Chapter – VI

A Humanistic Interpretation of the Upanishads

The entire humanistic education and psychology in the West, as we have seen, is a confluence of neo-psychoanalytic, phenomenological gestalt, existential, and oriental ideas. Beginning from the neohumanistic movement till the movement of humanistic education, directly or indirectly eastern psychology leaves an imprint on their process of thinking. Before establishing the close affinity between the upanishadic educational system and the humanistic process, it is highly essential to see whether the humanistic educationists had any background study of Indian scriptures. If it is established it will be easy to find the missing dimensions of humanistic philosophy to link with the thought of the Upanishads.

Since the time of Jung in the field of psychology meditational techniques and yogic exercises have been accepted by Jung and his followers.\(^1\) Even Maslow took some of his ideas from Hinduism and Zen Buddhism.\(^2\) Till World War II the psychologists of the West attached importance to the Greeks because they were entirely
dependant on the Greek ideas. But in the 1950s and 1960s they turned their faces to Hindu ideology of consciousness and meditation. A.C. Paranjape holds a strong view that Yoga also anticipated Gestalt theory of handling the Part-Whole problem.

Now it is necessary to discuss both humanistic and upanishadic education from a philosophical and psychological point of view. So far in all the previous chapters upanishadic education of India and humanistic education of America have been discussed separately. The principal aim of this chapter is to interpret the concepts that make up ideology based on humanism, the body of a system which we may call metapsychology and a philosophy of education. Here we may aptly set down the limits to this exegetical aim. The contradictions cannot be resolved since the exploration of life in its condition of survival is fraught with paradoxes. The plurality of the upanishadic texts and concepts, their polysemic effects cannot be shown to be adverse to the ideology of humanism they are meant to propagate. Besides this chapter will be a chapter of comparative study of both the educational systems and their thinking process without neglecting their respective age and how far they speak alike and speak differently. The chapter also includes analytical, and differential comparison with synthetic interpretation. The need of such a comparative study in education not only provides a valuable reference but brings back both cultures closer and make a window through which one can see the other
culture if not strangely at least with empathy. Oliver J. Caldwell writes: "To understand any system of education one must understand the people who created it, their land, history, and culture. Since such understanding is hard to achieve, complete, truthful, and perceptive descriptions of education in other lands are hard to find." It should not be otherwise interpreted that borrowing of educational ideology from one nation by another would replace the indigenous national social milieu. The importance of comparative literature can be immensely felt in the words of A.O. Aldridge:

It is now generally agreed that comparative literature does not compare national literatures in the sense of setting one against the other. Instead, it provides a method of broadening one's perspective in the approach to single work of literature -- a way of linking beyond the narrow boundaries of national frontiers in order to discern trends and movements in various national cultures and to see the relations between literature and other spheres of human activity.... Briefly defined, comparative literature can be considered the study of any literary phenomenon from the perspective of more than one national literature or in conjunction with another intellectual discipline or even several."
Indian Influence:

Before initiating the discussion on humanistic aspects of upanishadic education and American humanistic literature it is necessary to study how far they were closer to each other and far from their borrowings. Here impact and parallelism play an important role for the inner and outer growth of a theory or an ideology. The successive age is always benefited by the previous age as it gets its ideas as a gift from the past. Without reviewing the available literature it is immensely difficult to see the growth and development of an ideology. If we review the entire range of literature such cultural impact or borrowing has its long history from Plato to Erasmus in the West and Vyasa to Jyāmāni in the East.

If we record the advent and growth of humanistic education in the United States we can ascertain that after the World War II the Western psychological tradition which had its continuation of Greek philosophy took a turn around 1950s and 1960s to the Hindu concepts of Yoga and Vedānta. It can not be ignored that in the American literature the upanishadic influence started with the Transcendental movement of Emerson, Thoreau and their colleagues. A good number of books reached America during 1790s sent by the American merchants from Calcutta. In 1812 Henry Pickering requested Captain Heard of Salem to bring a copy of the "Sanskrit Bible" i.e., Wilkins' translation of the Bhagavad Geeta.
The three major contemporaries of Emerson, Edgar Allan Poe, Herman Melville and Walt Whitman who were influenced by the Transcendental movement were also influenced by Indian thought long before the Parliament of Religions, where Swami Vivekananda preached Hinduism at Chicago. If we come to the neo-humanists we see that Paul Elmer More openly admitted the influence of the Upanishads and he saw in them "the gropings of many minds toward the realization that the infinite within and the infinite without are identical; and he was satisfied by the philosophical systems, among which there are many similarities, to the extent that they demand no assent to Vedanta, the most influential and widespread of the classical systems." More speaks about himself:

On the other hand, I had started my Oriental studies with a predilection for the Sanskrit literature of the Upanishads, the Bhagavad Gita, and the Vedantic theosophy. To this I was brought in part, I suppose, by the romantic virus not yet expelled from my stem, though a deeper attraction was in the mythological elements of the Vedanta, which, in fact, rang from an absolute pantheism to a grotesque polytheism, but which might lead, as I think, I even then felt instinctively, to a more concrete monotheism.
Irving Babbitt too was influenced by Buddhism, the protestantism of Hinduism and was indoctrinised by the Brahmanic theosophy of the Upanishads. Like Babbitt, Paul More went to Harvard in 1892 for the study of Sanskrit and Pali. In the words of Francis X. Duggan: "More found that Oriental philosophy of any variety satisfied him to the extent that it demanded no assent to those elements in Christianity which had repelled him. Oriental Philosophy was a creed, to use the term loosely, with no omnipotent God, no 'apparatus of Platonic Ideas', no heaven or hell, but with an appeal to what might be called pure spirituality, to something deeper than soul."

Before showing the Hindu influence on the humanistic movement of America it should be noted that William James, the father of American psychology was interested in Yoga. In this context he wrote to a friend in 1906: "You are mistaken about my having tried Yoga discipline. I have read several books... and in the slightest possible way tried breathing exercises." Even the Gestalt theory in handling the part whole problem is essentially Indian.

Abraham Maslow was not an escape from such an influence. Maslow's biographer Edward Hoffman mentions that he had a great deal of background study on Eastern religious thought, including the books of J. Krishnamurti and The Wisdom of Insecurity by Alan Watts, the populariser of Zen Buddhism. His self-actualisation for
ideal psychological health and unlimited potentiality for creativity "have confirmed several of Patanjali's statements, though, of course, he himself has meticulously avoided any reference to Yoga or Religion." 13

Discovery of the "Self":

American mind is constantly in search of the "self". Mary Whiton Calkins (1863–1930), a student of William James refused by the Harvard University for Ph.D. degree due to sex discrimination for the first time gave a humanistic orientation to the concept of "Self". However Radcliffe College later offered a doctorate to her which she turned down as a matter of dignity. She writes: "As a merely perceiving self I am bound to this desk, this loom, this plot of ground; but as a remembering self I am hampered neither by 'now' nor by 'then'. I go beyond my own actual experience. I see visions, I dream dreams." 14 It sounds like the experience of a Yogi.

In the field of humanistic education for the first time the theory of "self-realization" or "self-actualization" received popular recognition. This system gives scope to an individual to form an attitude towards himself. This attitude towards oneself is much more fundamental for a person as it moulds his behaviour. Arthur T. Jersild explains the self-concept:

A person's self is the sum-total of all that he can call his. The self includes, among other things, a system of ideas,
attitudes, values, and commitments. The self is a person's total subjective environment; it is the distinctive center of experience and significance. The self constitutes a person's inner world as distinguished from the outer world consisting of all other people and things.\textsuperscript{15}

Rollo May developed two meanings of "Self". In broader sense it refers to the sum total of the individual's capacities, but in its more limited sense it refers to the capacity of the human organism to have conscious awareness of its activities and through this awareness, to exercise a measure of freedom in directing these activities.\textsuperscript{16}

Rollo May thinks that by moving through anxiety, creating experiences, one seeks and partially achieves realization of himself, that is, self-realization. Explaining "Self-realization" a little elaborately he says, it is "expression and creative use of the individual's capacities -- can occur only as the individual confronts and moves through anxiety -- creating experiences."\textsuperscript{17} This is a process of existential approach to "Self", like Kierkegaard's phrase "The more consciousness, the more self."\textsuperscript{18} As long as one doesn't realize his own self he may be self-alienated. Self-alienation brings self sickness which in psychological term can be called "neurosis".
Searching the "Self" through self-realization as the goal of education is distinctly of an American origin. It's roots lie in pragmatism of John Dewey who shaped American education through his progressive education. R. Wynn while analysing its importance says: "Dewey saw self-realization as a prime goal of schooling, and knowledge as a natural outcome of the search for self-realization. He thought of education as the process of living rather than preparation for future living." When it comes to the humanistic concept it becomes "Self-actualization" in the term of Maslow.

The concept of "Self-actualization", is a difficult term to define. Maslow himself admits and asks how much harder it is to answer the question: "Beyond Self-actualization, what?" To make it more concrete he asks, "beyond authenticity, what?" Before choosing the varieties of people from different sections of society he hinted at the healthy people, strong people, creative people, saintly people, sagacious people as the self-actualized. To make the term more explicit Carl E. Thoresen put it in his own way: "The self-actualizing person is someone who knows what is happening, someone who is aware of a variety of responses taking place both within himself and with others in the external environment. Further, such a person is seen as one who has the skills to make things happen." Maslow prescribes the path of self-actualization when he finds: "American education is conflicted and confused about its far goals and purposes."
In order to explain the qualities of self-actualization Maslow used the term B-Values, means values of the being. He enumerates fourteen B-values, that include truth, beauty, goodness of the ancients and perfection, simplicity, comprehensiveness, and many more. To reach self-actualization, B-values work like needs.

Maslow in his Motivation and Personality (1954) established the theory of a "hierarchy of needs". In it he proves that when the lower needs like hunger, thirst, etc., are satisfied the idea of "safety" and "security" take over him. When security is assured belongingness and love needs emerge. When the love needs are met the need for esteem comes. When one transcends the survival needs then he or she can reach the stage of Self-actualization. Maslow gives in a hierarchical arrangement self-actualization or cognitive understanding:

1. ability to see self and world accurately,
2. acceptance of self, others and the natural world;
3. Spontaneity, or the ability to experience and implement one's reactions straightforwardly;
4. task orientation rather than self-preoccupation;
5. sense of privacy;
6. independence,
7. vivid appreciativeness;
8. spirituality that is not necessarily religious in formal sense;
9. sense of identity with mankind;
10. feelings of intimacy with a few loved ones;
11. democratic values;
12. recognition of the difference between means and ends;
13. humor that is philosophical rather than hostile;
14. Creativity; and
15. non-conformism.  

