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NEP 2020: Value Education and Teaching Pedagogy considering Upanishad

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## Abstract

The word Education is the most spoken one since last 50 decades in India and some other countries. After the end of British rule in India, the literacy rate was just 12% and today in the year of 2021 India has achieved almost 74% of the literacy rate<sup>1</sup>. But we had seen that Indian scriptures are so great rather I can say each one of them is a manganous. India was one of the great educated and cultured country in the past. The Vedas appeared 5000 years before the Christ<sup>2</sup>, later Upanishads, Puranas, Smrithis, Ithihasas, Darshanas etc. The word Education has been derived from the Latin term 'Educatum' which means the act of teaching or training. Another opinion also to be remembered that two words 'e' and 'duco' which meant 'inside' and 'develop' respectively. The Rigveda has given the definition "Education is something which makes man self-reliant and selfless". The Upanishad says that या विद्या सा विमुक्तये which means "**The education for the enlightenment**". In the Upanishad we can see the active learning between the Guru and pupil<sup>3</sup>. The Puranas and Smrithis have given the Importance to value-based education, where they explain complete human excellence<sup>4</sup>. After completing 8 years<sup>5</sup>, a child should go to Gurukulam for 12 years education and for rigorous training, which used to help them to become good citizens. They used to learn how to lead a successful life in the society<sup>6</sup> and how to develop the country. The education was not merely explanatory unlike

<sup>1</sup> [https://en.wikipedia.org/wiki/Literacy\\_in\\_India](https://en.wikipedia.org/wiki/Literacy_in_India)

<sup>2</sup> Veda Kala, Balagangadhar Tilak, Sanskrit Antah Praveshika (Many opinions are there in this)

<sup>3</sup> Prashna Upanishad, Taittiriya Upanishad

<sup>4</sup> Avadhoota Chapter, Srimad Bhagavata Mahapuramam.

<sup>5</sup> ब्रह्मचर्याश्रमः, आश्रमधर्मः, याज्ञवल्क्यस्मृतिः/धर्मसूत्रम्

<sup>6</sup> शिश्यानुसन्धानम्, शीक्षावल्ली, तैत्तिरीयोपनिषत्

today but was experimental<sup>7</sup>. The NEP 2020 also gives the opportunity for such kind of value based and experimental learning<sup>8</sup> atmosphere, where students can have more exposures in all the fields like science, technology, languages, art and other life skills<sup>9</sup>.

**Keywords:** *NEP 2020, Upanishad, Human Values, Puranas, Smrithis, Dharmashastras, History of Indian Education*

## **Introduction**

In the ancient India the education system was Gurukula Mudule, without any cast, creed, region and religion could have gone to the Gurukulams to get educated. Gurukulam used to run by a sage, who has achieved a complete growth in all areas like morally, ethically and in values. Pupils used to seek him and used to stay with him (Guru) for 12 years. They used to practice यजन, अध्ययन and अनुभवजन्यज्ञान, finally they used to get command over the subjects as well as used become complete personalities. In the Post Vedic period gradually, the system started diminishing and people started narrating the system in a different way. After British ruling started in India the education has reached a miserable state, in the year of 1835, Thomas Babington Macaulay has brought the new education system, due to that in the year of 1947 only 12% of the Indians were educated. After the Independence the government established the University Education commission in 1948, Second Education Commission<sup>10</sup> was set in 1952 and University Grants Commission in 1964 to develop proposals to modernise India's education Commission. After compiling the study in the year of 1968, the first new education Policy has been created which is also called 'radical restructuring'. The policy mainly concentrated on Compulsory education, Three language formula and Indian cultural heritage. In the year of 1986, second time the new education Policy had come up, which focused more on Women education, Scheduled Cast and Tribal education<sup>11</sup>. The policy also was called for 'special emphasise on the removal of disparities and to equalise education opportunity' which expanded the open universities, child cantered approach and also 'Operation Blackboard' to improve primary schools national wide. Finally in 1992 the government modified the previous policy and it's been considered as third National Education Policy. The policy was mainly focused on 'Common Minimum Programme', where national wide common entrance tests started getting streamlined. This is the fourth education policy which has been laid in 2020.

