

5. Anandmaya Atman: The final 'essence of self' is pure bliss (Anandmaya Atman). This inmost essence is also described as pure subject-objectless conscious-ness, the reality, the bliss. He is the seer of all seeing, the hearer of all hearing and the knower of all knowledge. He sees but is not seen, hears but is not known. He is the lights of all lights. As in truth, this Atman (self) he has not inner outer, but consists entirely of knowledge. The state of Brahman is thus likened in to the state of dreamless state. And who has reached this bliss is beyond of fear. Bliss is salvation. This also self-realisation the highest aim of education. Achievement of ultimate objective does not destroy lower steps but become a part of the ladder to reach the ultimate.

Imagination of Student and Pupil Teacher Relations in Upanishads:

In Upanishads the pupil is knowledge seeker who is keen to acquire it. He is in search of a Guru (teacher). There is no age limit of learning. There is no time limit of learning. Some pupils learn quickly whereas many take a long time. The authors of Upanishads do not believe in compulsory education. Education cannot be imparted without desire. The student should have desire of learning. Every person is not qualified for learning'. A Disqualified person may use for destruction. Half-baked education is dangerous. It is the liberty of the teacher to accept or not accept a student.

It is expected that pupil should have full dedication for teacher. The pupil goes to Guru after examining his capacity; the Guru may accept or reject the pupil. The first lesson given is about outer world 'the entire world is brahmand'. This is the applied study of life. The second lesson is 'you are Brahma' here the Guru tells the pupils that he is a part of Brahma. The last lesson given is 'I am Brahma' in this stage there is self-realisation which is bliss Anand'. Knowledge has immense power after learning the pupil becomes equal to Guru and at time even higher than Guru. The upanishadakar realized this fact and for this he gave the following maxims to lead us 'Protect each other', 'Use siddhis together', 'Enhance each other power', 'Our learning makes us brilliant' and 'we should not envy'. Upanishads and (course) curriculum. Knowledge has been divided Para (pertaining to spirit) and Aparā (worldly). The Aparā knowledge is concerned with the world and the body and Para is related self-realisation Brahma. Upanishads do not discard aparā or worldly knowledge. Aparā is a means to salvation. It is not an end. Thus, Upanishads give due place to both para and aparā. Five atman (panch kosha) four stage of life (Char Ashram) and four objects of life (Purushartha) consist of para and aparā knowledge. The specialty Upanishads teaching is that each topic is meant to promote spirit which is the ultimate aim of education.

Techniques of teaching: Various teaching techniques have been given but principal method is self-discovering method Upanishads formally given by that learning can be acquired by one's own efforts. The knowledge given by others can be worldly but not

self-observing. The following are the branches of this teaching technique:

- **Riddle Method:** Sometimes it is difficult to teach different subject by words. For this riddle method is adopted Swetashwatar Upanishad described Satta as great wheel with three gunas with sixteen heads and fifty saws each saw has ten sensea,etc.
- **Sootra Method:** (Through Formulas): When knowledge spread, it is difficult to remember it. Hence, to preserve knowledge and remember it, sootra language (formulas) becomes necessary. Modern science formula comes under this method. Formulations and explanation of formulas are based on direct experience. Tatwamasi of Swetashawatar Upanishad is an example of such formulas.
- **Origin Method:** The origin of words contains their essence. Deep through can be explained by the origin of the word. In Brihदारanyak the origin of Purush is sought in Purishay, which means he who lives in the heart-fort.
- **Story Method:** Stories have used for giving morel education sermons in simple language have little impact. In story-telling method, it becomes interesting. For example, in Kenopanishad the story of Indra and demon tells about human compassion.
- **Similarity (Symbol) Method:** when certain things cannot be explained by logic, they are expressed by symbols-drums conchs, honey, river, oceans, etc. to explain the difference between self (atman) and universe (sarvatman).
- **Discussion Method:** This method is used commonly in the upanishads. Teacher and student discuss specific problems together. This has been in vogue in modern democracy.
- **Synthesis Method:** This is supplementary to the discussion method in this method the result of discussion are summarized and put in precise form. In brihदारanyak, yajñvalkya synthesis the teachings of Janak.
- **Lecture Method:** In Upanishads question answer form is common. But lecture method has also been used occasionally. Such method used in inspirational subjects at time, difficult subject can also be explained through lectures. In yama-nachiketa dialogue this method has been followed.
- **Ad Hoc Method:** In this method teacher only guide, the pupil makes effort to learn. Self-knowledge by Prajapati to Indra and Virochan is the example of ad hoc method.
- **Sequential METHOD:** This method is used in the study of science and philosophy. In this method one answer given birth to another question. This sequence continues till the learner does not reach last question yajñvalkya-Janak dialogue is an example. Socrates law is also on this method.

Discipline Upanishads give three elements of discipline:

1. Keen desire for learning,
2. Self- concept and
3. Self- restraints

Without keen desire there cannot be true discipline. Self-concept is necessary because what a

pupil wants to become in life is self-concept. In self-restraint, observance and acceptance of recognized social and religious value becomes necessary. Where there is any doubt what to do or what not to do, then follow the wise man.

Bibliography:

1. Shri.Arbind: Integral Advettism.
2. Dr.Radhakrishnan: Bhartiya Darshan
3. Goyandca, Harikrashan Das: Vedanta Darshan
4. Shrimadbhagwatgeeta: Vediksanshodan Mandal, Gorakhpur.
5. Rigved Sahita: Geetapress, Gorakhpur.
6. Dr.Rekha Rani Mishra: 'Jagat Guru Shakracharya ke Darshanik Awam Shekshik Vicharo Ka Samikshatmak Adyan' Thesis awarded in 2001.