But Maslow did not ignore some individuals who break his hierarchical order, an artist may undergo severe psychological needs in order to "actualize" his or her talent. Maslow treats him a case of exception.

In the theory of aesthetic cognition Maslow used two terms, "B-cognition" (cognition-in-being) and the opposite term of it "D-cognition" (cognition relevant to the deprivation of some needed substance). B-cognition includes "the parental experience, the mystic, or oceanic, or nature experience, the aesthetic experience, the creative moment, the therapeutic or intellectual insight, the orgasmic experience." Because "it is necessary for man to live in beauty rather than ugliness, as it is necessary for him to have food for an aching belly or rest for a weary body."  

Maslow does not name the basic needs as instincts, rather he used an adjective form, instinctoid. He argues that instinctoid may fade or disappear but instincts do not.
Maslow's theory of motivation and the theory of needs may be compared to a similar type of Hindu asana or desire. Desire are of three types, Putresana, desire for sex, Hitteyasana, desire for wealth and Lokesana desire to be known as an important person in the society. The Hindu concept of desire was not unknown to the humanistic psychologists like G.W. Allport. From a different angle he puts:

Now let us leap our cultural stockade for a moment and listen to a bit of ancient Hindu wisdom. Most men, the Hindus say, have four central desires. ...The first desire is for pleasure - a condition fully and extensively recognized in our Western theories of tension reduction, reinforcement, libido and needs. The second desire is for success - likewise fully recognized and studied in our investigations of power, status, leadership, masculinity and need-achievement. The third desire is to do one's duty and discharge one's responsibility. (It was Bismarch, not a Hindu, who said, 'We are not in the World for pleasure but to do our damned duty.')... Finally, the Hindus tell us that for many people all these three motives pall, and they then seek intensely for a grate of understanding—for a philosophical or religious meaning—
that will liberate them from pleasure, success and duty. 29

Like Buddha’s eight-fold path Maslow suggests eight ways in which one self-actualizes. Here is the gist of his eightfold path: First, self-actualization means experiencing fully, vividly, selflessly, with full concentration and total absorption. It means experiencing without the self-consciousness of the adolescent. At this moment of experiencing, the person is wholly and fully human.

Second, self-actualization is an ongoing process; it means making each of the many single choices about whether to lie or be honest, whether to steal or not to steal at a particular point, and it means to make each of these choices as a growth choice. This is movement toward self-actualization.

Third, to talk of self-actualization implies that there is a self to be actualized. He gave an example: As a simple first step toward self-actualization, I sometimes suggest to my students that when they are given a glass of wine and asked how they like it, they try a different way of responding. First, I suggest that they not look at the label on the bottle. Thus they will not use it to get any cue about whether or not they should like it. Next, I recommend that they close their eyes if possible and that they “make a hush”. Now they are ready to look within themselves and try to shut out the noise of the world so that they may savor
the wine on their tongues and look to the "Supreme Court" inside themselves. Then, and only then, they may come out and say, "I like it" or "I don't like it." ...Refusing to do it is part of the on-going process of actualizing oneself.

Fourth, Looking within oneself for many of the answers implies taking responsibility. That is in itself a great step towards actualization.

Fifth, one cannot choose wisely for a life unless he dares to listen to himself, his own self, at each moment in life, and to say calmly, "No, I don't like such and such."

Sixth, self-actualization means working to do well the thing that one wants to do. To become a second-rate physician is not a good path to self-actualization. One wants to be first-rate or as good as he can be.

Seventh, peak experiences are transient moments of self-actualization. They are moments of ecstasy which cannot be bought, cannot be guaranteed, cannot even be sought. One must be, as C.S. Lewis wrote, "surprised by joy". ...Helping people to recognize these little moments of ecstasy when they happen is one of the jobs of the counselor or metacounselor. Yet, how does one's psyche, with nothing external in the world to point at — there is no blackboard there — look into another person's secret psyche and then try to communicate? ...I think that kind of communication may be more of a model for teaching, and counseling
for helping adults to become as fully developed as
they can be, than the kind we are used to when we see
teachers writing on the board. If I love Beethoven and
I hear something in a quartet that you don't, how do I
teach you to hear?

Eighth, finding out who one is what he is, what
he likes, what he doesn't like, what is good for him
and what bad, where he is going and what his mission
is — opening oneself up to himself—means the exposure
of psychopathology. It means identifying defenses,
and after defenses have been identified, it means
finding the courage to give them up. This is painful
because defenses are erected against something which
is unpleasant. But giving up the defenses is worthwhile.
If the psychoanalytic literature has taught us nothing
else, it has taught us that repression is not a good
way of solving problems. 30

These eight ways to self-actualization are also
applicable to education. It not only develops a self-
concept but a self-confidence in the mind of the students.
"Looking within" as Maslow says, is like the theory of
"atmadarsan". That is the key to know oneself and there
lies the ocean of joy or the moment of "ecstasy". The
theory of self-actualization must be the first step for
the learner to know "his own self" and then only knowing
anything will be easier. That way the "self-realization"
of the Upanishads are synonymous with "Self-actualization"
of the humanistic thinkers.
In the Upanishads self actualization has an emotive content and its effects on the personality of the realiser may conduce to the achieving of a rare emotional integration. This experience is not means to an end; it has no practical significance or utility from the point of worldly engagement. It is an end in itself: reaching this state one feels that his quest is fulfilled, he has reached the desirable; may be it is accompanied by a feeling of self-fulfilment.

How to achieve this emotional integration may either be verified by reference to literature on the biography of such souls as have claimed self-actualization or to introspection on the aftermath of the peak experience. Fears, inhibitions, feelings of frustration and abysmal despair put mind in a constant state of conflict and tension. These may lead to pathological disorders, to acute mental aberrations, to derangement of senses. The feeling of "Selffulfilment" can combat all these conflicts and fill the mind with a sense of undiminished satisfaction and joy. It is not equal to a feeling of complacency, which arises out of indolence and egocentric fixation. The ultimate experience being transcendental in its own nature, does not encourage to inflate the ego, nor discourage to deflate it. Rather ego is purged of all its gross desires and attachments, its search for the pleasurable.

It has its rich semantic effects on the making of a point of view or an outlook that can help the
individual get back his moorings. The self-actualising person need not wander about in search of meaning for this life as it is to be lived. The meaning of life in the furthest of its reaches refers to an end of all pursuits. Since the end is the peak experience, the search for meaning of life abruptly ceases to disturb this individual. He rests assured of having come to motion that he is capable of action without any fear of consequences. Since he feels he is made of an imperishable Being that remains indomitable he can get rid of all fears including the fear of death. This state of being or the conviction of persisting through changes is often described as the attainment of immortality. A self-actualizing person takes this experience to have its own meaning since it gives him a sense of total fulfilment, perfection, expansion of selfhood and all these make up the meaning that offers guarantee against any philosophy of pessimism or absurdity.

Self-realization is insisted on as the most desirable of all the ends of human life. This also brings to light certain assumptions about the essential nature of human life, and the moral imperatives of social existence. Only through self-realization can an individual hope to reach a state of consciousness where all discriminations cease to have their meaning and barriers of caste, creed, accidents fall in a final act of self illumination. Self-realization is not only an end in itself; it is to be pursued in order to light up the mystery of being and to dispel the darkness
that makes man take illusions for reality. There is
moral good in getting rid of ignorance. Ignorance
eclipses reason, leads to wrongful perceptions, blocks
man's way to the discovery of truth about life, world
and society. Self-realization can alone defeat all
effects of illusion, ignorance and confusion.

Attainment of knowledge through an unending
quest of human selfhood is also proposed as moral
imperative. Failure to know the real as discriminated
from the unreal can mislead a soul and leave it in a
very confused state. If an individual has not developed
a sense of discrimination between right and wrong, he
cannot be expected to deliver any moral good. Knowing
what is right depends on knowing what is real and what
is true. Here it is quite evident that a Socratic ideal
of equation between the true knowledge and the capacity
for good action is being proposed. No "good" can come
out of ignorance; the effects of the knowledge of reality
alone can make man capable of right action.

In Upanishads, metaphysical quest or the philoso-
phical analysis are not ends in themselves. They are
proposed as means for "the knowledge of the ultimate
truth", and this knowledge is believed to be instrumen-
tal to a broader action plan for successful life in
the world. Means and ends are not so rigidly separated
or classified in Upanishads since what is considered as
means at a particular phase in the progression of life
in the world could have been fixed as end in the begining.
Similarly what seems to be an end from a particular point in time turns to be means when it has been attained for ends. In a series of human actions, therefore, means and ends are only relative concepts. One is interpreted in relation to others in their mutual dependence or interdependence.

What is the ultimate goal? There may be variations on proposing any answer to this question within the upanishadic perspectives. The knowledge of Brahman, the realisation of "selfhood", the final illumination when the knower and the known are merged in the process eliminating the distinction between subject and object, the taste of immortality, or the state of consciousness with all contents flushed out, the reaching of a point of unending joy or bliss are some of the objectives of true philosophical action plan supported by meditation on "selfhood" or withdrawal from the world as a distracting force that traps and saps the consciousness and all the mental and physical resources. Max Muller says: "... to recognise his own self as a limited reflection of the highest, to know his Self as the highest Self, and through that knowledge to return to it, to regain his identity with it."³¹ They are a part of the whole. Once this concept is developed learning and teaching would be easier.

This knowledge has deep significance to bear on aims and objectives of the type of education that
consists of the quest of the ultimate truth. Here the purpose has been defined in all its implications. Knowing the ultimate reality, the individual can be assured of his dignity as an individual. Knowing the ultimate truth one can well comprehended the meaning of life and the purpose of existence. No education is said to be complete unless it reveals the ground of Being. All knowledge that accrues through sensory experience is the knowledge of becoming. This is fragmentory, reflexive, partly illusory and so unsatisfying. But this knowledge alone can impart purpose to all human quests and bring the mind to a point of saturation.

Once this primal goal is achieved, the educator sets his pupils on the track of self quest or the quest for the essence of man. Unless an individual knows who he is or what constitutes his identity he cannot make full use of his knowledge of the ultimate reality. Hence there is the urgency for the search of soul amidst all bustling confusions of sensory knowledge which discloses the functional efficacy of the sense organs exploring the world.