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<sup>7</sup> Tat tvam Asi, 6<sup>th</sup> Chapter, Chandogya.

<sup>8</sup> Towards a more Holistic and Multidisciplinary Education, NEP 2020

<sup>9</sup> Introduction, NEP 2020

<sup>10</sup> [https://en.wikipedia.org/wiki/National\\_Policy\\_on\\_Education](https://en.wikipedia.org/wiki/National_Policy_on_Education)

<sup>11</sup> [https://en.wikipedia.org/wiki/National\\_Policy\\_on\\_Education](https://en.wikipedia.org/wiki/National_Policy_on_Education)

Even though there were many reformations in the education in India but also they haven't spoken much on moral development, Value based education, Ethical learning, Personality development etc. So the generation started lacking in those areas and had caused many social imbalances. If we see the literacy rate of India after the Independence, only 40% was the literacy rate in 1981 and 69% of the population were literatised by the end of 2011, the last survey says in the year of 2018 the literacy rate was 74% of the population. Here I make a note that, it was only literacy rate but not the education.

### **Definition of Education in the Scripts and Opinions of Indian Scholars**

Rig-Veda: 'Education is something which makes man self-reliant and selfless.<sup>12</sup>'

Upanishad: 'Education is that whose end product is salvation<sup>13</sup>.' या विद्या सा विमुक्तये<sup>14</sup>

Bhagavad-Gita: 'Nothing is more purifying on earth than wisdom.<sup>15</sup>' न हि ज्ञानेन सदृशं पवित्रमिह विद्यते<sup>16</sup>

Shankaracharya: 'Education is the realization of self.<sup>17</sup>'

Kautilya: 'Education means training of the country and love of the nations.<sup>18</sup>'

Panini: 'Human education means the training which one gets from nature.<sup>19</sup>'

Gandiji: 'By education, I mean all round drawing out the best in a child and man by body, mind and spirit.<sup>20</sup>'

Swami Vivekananda: 'Education is the manifestation of the device perfection, already existing in man.<sup>21</sup>'

Rabindranath Tagore: 'Education is that which makes one's life in harmony with all existences.<sup>22</sup>'

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<sup>12</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>13</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>14</sup> विष्णुपुराणम् 1.19.41

<sup>15</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>16</sup> श्रीमद्भगवद्गीता 4.38

<sup>17</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>18</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>19</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>20</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>21</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>22</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

Sri Aurobindo: 'Education which will offer the tools whereby one can live for the device, for the country, for oneself and for others and this must be the ideal of every school which calls itself national.'<sup>23</sup>

## History of Indian Education

उपनयनसंस्कारादनन्तरम् अष्टमवयसि ब्रह्मचर्याश्रमस्य आरम्भः भवति । ज्ञानार्जनार्थं ब्रह्मचारी रूपेण शुशुः गुरुकुलं गच्छति ।<sup>24</sup> the statement is from Boudhayana Dharmasutra, as I mentioned in the previous paragraph, a child must seek a Guru for its education, once child crosses 8<sup>th</sup> year after the birth. In Chandogya Upanishad we can see the exclamation of Aruni "श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनो अननूच्य ब्रह्मबन्धुरिव भवतीति"<sup>25</sup> to his son Shvetaketu. Here we need to understand that vidya doesn't mean Jnanam, but vidya can be any kind of education just like arts, architecture, engineer etc. But Jnanam which means, the ultimate truth, by understanding which, there need not to understand anything. एकविज्ञानेन सर्वविज्ञानम्<sup>26</sup> which means completely it says about liberation. The question arises that "what about the local education according to the scripts?" Yes, of course in Mundaka Upanishad we can see द्वे विद्ये वेदितव्ये परा चैव अपरा<sup>27</sup> च which means there are two types of education, which need to be mastered by everyone. The अपरा विद्या which means normal education or local education by which we can teach some other students in the future. They are ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेदः, शिक्षा, व्याकरणम्, निरुक्तम्, छन्दः, ज्योतिषम्, and कल्पः; mentioned in Mundaka Upanishad<sup>28</sup>. On the other hand, what is that परा विद्या<sup>29</sup>? The liberation it self called the ultimate vidya or education. Hence, we can conclude that the vedic or Upanishadic period has given such a place for the education.

