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RESEARCH ARTICLE

ANCIENT INDIAN SCRIPTURES AND HUMAN VALUES

Raju Roy

PhD Scholar, Department of Sports Science and Yoga, Ramakrishna Mission Vivekananda Educational and Research Institute, Belur Math, Howrah, West Bengal, India.

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Abstract

Value education is inextricably linked to every step of our life. It helps in the manifestation of the personality and character of an individual and makes a good citizen. Citizens with values produce a peaceful society. But the question arises how values can develop? Usually, educational institutes are one of the platforms where values are being imparted among the students which are really important. The purpose of the article is to understand the importance of scriptures for the development of human values. Various scholars have mentioned that scriptures increase positivity among the individual. The ancient scriptures like Bhagavat Gita, Upanishad and Patanjali Yoga Sutra, etc. rightly indicating the way of inculcating values. The scriptures knowledge awaken humanity within children, show the right path in life, make them honest, hardworking, courageous, and remove violence from society, establish peace, and remove the religious bigotries. Therefore, need to understand ancient scriptures and incorporate it into our educational curriculum.

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Introduction:-

Value education is very important for the new generation in today's society because it helps us to show the right path. Value Education teaches us to think individuals freely and critically and act with responsibility, courage, and conviction[1]. It raises our awareness as well as teaches us what to do and what not to do. Nowadays Value Education is immensely required in our modern society because our lives become more affected by antisocial work. Values need to be replaced among children in present-day India. As we see that values are slowly disappearing from society day by day. The present education system has become more competitive so that has left the issue of ethics behind. Now our goal is to achieve success in any way, without thinking about whether it is really harmful or not for others. Truly we are becoming more and more selfish. This attitude of ours has been going in parallel from one generation to another. Therefore, it is necessary to develop programs for inculcating values in the young generation. In this regard our ancient scriptures can play an important role because proper education will change their confused mind.

Listening to the subject of the scriptures with its beautiful examples is very pleasing. The meanings of the scriptures are unbreakable[2]. The main focus of ancient education system of India was to improve morality among children through the scripture but now it is in-existent. So, in the present education system, it is necessary to keep the impression of the ancient education culture. The knowledge of various ancient scripture such as the Bhagavat Gita,

Corresponding Author:- Raju Roy

Address:- PhD Scholar, Department of Sports Science and Yoga, Ramakrishna Mission Vivekananda Educational and Research Institute, Belur Math, Howrah, West Bengal, India.

Upanishad, Yoga Darshana, develops our awareness and teaches us what should follow, what should not, and how we control our unnecessary thought waves.

Swami Vivekananda says:

“Education was for man making and character building”

Rabindranath Tagore says:

“The highest education is that which does not merely give us information but makes our life in harmony with all existence”

Necessity of Values[3]

1. Awakening of humanity in children.
2. To show the right path in life.
3. Make the children honest, hardworking, and courageous.
4. Spiritual development of children.
5. Remove violence and dishonesty from society.
6. For making a peaceful society.
7. Children are the future of the country.
8. Remove the religious bigotries.
9. Values are *the stick for our whole life*.

Upanishad and Human Values:

The Upanishad is an ancient Indian scripture which was derived from the Vedas. It is also called Vedanta because it is the last part of the Vedas. The Upanishad means sitting in front of a guru with devotion and acquiring knowledge about *Atmavidya* or *Brahmavidya*[4]. It is also called Gupta or Rahasya vidya. There are many Upanishads but only ten are the principal Upanishads: Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Tattiriya, Aitareya, Chandogya, and Brihadaranyaka. The Upanishads help us to take the right path. We can easily understand the relation between Upanishad and Values through the various slokas (aphorism). The opening prayer of Katha Upanishad is:

"Omsahanaavavatu, sahanaubhunaktu, sahaveeryamkaravaavahai, tejasvinaavadheetamastu, maavidvishaavahai"

This is a prayer of both teacher and student to our almighty, oh may God protect us, nourish us, may we work together with full of courage, enlightening our knowledge and never rise the animosity within us[5]. This prayer teaches us what should be the behaviour between a teacher and student, these thoughts clear the mind of the person, and the pure mind paves the way for a better future. The teacher and student relationship are very important in society, but we are now seeing day after day the relationship between teacher and student deteriorate, which is detrimental for society. In the twenty-first century, the young generation became so greedy, selfish, and dishonest, due to that increase violence in society.

It has been said in the Isha Upanishads ‘*mā gr̥dhaḥ kasya sviddhanam*’ ||1.1.1|| it means don’t be greedy with anybody’s wealth. The **Brihadaranyaka** Upanishad also mentioned that we should learn the three things self-control, giving, and compassion. Swami Vivekananda said the biggest sin is selfishness; we must get rid of it[6]. The Taittiriya-Upanishad beautifully instructed that *satyamvada*:- always Speak the truth *dharmamchara*:- practice dharma as per instruction of the scriptures. These thoughts are very important for our life; if we follow these in our life then we will be able to establish ourselves far ahead of others. In the same Upanishad also mentioned *mātṛdevobhava*:- serve mother as your God, *pitṛdevo bhava*:- serve the father as your God, *ācāryadevo bhava*:- serve the teacher as your God, *atithidevo bhava*:- serve the guest as your God ||1:11:2||. The next verse indicates *śraddhayādeyam*:- give respect, *āśraddhayaādeyam*:- should not disrespect other, perform these deeds that are undeniable ||1:11:3||.