There is reason to believe that the main import of the quest for selfhood in the Upanishads is highly existential. It is neither practical nor utilitarian. One may pass his days in the world without questioning his deeper identity. The functions of a man as a social being is to survive according to the acceptable
social norms. But they can never reveal what an individual is. In Svetasvatara there are couplets that signify that man is often misled, confused or trapped in the meshes of his sensory knowledge which reflects the identity of an ego attached to the perishable body. But this knowledge gives the individual no taste of freedom, no taste of immortality.

The fear of death renders man a slovenly creature. In fear he shrinks into himself. In fear his mind gets paralysed and his reason eclipsed. To get rid of the fear of death is the first condition for freedom of action, for freedom of thought or any kind of freedom that can draw out the best in man and harness him to any ideals of thought and action. The search for the identity finally results in the knowledge of Atman which inspires the individual to act freely since Atman is imperishable and transcendental.

This search for soul finally culminates in self-actualisation for the individual who is capable of making the statement "I am Brahman" or in other words I have been composed of the same spiritual stuff that enfolds and actuates or pulsates through every fibre of the entire universe. Such a realisation needs no verifications, no testing of the truth of such a statement nor any validation of what it expressly states. The statement is produced out of conviction, such conviction as guarantees the freedom of the individual to choose his own ways of living, to act with a full knowledge of his potentiality which can be actuated through
feelings, experience or thought and action.

A complete philosophy of self realisation can be made out of a close interpretation of the Upanishads. But in no single text this seems to be ready for a unilinear reading. Rather comments on the method of self realisation, or its actual merits in the life of a self-realising individual lie scattered in the different texts. An attempt is being made to integrate them in order to show how far they have bearings on the modern pursuit of metapsychology as manifested in the several schools of thought like existentialism, the psychology of being or psychoanalysis seen as an endeavour to get to the core of being, or roots of human existence.

Upanishads have been planned as a text for pupils who are admitted into forest schools to emerge as complete man at the end of their education. The concept of man as a social being is not sufficient to provide us with a philosophy of education. A social being learns his roles in interaction with other members of his community. The family acts as the school. The society in a neighbourhood can provide schooling in artisanal production. So this system is not designed to make him a social being or socialise him to take up his legitimate role as a member of a community. For the discharge of such responsibilities as a member of society is expected to, no peak experience or selfactualisation appears to be in demand. No metapsychological training is required to fit out an
individual. They are required to lead him to a point in his progress as a man when he can make out the meaning of life, understand the significance of life in the world and relate man to the boundless unknown which prods him on to explore the relevance of the unity of experience.

It cannot be said that selfrealization can or may contribute to the physical fitness of the pupil. It cannot be stated that this education helps him study any of the disciplines which are of pragmatic or practical consequence. But certainly this has bearings on directing the body and the mind to channels of proper action, to adopt the proper practices. The means of self realisation consists of a certain number of practices which may give the practitioner a strong body capable of getting attened to all climatic conditions, rigours of elements. The practice of austerities toughen the muscles strengthen nerves and keep all sense organs in fit frame to cope with the demands of his social life.

Similarly meditational practices conduce to all processes of mentation, like imagining, thinking, perceiving, sensing, reasoning and all kinds of reflection. Mind operates best when it acquires the skill to concentrate on any object, idea or image. Concentration is a rare mental habit, the habit that alone can subserve all processes of cogitations. Since focus often shifts and fails to point on one particular idea or
image, concentration alone can ensure the consistent continuity of any process. Mind is trained to hold on to any idea or image as meditation only consists of the habit of widening or narrowing the focus and fixing it on according to the determination of the conscious selfhood.

It also offers scope for the training of will. Will is the tendency of mind in a particular direction— it urges a mental function on to engage any object of its choice. Habits alone condition the direction of will— deploy it in the service of any interest.

From Conscious to Superconsciousness:

There are two ways of self realisation as indicated in the texts of Upanishads. One is not a substitute for the other; rather they are complementary to one another. The first way lies through the analysis of human "selfhood", nature of consciousness; a close investigation into the entire process and product of mentation or the psychological operations of the mind. The analysis of the material world is not attempted anywhere for such an investigation only yields an abstract knowledge of the world. Upanishads, being dominantly ideological, do not commit themselves to any enquiry into the nature of the phenomenal world. One need not get bogged down in the dichotomy between the physical and the mythological since the physical world is also a product of the outcome of human mind operating on the phenomena. The other way is the way of
meditation which is more practical than theoretical as means of withdrawal and self-realisation.

All philosophical speculations and metaphysical constructions in Upanishads proceed from the quest for the human essence, the quest for the selfhood accompanied by an investigation of the nature of mental operation that give rise to concepts. Neither philosophy nor metaphysics seems to be in a state of autonomy. The domain of discourse have not been demarcated well in advance before the discourse begins. Rather the metaphysical categories come up only incidentally in the progression of this discourse. Remarks on the nature of the world, remarks on the concept of Good, speculation on the permanence of a continuing selfhood and the spiritual essence of man are all incidental to the investigation of the nature of "selfhood", to the inquiry about the nature of creative intelligence.

Metapsychology consists of a conceptual framework that has explanatory force. Human responses and reactions all can be comprised within visible forms of human behaviour studied under the discipline of psychology. The invisible spectrum of mind is open only to introspection. Introspection constitutes the sole method of metapsychological and phenomenological discourses. To try to explain human behaviour and conduct in terms of stimulus-response cannot lead an investigator beyond the surface. Rather such pursuits have produced statistical average concepts of quantifying human response and a skindeep theory that fails to reveal the spectral operations that proceed in the inner stage of human psyche.
Behaviourist psychology belongs to the naive realism and its assumption which are certainly coeval with the cross materialism of the 19th Century. Maslow in his, *Toward a Psychology of Being* clearly approaches the analysis of Upanishads though his conclusions are drawn from his interviews, or experiences as reported by the persons who have achieved self-actualisation to a great degree.

Phenomenology on the other hand has a unilinear career as far as it ignores all mental operations in search of the nature of "pure consciousness". This can only be achieved by introspection. No amount of observation can at all be very relevant to the understanding of the phenomena of human consciousness. The nature of such enquiries has remained unaffected in spite of the highly advanced methods in the scientific and protoscientific researches. Psycho Analysis of Sigmund Freud and Maslow's "The Psychology of "Being" both adopt same method though there are great variations in evolving conceptual schemata for the understanding of the Psyche of man. All these are metapsychological like Upanishads.

The philosophy of existentialism is not philosophy in the sense that justifies the analytic practices from Kant to Russell or Wittgenstein. Existentialism borrows assumptions from phenomenology and thus tries to validate or refute their meanings in the light of rigorous introspection. No attempt is being made to justify the scientific nature of introspection or to
ratify it as a very objective nonfaulted or correct procedure for a rational undertaking. What is being claimed is that introspection is indispensable in the pursuit of any truth about the operations of human consciousness, its structures, functions and continuity. "Soul", "Being", "the Unconscious", "Id", "Ego" have been thrown up as meaningful concepts as an outcome of different categories of investigation. But all these investigations have a point of convergence—all of them are meant to pin down what constitutes the core of human psyche.

Psychoanalysis, Phenomenology, the psychology of Being can be classified under one common head and the concept may be "Metapsychology". A basic exposition of this type of discourse may not be out of place before upanishadic metapsychology is examined in detail. Psychology is the study of human behaviour amenable to observation and its investigation can only encompass such physical or biological phenomena as can be recorded from the "outside" taking "outside" to be a point in space where any observer can situate himself. So all theories in psychology have to explain behaviour in terms of behaviour, response in terms of response, not in terms of any concept which is evolved by a second degree abstraction. But such explanation cannot expose the role of the inner workings of human mind, its emotive quotients and even cognitive competence of mind in focussing its attention on objects of its choice. Again dreams, nightmares and other states of conscious-
ness fall beyond this domain.

Here is the necessity for another discourse to provide complementarity to the discourse, ordinarily named as "Psychology". Phenomenology tries to catch consciousness in its non-reflexive and creative role, using symbols which are not applied in psychology. To trace down the state of pure consciousness is the major objective of phenomenology. In Upanishads perhaps for the first time in the history of human thought a phenomenological analysis of the nature of pure consciousness is being attempted, whether such an attempt is fatuous or futile, simply empty or fantastically speculative is altogether another question.

Consciousness undergoes changes. The centre or the focus shifts from object to object when the individual is in contact with the external world on which the light of consciousness has been turned. The focus may shift from image to image if the individual is thinking, feeling or willing in himself without gearing his consciousness to the objects in the external world. What is common to all mental phenomena? What is the nature of consciousness which can reflect and create at the same time? What remains constant beneath this ceaseless flux? All these are no doubt very intriguing questions and they have preoccupied the minds of thinkers from the dawn of civilisation till today.

Does such an undertaking contribute anything to the wellbeing of man, to his advancement in the material
world, to his existence as a psycho-physical organism encompassed by a half hostile half friendly environment? In this sense metapsychology has failed to deliver any good. It can neither make man achieve material prosperity nor promote his interest as a psychophysical organism engaged in the struggle for survival.

The major preoccupations for the thinkers of the Upanishads has been the hunt for "Being", the hunt for "creative selfhood" which alone can ensure peace of mind, emotional integration with the environment, subjugation of all divergent desires and selfcontrol resulting in peace. This hunt produced the upanishadic text for educating the young urging them to reach a state of self-actualisation through peak experience. To reach this peak experience meditation and introspection are prescribed as the principal means. All are not capable of such experience. This is why this education was only imparted to a few select who have qualified through a test and the test was administered by the hermit teachers before they were admitted into the hermitage.

In Kena this investigation begins to take a very simple turn and the discourse is rendered in terms of a question. What prods ear to hear, eyes to see, mind to perceive? Are the questions put in the right frame? Are they quite significant? The answer is forced to posit an explanatory concept, and it is indispensable. It is an admitted fact that eyes cannot see without attending to the object, without being directed to record a stimulus. It is obvious that individuals pick
and select only a range of sounds from the wild cacophony of voices buzzing in his ears. Here "A divine Essence", has been proposed as the real, directing agent. All senses in these operations display a unity, a sort of convergence in their operation. Mind may be proposed as the principle of unification. Why after all should one propose a "divine essence"?