The next question will arise, who were permitted to get educated in those days? Referring to Satyakama jabala<sup>30</sup>, the answer would be this, there weren't any types of prejudice or bias about the education and anyone, who is having the eligibility he could seek the Guru. Being a prostitute's son Satyakama<sup>31</sup> got educated and has written an Upanishad<sup>32</sup>. If we see in Rigveda, even women used get educated; अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुतविश्वदेवैः<sup>33</sup> the great seer's namely Vak<sup>34</sup>,

<sup>23</sup> Foundations of Educations, by O P Dhiman, A.P.H Publishing Corporation, Ansari Road, Dariya Gunj, New Delhi, 2008, Pg 19

<sup>24</sup> आश्रमधर्मः, बौधायनधर्मसूत्रम् (Other Dharmasutras and smritis will accept the same)

<sup>25</sup> छान्दोग्य उपनिषत् 6.1.1

<sup>26</sup> मुण्डकोपनिषद् 1.1.3

<sup>27</sup> मुण्डकोपनिषद् 1.1.4

<sup>28</sup> तत्रापरो ऋग्वेदोयजुर्वेदः सामवेदः अथर्ववेदः शिक्षाकल्पोव्याकरणं निरुक्तं छन्दो ज्योतिषमिति । मुण्डक 1.1.5

<sup>29</sup> अथ परा यया तदक्षरमधिगम्यते । मुण्डक 1.1.5

<sup>30</sup> Chandogya Upanishat 4.4.1

<sup>31</sup> अथ हैनं ऋषभः अभ्यवाद सत्यकाम इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् । छान्दोग्य 4.5.1

<sup>32</sup> Jabala Upanishad

<sup>33</sup> ऋग्वेदः मण्डल 10, अष्टक 8, सूक्तम् 125

<sup>34</sup> वागभृणी the seer of Rigveda Period

explains about the universe. Yet again in the Upanishads Yajnavalkya and Gargi<sup>35</sup> the both discuss about brahman and the other things. The dancer Urvashi and Porurava<sup>36</sup> will have the discussion on cosmos. These are all mere examples to culminate that even women empowerment and education the both were very fundamental aspects of the Vedic Society.

Now would like to through some light on what kind of methodology had adopted by a Guru in ancient system. The methodology was an active one unlike today's lecturing sessions. The sage Pippalada teaches Brahmavidya to his six disciples in Prashna Upanishad<sup>37</sup>. Those six students ask the Guru, Pippalada; varieties of questions and get the knowledge. Which meant it was a pure interactive session with a scholar. If we look into Chandogya Upanishad, Shwetaketu learns Atmavidya by experiments<sup>38</sup>! The father and Guru Aruni asks the son Shwetaketu to experiment on food, hunger, the seed etc and makes him to understand the objectives. He gives the examples of nature to make him understand, like honey bee<sup>39</sup>, river flow<sup>40</sup> etc. A child will learn the concept, when we explain by giving similarities with day-to-day things. In the same way when you do the attractive experiments, the children will be interested and enthusiastic in the class, they too grasp the concepts very easily. In the great epic Ramayana, we can see the army of Agastya<sup>41</sup>, in his institution (Gurukula), students were self-sustained economically, mentally and physically. Agastya too had an army to protect his Gurukula by the demons. The lord Parashurama proclaims "अग्रतः चतुरो वेदान् पष्टतः सशरं धनु । इदं ब्राह्मम् इदं क्षात्रं शापादपि शरादपि<sup>42</sup>" which means "every individual should be a scholar in shastra (subjects) as well as well versed in armoury too, only than we will be able to protect the society and Dharma". I can conclude by saying that ancient Indian Education used to make every child developed in 360° angle, which means they used to be developed Personally and Completely. Thus, we haven't seen any wars in the ancient India "न राज्यं न चा राजासीत् न दण्ड्यो न च दाण्डिकः । धर्मैणैव प्रजाः सर्वाः रक्षन्तिस्म परस्परम् ॥<sup>43</sup>", what a beautiful concept a kingdom!

