent, in making choices and in judging things.

4. Nicolai Hartman regards values as “essence” as distinguished from “existents” and “qualities”. Values are real but not existents. Values are real but do not exist in form of ‘matter’. They are not ‘visible’ as such but ‘value-oriented behaviour’ is visible.

They are not qualities like colour but they are “essences”. They give meaning to existence. They are similar to the ‘prior’ forms of experience according to Kant.

5. Some modern realists regard ‘values’ as ‘emergents’. Alexander regards truth, goodness and beauty as ‘values’ and he feels that they are the products of interaction of the mind and reality. He considers that values are both subjective and objective. Some modern realists hold that ‘values’ are subsistence, not ‘existents’. They do not ‘exist’ in time and space. They subsist in themselves above the space and time.

Some contemporary realists regard ‘God’ as “the totality of values”.

6. According to Rokeach, “Values are beliefs about how one ought to or ought not to behave. Values are abstract ideals, positive or negative, that represent a person’s belief about ideal modes of conduct and ideal terminal goals”.

In short, a value is a standard we use to influence the attitudes and action of others. It is like a yardstick we use to guide the actions, attitudes, comparisons, evaluations, and justifications of ourselves and others.

**Definition of 'Norm':**

Every culture contains a large no of guidelines which direct conduct in particular situations. Such guidelines are called norms.

A norm is a specific guide to action which defines acceptable and appropriate behavior in particular situations.

The norms are enforced by positive and negative sanctions which may be formal or informal. The sanctions and values which enforce norms are a major part of mechanisms of social control which maintains the order in society.

Many norms can be seen as reflections of values. A single value can express a variety of norms.

**Characteristics of Values:**

1. All values imply cognitive elements.
2. Values are closely related to norms.
3. Dominant values take precedence over secondary values except in particular situation.
4. Values directly affect the content of social roles and social interactions.
5. Values tend to overlap with one another.
6. Williams has suggested 4 criteria for dominant values.
  - i) Extensiveness,
  - ii) Duration,
  - iii) Intensity,
  - iv) Prestige of value carriers

7. Norms and values differ considerably from one social system to another but they guide our interactions. Values furnish standards for making evaluations.
8. Values motivate the society to give reward to those who abide by the values. The rewards may be in terms of greater prestige, social acceptance by others or money.
9. Values are internalized by the individual through the process of socialization.
10. Values have and give stability in the society.
11. Values are transmitted to every new generation.
12. Values are socially learnt.
13. Man's needs, aspirations and values are in dynamic interplay with the milieu, physical and institutional.
14. Many times, desires and values are in conflict with one another.

**Functions of values:**

1. Values help to integrate a personality.
2. Values help to integrate a system of social interaction.
3. They provide a means by which conflicts tend to be forestalled or resolved.
4. Values legitimate social norms.
5. Norms get originated on the basis of values.
6. One particular value can be the basis for a range of norms.
7. Values control the behavior of an individual and that of society.
8. Values form the structure of society as they are one of the four



basic elements of social structure.

9. Values contribute for developing 'personality'.

### **Importance of Values:**

Professor Radhakamal Mukharjee (1889-1968) has assigned a very important position to universal values in society. Without universal values, ideals of lives, symbols conveying values, the society cannot be built up. The supreme values, such as love, sharing, solidarity, build most harmonious groups in society. The harmony and qualitative importance of any society is maintained and uplifted if supreme values are put into practice by the society.

Civilizations come to grief by compartmentalizing values and human relations within the boundaries of specific groups, roles and obligations. Such segregation of values from the life is an obstacle to social efficiency of society. Such segregation may lead the society to 'anomie'. The result of such situation may lead to individual and social disorganization.

### **Value Theory in Sociology:**

Investigation of values began in ancient philosophy, where it is called axiology or ethics. Early philosophical investigations sought to understand good and evil and the concept of "the good". Today much of value theory is scientifically empirical, it records what people do value and attempts to understand why the people value it in the context of psychology, sociology, and economics.

In sociology, value theory is concerned with personal values which are popularly held by a community, and how those values

might change under particular conditions. Different groups of people may hold or prioritize different kinds of values influencing social behaviour.

Major Western theorists who stress the importance of values as an analytical independent variable include Max Weber, Emile Durkheim, Talcott Parsons and Jorgen Habermas. Classical examples of sociological traditions which deny or downplay the question of values are institutionalism, historical materialism (including Marxism), behaviorism, pragmatic-oriented theories, postmodern philosophy and various objectivist-oriented theories.

### **Value Theory of Radhakamal Mukherjee:**

Radhakamal Mukherjee has put forward a unified theory of values, which is deep rooted in Indian soil. While explaining the importance of theory building in India, S. L. Doshi and M. S. Trivedi opine that theory building in other countries apart from India is not at all applicable to Indian society. We should originate theory on the basis of 'Reason' and 'Historical References of India'.

- i. Empirical dialectic at the biological, psycho-social and ontological dimensions should be thought integrally and holistically rather than analytically.
- ii. Secondly, the dialectic and the continuity of values and value objects lead us to the notion of interweaving, co-ordination or integration of values and value experiences into a coherent pattern or system.

iii. Thirdly, the unity of value system is empirical, integrative and multi-dimensional.

**Dr. Radhakamal Mukharjee's Inter-disciplinary and Multi-disciplinary Treatment to Value Theory:**

At the outset, Dr. Mukharjee explains the evolution of values, polarity of values and disvalues, as well as the hierarchical integration of values.

He states that:

1) Morality is man's evolutionary necessity. In his view the civilization has a spiritual dimension. Human beings are gradually scaling transcendental heights.

2) Values are both goals and instruments of human evolution.

3) Values are essentially social products.

4) All human needs and values orient themselves in a hierarchical and developmental pattern represented by self-regulation, self-expression, self-actualization and self-transcendence.

5) The major function of values in the triadic schemata of person-value-cosmos is the promotion of a dialectic universal self-actualization and self-transcendence.

6) Dr. Mukharjee opines that the most significant contribution of Social Science to value theory of the century is that of Sociology of knowledge stemming from Max Weber and Mannheim.

7) The key-notion of human transcendence can alone restore the true place of values in the total picture of man, society and cosmos.

8) Between man and society, there is a never-ending give and take. Man is just like a 'wick' in the 'deep oil' of 'society'. The never ending give and take produces the bright, steady flame of value experience that eternally radiates light and warmth on our bleak, dreary universe.

8) Man, society and values cannot be understood separately.

9) Each of them can be understood operationally only in terms of others, in the personality-value-group (society), and man (organism) culture (function) and environment field.

10) Man lives in a multi-dimensional environment. He moves through to and fro between his biological, his social, ideal or transcendent life and environment. He discovers himself as a locus of rhythms, dimensions and polarities.

Therefore, values are related by him as high or low, absolute or relative, inviolable or flexible according to the strong and feeble impact on man's wholeness and perfection.