There is no need to contest the relevance of a concept which is meant to connote the function of unification as the agent operating behind the interaction of the sense organs with the environment. Mind, Soul, Brahman, Atman, Being may be proposed as an answer, but unfortunately a concept has its semantic resonances because it may have been embedded in a number of different contexts. Usage confers relevance, creates resonance and loads a concept with ambiguity or polysemic effects. In Upanishads "soul" is the answer, it is the creative agent and the mute witness playing a dual role. Roles are the functions, each function can be seen as the effect of a sole structure.

In Upanishads (Chānd.6:8:1; Br. 2:1:17), the quest takes a distinctly different turn and the thinker or the designer of the discourse begins to discriminate between different levels of consciousness—and makes every human being a waking self (Jāgruti), a dream self (Swapna), a state of dreamless sleep (Susupti) and a state of transcendence (Turiya or Prajnātīt). The
Turiya self goes beyond everything, even beyond the world of senses. The Māṇḍūkya (2:7) along with other three states of the self mainly deals with Turiya state where the consciousness becomes superconsciousness. To state the philosophical importance of these four states of self A.B. Keith states that the investigation of the stages of the self must have had on the conception of the self itself. As long as the body has relationship with the self one has to accept the psychological metamorphosis of the individual self.

To elaborate these four states of Self the Upanishad leaves enough room for its psychological aspects:

1. **Jagruti**: The Waking State: In the waking state the senses and the mind of an individual soul is at normal waking activities. Even at sleep the senses and the mind are merged in the breath.

2. **Swapna**: Dream State: It is a state between waking and deep sleep when the mind creates its own imaginary world. In this state the mind accepts everything real as long as it dreams. The duality between me and mine is still maintained between knower and the known. What a man feared might happen to him, to be slain, to be flayed, to be trampled on by an elephant, or plunged into a pit, all these ideas crowd in upon him. (Br. 4:3:20; Chānd.8:10:2) Brhadāraṇyaka describes this state with a beautiful example. Just as a crocodile roams about in the river in between the two banks, so also dreaming persons roam in between these two
stages viz. awakening and deep sleep. According to Prasna (4:5) the whole process of dreaming is a review of what has been experienced in the waking state. So dream can be termed: "Perception without sensation."

This analysis is in line with phenomenological prescription for a phase by phase tracking of 'consciousness'. The consciousness that turns on the world is essentially reflexive and the internal consciousness only feeds on the mnemonic traces of the past experience creating dreams out of memory images in fantastic combinations or in nightmares.

That is why Rollo May, one of the major humanistic psychologists explains dream as a symbol "that brings together the various unconscious urges and desires, of both a personal depth on one hand and an archaic, archetypal depth on the other." Again he said that the dream comes from "sub-conscious, preconscious, unconscious," levels.

3. Susupti: Dreamless Sleep: In this state the manas with the senses is quiescent and there is consequently a cessation of normal or empirical consciousness. Even the distinct consciousness of knowing subject and known object is ex-communicated. Upanishads (Chānd. 8:11:1; Br. 4:3:21) describe when a man has fallen into sound asleep, and has no dream-image, that is the Self, that is the immortal, the fearless, that is the Brahman. "M.Hiriyanna explains this state: "It is not a state of consciousness in the ordinary sense; but
it is not a state of blank or absolute unconsciousness either, for some sort of awareness is associated with it. It is not however the objectless knowing subject that endures in it, as it is sometimes stated; for along with the object, the subject also as such disappears then. It is rather a state of non-reflective awareness, if we may so term it. This state is above all desire and is therefore described as one of unall-oyed bliss."

4. **Turiya: Non-dual Transcendental Consciousness:**

This fourth and final state of mind knows no slumber, neither deep sleep nor dreaming. This is a state of non-dual, non-empirical transcendental consciousness where neither gross objects nor internal cognition is perceived and the ātman becomes one with the divine or Brahman. This experience can be linked with the extrasensory perception or ESP which refers to esoteric phenomena like clairvoyance, telepathy, precognition and psychokinesis. Aldous Huxley experienced this "through psychedelic drugs. Carl Jung in his autobiography indicates a similar experience of extrasensory phenomena. The humanistic psychologists keep a corner for such ESP and it may be termed as telepathy in future research. However turiya stage cannot be compared to this extrasensory perception.

These mystical and oceanic experiences are so closer to the upanishadic and Yogic stage of Turiya that the soul does not wish to return to its previous state. In the words of Maslow: "The emotional reaction
in the peak experience has a special flavor of wonder, or awe of reverence, of humility and surrender before the experience as before something great."³⁸ So he feels as if atman is Brahman: "The person at the peak is godlike not only in senses that I have touched upon already but in certain other ways as well."³⁹

Identification has always been a problem though each individual is recognised separately because of the uniqueness of his physical reality. The Being possesses a body and this body in all its traits and functions is likely to be deemed as Being. The Being may operate through the body but its identity with physical appearance does not explain its other functions since it has so many other functions in addition to the body in interaction with the physical environment. The next move for an answer can lead to presenting empirical self as the Being. To each individual his experience is something unique. These experiences make up the psyche of his memory, his attitudes towards the world, his emotions and feelings. But there is nothing so specific about any bit of his experience and even when the individual is not aware of it, he continues to live.

In Upanishads, there are attempts to investigate and explain the nature of dreams, but this explanation does not result either in positing an unconscious in the Freudian way, or in any kind of mystification. The difference between the dream state and awaking is only marginal as Upanishads present it. Freed from the organic roots or floating without any anchorage in the
sensory organs, images and impressions freely combine and consciousness records their combinations to be recounted when the dreamer wakes. As Upanishads do not deal with pathological conditions of an individual dream analysis does not take any such turn as it does in clinical psychology.

There are attempts to analyse the functions of consciousness in an effort to get at the reality of Being which is believed to be omnipresent in all conditions of existence. On the one hand, this analysis is not meant to catch the functions of mind or the relationship between body and mind or their interactions in the production of knowledge. Such an analysis belongs to psychology proper, not to the philosophy of being or the ontology of Soul in any sense. On the other hand there is no concern about any enquiry into the nature of knowing even in consideration of the creative potentiality of human intelligence. This is why all the remarks on the states of consciousness is often very casual.

The central concern seems to be more ontological in its nature. The problem is to identify what informs and inspires all states of consciousness. There is every reason to believe that upanishadic thinkers started on a very plain assumption about the integral nature of Being. As Brahman is posited to explain the genesis of the world, the causation of all that exists and is described as the sustaining power behind the
continuity of the process in its all encompassing capacity so Atman or Soul is posited as the individual being that unfolds all mental and organic functions. With this primary assumption to be justified, analysis is being used as a tool to cancel out possibilities of identification. Neither mind nor ego, nor empirical self, nor their functions can be strictly attributed to the presence of Being since each of them is seen as mere incidences.

The nature of Being or Atman is brought out in Katha Upanishad in the use of metaphors. The connotations of the metaphors or their contextual implications have not been discussed or loosened out. But it is not difficult to make out what it implies. Atman or Soul is compared to the charioteer riding out in the car which is the body. Intelligence is the real driver of the chariot in control of the reins which is mind. The horses yoked to the chariot are the senses. This metaphor implies that Soul is not in any way the controller of the mind or the Being is not directly involved in the action of driving the chariot. It is seated in the car, but not in any way implicated in the process of keeping control over the mind or the operation of the senses.

What it pictures or attempts to suggest is a hierarchy of control mechanisms that are placed at its service, the mechanisms that lead the body, to its destination. There are the sense organs that function as instruments of perception or gate ways to the knowledge about the world. Mind unifies the action of the
senses, determines their operations. Mind is guided by intelligence which has the powers of discrimination and discernment. Intelligence is closer to the Being than mind, and body is the remotest among the functioning instrumental. But all these are deployed in the service of the Being. It claims the greatness of the Being, and the bare instrumentality of all other organs of perception of discernment and sensory knowledge. So to get to the roots of being, the ego governed by the intelligence must transcend the sphere of mental operations. Only in an act of transcendence, the fullness of Being can be realised. The ultimate cognition of selfhood is, therefore a transcendental experience.

So the knowledge of Atman cannot be attained by any philosophical activity which is either an imaginative construction or an analysis of complex entity. Yet imaginative construction has been used in a very negative way by posting metaphors in different contexts where the problem of being comes up. Since there is no ground of experience to start with, analysis is not applicable in absence of the base. A concept or a symbol has no significance except what it is being invested with through its occurrence in a context where it is embedded. In this sense, the concept of Being has been discussed. But the variation of the context leads to the variation and deflection of meaning.
Is metapsychological quest of Being then futile? If futile, why should it be pursued with so much interest? What should be the value of a discourse which finally nullify all the efforts? Such questions cannot be exactly tackled, but an exploration of the discourse design can point out the directions towards a better comprehension of the problem.

That the Being cannot be identified with any of the functions of mind has become obvious through the metapsychological explorations. It shows the failure of language to picture the ultimate reality on the one hand, on the other hand it points up to the fact that functions of mind even in introspection cannot lead anywhere to locating Being or its manifestation at any point. But these futile efforts may be the sure indication of deflecting the quest from this avenue to some other line of exploration. Though the route to successful trapping of Being is not clearly chalked out, hints and suggestions abound in the text.

What is the route to the knowledge of Being? All individuals are not capable of attaining to the ideal state when the knowledge of Being dawns in the final sequel to meditation. But there is no question of one being more privileged than the other. One has to strive for this and his strivings may be crowned with success if one does not cease in his efforts before this final moment is reached. But there is the need of a teacher to instruct and initiate the
student into the uncanny ways of exploring this mystery of Being.