## NEP 2020

Here I have discussed some handful concepts from the PDF, which has been circulated by the government of India about New Education Policy 2020<sup>44</sup>. The policy has discussed many things so it's quite difficult to elaborate every

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<sup>35</sup> Brihadaranyaka 3.8.1 (अथ ह वाचकन्वुवाच ब्राह्मणा भगवन्तो...)

<sup>36</sup> Rigveda 10. 95

<sup>37</sup> Prashna Upanishad, Gita Press, Gorakh Pur

<sup>38</sup> Chandogya Upanishad 6.1.1

<sup>39</sup> यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान् समवहारमेकतां रसं गमयन्ति । छान्दोग्य 6.9.1

<sup>40</sup> इमाः सोम्य नद्यः पुस्तात् प्राच्यः स्यन्दन्ते पश्चात् प्रतीच्यस्ताः । छान्दोग्य 6.10.1

<sup>41</sup> Valmiki Ramayana, Gita Press, Gorakh Pur

<sup>42</sup> Believed that written by Parashurama, Sanskrit Subhashitam, Subhashita Ratna Bhandagara, Chaukhamba Publication.

<sup>43</sup> Sanskrit Subhashitam, Subhashita Ratna Bhandagara, Chaukhamba Publication.

<sup>44</sup> National Education Policy 2020, Ministry of Human Resource Development, Govt of India

point, so I have picked some of the salient points related to my topic and explained here. In the introduction<sup>45</sup> of NEP 2020 clearly says “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all by 2030<sup>46</sup>” and of course to achieve such a long lasting goal we require the entire education system to be changed. The world has moved on in a massive way even we can't imagine, the unskilled jobs like data sources, machine learning, artificial intelligence etc has been taken over by the machines. Hence the traditional method of learning like mugging up the things especially in Sanskrit<sup>47</sup> field will not have any scopes. There was a time where we could see only eligible candidates should get the jobs but now it has become eligible **skilled** candidates only have the jobs. That's very true because the need of the day is not how much knowledge you have but it is how would you use the skills to acquire food, electricity, protect the environment and how would you manage the epidemics and pandemics.

So, today's education should not be content oriented but it should be, how to think critically, solve problems and how to innovate, adapt and absorb<sup>48</sup>. The multidisciplinary and creative teachings would be able to help the generation to achieve it. There is a sentence in the same introduction area “The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this policy. The pursuit of knowledge, wisdom and truth was always considered in Indian thought and philosophy as the highest human goal.<sup>49</sup>” The policy has given the names like Nalanda, Vikramashila, Vallabhi<sup>50</sup> etc to show a world class education institution, which can be called role models for the present institutions. There were some great scholars as well as authors and educators like Charaka, Sushruta, Brahmagupta etc. Those scholars had contributed a lot to the field like mathematics, astronomy, metallurgy, medical science, architecture etc. Over all idea of Indian education was to attain liberation and realisation of the self<sup>51</sup>. The policy moves on to explain the vision and it says “The national education policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high quality education to all, and there by making India a global knowledge superpower.<sup>52</sup>”

The policy explains what a younger child should learn in his school education, there the policy mentions that developing social capacities,

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<sup>45</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>46</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>47</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>48</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>49</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>50</sup> Introduction, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>51</sup> आत्मनो मोक्षार्थं जगद्धिताय च

<sup>52</sup> The vision of this policy, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