The Mundaka Upanishad say ‘*satyamevajayatenānṛtam*’ the only truth wins, and not untruth. By the right way only we get success ||3.1.6||. Swami Vivekananda has given too much emphasized in this verse:

“uttiṣṭhatajāgrataprāpyavarānnibodhata,
kṣurasya **dhārā** niṣitāduratyayādurgam̐pathastatkavayo **vadanti**”
arise, awake, and apprehend the great ones for learning. The wise ones describe that path as sharp as a razor's edge hard to traverse. ||Katha Upanishad 1.3.14||[5,7]. All these verses of the Upanishads are very useful for our lives and for the young generation. If we can inculcate these attitudes in them, it will be very beneficial for our society.

Bhagavat Gita and Human Values:

Shrimad Bhagavat Gita is a 700-verse and 18 chapter's scripture. It is a part of the ancient Sanskrit epic Mahabharata. Hindus consider the Gita to be the word of God. The Gita holds a special place in the history of Hinduism, Philosophy, and Literature. In the Bhagavat Gita, Lord Krishna answers various questions of his friend Arjuna and dispels his doubts. It is said that all aspects of human life are described in the Gita that is why it is an integral part of our lives. This holy book covers all the do's and don'ts and shows the path of how we can change our lives. Lord Krishna tells Arjuna in verse 3:40:

“indriyāni mano buddhirasyādhiṣṭhānamucyate,
etaivimohayatyēṣa jñānamāvṛtya dehinam”

it means, desire binds our mind, senses, and intellect so that our true knowledge cannot be revealed, so it is very necessary to control our desire.

In the verse 2:47 mention

“karmanyevadhikaraste ma phaleshukadachana,
ma karmaphalaheturbhurmatesangostvakarmani”

do your work without desire its fruit, never feel you are the cause of results of your activities, and never let not be attached to inaction.

‘samatvaṁyogaucyate’ ||2.48||should develop evenness of mind. In the chapter no-16(DaivāsuraSampadVibhāgYog)verse no-1, 2, 3 the Lord instructed that we need to follow and improve these characteristics fearlessness, purity of mind, situated in the spiritual knowledge, charity, self-restraint, performance of sacrifice, study of the sacred books, penance, straight forwardness, non-violence, truthfulness, freedom from anger, renunciation, tranquility, restraint from fault-finding, sympathy toward all living beings, absence of greediness, humility, modesty, lack of fickleness, vigor, forbearance, fortitude, cleanliness both internally and externally, absence of envy, and absence of arrogance [8].All these characteristics are related with moral development. Again, Lord Krishna instructed Arjuna that if we want to have peace in life, we should build character like restrain himself from material desires, give up greediness, to refrain from ownership and arrogant ||2:71||.So, we should gradually inculcate all these moral values in children,which will help make them goodhuman being[9,10].

Yoga Darshan and Human Values:

Yoga philosophy is one of the most valuable Indian philosophies written by Maharshi Patanjali. There are many similarities between the samkhya darshan and the darshan of yoga, but the samkhyadarshanis theoretical and yoga practical. The purpose of this study is to highlight the relationship between yoga darshan and moral development. The cessation of the modifications, or fluctuations, of the mindis one of the main concerns of yoga darshan, because the mind has a numberof features such as thinking, feelings, memorizing. These three things make up our character. So, if we brighten this nature of the mind, develop stability, it will change our personality. But the question is how this is possible. In verse 1:33, Maharshi Patanjali mentions that it is not impossible to purify the mind if everyone follows the instructions of darshan.

“maitreekarunamuditopekshanansukhaduhkhapunyapunyavishayanan BHAVANATASHCHITAPRASADANAM”

maitree (friendliness) ----- **sukha** (happy)
karuna(helpfulness)-----**dukha**(misery)
mudita (gladness)----- **punya** (virtuous)
upekshanam(indifference)-----**apunya** (non-virtuous)

Cultivate these habits make our chitta pure. In the Astanga yoga sage Patanjali presented an excellent scheme for the development of values that is Yamas and Niyamas.

These are five Yamas “ahinsasatyasteyabrahmacharyaparigrahayamah” ||2:30|| which is related to our social development: - *ahinsa*-non-violence, *satya*- truthfulness, *asteya*- not stealing, *brahmacharya*- celibacy, *aparigraha*- non-covetousness and for the personal development internally or externally he instructed to obey five Niyamas such as: - “shauchasantoshatapahsvadhyayeshvarapranidhananiniyamah” ||2:32||. *shaucha*- cleanliness, *santosh*- contentment, *tapah*-austerity, *svadhyay*-self-study, *eshvarapranidhanani*- devotion to God. But the question is how we can improve all these behaviors, Maharishi Patanjali nicely explain:

‘satudirghakalanairantaryasatkarasevitodridha-bhoomih’ ||1:14||

means practice done for a long time, without interruption, with full of devotion then it becomes a solid foundation [11,12].

Conclusions:-

Values play an important role in our society. Values generally spread from one generation to another. So, it is the responsibility of every individual to acquire proper values and spread out to our young generation. In ancient India, many scholars came to India from different countries for enhancing their knowledge. This meant that there was an unprecedented power in the education system of ancient India. This is because the ancient education system gave special emphasis on the teaching of the scriptures and moral development. In conclusion, it can be said that values play an important role in achieving success and awakening our humanity. Therefore, it is necessary to inculcate values in children by teaching of various sastras.

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