Analysis of the mental functions and states of consciousness has been attempted to show that these operations of mind should not be identified as the functions of Being. So meditation is proposed to circumvent this inordinate problem. Meditation is the process to withdraw consciousness from the world of objects. All sense organs are muted or becalmed to a state of rest which is also a state of nonfunction. Then consciousness may turn on the mnemonic images, the stored experiences of the past in the unconscious which may emerge into the consciousness of the meditator and enchant him with these weird appearance. By concentrating on an image of effulgence, the practitioner of meditation shuts out all the access routes to the repertory of the unconscious. Physical, sensory and psychological or mental functions are therefore totally sublated before this self-actualisation is reached. In such a state the revelation occurs, and the individual as an ego is transcended by the Being which is non-volitional and egoless. This state is described by Mouni Sadhu as "the final one, the peak and the goal." He further explains: "From the Turiya, as from a high mountain, one sees through the three lower states, at the same time being independent of them. This state cannot be reached without stilling the senses and the mind."
While giving various meanings of Transcendence, Maslow explains it in the sense of meditation or "concentration on something outside one's own psyche."\(^42\)

Like peak-experience of Maslow, Mouni Sadhu explains this fourth state of consciousness or Turiya in the similar language: "...from the point of view of an average man, the super-consciousness, but for those who have attained it and managed to live in it, Turiya or in other words, the Sahaja Nirvikalpa Samādhi (Perennial formless superconsciousness or ecstasy) is a normal everyday experience, and all other lower states are for them utterly unreal, narrow and limited. Such men can never take the viewpoint of Jagrat or Sushupti as the basis for their experience."\(^43\)

Like Turiya, in peak-experience, Maslow explains: "the whole universe is perceived as an integrated and unified whole."\(^44\) There is tremendous concentration of a kind which does not normally occur.\(^45\) In such an experience, "we become more detached, more objective, and are more able to perceive the world as if it were independent not only of the perceiver but even of human beings in general."\(^46\) We are "under the aspect of eternity."\(^47\) There is "ecstasies and raptures, of the most blissful and perfect moments of life."\(^48\) We become "more god-like."\(^49\) "Peak-experiences can be so wonderful that they can parallel the experience of dying, that is of an eager and happy dying."\(^50\) A Yogi won't feel like returning from the stage of turiya and
leaves his corporal body. He feels "of great illuminations, of great moments of insight." From self-actualization to peak-experience Maslow reached the same goal as the upanishadic thinkers reached.

Carl Rogers too describes the same experience which he had while sitting alone, late at night, on the deck of a beach cottage in northern California:

As I sat there for several hours, a bright star on the horizon moved upward into clear view. A brilliant planet moved with the same slow, majestic speed from directly above me to a point well on my right. The star and the planet were accompanied in their movement by the Milky Way and all the other constellations. Obviously, I was the centre of the universe, and the heavens were slowly revolving about me. It was a humbling experience (How small I am!), and an uplifting one (How marvelous to be such a focal point!). I was looking at the real world.

Sir Aurobindo explains this state as "A trinity of transcendent existence, self-awareness and self-delight (sachchidananda)."

The metapsychological pursuit of the Being is not a means geared to certain worldly ends or practical concerns of ordinary life. The journey beyond "body", 
beyond the operations of sense organs and beyond mental functions is an act of transcendence. The final moment sees the culmination of this pursuit in the realisation that "Atman" is the ultimate truth, the source of all functions and the unmoved mover of the vehicles of sensation and perception.

The nature of upanishadic peak experience has been described, however inadequately as mystics describe their experience which they consider to be totally incommunicable. It has been repeatedly stated that language is inadequate as a vehicle for communicating the realisation of this ultimate truth. This can be compared with the peak experience of the type of B-cognition to which Maslow has drawn the attention of educators and psychologists. There are fundamentally applicable theoretical similarities between yoga techniques of achieving "self-actualization" and Maslow's concept of the "hierarchy of needs" as determinants of human behaviour. The difference between the two -- yoga techniques and Maslow's motivation theory -- is of the kind that exists between theory and practice. While Maslow's theory is just a theory describing the role of different levels of motivation in the growth of "consciousness" with "self-actualization" at the peak, yoga techniques represent a deliberate attempt to control the psychomental flux, "symbolising motivations or temptations, to achieve "self-actualization" or peak spiritual experience.
Before seeking to understand the similarities between the psychological aspects of yoga and Maslow's motivation theory, let us first understand what these two actually mean. According to *yoga sutra* (3:11), a yogin practices certain techniques in order to achieve a state in which he transcends all worldly temptations and evolves into a liberated self. The practice of the determined and continuous concentration called ekagrata is central to yogic techniques. Ekagrata is obtained by integrating the psychomental flux, sarvatheta, (variously directed, discontinued, diffused attention). This practice tends to control the two generators of psychomental life: sense activity (indriya) and the activity of the unconscious (samskara). But before having been able to achieve ekagrata, a yogin has to perform numerous other exercises or techniques of physiological and spiritual nature called angas such as restraints (yama), disciplines (niyama), bodily attitudes and postures (asanas), rhythm of respiration (pranayama), emancipation of sensory activity from domination of exterior objects (prathyahara), concentration (dharana), entasis (samadhi). (Yoga sutra 2:29)

On the other hand, Maslow's theory of motivation describes a number of motives as determinants of human behaviour in a certain order; that is when a "lower" motive or need, is satisfied, the next higher one tends to dominate behaviour. In his "hierarchy of such needs", Maslow places the "physiological needs" at the base. By physiological needs he means hunger, thirst and other
homeostatic requirements. When these needs are satisfied, they weaken, and the "safety needs" take over. When safety needs are met, "belongingness and love needs" emerge. "Love needs" is followed by the "need for esteem", for respect by others. Then in the end comes the need for "self-actualization". The need for "self-actualization" appears, ordinarily, only when all others needs are satisfied. Self-actualization implies creativity or ability to remodel the environment to resemble one's dreams or ideals.

Now, with a slight shift in perspective, the practice of yoga can be interpreted in Maslow's terms. Maslow's explanation of "needs" or motives is understandable, in the ordinary course of human life, as the controller of an individual's behaviour. But a yogi's effort to suppress and integrate these needs, which are otherwise the controlling factors of his consciousness or behaviour, is an extraordinary course of life which he chooses deliberately and determinedly. For him "self-actualization" means a spiritual state of liberation in which he gains control over everything in and around him; in which he is able to remodel his environment as he chooses. If one seeks to construct a hierarchy of yogic techniques in terms of Maslow's motivation theory, in which "needs are simply replaced by the term, "temptations", the similarities between the two concepts become clear.
In upanishadic language this culminating experience transcends all other experiences of perception and cognition. It is described as pure joy, pure being, a taste of immortality and pure consciousness. In a sense it may be characterised as metapsychological because this experience does not manifest any of the properties of sensation, perception or cognition.

It will be worth exploring the nature and effects of this pursuit in comparison with existentialism, the psychology of Being and literature on mystical experience. Maslow's article on peak experience and his analysis of B-cognition can be pertinently used to show that Upanishads have been in the track of Being for ensuring an emotionally integrated and tensionfree life for the individual who is often prone to pathological aberrations because of actions of destabilising impact.
After this realisation all questions cease and all sense of despair, cynicism and inadequacy is replaced by a sense of fulfilment.

Maslow suggests "Peak-experience," can "fulfil the academic need of the students." He phrased the aim of education in terms of inner, subjective experiences in each individual. He very much urged: "Unless these experiences are known to have occurred, value-education cannot be said to have succeeded in reaching its true goal. Maslow very much opined that this experience cannot be ruled out from education as it works in inner, subjective experiences in each individual. He says: "These experiences are the feelings of zest in living, of happiness or euphoria, of serenity, of joy, of calmness, of responsibility, of confidence in one's ability to handle stresses, anxieties, and problems." Regarding the far goal of education he says:

the far goal of education - as of psychotherapy, of family life, of work, of society, of life itself - is to aid the person to grow to fullest humanness, to the greatest fulfillment and actualization of his highest potentials, to his greatest possible stature. In a word, it should help him to become the best he is capable of becoming, to become actually what he deeply is potentially. What we call healthy growth is growth toward this final goal.
It is quite obvious that this metaphysical practice or a series of cognitive practices that show up the ultimate truth to the individual constitute the main plank of the curriculum of education. Some ideas are not overtly laid out for the appropriation of the learner as it is being done in the present system of education. The learner has to experience the truth, not to be informed about what constitutes the truth. He must enquire into the nature of existence and find the answer for himself. The teacher may guide him through the arduous phases of such a practice, but the pupil must come upon the truth by his own efforts.

To put in very trite yet meaningful phrase of the latest trend in the humanist education, education can be seen as a process engineered to the very object of making an individual a complete man. The concept of a complete man demands the harmonious growth of physical, mental and spiritual powers or the actualization of all his potentialities. The triad of acme have been encoded in the upanishadic ideal of education. This needs to be cleanly spelled out to clarify the philosophical base of this system of education. George J. Mouly hopes that when the concepts of education are changing there is no need to keep the same curriculum. He strongly puts:

The curriculum must also change. More broadly, there is a need to redefine the whole process of education as it affects
teachers, children, and the community. This, in turn, necessitates a fundamental restructuring of the learning environment and the learning climate to one better designed to foster individual motivation to learn, openness to experience, and other aspects of self-actualization.... Any school that enrolls all its children is bound to have problems in sponsoring an essentially academic program as presently constituted to a wide variety of youngsters of different ability, talent, purpose, and background. For the curriculum to have personal meaning for each child in keeping with humanistic principles, it must deal with something they enjoy because it is important to them either immediately or in their plans for the future.57

Concept of a good person:

Maslow thinks the aim of psychology and education is to create a "Good Person."58 For a good person he used the fusionword "fully human" in various places in his book in the sense of love, value, transcendental self and at times he linked it with the psychological health,59 though "psychological health" cannot be a substitute for the phrase "full humanness". "It puts on the same continuum all the standard psychiatric categories, all the stuntings, cripplings, and inhib-
itions that come from poverty, exploitation, maleedu-
tion, enslavement, etc., and also the newer value 
pathologies, existential disorders, character disorders 
that come to the economically privileged. It handles 
very nicely the diminutions that result from drug 
adiction, psychopathy, authoritarianism, criminality, 
and other categories that cannot be called "illness" 
in the same medical sense as can, e.g., brain tumor."60 
Even he does not put "full humanness" in the category 
of "neurosis", which means an illness of the nerves. 
Maslow differently explains "neurosis", as it is related 
to spiritual disorders, to loss of meaning, to doubts 
about the goals of life, to grief and anger over a lost 
love, to seeing life in a different way, to loss of 
courage or of hope, to despair over the future, to 
dislike for oneself, to recognition that one's life is 
being wasted, or that there is no possibility of joy 
or love, etc."61

Both psychology and education are instrumental 
in this process to develop an individual to become a 
"good person". To become a good person both internal 
and external responses are important. In internal 
responses he or she should have: self-knowledge; knows 
what is going on within; is really aware of self, can 
see things for what they really are; knows what others 
are experiencing, has new and unusual thoughts, 
physical sensations, images, experience tranquility; 
calmness in everyday life, experiences sense of unity 
within; the body is in agreement with the head, engages 
in rich fantasy; has a well-developed imagination,
trusts his own experiences; reads himself and uses personal reactions to decide and accepts oneself as worthy; experiences oneself as positive; thinks positively about self and others.\textsuperscript{62}

In external responses a good person should know what is happening with others around him; knows what is happening with himself, can self-disclose; can be assertive when necessary; can empathize with others, can relate to others in many ways; seems to really care and be concerned, makes things happen for himself and for others; be positive, accepting person; deals with disagreement and disapproval in constructive ways, and have good relationships with nature; feels close to nature.\textsuperscript{63}

Humanistic education advocates for an integrated personality. Carl R. Rogers says:

for a better living an individual should recognize himself at both the conscious and deeper levels of his personality in such a manner as to cope with life more constructively, more intelligently, and in a more socialized as well as a more satisfying way....