11) A general theory of values is a theory of mankind-and-cosmos-as a whole. It rests on psychological and sociological as well as on metaphysical and ontological principles.

No value theory can be adequate unless it combines the universal, or cosmic, with the particular; the transcendent with the immanent; the complete with incomplete values and value experiences. Human values are not only perfect, universal and infinite-transcendent, but are recognizably immanent in the human individuality as embodiments of the whole-and-real.

To summarize, man is a split being and is a stranger or even an enemy to himself. He lives simultaneously in different orders or dimensions of value and experience. He is a living nexus of polar and complementary attitudes and values of transcendence and immanence, eternity and immediacy. All dimensions and polarities are in him: in both his internal tensions and anxieties as well as in his external, social and institutional constraints and resistances. The unity and solidarity of absolute being are reached through a dialectical synthesis of opposites; individuation and order; impulse and reason; spontaneity and discipline; egoism and communion; individualization and participation; intrinsic and instrumental values; self-actualization and self-transcendence.

### **Functionalist Perspective and Values:**

Functionalism was a dominant theoretical perspective in sociology during 1940-50s. From this viewpoint, any part of organism must be seen in terms of organism as a whole. The various institutions of society (family, education, religion etc.) are seen to be inter-related and interdependent and, taken together, they form a complete system. To understand any part (social institution) of society the part must be seen in relation to society as a whole.

Functionalist theory tries to explain how social life is possible. A certain degree of order and stability is essential for the survival of social system. Many functionalists see shared values as the key to this explanation.

Thus value consensus integrates the various parts (institutions) of society. It forms the basis of social unity or social solidarity since individuals would tend to identify and feel kinship with those who share the same values.

Value consensus provides the foundation for co-operation since common values produce common goals. If common goals would be shared, members of society will tend to co-operate in pursuit of goals.

Talcott Parsons states that “institutionalization of patterns of value orientation in the social system” is to be examined. The process of socialization is given importance as it internalizes and transmits values from one generation to another.

Once learned, values must be maintained. Those who deviate from values must be brought back to the lines. Thus this is a mechanism of social control which is seen as essential for the maintenance of social order.

### **Classification of Values:**

There are different kinds of values. They correspond to different spheres of activity, different aspects of life.

The Indians put forth topmost values in terms of ‘Satyam, Shivam and Sundaram’. The Greeks distinguished values in terms of the good, the true and the beautiful.

According to Radhakamal Mukharjee, there are at least 6 types of values:

i) Theoretical,

- ii) Economic,
- iii) Aesthetic,
- iv) Social,
- v) Political,
- vi) Religious Values.

He also explains that the hierarchy of values in Oriental ethics is religion, learning, family and wealth whereas in Western communities everybody searches for values. They give importance to wealth, status and power but most of them lose status, self-esteem and happiness.

He adds, the social groups in the Orient aim at fulfilling a variety of values and interests integrally, though they have a limited social space. In the Orient, the majority enjoys contentment and does not exhibit personal stress and maladjustments. Their social roles and goals of life might be restricted and limited. The multiplicity of their values gives them full scope for man's attachments and satisfactions within a narrower range.

Natthulal Gupt classifies values in 8 types. They are as follows:

- a) Academic Values
- b) Moral Values
- c) Socio-political Values
- d) Values connected with Scientific Temper
- e) Environmental Values
- f) Cultural Values

- g) Global Values
- h) Miscellaneous Values

**a) Academic Values:**

Examples are-

- i) Honesty in Learning
- ii) Honesty in Teaching
- iii) Punctuality in Teaching
- iv) Objectivity in evaluation
- v) Impartiality
- vi) Search and Research
- vii) Honesty
- viii) Healthy Competition
- ix) Belief in Superlative qualities
- x) Belief in the Best
- x) Love and Honesty in occupation
- xi) Creativity (Teacher and Student)
- xii) Concentration
- xiii) No Prejudices

**b) Moral Values:**

Examples are:

- i) Honesty
- ii) Sacrifice
- iii) Sense of Responsibility
- iv) Compassion
- v) Pity



- vi) Obedience
- vii) Control
- viii) Courage
- ix) Self-respect
- x) Character
- xi) Non-Violence
- xii) Help for others
- xiii) Respect for others
- xiv) Love for the Mankind
- xv) Brotherhood

**c) Socio-political Values:**

Examples are:

- i) Sense of Responsibility
- ii) Civic Sense
- iii) Punctuality
- iv) Respect for other Religions
- v) National Integration
- vi) Secularism
- vii) Cleanliness
- viii) Equality
- ix) Liberty
- x) Brotherhood
- xi) Social Justice
- xii) Justice
- xiii) Honesty

xiv) Friendship

xv) Tolerance

**d) Values connected with Scientific Temper:**

Examples are:

i) Objectivity

ii) Rationality

iii) Search and Research

iv) Knowledge

v) Belief in Knowledge

vi) Belief in cause and effect relationship

vii) Creativity

viii) Problem Solving

ix) Values-Neutrality

x) Global Thinking

**e) Environmental Values:**

Examples are:

i) Purity of Environment

ii) Planting

iii) Global awareness

iv) Cleanliness

v) Preservation of forests

vi) Compassion for animals

vii) Compassion for Plants

viii) Non-Violence

ix) Peace

- x) Simple living
- xi) Control
- xii) Sense of Responsibility
- xiii) Fellow-Feeling
- xiv) We-Feeling
- xv) Nature Preservation

**f) Cultural Values:**

Examples are:

- i) Cultural Integrity
- ii) Tolerance
- iii) Respect for other Cultures and Sub-Cultures
- iv) Welfare
- v) Search and Research
- vi) Discipline
- vii) Equality
- viii) Friendship
- ix) Help for others
- x) Humanity
- xi) Non-Violence
- xii) Peace
- xiii) Group-work Culture
- xiv) Work Culture
- xv) We feeling
- xvi) Patriotism

**g) Global Values:**

Examples are:

- i) Global Development
- ii) Global We-feeling
- iii) Respect for all Cultures
- iv) Equality
- v) Equality of Justice
- vi) Equal Justice for All
- vii) Universal Brotherhood
- viii) Welfare of All
- ix) Health for All
- x) Universal Peace

**h) Miscellaneous Values:**

Examples are:

- i) Aesthetic Values
- ii) Religious Values
- iii) National Values
- iv) Familial Values

**The Reasons for Degeneration of Eternal Values in India:**

Natthulal Gupta, the renowned writer, has given the reasons of degeneration of eternal values in India as follows:

1. The so-called modernization
2. Blind acceptance of western civilization
3. Atheism (अनीश्वरवाद)
4. Rational thinking accompanied with lack of spiritual beliefs

5. Indulgence only in materialism
6. Lack of social security
7. Lack of eternal values in so-called 'leaders'
8. Disintegration of socio-political life

### **Research Question 3.**

**Which eternal values were preached by the spiritual gurus to their shishyas?**

### **Values in Upanishads:**

#### **1. Values in Ishopanishad:**

Ishopanishad deals with material causality of the world and of man's relation thereto, the nature of the highest truth. It also deals with the difference between reality and unreality, between knowledge and ignorance. It is extremely beautiful both in thought and expression.

