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Value education as reflected in brihadaranyaka Upanishad

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Abstract

Practicing humane values is one of the hallmarks of our Indian civilization and culture. The foundation of a sophisticated social system and the practice of these human values. Many injustices and injustices are observed in many cases in today's society and its root is the degradation of the above values. Vast Sanskrit literature and scriptures are the bearers and bearers of our ancient civilization and Sanskrit. Among them the teaching of values in Vedic literature is largely observed. Rik-Sam-Yaju-Atharva, the final part of the four Vedas, Upanishads also teach values quite easily. In the short scope of the present essay an attempt has been made to present briefly the values of education reflected in the Brihadaranyaka Upanishad. It is called Aranyakopanishad as it is included in Aranyaka section of Shatapatha Brahmana of Suklajurveda and Brihadaranyaka Upanishad as it is the largest in volume. Some important values are reflected in various Brahmins in six chapters in three sections.

At the very beginning of the first chapter there is the Aswamedha Yajna, which is designed as a unique meditation (manasyajna). The second chapter deals with worship. There is an indication of degradation by selfishness, indulgence, etc. In the context of the defeat of the Asuras by the main Prana. From this we learn the values of selflessness and unselfishness. After "असतो मा सद्गमय तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय" This Yajurmantra prays the ideal of transition from darkness to light, from death to immortality, which is an excellent example of the teaching of higher values.

In the important mantras in the first Brahmana of the second chapter "तदेतत् प्रेयः पुत्रात्अन्तरतरं यदयमात्मा...." It is extremely foolish to be attached to anything other than the supremely beloved soul over all worldly possessions. In the next "Yajnavalkya Maitreyi Sangbadah" Maitreyi's famous quote—"येनाहं नामृता स्यां किमहं तेन कुर्याम्" In Patiparayana Sati, one can learn the highest values of life by giving all worldly wealth to one's wife and progressing on the path of immortality. Then the famous saying of Yajnavalkya Muni—"न वा अरे पत्युः कामाय पतिः प्रियो भवति..... आत्मनस्तु कामाय सर्वं प्रियं भवति" In this we learn that all these causes of self-love become objects of our love.

In the fifth chapter of Khilkanda, the advice given by Prajapati to Gods, human beings and Asuras, 'Damyata, Datta, Dayadhvam', is actually a commandment of great values among people to exercise restraint, to give as much as they can and to vow for the welfare of the next.

The words of the sage in the sixth chapter on the admonition of a holy and restrained life in accordance with the scriptures with a restrained mind of domestic life suggest an ideal social system characterized by great human beings which imparts education in a good sense of values. In this way, it can be said without a doubt that the education of human values is the ultimate path for the overall welfare of the world among the advice given in the sage's meditation and human welfare.

Keyword: Values, social values, moral values, religious values, brihadaranyaka Upanishad, yajnavalkya-maitreyi sanbadah, aswamedha yajna, immortality, following the life of mahapurusha, brahmaloka, paramarthabha

Introduction

Value, the English word is formed based on the etymological meaning of three Latin words. The words are: Vale (Meaning strength), Val (meaning worth) and Valu (meaning valor). Collectively these words mean 'all good things'.

What are values?

The word values means sense of value.

Some definitions of values are mentioned below:

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- Values are anything worth hoarding, more valuable than anything a person knows, knows or possesses.
- The principles and standards that govern human behaviour are called values.
- Relatively permanent beliefs composed of a number of attitudes are called values.
- According to some sociologists, “The concept of good-bad, right-wrong, desirable-undesirable by the members of the society is called values.”
- According to other sociologists, “values are criteria used to judge the good or bad of behaviour and to choose between possible goals.”
- Also according to other sociologists, social values are the nature or type of beliefs that people consider important to preserve group welfare.

And the education through which the norms, customs, ideals etc. are developed in the society is the value education. Values are the foundation of society and state. It is the social measure of human behaviour. It plays a role as one of the criteria of a country's society, state, economic and political excellence.

A child's life has a multifaceted development since birth. Signs of this development are manifested in the person's behaviour. In the behaviourist's view, as the child ages, his innate behavior changes based on experience; This changed new behavior is called acquired behavior. These acquired behaviors create, some acquired bio-psychological tendencies inherent in the child or person.

For example: How many habits children form in the early stages of development. At a later stage, permanent affections develop based on experiences or events. Later on, sentiments, attitudes, etc., develop into biological psychological tendencies. In adulthood, the experience of these bio-psychological tendencies leads to adjustment. As a result of such coordination, the all-powerful bio-psyche organization that develops can control all behaviour of the individual. This bio-psychological organization is values.