sensitivity, good behaviour, courtesy, ethics<sup>53</sup> etc. This school section can be called as अधिशीलशिक्षण in Sanskrit. The kids need not to go for any book lessons but they need to learn the fundamental ethics like developing the honesty, truthfulness, nonviolence, affections etc. The policy has explained the methodology<sup>54</sup> also for the students, which means there should be a curriculum, where holistic, inquiry based, discovery based, discussion based and analysis-based learning takes place<sup>55</sup>. “Towards a More Holistic and Multidisciplinary Education<sup>56</sup>” gives an overview of value-based education. The universal human values<sup>57</sup>; truth (सत्य), good conduct (धर्म), peace (शान्ति), love (प्रेम), and nonviolence (अहिंसा) are incorporated under the value-based education<sup>58</sup>. The truth is explained in all Indian scriptures and every Darshana<sup>59</sup> (Philosophy) has given a different definition for this. The Padma Purana says “telling the matter as it is, which the whole world is going to accept<sup>60</sup>”. Dharma doesn’t mean religion, but it means right conduct. Shanti, represents the ultimate calmness in a way we can call it as Samadhana<sup>61</sup>. Prema has so many different meanings, here we need to take affection and that kind of Prema towards all living beings. Ahimsa, at any cost we should not harm anybody mentally, verbally and physically. This kind of values to be understood, learnt, inculcate, practice and assimilate in ones’ life.

This is how the NEP 2020 has explained the Human values and the policy demands every child to undergo them. It concludes mere study doesn’t help a child to become a good citizen, good entrepreneur etc.. Without being a person, without inculcate the values, without following the rules of society, no body can be addressed as an educated Indian.

## Human Values According to The Scripts and Practices

The Tattiriya Upanishad<sup>62</sup> explains, after the education in the Gurukula or an institution the Guru or Acharya commands the pupil “वेदमनुच्याचार्योन्तेवासिनमनुशास्ति<sup>63</sup>”. In his life he needs to follow the truth सत्य, the harmless truth<sup>64</sup>. Subhashita also

<sup>53</sup> Part I. School Education, 1.2, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>54</sup> Experiential learning, 4.6, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>55</sup> Experiential learning, 4.6, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>56</sup> Towards a more holistic and multidisciplinary education, 11. National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>57</sup> Towards a more holistic and multidisciplinary education, 11. National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>58</sup> Towards a more holistic and multidisciplinary education, 11. National Education Policy 2020, Ministry of Human Resource Development, Govt of India

<sup>59</sup> Astika and Nastika Darshanas, Sarvadarshana Sangraha, by Madhava Acharya, Chaukhamba.

<sup>60</sup> यथार्थकथनं यच्च सर्वलोकसुखप्रदम् । तत् सत्यमिति विज्ञेयमसत्यं तद्विपर्ययः ॥ Padma Purana, Vachaspathyam.

<sup>61</sup> सम्यगास्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा । तत् समाधानमित्युक्तम् न तु चित्तस्य लालनम् ॥ Viveka Chudamani, Verse 27

<sup>62</sup> Taittiriya Upanishad, Gita Press Gorakh Pur

<sup>63</sup> Taittiriya Upanishad, Shiksha Valli, 19<sup>th</sup> verse

<sup>64</sup> सत्यान्प्रमदितव्यम् । Taittiriya Upanishad, Shiksha Valli, 19<sup>th</sup> verse

tells that “Speak the truth but speak it in a way people can understand in a better way and the untruth not to be told ever.<sup>65</sup>” Patanjali has made truth is one of the main conducts in his Ashtanga Yoga<sup>66</sup>. All philosophers are in a same page about the truth but definition might be different. Acharya continues; practice Dharma, the code of conduct to be followed. The righteousness is a trump card in Indian education. The Acharya emphasizes on human values by saying that, those things not to be neglected through out the life. The study<sup>67</sup> (selfstudy or स्वाध्याय) not to be neglected, which means he needs to continue the teaching other pupils what he has learnt. He should not move away from Satya, Dharma and Kushala<sup>68</sup> (the skills).

Upanishad mentions the skills, one who must have in the life and by that achieving the self-sustainability. Always nobody should forget the work related to the Gods and ancestors, which means need to be kind towards them<sup>69</sup>. Only that kind of practices to be taken, which are not having any faults and practiced by the wise men and the other practices which are dubious to be irradiated<sup>70</sup>. There would be obvious questions that, what kind of works to be followed and who not to be? The holy Gita pitches in and explains the values which are to be practiced; fearlessness, purity of mind, knowledge, spiritual, steadfastness, charity, control of the senses, study of sacred books, austerity, strate forwardness, non-violence, truthfulness, absence of anger, renunciation, peacefulness, compassion, absence of covetousness, gentleness, modesty, lack of fickleness, vigour, forgiveness, fortitude<sup>71</sup>. In the section of not to be practiced, again Gita mentions; hypocrisy, arrogance, anger, conceit, harshness and ignorance<sup>72</sup>. Tattiriya Upanishad continues that we should have faith<sup>73</sup> while we are distributing but we should not encourage the ego to take place that ‘I am’ giving<sup>74</sup>. This is the command given by the Acharya after the completion of study, which are barely can be treated as Human Values and which are given importance in NEP 2020.