It expresses values which lead a common man towards sinless life. These values aim to lead the society towards sinless and ideal society.

There are the original sources of ancient Indian human values in this Upanishad which aim at the welfare of the self and society around.

These values were filtered afterwards into the content of 'Geeta' and in the devotional literature written by the saints in India.

Following are some of the important values which are mentioned in Ishopanishad.

### 1) Selflessness:

This value is depicted in the very first ‘Mantra’ -

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

Which means-

Thou must know that whatever moves in the moving world is enveloped by God. And, therefore, renounce everything for Him first and then enjoy. (Remember that everything has been created by the God and then accept.) Thou must never covet what belongs to others.

### 2) Importance of Long Life and Work (Karma):

This value is implicated in following ‘Mantra’ -

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Doing different types of work in this world, one should wish to live a hundred years life. In this way, to thee, the deed adheres not.

### 3) Intense Longing for ‘Aatm-gyan’:

असूर्या नाम ते लोका अन्धेन तमसाऽवृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Whosoever would hate ‘Aatm-gyan’ and slay the self, would have to enter the sunless worlds which are enveloped in wild gloom.

#### 4) No Contempt for Others:

This value is depicted in the following mantra No. 6 -

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

And he, who uniform ally sees all beings in his self and his own self in all beings, will not hide himself from others. (He would not have contempt for others in his mind. He does not feel repelled from other beings.)

#### 6) No Delusion and no Sorrow:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ ७ ॥

If all beings are verily identical and ‘the one’, what delusion and what sorrow would he feel?

#### 7) Search for the Truth:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

With a golden lid, remains closed the face of the Truth. Uncover it, O Pushan, so that I, the devoted to Truth, may behold the Truth.

Even in 16<sup>th</sup> Mantra, Rishi prays to Pushan, and requests to allow him to see the Light which is god’s loveliest, grandest and the brightest form of the Truth.

### **8) Complete Absence of Deceitful Sin:**

In the last 18<sup>th</sup> Mantra, The Rishi requests ‘Agni’ to lead them (the group of Rishis) on to the auspicious path towards the Supreme Bliss. He also prays the Agni to keep them away from deceitful sin and devious attraction of sin.

### **Values in Kenopanishad:**

The story of Indra, Uma and Yaksha (Damsel) conveys following values:

1. Nullifying the selfness, pride (Ahankar)
2. Omni potence of the Ultimate, Absolute Reality (Parabrahma).
3. Sinless life (9.4)

There are the three values on the basis of which Brahmailidya is based.

The Guru preaches the shishya from Aadhi-daivik and from Aadhyatmik perspectives. In this way the Guru preaches the mystic ‘Brahmvidya’ which is mentioned as “Upanishad”, the meaning of “Upanishad” is mystic “Brahma-vidya”. (4.7)

He tells him that it is acquired by performing Tapa, Indriya-Daman (control) and Karma.

4. Thinking with concentration (Tapa) (4.8)
5. Controlling the senses (Indriya-Daman) (4.8)
6. Right Deed (Karm) (4.8)
7. Importance of time for one’s own spiritual development
8. Ascribing every success in life to The Ultimate, Absolute Reality (Parabrahma)



### **Values in Kathopanishad:**

Arise, awake, find out the great ones and learn from them.  
The sages say that path is very different. It is as sharp as razor's edge and hard to traverse.

1. Obedience
2. Charity
3. Immortality (2.1.1) and (2.1.2)
4. Faith
5. Bliss (14.2.2)
6. Preference to knowledge of the Ultimate, Absolute Reality  
(Parabrahma)
7. Salvation (Mukti)
8. Ceaseless Peace (13.2.2)
9. Self-Radiance
10. Becoming immortal through the knowledge of Absolute Reality  
(2.3.2)
11. Meditation
12. Sinless life
13. Profound faith in Ultimate, Absolute Reality
14. Mercy of the Ultimate, Absolute Reality.
15. To become one with the Ultimate, Absolute Reality
16. Curiosity for and ability to understand the Ultimate, Absolute  
Reality (1.2.9)
17. Courage (1.2.11)

18. Understanding the 'Reality' from all perspectives
19. Meditation on 'ॐ' (1.2.15)
20. Purity of the Absolute Reality
21. Universal truth
22. Limitlessness of the Reality (1.2.22)
23. Importance of Prayer (1.2.23)
24. Mind control (1.2.24)
25. Control our senses (1.3.23)
26. Concentration (1.2.24)
27. Mercy of the Ultimate, Absolute Reality (1.2.20)
28. Fearlessness
29. To become one with the Reality
30. Value of human birth for having the ability for attaining spirituality and for doing efforts for that.
31. Transcendental intellect (Ritambara Buddhi) (1.3.10)
32. A Journey of human soul who travels towards the Absolute Reality (1.3.11)
33. Orientation of mind towards the inner consciousness
34. 'Awakening' which means understanding the difference between body and soul
35. Understanding the Absolute Reality from the 'Guru'
36. 'Freedom' from mortality (1.3.16)
37. Wisdom (2.1.2)
38. 'Tapa'
39. Energy (Shakti)

40. Brightness (2.1.9)
41. Oneness (A-dwait of the Universe)
42. Everlasting Absolute Reality
43. Purity (2.1.15)

**Values in Pranshnopanishad:**

The values found in Prashnopanishad are as follows:

1. Tapa – Controlling the mind and senses and concentrating the mind into the soul.

This value has been given a special importance in nearly all 13 Upanishads; the meaning of ‘Tapa’ has been given in Bharatiya Sanskriti Kosh by Pandit Mahadev Shastri Joshi in 1997.