Individuals who live in such a relationship even for a relatively limited number of hours show profound and significant changes in personality, attitudes, and behavior. In such a relationship the individual becomes more integrated, more
effective. He changes his perception of himself, becoming more realistic in his views of self. He becomes more like the person he wishes to be. He values himself more highly. He is more self-confident and self-directing. He has a better understanding of himself, becomes more open to his experience, denies or represses less of his experience. He becomes more accepting in his attitudes toward others, seeing others as more similar to himself.

As a therapist Carl Rogers considers the good life with negative and positive observations. He observed that a good life is not any fixed state. Nor even a state of virtue, or contentment, or nirvana, or happiness or a condition in which the individual is adjusted, or fulfilled, or actualised, or in psychological terms drive reduction, or tension-reduction or homeostatic. In a positive observation he sees the good life is a process, not a state of being. It is a direction, not a destination. A good life for him is the process of movement in a direction which the human organism selects when it is inwardly free to move in any direction, and the general qualities of this selected direction appears to have a certain universality.

Similarly the humanists consider human personality according to the level of thinking. It means manythings to many persons. Gordon W. Allport says for
some it is an ineffable mystery. Since no man can
c transcend his own humanity, he cannot hold the full
design of personality under a lens. For others it is
a product of nature. It is a nervous-mental organization,
which changes and grows, while at the same time remaining
relatively steadfast and consistent. Again some say that
personality is a self-enclosed totality, a solitary system,
a span pressed between two oblivions. It is not only
separated in space from other living systems, but is
also marked by internal urges, hopes, fears and beliefs.
Each person has his own pattern, his own unique conflicts;
he runs his own course, and he dies alone. But others
say that personality is social in nature, wide open to
the surrounding world. It owes its existence to the
love of two mortals for each other and is maintained
through love and nurture freely given by others.
Personality is affiliative, symbiotic, sociable.
Culture cooperates with family in moulding its course.
"No man is an island." All these views Allport admits
correct. But Allport's view is naturalistic, although
it is a close system but it can and should be a mode
of approach that deliberately leaves unsolved the
ultimate metaphysical questions concerning the nature
of man, without prejudicing the solution.66

The existentialists refuse to accept any
predetermined aim of man to become a man in real sense.
So they expect man to "be" before he "becomes."
To become a good person Maslow prepared a long list of 14 points for the intrinsic values which he named B-values or the values of the Being, such as: truth, goodness, beauty, wholeness, integration, aliveness, uniqueness, perfection, fulfilment, justice, simplicity, richness, effortlessness, playfulness, and self-sufficiency. 106-107 Upanishads too mention these B-values such as: Sānti tranquillity, uparati non-attachment, titikṣa endurance, samādheṇa collectedness (Br.4:23); ahimsā non-violence (Chānd.3:17:4); dayā compassion (Br.5:2:3); dārti patience (Kath.2:1:11; Ait. 5:2); ārjya uprightness (Chānd.3:17:4); vajña austerity (Chānd.2:23:1; 8:5:1; Br. 4:4:23); Svādhvāya, study of the self (Tait.1:9:1; 1:11:1; Chānd.1:12:1; 8:15:1); Vṛata right resolution (Chānd.2:11:21:2; Br. 1:5:21:23; Tait.3:7-10; Svet.4:9); āharasuddhi purity of food (Chānd.7:26:2) Satvasuddhi purity of nature (Chānd.7:26:2); teja vigour (Br.3:7:14; Chānd.5:19:2; 8:6:3); tvāga renunciation (Īsā 1); akrodha non anger (Br.4:4:5); aloluptva non-covetousness (Svet.2:13; Īsā 1) and hri modesty (Tait.1:11:3). Maslow's B-values and the Upanishadic B-values agree to reach the "Ultimate truth." 67

If these conditions are fulfilled no doubt it can make a man a better human being. To fulfil these conditions no techniques are prescribed by the humanist psychologists.

Carl E. Thoresen is forced to say that these conditions can only be fulfilled through the self-control techniques of Yoga. 68 Kathopanishad (11,3,10-11)
defines yoga as "a state of steadiness and control of the senses, as well as the mind and the intellect, which when attained, makes an individual completely faultless and unoffending."

To understand these techniques one has to understand the eight steps of Yoga prescribed by Patanjali. In Yoga-Sūtras he defines Yoga as: **Yogas' Chitta Vritti nirodha** (1:2) means yoga is the restraint of mental modifications, and its object is to control the thought waves entering the mind. Nirodha is possible through astanga yoga or eight-limbed yoga.

Commenting on the first sutra of Patanjali Maharshi Ramana States "Mind is only a bundle of thoughts: stop thinking and show me then, where is the mind."

To understand this theory elaborately one has to analyse **Chitta** which means intellect (ego of senses). In Patanjali's philosophy knowledge is objective, and thoughts are waves which come from outside and we receive it through our mind as an aerial would catch sound waves and turn them into words and music. The need of controlling thought means getting rid of the false identification of the thought waves with the intellect which is the combination of ego and senses.

Yoga-Sūtra ascertains: "Since perverse-considerations such as injuries, whether ensuing upon greed or anger or infatuation, whether mild or moderate or vehement, find their unending consequences in pain and
lack of thinking, there should be the cultivation of their opposites." (2:34) Approvingly Gita explains: "When one craves for sense objects he gets attached to them. From attachment is born desire, and from it anger. From anger bewilderment arises, and then loss of memory. With the loss of memory intelligence is destroyed, and with the destruction of intelligence the man perishes." (2:62-63) These are the impediments for self improvement Patanjali advises to the habit of thinking to the contrary. (Ys.2:34)

If one goes on with a constant fight with the evil ideas it may be a futile fight. If one can replace it through the transformation process the roots of evil will be removed and he can move on to the goal.

Then Patanjali talks of "the stoppage of the inspiration and expiration movements of breath" (Ys.2:49) because breathing is linked with the emotional states of a person. When one is angry, agitated, excited or stressed he has his irregular breathing and there is palpitation of heart, whereas during sleep or in calm our breath slows and becomes rhythmical. To regulate it properly three stages of breathing are needed, viz. Puraka inhalation, rechaka exhalation, and Kumbhaka or the period in between when the breath is retained.

Svetāsvatara Upanishad explains the process of Prāṇāyama or controlling the breath or the central bioenergy in order to make the restless mind fit for concentration. (2:1-5).
Yamaniyamas anapranayamapratyāhāradhāranādhyana-samādhyaoastavangani (Ys. 2:29) or abstention and observances and postures and regulations of the breath and withdrawal of the senses and fixed attention and contemplation and concentration are the eight aids. They are:

1. Yama - restraint
2. niyama - disciplines
3. āsana - bodily attitudes and postures
4. prānāyāma - rhythm of respiration
5. pratyāhāra - Sense withdrawal
6. dharana - Concentration
7. dhyāna - Yogic meditation
8. samādhi - enstasis or contemplation

The first five angas of yoga according to Patanjali are: Yama, niyama, āsana, prānāyāma, and pratyāhāra. Yama and niyama are the first two essential principles to control the uncontrolled desires and emotions. There are five universal ethical conduct and five disciplines to regulate life according to Patanjali (Ys 2:30-32) which he calls Yama and Niyama respectively such as:

1. ahimsā (non-violence)
2. satya (truthfulness)
3. āsteya (non-covetousness)
4. brahmacharya (Continence)
5. aparigraha (frugal living)
6. shaucha (cleanliness)
7. santosha (contentment)
8. tapas (austerities)
9. swādhyāya (self-study) and
10. Īśhvara-pranidhāna (attentiveness to God)

Once these principles are practised, the mind can be controlled through āsana and prārayama. Pratyāhāra will help the person detach his sense organs from the mind. So physically and mentally one will be free and make oneself ready for meditation. R. Puligandla explains: "This preparatory stage is the Yogic counterpart of the phenomenological epoch, the act of suspending the natural attitude. Freed from all kinds of hindrances, be they beliefs, desires, emotions, theories, or feelings, the mind now is in a position to direct full attention to any object whatever and grasp it in its primordiality." To reach this state a Yogi should pass three stages of concentration like dharana, dhyāna and samādhi.

Mind is restless and digressive by nature. To control it Patañjali elaborates dharana in order to concentrate and confine the mind within a limited mental area. (Yoga Sūtras 3:1) In this stage mind would be engaged in one object that diverting it to any other direction is next to impossible. Through dharana mind will automatically reach the stage of dhyāna. Patañjali means an uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation. (Yoga Sūtras 3:2) This is a stage where mind becomes calm and totally content. Then mind reaches the highest stage
called Samādhi. Samādhi means the same contemplation when there is consciousness only of the object of meditation and not of the mind. (Yoga-Sūtras 3:3) At this stage according to Patañjali "the subject is freed from the brain-bound intellect and acquires intuition, known as buddhi or prajñā. It is through this intuition that the Yogi grasps the subtler and profounder aspects of objects in the manifested universe." 72

Now various health clinics and hospitals think it much useful the therapeutic uses of yoga for psychosomatic and psychiatric patients. Patanjali becomes more relevant for psycho-pathology. The upanishadic treatment of the self as the antaryāmin or the inner controller or discriminator of senses (Prana 4:9) is responsible for both our mental and physical health. To give a word for the good and bad health in 1932 Walter B. Cannon in his The Wisdom of the Body coined the term "homeostasis." 73 Stanley Burnshaw proved how homeostasis is the main principle to explain all psychological and creative urge in man. 74 It includes both drive reduction or reinforcement principles which we call neurosis. To avoid such situations through the Yoga-technique a person can be psychologically and physically sound to call himself a good person.

Philosophical Bases of Education in the Upanishads:

Education can be looked at from several angles and the view it presents from different angles may reveal
various aspects of education. But educators have often searched for a philosophical base on which it is to be founded as an institution or which may articulate the entire process. In common all educational systems share certain features, learning is guided; interaction between the teacher and pupil constitutes the crux of this process; a curriculum is structured to reflect the aims and objectives. All these are planned out in relation to certain basic ideas that inspire and inform the educators.