Now the teaching techniques from the scriptures will be taken, mainly the Chandogya Upanishad<sup>75</sup> explains this beautifully. In 6<sup>th</sup> chapter of Chandogya, Guru (father) Aruni explains Brahma vidya to his son Shwetaketa as I mentioned earlier. The son even though has completed his studies in Gurukulam, he wasn’t practicing the right conducts and he was quite egoistic<sup>76</sup> that he has learnt

<sup>65</sup> सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् । Subhashitam

<sup>66</sup> यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः अष्टावङ्गानि । Patanjala Yogasutra 2.29

<sup>67</sup> स्वाध्यायान्माप्रमदः । Taittiriya Upanishad, Shiksha Valli, 19<sup>th</sup> verse

<sup>68</sup> कुशलान्नप्रमदितव्यम् । Taittiriya Upanishad, Shiksha Valli, 19<sup>th</sup> verse

<sup>69</sup> देवपितृकार्याभ्यां न प्रमदितव्यम् । Taittiriya Upanishad, Shiksha Valli, 20<sup>th</sup> verse

<sup>70</sup> यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । Taittiriya Upanishad, Shiksha Valli, 20<sup>th</sup> verse

<sup>71</sup> अभयं सत्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः । दानं दमः च यज्ञः च स्वाध्यायस्तप आर्जवम् ॥ Bhagavad Gita 16.1

<sup>72</sup> दम्भो दर्पोभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ Bhagavad Gita 16.4

<sup>73</sup> श्रद्धया देयम् । Taittiriya Upanishad, Shiksha Valli, 21<sup>st</sup> verse

<sup>74</sup> अश्रद्धया अदेयम् । Taittiriya Upanishad, Shiksha Valli, 21<sup>st</sup> verse

<sup>75</sup> Chandogya Upanishad Gita Press, Gorakh Pur

<sup>76</sup> सर्वानवेदान् अधीत्य महामनाः अनूचानमानी स्तब्धः एयाय । Chandogya Upanishad 6.1.2

everything. After understanding the situation father decides to make his personality<sup>77</sup>. The father wants to teach the तत् त्वम् असि concept<sup>78</sup>, but the content is very deep so he gives nine examples and experiments to make him understand the concept. He starts giving the examples to make his son to understand, there the first example is about honey bee<sup>79</sup>. Generally, a child can grasp the surroundings easily, so the first stage was very low. As a second example father takes the flowing rivers<sup>80</sup>, where a child can go quite deeper in the concept. As a third example father asks the son to cut a branch of a tree, which was an example as well as an experiment<sup>81</sup>. There, son will understand that even the trees are living beings and the liveliness is existed in them<sup>82</sup> also just like humans. Here onwards concept is getting cleared gradually.

In the next stage father asks the son to take a seed of peepal tree<sup>83</sup> and asks him to crush it down, the son does as the father guided; there son understands that how a big tree has started from a tiny seed. Here father has stopped giving the examples and helped the child to understand the concept by self. In the fifth stage father asks the son to perform an experiment, which took a day time to get the result done<sup>84</sup>, this stage onwards the Intelligent quotient of the child started triggering on. In the last three examples father directly involves the child in experiment and child will experiment and experience the concept<sup>85</sup>. This is how the Upanishadic pedagogy was very scientific and skilful. If a child learns in this way, the child won't forget the concepts ever and will be able to explain also for the next generation. The same type of pedagogy is expected in the New Education Policy 2020.