2. Brahma-charya
3. Patience
4. Belief
5. ‘Prana’
6. Brightness
7. Immortality
8. Fearlessness
9. Search of the ‘Self ’
10. Self-control
11. The Truth
12. Lack of falsehood and false Pretences
13. Curiosity for the knowledge of the Reality (Parabrahma)
14. Ultimate Absolute Reality

15. Worship of the Knower and Knowledge-giver (the Spiritual Guru)
16. Equivalence of the 'Spiritual Guru' and the 'father'

**Values in Mundak Upanishad:**

1. Curiosity and efforts for acquiring the supreme ultimate knowledge (1.1)
2. Ultimate, Absolute Reality (1.2)
3. Work (1.2), (2.1.10)
4. Worship of the fire (brightness) (2.2) (2.3) (2.4)
5. Merit (पुण्य) (2.6)
6. The Ultimate Spiritual Goal (श्रेयः) (2.7)
7. Devotion to the Ultimate, Absolute Reality (ब्रह्मनिष्ठा) (2.12)
8. Control over mind (2.13)
9. Sincere Efforts for the knowledge of The Ultimate, Absolute Reality (तपः) (2.1.10)
10. Immortality. (2.1.10)
11. The Truth

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः॥

येन आक्रमन्ति ऋषयो हि आप्तकामाः

यत्र तत् सत्यस्य परमं निधानम्॥३.१.६॥

12. Worship of the Guru:

The knowers of the Absolute Reality should be worshipped:

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामान्तस्मादात्मज्ञं ह्यर्चयेद्भुतिकामः ॥३.१.१०॥

### **Values in Mandukya Upanishad:**

Values in Mandukya Upanishad as follows:

1. The Ultimate, Absolute Reality
2. Fulfillment of Desires
3. Upper stage than fulfillment of desires
4. Uppermost stage of understanding everything in the world
5. Complete Peace
6. Becoming one with The Ultimate, Absolute Reality

### **Values in Taittiriya Upanishad:**

a) Rishi Satya-vacha gives following values in ninth Anuvak of 'Sheeksha Valli'.

Rishi Satya-vacha was the son of Rishi Rathitar. He has emphasized the self study and the expression of the study or the knowledge must be done by every 'shishya'.

1. Self-study and the expression of the knowledge स्वाध्यायप्रवचने च।
2. The Truth
3. The rules for the World's Welfare (ऋतम्)
4. Contemplation, Thinking with concentration (Tapa)
5. Control over Senses (दमः)
6. Control over mind (रामः)
7. Agnihotra (Service of the fire)
8. Hospitality for the guests who come to home without any

intimation. (अतिथी)

9. Speaking the Truth (सत्यं वद ।) (१.११.१)

10. Dharma i.e. Satya Dharma (धर्मं चर ।) (१.११.१)

11. Not to avoid self-study in any situation (स्वाध्यायान् मा प्रमदः।)  
(१.११.१)

12. Giving 'Guru-Dakshina' to the spiritual Guru

b) Following norms are mentioned in 11<sup>th</sup> Anuvak in Sheeksha Valli.

1. Consider your mother as a god and serve her as god. (मातृ देवो भव ।)  
(१.११.२)

2. Consider your father as god and serve him as god. (पितृ देवो भव ।)  
(१.११.२)

3. Consider your guru as god and serve him as god. (आचार्य देवो भव ।)  
(१.११.२)

4. Consider the guest as god and serve him as god. (अतिथी देवो भव ।)  
(१.११.२)

5. Do only the right deeds. यानि अनवद्यानि कर्माणि तानि सेवितव्यानि । (१.११.२)

6. Do not do the deeds which are not right. (नो इतराणि ।) (१.११.२)

7. Follow only the 'virtues' of your Gurus. (यानि अस्माकं सुचरितानि  
तानि त्वया उपास्यानि।) (१.११.२)

8. Do not follow the 'vices' if any, of your Gurus. (नो इतराणि ।)  
(१.११.२)

9. Honour the spiritual knowers (ब्राह्मणाः), if any, better than 'us' (i.e.Gurus ). Honour them with full faith.

(ये के च अस्मात् श्रेयांसो ब्राह्मणाः तेषां त्वया आसनेन प्रश्वसितव्यम् । श्रद्धया देयम् ।)

(१.११.२)

### **Values in Aitareya Upanishad:**

The salient value which appears in this Upanishad is 'Prajnan' (Pure Consciousness) which is manifested through following expressions-

1. संज्ञानम् - Consciousness
2. आज्ञानम् - Direction
3. विज्ञानम् - Wisdom, Understanding
4. प्रज्ञानम् - Intelligence, Knowledge
5. मेधा - Retentive power
6. दृष्टिः - Vision, Insight
7. धृतिः - Firmness, Perseverance.
8. मतिः - Thinking power of Reflection
9. मनीषा - Freedom of Thought
10. जूतिः - Tolerance towards unfavourable pain (Purushottam Shastri Phadke has given this meaning in his book on Aitareya Upanishad.)
11. स्मृतिः - Memory
12. संकल्पः - Recollection

13. क्रतुः - Determination
14. असुः - Breath, Vitality
15. कामः - Desire, Attachment
16. वशः - Love
17. अमृतः To become Immortal

### **Values in Chhandogya Upanishad:**

Values in Chhandogya Upanishad were found in form of the following norms:

1. One must not blame the seasons. Instead, the environment created by seasons must be sustained with patience.
2. One must take only vegetarian diet.
3. One must not spit near the fire.
4. The pronunciation of vowels and consonants must be correct and without any fault.
5. The shishya must surrender himself at the feet of the guru.  
(3.3.16)
6. One must pray for long life.
7. One must give cooked food to the guest who is the devotee of the Ultimate, Absolute Reality.

The values in this Upanishad are as follows-

1. Brightness of the Ultimate, Absolute Reality
2. Truth (3.4.17)
3. Meditation (3.4.17)
4. Charity (3.4.17)



5. Sweet language (3.4.17)
6. Non-violence (3.4.17)

### **Values in Brihadaranyakya Upanishad:**

Following three eternal values were found in the famous prayer (“Yajusha”) at the end of 3<sup>rd</sup> Brahman (Section) of 1<sup>st</sup> Adhyaya in Brihadaranyaka Upanishad.

असतो मा सत् गमय ।

तमसो मा जोतिर्गमय ।

मृत्योर्मा अमृतम् गमय ॥

1. Lead me from falsehood towards the truth.
2. Lead me from darkness towards light, brightness.
3. Lead me from mortality to immortality.

Eternal Values in this Upanishad:

1. The Truth
2. Light, Brightness
3. Immortality

Apart of these three eternal values, following values were also found in this Upanishad:

#### **4. Dharma**

Dharma was also valued much and it was given the top priority. Dharma is the life style which expresses the Truth.

It was called Satya-Dharma. Nothing is greater than (Satya) Dharma. (Satya Dharma should be given top priority).

तस्मात् धर्मात् परं न अस्ति ॥१.४.१४ ॥

## 5. Value of the Cooked Food (Anna)

Cooked food does not belong to one person. Cooked food must be distributed among others. It is sinful to eat the food alone.

## 6. The 'Norm' about Returns in Form of Wealth

(Guru-dakshina):

In ancient times, there was a norm which is told to Yadnyavalkya that the Guru should not take returns (Guru-dakshina) in the form of wealth until the Shishya (the disciple) is satisfied with the preaching and the knowledge. In the first Brahman (part) of forth Adhyaya, this was told by Yadnyavalkya to King Janaka again and again.

## 7. Fearlessness:

If and when a person receives the knowledge of The Ultimate, Absolute Reality (Parabrahma), he becomes fearless. When Yadnyavalkya wishes fearless life for King Janaka, King Janaka also wishes him the same in return. (Ref. 4.3.4)

## 8. Immortality:

Maitreyi gives utmost importance to immortality (Amrita-tva) and requests her husband, Yadnyavalkya, to direct her the proper path for the same.