What is the source of values?

Sources of values include family, group, society, school, friends or mates, relatives, institutions, religion, books etc. “A value is a criterion used to judge the good or bad of behaviour and to choose between possible goals” – F. E. Spencer

Types of values

It is normal to have different values or standards of conduct at different stages of life. Thus, the value of an individual's life may take different forms depending on the context of his behaviour.

Here it is important to remember that there are two sides to every value in life. One is its manifest aspect, which can be measured in behavioural values. The other is its sincere side, which cannot be immediately measured. This sincere aspect of values has to be observed in various situations in life.

Many thinkers feel that since education is an ideal social process, the sole responsibility should be to try to develop this sincere aspect of values.

Educationists believe that at least six types of values should be developed in individuals through education.

These are

- Economic Value
- Social values,

- Physical and Recreational Value
- Moral Value
- Values of beauty (Aesthetic Value),
- Intellectual Value
- Religious values.

Economic values

In general, objects that can be exchanged for money are considered to have monetary value. Analyzing the matter, it can be seen that objects which have the capacity to provide pleasure are considered to have monetary value. In other words, money has monetary value because it is associated with material goods or enjoyment of life. There is a need to combine pleasure with the material world. And this addition requires proper training.

Thus through planned education economic values can be awakened in individual life by establishing the connection of personal enjoyment with material enjoyment. Economic values are expressed through the conduct of financial affairs of individuals.

Social values

Healthy social life of human beings depends on establishing proper interpersonal relationships. A person who is able to relate well with other people in the society is fit for a healthy social life. Psychologists believe that appropriate social relationships with appropriate individuals need to be determined through a person's sincere values. For example, the emotional satisfaction of the relationship we mean by friendship is based on a value towards the concept of the individual. This is called the value of friendship. Likewise, love and affection are social values.

Physical and recreational values

Among the various needs in human life, biological and psychological needs are important. These biological and psychological needs must be satisfied in the individual life in such a way that the personality develops in an ideal way and finally the individual can have an ideal life. For this the person needs proper training.

Moral values

A person freely chooses his career path during his life. Everyone has to decide what to do and what not to do according to the situation. The success or failure of a person's life depends on this decision-making.

Moreover, the value of a person's life is determined by the accuracy of this decision.

The kind of values through which these good and bad, right and wrong can be judged are called moral values.

By inculcating moral values, individuals are able to maintain behavioural consistency in various spheres of life. With the increase in life experience, a person's sense of right and wrong or right and wrong is awakened in him. As the individual's field of experience expands, these values become concentrated and stable. Again the process of gaining experience is education.

Values of beauty enjoyment

A special kind of emotional experience is the enjoyment of beauty. In order to gain this experience, one needs to have prior experience and to install positive feelings in the individual.

Aesthetic perception is possible only when we perceive an object, event or situation in a singular way combined with

prior experience and apply our personal feelings to it. Seeing this in the material world is indicative of a developed personality. And because of this, the mental state that is created is called the value of enjoying beauty.

Intellectual values

In general, the process of acquiring knowledge of a person is considered as intellectual development. But the scope of human knowledge is so wide and constantly changing that it is not possible to achieve completeness in the acquisition of knowledge in any given time. Therefore, the real significance of intellectual development in individual life is to awaken the spirit of truth-seeking.

That is, only when a person is able to search for the real truth, then the intellectual development of a person's life be achieved. Philosophers say, when a person gets pleasure in the content of knowledge, intellectual value will be awakened in him. And the person will be engaged in the search for truth or true knowledge only when intellectual values are awakened in him. Through intellectual development, individuals are encouraged to pursue life-long knowledge.

Religious values

The influence of religion on human behaviour is extensive. When an object can be considered great by being associated with the Almighty or divine power, then it is called a religious experience or a spiritual experience. The scope of such experience is vast and generous.

Such ability to experience the material world is considered a characteristic of the individual. Helping in the character development of the individual, is one of the main aims of school education.

Character development is possible only when students are able to regulate their behaviour in a coherent manner by some basic universal beliefs. Therefore, one of the efforts of the school will be to inculcate religious or spiritual values in the individual. That is why great importance is given to the development of religious or spiritual values (Spiritual Experience) in the field of education.

