

## Teacher taught relationship from Gorakhsutras

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### ABSTRACT

*The Guru-Shishya tradition denotes a succession of teachers and disciples in traditional Indian culture and religions. It is the tradition of spiritual relationship and mentoring where teachings are transmitted from a guru (Modern day teacher) to a shishya (Modern day disciple/taught). Such knowledge is imported through the developing relationship between the guru and disciple. It is considered that this relationship is based on mutual faith, trust, confidence, co-operation, commitment and devotion. The student eventually masters the knowledge that guru imparts and embodies. Today, this relationship is under threat, challenge and is being looked upon with suspicion. It is in this atmosphere that authors look back at Indian wisdom more specifically the Gorakh sutras written by Maha Yogi Guru Gorakhnath for their relevance in teacher taught relationship and whether they could be of any help in restoring and rebuilding this relationship.*

**Keywords :** Guru, teacher, shishya, disciple, TSR (Teacher Student relationship) Gorakhsutras, Gorakhnath,

### INTRODUCTION

In 1995, Baumeister and Leary published a review article focusing on the human need to belong, proposing the 'belongingness hypothesis', that 'human beings are fundamentally and pervasively motivated by a need to belong, that is, by a strong desire to form and maintain enduring interpersonal attachments'. Subsequent research has demonstrated that quality relationships have an impact on human beings with respect to motivation, social competence and wellbeing in general but also in regard to specific outcomes across different educational contexts. In this article, we focus on one particularly significant relationship within that setting: the teacher-student relationship (TSR). The significance of the interpersonal relationship between students and teachers for students' successful school adjustment has been widely recognised in research addressing kindergarten, primary and secondary education. The awareness of the importance of this relationship for school teachers has also steadily increased, although

this aspect has been much less frequently explored than the association between teacher-student relationships (henceforth, TSR) and However, while

investigations of TSR at school have predominantly focused on well-established research traditions of self-determination theory (SDT) and results from the significant body of research on the social factors of student motivation, sense of belonging, social bonds, and school functioning. TSR in ancient Indian literature with special reference to Gorakhsutras has been less comprehensively and less systematically examined by researchers. There are far fewer studies on TSR in Gorakhsutras written by Mahayogi Guru Gorakhnath an 11th Century Saint who was propagator of Guru Shishya parampara. Furthermore, the limited studies of TSR in ancient wisdom often lack a clear theoretical/conceptual framework. We think that the research of TSR should be extended, as it is important for higher-education research for at least four reasons: First, many universities worldwide have relatively large student drop-out rates, with high human and financial costs. Research of TSR is relevant if enhancing TSR can help to reduce this negative trend. Secondly, the need to belong also affects university teachers. Thus, it is likely that a positive 'relational classroom environment', including positive interactions and relationships, may also have positive effects on the teachers themselves (e.g., on teachers' positive emotions; as relational approaches to teaching suggest.)

Thirdly, given the increasing importance ascribed to excellence in university teaching the significance of TSR requires detailed investigation. Fourthly, daily case reports of deteriorating TSR including cases of sexual harassment, murders, strikes against teachers, favors for money e.g attendance, assessments, marks, copying and what not. The aim of this article is to analyse critically what Gorakhsutras say about TSR and to find out whether they hold relevance in today's context and can they be a guiding source for ethical TSR which today is under threat and challenge. This review focuses exclusively on research from learning Gorakhsutras with educational, historical, social, spiritual or psychological perspective.

### DISCUSSION

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Gorakh says that the mind can gulp both gods and demons. you kill that mind with the arrows made up of knowledge and wisdom of Guru. Means that the control of mind can be achieved by words of wisdom of a Guru. In today's time, whatever, unrest we see in the students is purely because of the changes in the wavored mind. Since the mind is at unrest, so are they.

The words of Guru can provide peace and solace to your mind. Peace of mind means you are not at war with the world.

**xxu e.My esa Ál/kk dqívk rgkí ve`r  
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lxqjk gks;s rks Hkj&Hkj ihos fuxqjk  
tk;s l;klk**

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esa ,d vkSa/ks eqag dk dqívk gS]  
ftlesa ve`r dk okl gS ftlus vPNs xq#  
;kfu ln~xq# dh 'kj.k yh gS ogh mlesa  
ls Hkj&Hkj dj ve`r ih ldrk gS D;ksafd  
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gSA

In the skies above there is a well full of nectar which is upside down. Those who follow the words of a Guru or are with a Guru can only drink nectar which is falling from there. Those who are without a Guru go thirsty despite the availability of nectar. Therefore, the importance of a Guru. Here Gorakh indicates that despite the knowledge being available within, you are unable to bring it out, only a Guru can help you in unveiling the lighthouse of knowledge which is present within you.