## 9. Self Control, Charity and Compassion:

Once upon a time the gods, men and demons all went to their common father, Prajapati and asked him to communicate to them the knowledge which he possesses. Prajapati communicated the same syllable 'Da' to three of them.

Gods understood by 'Da', 'Damayata', which means they should practice self control. The men understood by 'Da', 'Datta' which means, they should practice 'charity'. The demons understood by 'Da', they should practice compassion (Dayadwam).

The author of Brihadaranyaka Upanishad wants to convey three eternal values. When the celestial voice, the thunderbolt, repeats 'Da' 'Da' 'Da' it intends to communicate a set of three different values, namely, Self control, Charity and Compassion.

These are the cardinal values for the people who are born with the Sattvika, the Rajasa and the Tamasa elements (सत्त्व, रज, तम) predominating in them. The celestial voice seems to convey the message - be self-controlled, practice charity, be compassionate to all.

The Brihadaranyaka Upanishad, like all other Upanishads, expresses and preaches the ideal eternal values for social behaviour which lead a common man towards sinless and ideal life. These values stand like guiding stars for all of us. These values are relevant even today for the upliftment of morality.

### **Values in Shvetashvatar Upanishad:**

1. Meditation: ध्यान, अभिध्यान
2. Immortality (Amrita-tva)
3. Renunciation विश्वमाया निवृत्तिः
4. Destruction of all chains of life and death
5. Fulfillment of all Desires आप्तकाम

6. The knowledge of 'Parabrahma' आत्मविद्या
7. Completion of the Objective of Life: कृतार्थता

**Values in Koushitaki Upanishad:**

1. Knowledge of Ultimate Absolute Reality
2. Importance of consciousness ('Pran')
3. Transcendental intelligence
4. No demands:

One must not demand anything from anybody. This norm must be followed at any cost.

**Values in Maitrayani Upanishad:**

1. Study of Vedas
2. Performance of one's own duty
3. Austerity
4. Meditation
5. Complete union with the Atman (Soul)
6. Tranquility (Shantatman)
7. Purity (Sattva)
8. To be free from evil
9. The Truth (Satya)
10. Value of Earth
11. Value of Atmosphere
12. Value of Sky
13. Purified food
14. Immortality
15. Asceticism

16. The sun as the source of deciding time
17. Six-fold Yoga (Pranayana, pratyahara, dyhana, dharna, tarka, Samadhi)
18. Self-consciousness
19. Freedom from Desire
21. Agnihotra Sacrifice
22. Meditative knowledge

#### **Research Question 4.**

**What is the core message of 13 salient Upanishads?**

##### **i) The Core Message of Upanishads:**

The five great spiritual declarations of the Upanishads are as follows-

१. तत्त्वमसि । - (छांदोग्य उपनिषद्) (६.८.७) - “Thou art That.”
२. अयम् आत्मा ब्रह्म । (बृहदारण्यक उपनिषद्) (२.५.१९) - “This ‘self’ is the ‘Brahman’ ”.
३. प्रज्ञानं ब्रह्म । (ऐतरेय उपनिषद्) (५.३) - “ ‘Brahman’ is the Consiousness”.
४. अहं ब्रह्मास्मि । (बृहदारण्यक उपनिषद्) (१.४.१०) - “I am He.”
५. सर्वं खलु इदं ब्रह्म । (छांदोग्य उपनिषद्) (३.१४.१) - “All this is the ‘Brahman’ ”.

In short, the message of the Upanishadic philosophy to the mankind is -

विज्ञानात् प्रज्ञानं गमय ।

‘Vidnyanat Pradnyanam Gamay’.

‘Lead us from science towards ‘Consiousness’ ’.

**ii) Names of Ultimate, Absolute Reality (Parabrahma) found in the Texts of Upanishads and in Other Reference Books:**

ॐ, तत्सत्, अक्षरब्रह्म, अक्षर, अद्वैतम्, अध्यक्षरम्, एकात्मप्रत्ययसारम्, निर्गुण, निराकार, ईश (ईश), तद्वनं (केन), अस्थुल, अनणु, अह्रस्व, अदीर्घ, अगंध, अचक्षुष्क, अश्रोत्र, अवाक्, अमन, अनाकाश, संब, अरस, अतेजस्क, अप्राण, अमुख, अमात्र, अनन्तर, अबाह्य, नियन्ता, अमत, विज्ञातृ (बृहदारण्यक), प्रज्ञानम् (ऐतरेय)

अगृह्य, अशीर्य, असंग, अनासक्त, अबद्ध, आनंदघन, अेकहंस, स्वयंज्योति, विज्ञानमय, मनोमय, प्राणमय, चक्षुर्मय, सर्वमय, धर्ममय, अकाम, निष्काम, अप्रमेय, निर्विकार, महान्, अबद्ध, अभय, महद्भूत, प्रज्ञानघन (बृहदारण्यक)

सर्वव्याप्त, अंतर्बाह्य, अरूप, अमर्याद, अंतरात्मा, अभिक्लृप्त, आत्माराम, सर्वेन्द्रिय, विवर्जित, आश्रय, नित्य, विभु, अनादि, स्वयंसिद्ध, स्वसंवेद्य, अनाम, अजात, स्वप्रकाश, केवल, अनीड, अनारव्य, निष्कल, निष्क्रीय, शान्त, निरवद्य, तन्मय, ईशसंस्थ, सर्वत्रः, गोप्ता, सर्वव्यापी, एक, निर्मल, विप्र, पूर्व, पूर्व्यम् (श्वेताश्वतर), अज, ध्रुव, असंग, स्वसंवेद्य, हंस, चेतन, नित्य, रुद्र (श्वेताश्वतर २.३)

उत्तरतर, अनामय, अविनाशी, अविकारी, धातु, विधाता, अक्रतुम्, संकल्परहित, सर्वज्ञ, अजन्मा, विराट, पालक, केवल, मुक्त, महधराः, शुद्ध, ज्ञः, विश्वकृत, विश्ववित्, आत्मयोनि, गुणेश, प्रधान, क्षेत्रज्ञपतिः (कठ)

अमृत, अनंत, आनंदघन, आनंदरूप, अव्यय, अविकारी, एकमेवद्वितीय, स्वगत, निर्मल, निरंजन, शुभ्रम्, हंसः, अज, नित्य, शाश्वत, अंतरिक्षसत्, नृषत्, वरसत्, ऋतसत्, ऋतजाः, अद्रिजाः, ऋतम्, अनिर्देशम् (कठ २.२.२)

अपरब्रह्म, अगोचर, अग्राह्य, अनिर्वचनिय, चिरंतन, सत्य, अविनाशी, अव्ययात्मा, अद्वैत, अवर्ण, अमूर्त, अलौकिक, दिव्य, सर्वव्यापक, अप्राणः, अमनः, निरवयव, अचिमत् (मुंडक २.२)