Practicing humane values is one of the hallmarks of our Indian civilization and culture. The foundation of a sophisticated social system and the practice of these human values are called human education. Many injustices are observed in many cases in today's society and its root is the degradation of the above values.

Vast Sanskrit literature and scriptures are the bearers of our ancient civilization and culture. Among them the teaching of values in Vedic literature is largely observed. Rik-samajajuh-atharva, the last part of these four Vedas, the Upanishads, teach values quite easily. In the short scope of the present article an attempt has been made to briefly present the reflection of Brihadaranyaka Upanishad on values education, especially moral values.

Method

To write down this essay the descriptive method has been followed.

Result

If we follow the value education revealed in the Brihadaranyaka Upanishad, our life will be enlightened and elevated.

Discussion

It is called the Aranyaka Upanishad because it is included in the Aranyaka at the end of the Shatapatha Brahmana of the

Suklajurveda and the Brihadaranyaka Upanishad because it is the largest in volume. Being superior to other Upanishads in volume, seriousness of content and glory, it deserves the name Brihadaranyaka Upanishad. Acharya Shankara says on the significance of the name –‘सेयं षडध्यायी अरण्ये अनूच्यमानत्वाद् आरण्यकम् बृहत्त्वात् परिमाणतो बृहदारण्यकम्’१

This Upanishad is divided into three sections, six chapters, and several Brahmanas. The first Madhu Kanda has six and twelve Brahmanas in the first and second chapters. The second Yajnavalkyakanda has nine and six brahmanas in the third and fourth chapters respectively and the fifth and sixth chapters of the third Khilkanda have fifteen and five brahmanas respectively.

At the beginning of the first chapter, Ashvamedha Yajna is discussed. Nikhil Vishwa is directed to a wonderful thought in the form of a sacrificial horse. The innumerable living things of the entire world are all collectively one living entity and are sacrificed in that yajna. It is designed in an unparalleled manner. As a matter of fact, it is difficult to directly engage in Brahmabhikhara from the Vedic Kriya ceremony, so the worship through Manasyajna is prescribed. The next chapter also talks about worship. In the first Brahmana the concept of the horse as the universe, in the second Brahmana also the theory of Ashwamedha yajna is described. Incidentally, the creation of the earth, time etc. have been discussed. In the third Brahmana the gods sought to defeat the Asuras by Udgeetha. Gradually they employed the speech, the eyes, the sutras and the mind as udgatas. But because of their lust, they became sinful. The demon was defeated only by the chief soul, because there was no selfishness in him. The important value lesson here is that indulgence, selfishness leads us down the path of degradation, our morals are defeated. Incidentally, chanting of a Yayu mantra is mentioned-‘असतो मा सद्गमय तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय’२

That is, lead me from the wrong to the right path, from darkness to light, from death to immortality. The interpretation says that Asat and Tamah or Darkness are the names of death. So the essence is that the final prayer to be taken from death to immortality is prayed and so is our ultimate prayer. Because immortality is the ultimate meaning of life. Judging by the criteria of values, our way of life should be performed in a righteous way. In the reprehensible act of promoting living in the world by dishonest means, our indirect degradation is inevitable. Again, the darkness of ignorance should be removed and the light of knowledge should emerge. Knowledge is happiness, ignorance is the cause of sorrow. And death is inevitable for us, so immortality should be the ultimate goal.

Atmavidya is discussed in the fourth Brahmana. There is no one else, nothing, but one soul everywhere. So ‘आत्मा इत्येव उपासीत’ – this is the instruction of the Upanishads. Later Shruti said - ‘तदेतत् पदनीयमस्य सर्वस्य यदयमात्मा अनेन ह्येतत् सर्वं वेदा’३

That is, the soul is searchable by all, because all is known by knowing the soul. Shruti also says about that soul “तदेतत् प्रेयः पुत्रात्अन्तरतरं यदयमात्मा....”४

The soul is dearer than all sons and daughters, the soul is innermost. In this world, I consider my son, wealth or material possessions or other worldly things as very dear objects, but all are impermanent, transitory, ultimately miserable. Therefore beloved is the only Self. Being unconsciously addicted to loving something else is nothing but foolishness.

In the Fifth Brahmana, Saptanavidya or the seven types of food i.e. all that is food or food is discussed. The food of the gods is external and internal, food is the food of animals and children, the food of the soul is the mind, speech and soul. The only life is immortal and immortal Atmavidya is discussed in the sixth Brahmana. Atman is nectar and prana is svarupa – covered by name and form. The external name is also covered with the veil of form, the form of the real truth is not realized properly.