In the ancient scripts we can see more and more interactive sessions but not the lecturing methods. There are ample of examples like in the Holy Gita Arjuna asks the doubts and gets clarified, that's too in the beginning chapter we can see complete conversation between Guru (Teacher) and Shishya (student)<sup>86</sup>. In Ashtavakra Gita again the interactive session between Janaka (Student) and Ashtavakra (Teacher)<sup>87</sup>. In Srimad Bhagavata Purana the episode of Jada Bharata is quite famous, here also the interaction between Jada Bharata and Rahugana will go on about spiritual discussion<sup>88</sup>. If we see Vedas, there are many suktams which are completely based on conversation like Vishwamitra - Nadi<sup>89</sup>,

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<sup>77</sup> तमादेशमप्राक्ष्यः । Chandogya Upanishad 6.1.2

<sup>78</sup> Chandogya Upanishad 6.8.7

<sup>79</sup> यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान् समवहारमेकतां रसं गमयन्ति । छान्दोग्य 6.9.1

<sup>80</sup> इमाः सोम्य नद्यः पुरस्तात् प्राच्यः स्यन्दन्ते पश्चात् प्रतीच्यस्ताः । छान्दोग्य 6.10.1

<sup>81</sup> अस्य सोम्य महतो वृक्षस्य यो मूले अभ्याहन्यात् जीवन् स्रवेत् । छान्दोग्य 6.11.1

<sup>82</sup> जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति । Chandogya Upanishad 6.11.3

<sup>83</sup> न्यग्रोधफलमत आहरेतीदं भगव इति । Chandogya Upanishad 6.12.1

<sup>84</sup> लवणमेतद् उदके अवधायथ मा प्रातः । Chandogya Upanishad 6.13.1

<sup>85</sup> Chandogya Upanishad 6.16.3

<sup>86</sup> Bhagavad Gita, Chinmayanand, By Chinmaya Mission.

<sup>87</sup> Ashtavakra Gita, Chinmayananda, By Chinmaya Mission.

<sup>88</sup> Srimad Bhagavatam, Gita Press, Gorakh Pur.

<sup>89</sup> Rigveda, Samvada Suktam, 3.33

Sarama – Pani<sup>90</sup>, Puroorava – Urvashi<sup>91</sup>, Yama - Yami<sup>92</sup> etc. in all these suktam the concepts are discussed elaborately. One more Upanishad called Prashna<sup>93</sup> gives a complete idea about an active learning, there six disciples<sup>94</sup> approach the Guru Pippalada and ask their doubts, where the worldly things, spiritual concepts and Atmavidya are discussed. When we adopt this kind of pedagogy, it will be focused on what we want to learn and that atmosphere is created in NEP 2020. The innovative and creative learning atmosphere will end up in good result.

## Conclusion

Indians had given a great contribution to the world in education field, many scripts have been authored by Indian scholars. But in a point of time, almost for a thousand years India had become nothing in education due to the invasions, rulings, riots etc. After the independence India was having nothing to build the nation, citizens were completely accepted the slavery. But gradually India has started standing by its own and today India can be called one of the super power nations. The Indians taught the world to become cultured and civilized but there are no human values in our education system, there is no skill in our education, studying something, getting degree in a different field, interest is completely different, job is not at all connected to anything! It's very hard to accept but that's the truth, we need to accept it and have to undergo for the change. The new education policy, which is been introduced in 2020 is almost reshaping the system. The policy has included persona in the education, new methods have been adopted, apart from bookish knowledge skills are high lightened. Once again, I would like to mention the vision of NEP 2020, *“The national education policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high quality education to all, and there by making India a global knowledge superpower.”*<sup>95</sup>

## References

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<sup>90</sup> Rigveda, Samvada Suktam, 10. 108

<sup>91</sup> Rigveda, Samvada Suktam, 10. 95

<sup>92</sup> Rigveda 10. 10

<sup>93</sup> Prashna Upanishad, Gita Press, Gorakh Pur

<sup>94</sup> सुकेशा च भारद्वाजः शैब्यः च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यः च आश्वलायनः भार्गवो वैदर्भी कबन्धी कात्यायनः ते ॥ Prashna Upanishad 1.1

<sup>95</sup> The vision of this policy, National Education Policy 2020, Ministry of Human Resource Development, Govt of India

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