परमात्मा, परब्रह्म, आप्तकाम, बृहत्, भूमा, अज, हिरण्य, अमृत, चिरंतन, अविनाशी, स्वयंप्रकाशी, स्वयंभू, अनंत, अज, सर्वतोमुख, ज्ञान, विशुद्धम्, अरूपम्, सर्वव्यापी, सूक्ष्म, अमृत, अमर, सच्चिदानंद, अद्वितीय, महासंहिता, ब्रह्म, अधिलोकम्, सर्वज्ञ, अजर, अकल, अशब्दम्, अस्पर्शम्, अरूपम्, अरसम्, अगन्धवत्, शांतम्, शिवम्, नित्यम्, अनादि, अनन्तम्, महत्, ध्रुवम्

### **Research Question 5.**

**What were the methods of expressions for the philosophic content and methods of teaching used by the spiritual gurus?**

#### **a) The Methods of Expression for Upanishadic Philosophy:**

The great Indian philosopher Dr. R.D. Ranade, who has undertaken ‘A Constructive Survey of Upanishadic Philosophy’ has given following methods of expression for Upanishadic Philosophy’ in all the 13 salient Upanishads.

There is not one method alone which is adopted by the Upanishadic philosophers. Various methods have been resorted to by them at different times as per the requirement.

#### **1. Enigmatic Method:**

In the first place, the enigmatic method occurs from time to time.

For example- When Shandilya said that ‘Reality’ was “tajjalan,” he was adopting a cryptic way for saying how God is regarded as the origin, the end, and the life of all things.

When the philosopher Rishi of Ishavasyopanishad introduced the Vidya and Avidya and the Sambhuti and Asambuthi triplets, he was taking resort to the enigmatic method. The best illustration is to be found in the Shvetashvataropanishad, where the readers are told that reality is like a great circumscribing felly.

## **2. Aphoristic Method:**

This method is employed mainly in Mandukya Upanishad. This method has the advantage of compressing all the material of thought in short pregnant sentences.

For example, in Mandukya Upanishad we are told how the syllable ‘Om’ is verily all that exists.

Under it is included all the past, the present and the future, as well as that which transcends time.

## **3. Etymological Method:**

Etymological method was adopted in many places by the Upanishadic seers under the spell of Brahmanism. In Chhandogya Upanishad, we are told how “svapiti” means “sata sampanno bhavati,” or “svamapito bhavati” that is, becomes one with Himself.

The Brihadaranayaka Upanishad tells us that “purusha” is really “purisaya”, that is inhabiting the citadel of heart.



#### **4. Mythical method:**

The mythical method is also resorted to very often in most of these Upanishads. In the Kenopanishad, where the parable of Indra and the Yaksha Damsel is introduced to convey the lesson of humility, to show, in other words, that nobody can attain 'Parabrahman' unless he is humble at heart.

Similarly, we come across the myth of Nachiket and Yamaraj, (Kathopanishad), myth of Satyakam Jabal, who is famous for speaking the truth, (in Chhandogya Upanishad), myth of Vamdev in Aitareya Upanishad, who becomes one with the 'Parabrahma' (The Ultimate, Absolute Reality). Through these myths, philosophic content about the 'Parabrahma' (The Ultimate, Absolute Reality) is conveyed.

#### **5. Analogical Method:**

We have the Analogical method, which is to be found employed in many places by the Upanishads.

For example, the Rishi Yadnyavalkya introduces the analogy of the drum, the conch or the lute in order to explain the process of the apprehension of the Self. We have the analogical method which tries to envisage by images what cannot be explained by the rigour of logic.

#### **6. Dialectic Method:**

We also have the dialectic method in these Upanishads.. It is employed at every stage of the development of Upanishadic philosophy. We must take care to understand the word 'dialectic'

here in its root sense, as the method of the dialogue. We get spiritual dialogue between Gargi-Yajnyavalkya, Yajnyavalkya and Maitreyi and so on. The dialogue occasionally takes the form of a severe disputation as at the symposium in King Janaka's court, which unfortunately became a tragedy on account of the imprecation uttered by Rishi Yadnyavalkya on his last disputant, namely, Sakalya.

### **7. Synthetic Method:**

As contrasted with the dialectic method, we have the synthetic method. Ashvapati Kaikeya out of the doctrines of the six cosmological philosophers in the Chhandogya, or effected by Pippalada out of the six psycho-metaphysical questions propounded to him by the six seers in the Prasnopanishad. There is a sympathetic inclusion of the points of view suggested by other in a higher synthesis.

### **8. Monologic Method:**

We have the Monologic method in Upanishad. i.e. The method of soliloquy. But it so happens occasionally that when the Gurus have given the right answer to their questioner's problem, they overhit themselves in their exposition and lose themselves in a soliloquy and expresse much more knowledge.

For example, after he had answered the question propounded to him by Uddalaka, Yajnyavalkya lost himself into a soliloquy, and began to think aloud on the universal immanence of God in Brihadaranyaka Upanishad.

Yamaraj, in the Kathopanishad, was unwilling to impart wisdom to Nachiket on his third question. Still, when once he began to speak, he spoke in a philosophical monologue which absolutely overhit the bounds of the original question.

### **9. Ad hoc or Temporizing Method:**

We have the ‘ad hoc’ or temporizing method which is also a noticeable feature of Upanishadic philosophizing. Very often the philosophers are absolutely pertinent, and never illuminate on any topic except the one which is immediately before them, and according to the capacity of the learner. In the celebrated Indra-Virochana myth, their preceptor Prajapati tells them the secret of philosophy not all at once, but only when either of them has prepared himself for receiving the wisdom to be imparted. It thus happens that Virochana is completely satisfied with the first answer of Prajapati, but Indra is not satisfied, and presses his Guru again and again for the solution of his difficulties. Prajapati discloses the secret of his philosophy only ultimately. It thus comes to pass that one Atman is successively proved to be no longer a mere bodily double, or as identical with the Self in the states of dream or deep-sleep, but with the ‘Self’ as-identical with itself. Prajapati only gives what his pupils need, and thus supplies us with an excellent example of the ad hoc method employed in Upanishadic Expression.

## **10. Succession Method:**

We have the succession method which takes the form of many successive questions, every new questions carrying us behind the answer to the previous question.

For example- Janaka asked Yadnyavalkya what the light of man, Yadnyavalkya said it was the Sun. Janaka went behind answer after answer, carrying Yadnyavalkya from the Sun to the Moon, from the Moon to the Fire, from the Fire to the Atman, which exists behind them all as the Light-in-itself (Bri. IV. 3).

Similarly, this method is also seen in famous Gargi-Yadnyavalkya dialogue.