At the beginning of the second chapter, Ajatashatru and Balaki news are presented in Brahmana. Worship of Aditya mundane objects is a matter of the senses – which takes place in the waking state. In sushupti the perception of the heart in the sky is also true of truth. Prana Upasana is mentioned in the second Brahmana. In the third Brahmana two forms of Brahman, embodied and immaterial, are introduced. Metaphysically air and space are intangible, and all is tangible. He is known by neti neti judgment.

In the fourth Brahmana Yajnavalkya Maitreyi Sanbadah asserts that immortality can be attained only through self-knowledge. Atman is the only Sad or true object, knowing Him everything becomes known. What is particularly noteworthy here is that Yajnavalkya expressed his desire to take sannyasa after dividing the wealth between the two wives. When asked by Maitreyi, Yajnavalkya said that if Dhanapripurna Vasundhara was subordinate to him, immortality would not be possible for him. One can only live like a wealthy person who indulges in consumption. Immediately Maitreyi said-“येनाहं नामृता स्यां किमहं तेन कुर्याम्”^५ -By whom I cannot attain immortality – what shall I do? From this quote of Maitreyi we have a point of incomparable value. What a wonderful sense of life has been uttered from the mouth of a husband-oriented, domestic-minded wife. It is not surprising to think that this is a very familiar scene in our daily domestic life – the husband wants to establish full rights to his property – there is no point in the husband’s absence – if he has more than one wife. If there is, extreme turmoil over sharing is inevitable. But Maitreyi thought of getting nectar - the co-wife did not hesitate to give it to Katyayani. In the path of spiritual pursuits, this is the introduction of unique values and ethics. Therefore, the ideal of great Maitreyi is what we should follow.

From some other words of Yajnavalkya we get special insights. Yajnavalkya says-“न वा अरे पत्युः कामाय पतिः प्रियो भवति..... आत्मनस्तु कामाय सर्वं प्रियं भवति”^६

The main point is that husbands, wives, sons, wealth are loved for their own sake. All things are loved not for all things, but only for the soul. So self-love is primary, love for anything else is secondary. And the dearer the object is to the saint, the more carefully he should abandon it. In fact, everything on earth, even husbands, wives, sons and daughters, who are dearest to the common man, can never be dearer than the soul – because these are temporary like dream objects and ultimately painful. Therefore only self-reflection is the absolute duty-‘आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः’^७ Moreover, everything becomes known in the science of hearing - contemplation - of the soul. Again, in science, knowledge is known by the knower - when all is united‘विज्ञातामरे केन विज्ञानीयात्’^८ by whom can the scientist be known?

In the first Brahmana of the fifth chapter of the Khilkanda, the full form of Brahman is spoken of, the active Brahman is also full, the causal Brahman is also full. We are to be perfected from imperfection. In the second Brahmana, Prajapati gives

three advices Damyata, Datta, Dayadhvam respectively to the three sons of Deva Manushya and Asura. Prajapati exhorted the gods to practice danta i.e. self-restraint, to give charity to the people and to be kind to the asuras. In fact, we should all exercise self-control, charity, and compassion. Only then can overall well-being be achieved. Later various forms of worship are mentioned as the means of attaining knowledge of Brahman. For example Gayatri epithets worship of Brahma, worship of Brahma in Jathara fire (jatharagni) and the attainment of Brahma people by it.

In the sixth chapter special emphasis is laid by the sages of the Upanishads on the practice of celibacy in our domestic life. It is not possible to have a son if one does not live a pure and temperate life according to the scriptures with a restrained mind. It is possible for the father to conquer this world only through good children. We know the stories of the parents of the great men who lived pure and chaste lives. The emergence of great men like Shankara, Buddha, Chaitanya, Jesus Christ, Ramakrishna, Vivekananda etc. Was possible due to the pious life of their parents.

Conclusion

Therefore, according to the advice of the Sruti, by leading a pure and holy life, we would have good children for generations: the domestic life should be made exemplary and worthy of imitation. It should also be remembered that the meaning of human life lies in that unique ultimate goal. So self-realization should be done.

Footnote

1. Br.U. Introduction
2. Br.U. -1/3/28
3. Br.U. -1/4/7
4. Br.U. -1/4/8
5. Br.U. -2/4/3
6. Br.U. -2/4/5
7. Br.U. -2/4/5
8. Br.U. -2/4/5

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