The relationship between philosophy and education has not been a very straight one or direct enough. What is often meant by educational philosophy is a set of ideas that determine the aims and objectives. Whether such aims and objectives are justified, can be decided by reasoning operating either on the demands of the individual or the demands of the society. Where education has passed into the power structure, political ideology determines the educational curriculum. One essential feature of upanishadic system of education is that all schools were run by the educators independent of the state and the statesmen; therefore, it had an autonomy that is denied to state owned institutions. Thus away from the centre of power, maintained by the personal initiative of educators, education remained highly independent of any control by any group of vested interest.

The curriculum of education is only once mentioned in bare outline in Mundaka and there it is found
that there were two distinct streams of learning. One was meant for pragmatic ends, while the other was meant for goals in no way related to the survival of the individual or social and cultural practices. In none of the streams, there is any reference to vocational education at all, because in those days vocations except medicine were principally artisanal which were learnt within the family circle.

If Upanishads, taken as whole, are considered as a curriculum, it may not be so difficult to find out the philosophical bases of these texts. All the Upanishads have certain common features. Partly the study of these features may indicate the aim and objectives of upanishadic education. All reflect a dialectical structure. Each Upanishad is a discourse on different important issues, and each is structured around lot of problems. The dialectics certainly suggest that learning or educating is not a unilinear imparting of certain knowledge or information. It is not a case that certain concepts or theories or explanations are laid down to be learnt or memorised by the pupil. Dialectical structuring of the discourse rather indicates that every issue is to be examined from two distinct angles; there are arguments and counter arguments; questions are posed and when answer is suggested it is also to be again analysed and examined.

Some Upanishads are written in short dialogues. The dialogue structure is essentially dialectical. The
form initiates a debate and it is pursued to any logical end. This forecloses all avenues to dogmatism, presumptions, illogical conclusions though rigorous examination of the premises are rarely undertaken. A right question suggests the answer, but an answer needs to be examined whether it bears on the question or describes a detour instead of going straight at the heart of the matter. Brihadaranyaka seems to be a fine exercise in the dialectical procedure though in all Upanishads dialectics characterise the form of presentation. So one may reasonably conclude that no ready made ideology is being laid out, rather the quest generates the momentum for discussion and discussions lead to confirmation of certain ideas.

In matters of cosmology or issues relating to the genesis of the world, certain assumptions have already been taken for granted. No amount of dialectical reasoning can possibly lead to an experience of a theory of genesis. Principal ideas seem to have been derived from the vedic text, mainly from Rigveda. It is found essential that the pupils should know some thing about the purpose or the teleology of the universe in order to proceed on further investigation into the nature of the world. The genesis of the world or the rise and manifestation of beings cannot be known in meditation or by means of introspection. Neither logical construction can lead one to a theory about the possible origin of the universe. Therefore, cosmology is dogmatically stated. There is no elaborate design. What one comes upon is a bare outline of creation.
Much of the discourse design in Upanishads has a metaphysical purpose. 'Brahman' is a cardinal concept to be exposed and comprehended. There seems to have been an urgent need to enquire into the nature of Ultimate Reality to which all other beings and becomings could be related for the sake of more significant comprehension. In the exposition of this concept, in giving meaning to it, the objective of this learning is expressly stated. All quests cease when the ultimate Reality is known. The crux of philosophical activity is to get at the Cardinal Truth, at Primal Reality. Knowledge has no bearings on the aims of existence unless it is the knowledge about the root of existence. So the principal objective of this process of learning is to lead the pupils to the knowledge of the Real, the Absolute and the Truth which can be mainly worthwhile and existentially important.

The knowledge of the Ultimate Reality is in no way a means to any end; it has no practical benefits to confer on the life of the knower; it is not endowed with any practical significance. Neither can it contribute to the material prosperity. The attainment of this knowledge is not also a moral imperative. Without any such search one can live to his ripe old age without suffering from any drawbacks or shortcomings. Yet it is given so much importance and seen as the ultimate end of a life of enlightenment. This should not imply that philosophical knowledge is the most benificial of all forms of knowledge.
Certainly the main objective has been peace for the individual, cessation of all his searchings, complete stoppage of the pain of existence and final escape from the trammels of the world. There is an express suggestion of salvationist aim in some couplets in the Upanishads. It is said that 'soul' is trapped, 'life is in a mess' man is troubled by urgent needs demanding gratifications and the world is a very inhospitable place where desires prod man on. Assuming that such a world offers little peace, no consolations, no pleasure to induce, this knowledge becomes an existential imperative. Once a man has come to realise that he partakes of the ground of Being and has the principle of immortality in him, he can stand up to any challenge of life and can live in moral uprightness with the valour of a true warrior. So the end of such knowledge encompasses all the ends of other activities a man pursues in the interest of his earthly existence.

The search for the Ground of Being is also the search for reality. This search begins with a discourse of cosmological significance. The first assumption that articulates the theory of the world being is that there is a primal cause or the cause of all other causes. This cause cannot be further traced to any other cause to avoid the infinite regression in the search of causes. Once it is assured that this uncaused cause lies at the root of all phenomena, the primary task of the authors is to describe this Being in the fullness. There are two succinct ways of description — one proceeds by way of
negation and another by way of affirmation. By way of negation 'Brahman' becomes the inexpressible the transcendent, the nonqualified essence. By way of affirmation it is described as all that there is or there can be, the all encompassing presence that endows all the objects with the properties of existence. Whatever it partakes of the Great Being; and this great Being is the Principle of creation, the source of all emanations.

Upanishads have ample hints and suggestions about yogic discipline, continence and the practice of endurance through exposure to the elements. In the later Upanishads Yoga occupies a pivotal place among all other practices. There is no where any trace of the denunciation of the physical. The microcosm is rather seen to be a complete code of the cosmic elements in different dispositions. The pantheistic trend in Upanishads suggests the identity of the cosmos as the body of 'Brahman'.

There is a concept of a subtle body behind the gross form. How it came to exist cannot be answered. Perhaps it is derived from the theory of incarnation or rebirth; whatever may be the source 'Body' is not discussed as mere clay, as flesh and blood, as something not to be at all cared for since it must perish. Rather it is given its due place and its strength is indispensable for human success. So there is no explicit curriculum of physical training, yogic practices as an integral part of education may have been a component of all the skills to be acquired by a disciple.
As to the training of mind there are ample evidences in the entire discourse design of the Upanishads. Any philosophical activity like reasoning, logical analysis, conceptualisation, are the proper training for the growth of mind and its capacity for coming to grips with problems. Dialectics is another way of learning how to argue, how to examine the pros and cons of an issue. Upanishads show how the logical analysis was being taught to the students through a subtle method of examining the consistency of a statement.

Finally the spiritual objective is placed in the foreground of aims and objectives of this education. The pursuit of the Being or the search for the knowledge of reality and the identity of human self are to begin through discourse till some viable propositions are reached demonstrating logically that such entities exist. Once it is known that no empirical knowledge or logical analysis can be of any great avail in getting at the reality of the universal or the reality of the individual, new ways are adopted for this spiritual attainment.

The peak experience or the pinnacle of self-realisation is described in metaphors and certain propositions point out the fecundity of this point. This has made some remark that Upanishads have over emphasised the ontological education of an individual. May be there is an overt stress on knowing oneself and unveiling the ultimate mystery. But this is the crux of all education and should remain so as long as man cannot rest from his
fervent longing to know the uncanny mystery of existence.

From one angle it appears evident that this education is meant to beget a strong streak of individualism. The individual must shake off all the shackles that restrict his freedom or curtail the space of his liberty. But once he comes to realise that what constitutes his essence is also same in all the individuals all his actions, inorder to be morally justified should be based on the concept of equality of all human beings irrespective of sex, caste, culture or creed. Here self knowledge provides the key to the founding of an egalitarian society.

Some have cast doubt on the social utility or sociological importance of this type of education. This is based on the assumption that nowhere social goals have been set or social consciousness is being created in the text. Society is an aggregate of the individuals, if an individual develops an egalitarian outlook, he will certainly do nothing to harm the interest of others.

On the whole Upanishads lay great stress on 'psychocentricity' of the entire process. If the individual fails to know who he is or what his identity is, all his learning, his skills will turn into little account. The mind of man is what has placed him at the acme of evolution considering the presence of all other beings in a graded scale. The existential contents of Upanishadic education are created to invest man with dignity to ensure his freedom as an individual.
Relevance of Upanisadic Ideology:

Ideology can either be explained as a set of beliefs, concepts and axioms which provide a framework for the interpretation of man's place in the society, the world and the universe or a set of practices intended to maintain the continuance of a society through phases of social and cultural changes. A particular epoch has its dominant ideology created and maintained by the dominant class in power and may subserve the ends of that particular power structure and men in power. In upanishadic age knowledge was equated with power and ideology emerged as a result of an educational system which maintained its autonomy and was less often interrupted by the power structure. As such upanishadic ideology had its independence and autonomy protected against the political intervention. In contemporary civilisation educational systems still play a very vital role in continuation of ideological practices that help maintain a social system being controlled by the political power structures. So the creation and continuation of an ideology is determined by the political infrastructure which serves as the base and the foundation. A change in political infrastructure leads to a change in ideology since education is often controlled by the state even when it seems to be an enterprise of the private sector. So ideology in the contemporary civilisation is a superstructure to the political base and therefore, has a clear character. Mainly it interpolates individuals as subjects to the state, and state forges all ideological apparatus.
Contemporary civilisation is a battle ground for diverse ideologies because political structure differs from state to state. Instead of subserving certain humanitarian ends, ideology is being harnessed for benefit of the class holding power and exercising it. Education has lost its freedom and its autonomy is threatened, whenever education becomes a site for the creation of rival ideologies that may not be a good sign for the maintenance of the status quo of a political group. In such educational systems, the individual is subordinated to the political hegemony of the group as subjects. He is no longer considered as an end in himself. So present day educational ideologies are not appropriately tuned to the demand of the individual and preserving his dignity. Even liberal education of the British and American type is not free from political intervention or the interference of the people who invest in education. The economic infrastructure determines educational ideology and controls the systems. There is need of autonomy for educational system if at all it is to subserve the purpose of the individuals being indoctrinated within the system.