## **11. Regressive Method:**

It was also how Gargi took Yadnyavalkya from question to question, asking him what was the support of water and Yadnyavalkya answers it was air, asking again what was behind air and Yadnyavalkya answers it was the intermundia, and so on, until from behind the intermundia, the world of the Sun, the world of the Moon, the world of the Stars, the world of the Gods.

Gargi carried Yadnyavalkya to the region of Brahman. But when Gargi asked again what lay behind the world of Brahman itself. Yadnyavalkya checks the progress of her ‘questionnaire’ by saying, “Thy head shall fall off if thou inquire again” (Brihadaranyaka Upanishad).

**b) The Origin of Modern Methods of Teaching traced in 13 Ancient Upanishads:**

- |   |                                   |
|---|-----------------------------------|
| 1. Lecture Method   | 2. Group Discussion Method        |
| 3. Debate on Philosophic Issues                                     | 4. Problem Solving Method         |
| 5. Case Study   | 6. Merit of Guru Parampara        |
| 7. Self Study   | 8. Story Telling                  |
| 9. Brain Storming   | 10. Arising Curiosity             |
| 11. Use of Metaphor   | 12. Use of Practical Method       |
| 13. Use of Pretest  | 14. Recitation                    |
| 15. Discussion groups   | 16. Speaking aloud                |
| 17. Informal Debate   | 18. Choral Chanting               |
| 19. Puzzles   | 20. Construction of Summaries     |
| 21. Panel discussion  | 22. Supervised study              |
| 23. Spiritual Interviews  | 24. Following the 'Guru'          |
| 25. Preaching   | 26. Explanation                   |
| 27. Questions by the 'Shishyas'                                     | 28. Thought Provocation           |
| 29. Investigation of Life   | 30. Investigation into the Nature |
| 31. Use of Local Resources  |                                   |
| 32. Oral Repetition of what is explained by the Preacher            |                                   |
| 33. Searching Spirituality in Nature                                |                                   |
| 34. Class Discussion conducted by Teacher                           |                                   |
| 35. Tapa as a Method of Learning                                    |                                   |
| 36. Acquiring Knowledge from Superior 'Gurus' or 'Resource Persons' |                                   |
| 37. Free Preaching, no demands as such                              |                                   |

- 38. Meditation: experiencing the spirituality during meditation
- 39. Lecture-demonstration by Teacher
- 40. 'Joining' The School (Gurukul) of particular Rishi
- 41. Use of Preaching of the Preachers of Earlier Generations

## **CHAPTER NO. 5**

### **CONCLUSIONS, DISCUSSION OF RESULTS AND CONCLUDING REMARKS RESULTING INTO A THEORY**

#### **Conclusions:**

The conclusions of this project are as follows:

#### **I. Guru-shishya Relationship:**

1. During Upanishad period, the relationship between guru and shishya was just like the relationship between the father and the son. Many times, it was even closer than that.

Sociologically speaking, it was a 'primary relationship'.

2. Guru was in search of the most ideal 'shishya' for the transmission of knowledge about 'Para Vidya' and 'Apara Vidya' and also about Ultimate, Absolute Reality.

Shishya was also in search of such ideal spiritual knower.

3. The primary relationship between guru-shishya was mainly spiritual one.
4. If shishya would come and sit near the guru with 'Samidha' in his hands, it meant that he wanted to surrender himself at the feet of Guru for acquiring the 'knowledge' of the Ultimate, Absolute Reality.
5. In most of the Upanishads, except in Prashnopansihad, it was found that there was essentially only one pair of one guru and one shishya.
6. The guru used to transform the shishya's personality into a future guru. For this purpose, the 'shishya' was selected by him

carefully. Thus the spiritual lineage was carried forward from one generation to another.

7. The guru used to evaluate his patience and other facets of his behavior and then only he used to impart the knowledge.
8. Guru used to be only a guide for the shishya and used to transmit the knowledge of the Ultimate, Absolute Reality.
9. While giving spiritual knowledge, the guru used to inculcate specific spiritual values without which the shishya cannot proceed further.

## **II. Conclusions about the Values in Upanishads:**

It was found that following values were transmitted most often by the gurus in 13 salient Upanishads:

1. Omnipotence of the Ultimate, Absolute Reality (Parabrahma) (Reality).
2. Immortality
3. Truth
4. Search for the truth
5. Fearlessness
6. Pure consciousness
7. Dharma
8. Brightness
9. Knowledge about Ultimate, Absolute Reality
10. Curiosity for knowledge about Ultimate, Absolute Reality
11. Efforts for Absolute knowledge
12. Taking penance for getting knowledge



13. Sinless life
14. Aloofness from other's wealth
15. Honour
16. Belief
17. Patience
18. Self Control
19. Meditation
20. Self-study
21. Right Deed
22. Dharma
23. Nullifying 'Selfness' (Ahankar)
24. Selflessness
25. Charity
26. Compassion
27. Satisfaction and fulfillment of all desires
28. Life for 100 years
29. No delusion, no sorrow
30. Freedom from desires
31. Peace
32. Tranquility

### **III. The Core Message of Upanishads:**

The five great spiritual declarations of the Upanishads are as follows-

१. तत्त्वमसि । - (छांदोग्य उपनिषद्) (६.८.७) - "Thou art That."

२. अयम् आत्मा ब्रह्म । (बृहदारण्यक उपनिषद्) (२.५.१९)-"This 'self' is the

‘Brahman’ ”.

३. प्रज्ञानं ब्रह्म । (ऐतरेय उपनिषद्) (५.३) - “ ‘Brahman’ is the Consiousness”.

४. अहं ब्रह्मास्मि । (बृहदारण्यक उपनिषद्) (१.४.१०) -“I am He.”

५. सर्वं खलु इदं ब्रह्म । (छांदोग्य उपनिषद्) (३.१४.१) - “All this is the ‘Brahman’ ”.

The message of the Upanishadic philosophy to the mankind is –

विज्ञानात् प्रज्ञानं गमय ।

‘Vidnyanat Pradnyanam Gamay’.

‘Lead us from science towards ‘Consiousness’ ’.

