Education In Upanishads

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Introduction

The word ‘Education’ is derived from the root ‘Shiksh Vidyopadane’ which means to acquire knowledge, Shiksh Vidyopadane, whatever the student learns through any means till his life from his teachers and his own experiences, everything comes under education. In this way, it is the process of teaching and learning, which for a particular person, to achieve certain objectives from certain principles, that is education.

Education nurtures like a mother, engages in its work with proper guidance like a father and gives happiness by removing worldly worries like a wife. Through education the light of our fame spreads all around and education solves our problems and makes our life cultured. In this way, this education not only makes a man successful in this world but also makes him attain salvation after death. Vidya is the one which leads to salvation.

Education in ancient times:-

In ancient times, education was imparted through the Guru-shishya parampara. Acharya Manu has given three categories of Guru.

1. Acharya
2. Upadhyay
3. Guru

1. Acharya – That teacher is called who teaches the Vedas along with the Angs and Upanishads after completing the Upanayana Sanskar of the disciple.

2. Upadhyay - Upadhyay is called that teacher who teaches a part of the Vedas or the entire Vedas to the disciple for earning a living.

3. Guru - Guru is called such a Brahmin teacher who gets the Garbhodhanadi Sanskar done methodically at his relative’s place and arranges for food in the Gurukul.

Education in Ishavasyopanishad –

It is said in Isha Upanishad that one should try to know Vidya and Avidya together. Out of these two, by crossing death through ignorance, immortality can be attained through knowledge. The fruit that is obtained from the accurate worship of knowledge is different.

विद्यां चाविद्यां च यस्तत्स्व वेदोभय सह अविद्यया मृत्युं तीर्य विद्ययाः मृतमृत्युमृत्युंत्थते’
The man who desires to love knowledge, there is happiness everywhere in his society. The knowledge of Vidya makes a man’s all-round progress. One who knows both ‘Vidya’ and ‘Avidya’ overcomes the death-giving currents of Avidya and simultaneously attains immortality through Vidya.

अन्यं तमः प्रविशति येषविद्यामुपासते।
ततो भूतु इव तेत तमो य उ विद्याय रता: ॥

In this way, knowledge has been considered as a means which works for light. Intelligence develops with the light of knowledge. Education is a necessary means. Vedas have told the difference between Vidya and Karma. The person who is a scholar but is not hardworking, in the eyes of the Vedas, he enters deep darkness, but the person who uses the power of his intellect to do the work of knowledge, his life becomes full of nectar. This is the description in the ninth mantra of Ishvasyopanishad.

Education in Kenopanishad

प्रतिबोधविदितं मतममृतवं हि विन्दते।
आवनमा विन्दते सम्मत्वां विन्दते ॥

Realization means knowledge, man discharges all the tasks through his knowledge. He earns money only through knowledge, the person who is ignorant does not get any respect in the society. That is why knowledge is considered necessary for every human being. The person who acquires the knowledge of everything through his self-knowledge, attains the divine in the form of nectar. To attain Brahmavidya, it is necessary to have austerity, control of the mind and senses and excellent deeds without attachment. Upanishads become prestigious only when this happens.

इह चेदवे दद सत्यमस्ति। न चेदिदावे दीनहतरी विनाधि:।
भूतेशु भूतेशु विविध्य धीरः। प्रेतायसमाल्लोकमृताभवन्ति ॥

The person who is knowledgeable, only he gets Brahma, only a knowledgeable person can reach that God. The person who is engaged in the devotion of that Parabrahma with true loyalty and devotion, only that person becomes knowledgeable. Man attains excellence through knowledge.

ॐ सहनाववतु सहनौ भुनकं, तु वीयः करववा ॥
तेजसिनावधीमस्तु मा विद्विषावहे ॥
In this statement, along with the emergence of education, there has been a clear description of the Guru-Shishya Parampara that the Guru-Shishya Parampara has been running since ancient times with such lofty thoughts. It has been said about education that it brings fulfillment in life and inspires to do many activities that are done by the intellect.

Education in Mundakopanishad

taddhānārthaḥ s gurumavābhiḥpañcসমিত্যঃ: श्रेष्ठियं श्रवणिः 

It is described in Mundakopanishad that Acharya is considered to be the source of knowledge. Knowledge can be acquired only through the Guru. Guru means Acharya has been called the former form and Antevasi is said to be the latter form. Only the person who has the same devotion towards his Guru as he has towards God can get this supreme spiritual science.

Two types of education have been mentioned in Mundakopanishad.

Para

Apara

Six Vedangas have been described in Mundakopanishad where they have been enumerated under Apara Vidya. In which there is knowledge of Rik Yajush Sama, Atharva Shiksha Kalpa, Grammar, Nirukta Chhand and Astrology, that is Apara Vidya and in which there is knowledge of Akshar Brahma Omkar. That is Para Vidya.
In the words of Acharya Baldev Upadhyay, these Upanishads have the distinction of being the original source of Indian philosophy and religious principles. Upanishads are that spiritual source of knowledge, from which different streams of knowledge emerge and flow in this holy land for the welfare of mankind. Other Prasthan Gita and Brahmasutra are dependent on him.

Man is born to acquire knowledge. A wise man can be only when he has knowledge of Upanishads. Upanishads have been considered necessary only to reveal the excellent qualities of man and to inspire good deeds in worldly life. According to Shankaracharya, Upanishad is the knowledge by which man destroys ignorance, gains wisdom and destroys sorrows. Due to being composed at the end of Vedic literature, it is also called Vedanta. His other name is also Rahasyam.

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