Upanishadic ideology illustrates the boundless freedom of an educational system that enjoyed complete autonomy. The teachers set down the curriculum and their freedom of thought was guaranteed by their economic independence. In an age of monarchy they could maintain the autonomy of their system because they did not depend on the state aid. This ideal autonomy cannot be mainta-
ined in the modern age since education as an institution demands huge investment.

The relevance of upanishadic ideology may be only seen if it is compared with the presentday ideologies of educational system. Often education seems to be a rigid system where an individual has no option or little option to make a choice. In totalitarian states, education is so rigidly controlled by the state apparatus, that no freedom of thought is allowed to the academies if such freedom may in any way lead to reaction against the prevalent socioeconomic system.

Where lie the roots of discontents of modern man? Pathological symptoms of personality derangement have appeared everywhere in numerous forms in the nightmarish fashion threatening the very structure of civilised life. Insanity has opened up avenues for sensual or emotional gratification. Means are perverse whatever may be the ends. Drugs, pernography, fanaticism in politics and religion are the various letoff mechanisms for the malcontent whose search for meaning has failed because of the inadequacy of the present system of education. The rise of fundamentalism in many parts of the world and the emergence of many religious sects often given to occult practices have claimed millions as subjects within their fold. All these are conspicuous evidences of the failure of the present day educational ideology.

The various precipitate ideologies of modern educational systems point up to a total collapse of
education to shape and mould the lives of individuals entrusted to its charge. Life is being lived in fragments and man is reduced to the status of a productive automaton. Vocational education has received top priority because production of commodities and services is required to be geared to consumerism in a very large scale. In vocational education no humanistic orientation has been effected. The student is declared fit when he obtains a degree and then enters a sector of production as a cog in the machine or a service sector where he works for his economic incentives. There seems to be no other purpose except achieving a social status and acquiring wealth to gratify some sociocultural needs. Even humanities are not infused with any humanistic inspiration to train individuals to live an egoless, humane existence.

The allround growth of a personality depends so much on the impact of education that without an integrated curriculum, no humanistic growth can be ensured to an individual. The nature of pathological change indicate the dissociation between the life practices of the individual and the concepts he has acquired. A Scientist who is believed to have been trained in secularism turns a fanatic. A man with religious pretensions finds material prospects worth attaining for his comfortable survival. These show that their personalities fall apart into theory and practice. Ideology does not inspire practice and practice is not in harmony with his ideology. In contrast to such systems Upanishads show up the efficacy
of an integrated education. Values are derived from ideology and all the life practices reflect their values. A man who has realised peak experience and discovered his own identity can do nothing for moral code which has become a part of his personality structure.

One cannot claim that Upanishads provide a complete education for modern man who has to live in a very complex society with a multiplicity of demands on his mental and physical resources. Neither should one suggest that what appeared appropriate for a pastoral society will prove equally effective for the modern industrial age. Nor should one confirm his faith in the cosmology and the world view as very relevant for the contemporary man. But it need not be reiterated that Upanishads ask the right questions about certain things though they do not provide modern man with correct answers to such important questions.

The search for the ground of being, for the final cause of the world, for a theory of genesis is quite pertinent to furnish a man with the basic ideas for constructing an ideology. One today need not hold on to a cosmology of upanishadic brand. This can be aptly substituted by a cosmology furnished by science, specially astrophysics which has been able to explain many cosmic phenomena like the rise of galaxies, organisation of planetary system, evolution and dissolution of stars. But at one point these two ideologies have a close parallel. Both of them indicate that the universe is not created by any supernatural Being or
Transcendental force. The universe contains in itself the principle of its own evolution. The process stretches from either a beginning to an end or may be conceived as one that runs from infinity to infinity if the birth is succeeded by death and death is also succeeded by a birth again.

This theory is just a backdrop, an ideal background in order to foreground Man as the creative intelligence able to determine his own fate. Upanishads here give a very idealised account of human potentiality by the final outcome or in the light of self-actualisation in which an individual finds his identity with the cosmic principle of creation. The rise of man has not been explained in the Upanishads in the line of Darwinian evolution. What concerns most is the identity of man, his potentiality which can be transferred into actuality. The equation between the individual potentiality, with the cosmic reality or between "Atman and Brahma" has its ethical and metaphysical implications.

At the first instance this identical relationship rules out the philosophy of the absurd and its other implications that can be condensed into the statement that in the cosmic perspective human life appears totally meaningless or frustratingly absurd. If man partakes of the Cosmic Reality, his potentiality awaits to unfold itself, to bloom into full potency. Since the universe has meaning, and the principle of evolution is inexorable, man's creative potentiality is equally meaningful, and
equally inexorable as a force with its tendency of growth in the future.

Humanist ideology that took on a variety of metaphysical forms has been challenged by many thinkers and often its adequacy has been questioned. But Upanishads provide a brand of vitalistic humanism which is closely associated with secularism and egalitarian humanism on which the edifice of democracy has been planned out and raised wherever welfare state is the principal political objective and universal suffrage is the means for voting governments into power.

Upanishadic humanism is founded on a few assumptions which have ethical relevance in our present context to combat the evils of sexisms, racisms, nationalism, and fanaticisms of any sort that rears barriers among men and prevents the solidarity of different human formations with the support of nation states, religious faith, ideologies characterised by ethnic unity. These assumptions are encoded in short aphoristic phrases in the text of Upanishads and can be inducted into the structure of a humanist ideology under the aegis of liberal educations of our time.

"All" that exist are what constitute the Ground of Being. All goes undefined like many other particles and concepts in Upanishads when the authors think that their connotations are quite obvious. "All" includes all the objects ranging from nova, galaxies, interstellar space to the microbes and particles of dust at the
other end of the scale. The aggregate is "Brahman" or the indefinable, the infinite, the Ground of Being and the cause of becoming. Science does not object to such a definition of "Infinity" if at all infinity can be defined. Man is included in all. The meaning of all leaves man invested with meaning. If all is meaningless, human life can be equally meaningless. Since all is defined as the cause of all other causes, the principle of determination and the ground of all becomings, it cannot be meaningless. In man this meaning is realised since he creates meaning and interprets the universe according to a scheme of concepts, each of which is glorified.

One need not stretch his imagination too far to work out its ethical implications. A conviction as this surely is to incline man to work within the prevailing order in which all the existents are arranged. Since he can intervene in this order and his creative powers can be tapped to the top bent of his will, he must not do any thing to disrupt the order or to work against the natural harmony. This too implies a mystical train in human perception. He must live in harmony with nature and can be sure of living in communion. He must keep away from the path of harm to this natural order for the wellbeing of all. This does not foreclose human intervention. Only such intervention is desirable as can assure the well being of the totality and avoid disharmony in the cosmic perspective.
The second assumption that "I am Brahman" is arrived at in the final phase of self realisation. What does it imply? Does it imply that man is the measure of everything? Does it imply a very narrow anthropocentrism in the manipulation of all human and natural resources in politics and ethics? The answer seems to be in the negative. The identity with the Ultimate Reality may dispose man towards working for the universal wellbeing. At the same time it clears the ground for egalitarian society to be raised on the ground of spiritual communism that admits no discrimination among sex, race, nation, culture, creed, or class.

It has emotional consequences for man who can achieve communion with himself and communion with all other beings in the scheme of life and the hierarchy of objects. In such a state he is not likely to forget that he has a greater responsibility than any other living organism or species. He has vast resources at his disposal, resources of knowledge and energies for action that manifest in his inventions and discoveries. These two cardinal assumptions can be derived either from the culture of science or from the culture of philosophy.

With a couple of axioms all other concepts and theories of ethics can be easily derived. An attempt has been made to show how humanist ethics and politics can be structured on the basis of these two concepts if freedom is brought in to be combined with them. Man is
free to act, but his freedom should subserve the goals of harmony and the well being of the natural order in which he finds himself as an actor and an agent.

Undoubtedly Upanishads have been very differently interpreted by different interpreters. Each comes to the text with his own ideology and finding the text to be highly pluralistic, ambiguous and richly textured with symbols, he bends and deflects the concepts to his own scheme. Shamkar found nondualism in the teachings of Upanishads. Kapila built a dualism on the basis furnished by the Upanishads. Gita proposed three distinct avenues of desirable pursuit taking on the maxims of Upanishads. Various religious sects of India have used the concepts to illustrate or confirm their own ideology.

But if it is approached without any ideological affinity it may appear a poetic document of the pursuit of "Being" for mapping out a world where man can be significantly placed as the actor and the creative agent. Its implications are essentially secular in nature for the final realisation of human essence lies in confirming an equation or identity between the individual in his state of creative consciousness and the cosmic ground of Being as the creative principle which manifests in an integrated bloc of experience denoting "consciousness", "Joy" and "existence". This existential strain in Upanishads makes for its universal appeal since from the beginning of philosophical activity, man has been in search of his own identity.
Endnote:


2 Stagner 367.

3 Stagner 37.


9 Duggan 24.


May 391.

May 393 (Qtd.)


Wynn 10.


Maslow 23.


Maslow, Religions, Values and Peak-
experiences (Columbus: Ohio State Univ., 1964) 48.


28 Maslow, The Farther Reaches of Human Nature 44.


30 Maslow 45-49.


35 May 19


38 Maslow, Toward a Psychology of Being. 82

39 Maslow, 87.


41 Sadhu 69.

42 Maslow 269.

43 Sadhu 70.

44 Maslow, Religious, Values 59.

45 Maslow 60.

46 Maslow 61.

47 Maslow 63.

48 Maslow 63.

49 Maslow 67.

50 Maslow 65.

51 Maslow 66.

52 Rogers, The Carl Rogers Reader, ed., Howard


56 Maslow 49.


60 Maslow 31.

61 Maslow 31.

62 Thoresen 412.

63 Thoresen 413.


65 Rogers 185-187.

Maslow, Religion, Values 95.

Thoresen 409.


Puligandle 25.


Chapter - VII

Conclusion

The research is undertaken to examine the text of Upanishads as having bearings on problems of education which has undergone rapid transformation under the impact of humanist ideology, science and psychology. All problems of education cannot be put under one head but there is something common to all systems of education. Firstly it is meant to harness the creative abilities of an individual in solving problems in different life situations. Secondly it must aim at the fullfledged development of the personality that would live at peace with himself, in harmony with his environment without any self dissipating conflict or tensions that cause pathological derangement of the individual as an ego in search of emotional gratification. The final goal of all education is to make him capable of fulfilling his obligation to the community in terms of his productive powers, social roles, and services to the best of his capacity. All the epochs of history have not kept all