#### **IV. Methods for Expression for the Philosophy in Upanishads:**

In order to transmit the spiritual knowledge about the Ultimate, Absolute Reality, the gurus in Upanishad period used to utilize following methods for expression as given by Prof. R.D. Ranade in his precious volume- ‘A Constructive Survey of Upanishadic Philosophy’-

- |                                 |                       |
|---------------------------------|-----------------------|
| 1. Enigmatic Method             | 2. Aphoristic Method  |
| 3. Etymological Method          | 4. Mythical method    |
| 5. Analogical Method            | 6. Dialectic Method   |
| 7. Synthetic Method             | 8. Monologic Method   |
| 9. Ad hoc or Temporizing Method | 10. Succession Method |
| 11. Regressive Method           |                       |

## **V. The Origin of Modern Methods traced in 13 Ancient Upanishads:**

The origin of following methods was traced in ancient 13 Upanishads:

- |  |                                   |
|--|-----------------------------------|
| 1. Lecture Method  | 2. Group Discussion Method        |
| 3. Debate on Philosophic Issues                            | 4. Problem Solving Method         |
| 5. Case Study  | 6. Merit of Guru Parampara        |
| 7. Self Study  | 8. Story Telling                  |
| 9. Brain Storming  | 10. Arising Curiosity             |
| 11. Use of Metaphor  | 12. Use of Practical Method       |
| 13. Use of Pretest   | 14. Recitation                    |
| 15. Discussion groups                                      | 16. Speaking aloud                |
| 17. Informal Debate  | 18. Choral Chanting               |
| 19. Puzzles  | 20. Construction of Summaries     |
| 21. Panel discussion                                       | 22. Supervised study              |
| 23. Spiritual Interviews                                   | 24. Following the 'Guru'          |
| 25. Preaching  | 26. Explanation                   |
| 27. Questions by the 'Shishyas'                            | 28. Thought Provocation           |
| 29. Investigation of Life                                  | 30. Investigation into the Nature |
| 31. Use of Local Resources                                 |                                   |
| 32. Oral Repetition of what is explained by the Preacher   |                                   |
| 33. Searching Spirituality in Nature                       |                                   |
| 34. Class Discussion conducted by Teacher                  |                                   |
| 35. Tapa as a Method of Learning                           |                                   |
| 36. Acquiring Knowledge from Superior 'Gurus' or 'Resource |                                   |

Persons’

37. Free Preaching, no demands as such
38. Meditation: experiencing the spirituality during meditation
39. Lecture-demonstration by Teacher
40. ‘Joining’ The School (Gurukul) of particular Rishi
41. Use of Preaching of the Preachers of Earlier Generations

### **Discussion of Results:**

After the study of related as well as textual literature, and also after the discussion with 23 experts, the researcher came to the conclusion that the relationship between ancient and modern Guru-Shishyas is incomparable.

However, as far as some educational areas such as music, dance, photography, Aayurvedic Practice are concerned, modern guru-shishya relationship can be created, maintained and can keep pace with Upanishadic guru-shishya relationship if the number of the selected disciples is reduced to one or two, and related values must be adopted as pre-requisites.

Modern shishyas must be as anxious as those in Upanishadic times to receive the ‘knowledge’ in educational areas. They must be prepared for giving as much time as is required. They must be prepared for self-study and for taking penance for the goal.

### **Concluding Remarks Resulting into a Theory:**

1. No other social relationship has the potential to be as spiritual as the guru-shishya relationship in Upanishads.

2. Spiritual guru expresses his knowledge through various methods of expression so as to transmit the knowledge about Ultimate, Absolute Reality (Parabrahma) through generations to generations.
3. Spiritual Guru can transform his shishya into a 'spiritual guru' for next generation.
4. The knowledge about Ultimate, Absolute Reality was not transmitted to shishyas without putting into practice the spiritual and eternal values such as the truth, the right deed, sinless life, self control, contemplation, austerity, 'tapa' and the like.
5. The content of the Upanishadic philosophy is -  
'Vidnyanat Pradnyanam Gamay'.  
'Lead us from science towards 'Consciousness' '.

**Recommendations:**

1. The teacher or professor in modern days must transmit all the treasure of knowledge which he or she has, to at least one to five or more interested students and should transform him like the 'teacher' or 'professor'.
2. Educational system may transmit values first and then educate. Bringing values in practice should be the pre-requisite for the entrance in education institutions.
3. Sociologically speaking, values for modern India must be identified and established through family and educational institutions once again. Every person in India must put those values

in practice for the purity in their lives and their interactions with others.

4. Considering the importance of values as one of the four pillars of social structure, cafe-teria approach through various methods should be adopted in the society for the preservation and practice of the 'Value system' in India. Values must be transmitted through family, social communications, books, television, social media, internet, education and polity.

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## APPENDIX - I

### List of Experts:

1. Purushottamshastri Phadke  
Sanskrit Scholar, Ratnagiri
2. Dr. Anshumati Dunakhe  
Editor, Pune
3. Dr. Ganesh Vasudev Karandikar  
Ex-professor, ex-Secretary, Geeta Dharma Mandal, Pune
4. Dr. Bhagyalata Pataskar  
Director, Vaidik Sanshodhan Mandal  
(Aadarsh Sanskrit Shodh Sanstha), Pune
1. Dr. Pramod Lale (D. Lit.),  
Ex-Head of the Department of Sanskrit,  
Usmaniya University, Hyderabad
6. V.G. Desai  
Orator, Kolhapur
7. Gurunath Kotnis (Maharaj)  
Kaivalya Dham, Sangli
8. Dr. S.N. Deshpande  
Latur
9. Shri. Nilkanthrao Jeurkar  
Gurudev Ranade Samadhi Aashram,  
Nimbal
10. Prof. Bhalba Kelkar  
Walchand College of Engineering, Sangli



11. Prof. Sheela Mistri  
Ex-HOD, Department of Sanskrit,  
D.B.F. Dayanand College of Arts and Science, Solapur
12. Swami Bhaumanandji Maharaj  
Vivekanand Kendra, Pune
13. Dr. Prof. S.R. Talaghatti  
Ex-Head of the Department of Philosophy, Pune
14. Shri. H.N. Kulkarni  
Thinker, Solapur
15. Miss. Reva H. Kulkarni  
HOD, Department of Sanskrit,  
D.B.F. Dayanand College of Arts and Science, Solapur
16. Vijay Sharma  
Research Project Fellow, Department of Sanskrit,  
D.B.F. Dayanand College of Arts and Science, Solapur
17. Shri N.K. Joshi  
Ex- post Master and Lecturer in Training Centre  
of Post and Telegram Dept. Bhopal
18. Prof. K.V. Aapte  
Ex-Vice –Principal, Willingdon College,  
Sangli
19. Ravindra B. Pattankar  
Shri Datta Devsthan, Baroda (Gujrat)
20. Shri. Ramdeo Dixit  
Aacharya, Sanskrit Mahavidyalaya, Udaypur (Rajsthan)

21. R.L. Joshi

Ex- HOD, Dept. of Sanskrit, Sangameshwar College,  
Solapur

22. V.R. Shirsikar

Datta Mandir Devsthan, Solapur

23. Ved-shri Ramshastri Myana

Solapur

## APPENDIX - II

### Some Rare Shlokas describing the High Spiritual Status of ‘Guru’

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः।  
गुरुस्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥

अखंड- मंडलाकारं व्याप्तं येन चराचरम् ।  
तत्पदं दर्शितं येन, तस्मै श्री गुरवे नमः॥

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः।  
न गुरोरधिकं ज्ञानं तस्मै श्री गुरवे नमः॥

चित्रं वट तरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्याः संछिन्न संशयाः॥

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