Today, we talk a lot about virtual classrooms. The information technology is making the classroom teacher a redundant class. Even the students believe in not going to classes thinking in terms that whatever a teacher is teaching is available on the press of a button. Gorakh warns against it. He

says that despite the fact that knowledge surrounds you yet the expression cannot be there without a Guru.

**nw/kk/kkjh ij /kfj fpr] ukxk ydM+h  
pkgS fur  
eksuha djS E;a=k dh vkl] fcu xqj  
xqnM+h ugha csiki**

Those only on a milk diet always have their eye on the houses from where the milk can come. Those who keep their body naked always think about wood for fire, those who are silent always think about a friend who can show the path or talk on their behalf. It means that all these kind of people have their thought process moving for their needs. Now Gorakh says a wonderful thing. He says that you cannot go into a stage of thoughtlessness or Samadhi or self-realisation without a Guru. If we look at the aim of life, it is not about aimless wandering it is about self-realisation and this can be achieved only with the help of a Guru.

**lkp dk lcn lksuk dk js[k]  
fuxqjka d pk.kd] lxqjk dkS mins'k  
xq# dk eqaM;k xq.k esa jgS] fuxqjk  
HkzeS vkSxq.k xgS**

IR; dk 'kCn lksus dh js[kk ds leku gS]  
tks lc dlkSfV;ksa ij [kjk mrjrk gS] fdUrj  
bl IR; dk mins'k mUgha dks gksrk gS  
ftUgksaus ;ksX; ;ksxh xq# dks /kkj.k  
fd;k gS] xq#ghuksa dks rks pkykdckth  
gh feyrh gS D;ksafd fcuk xq# ds dqN  
vk rks ldrk ugha gS blfy, /kks[kk nsdj  
og vius vki dks izfl¼ djuk pkgrk gS  
ysfdu ftl xq# us ewaM dj psyk cuk;k  
gS og xq.k xzg.k djrk gS vkSj ftlus  
xq# dh 'kj.k ugha yh] og Hkze esa iM+  
tkrk gS vkSj voxq.k /kkj.k dj ysrk gSA

Words of Truth are like gold line; they pass through the toughest of all tests. Those who have a Guru can only search for truth/virtues. Those without a guru are left with vices only. They want to achieve popularity by cleverness and deceit. The message by

Gorakh is loud and clear. If you want to attain virtues, have a Guru or else be into vices.

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tkxs dks ?kV lwrk  
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(eRL;sUnz) gSA xq: vkSj f'k"; esa dksbZ  
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gS f'k"; Hkh mlDs fn[kk;s ekxZ dk vuqlj.k dj  
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izHkko ls dSoY;in dks izklr gq, vkSj  
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Gorakh says that me and my Guru wander in every living creature. I have attained self-realisation by following the instructions and direction of my Guru Matseyendar Nath. You can also attain self-realisation by following a Guru. Again the stress has been laid upon the teaching of a Guru which take you the path of self-realisation. The aims and objectives of life can only be attained by following the path of a Guru. Hence Guru-pupil relationship in India was the most pious relationship. The purity of this relationship is under challenge. Gorakhsutra remind you about the sanctity and utility of this relationship and hence their importance in modern context : we can well imagine that if a person of the level of Gorakhnath stresses upon the need of a Guru in life then what about we people.

Further what kind of people can meet a Guru? Gorakh says.

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ugha jS iwrk xq# lkSa HksaV  
"kM+&"kM+ dk;k fujey usr HkbZ js  
iwrk xq# lkSa HksaV]**  
ftuds cM+s&cM+s dwYgs vkSj eksVh  
rksan gksrh gS mUgsa ;ksx ;qfDRk ugha  
gksrhA le>uk pkfg, fd mudh xq# ls  
HksaV ugha gqbZ gSA ;fn lk/kd dk 'kjhj  
[kM+&[kM+ ;kfu pjch ds cks> ls eqDr gS

vkSj mldh vkÍ[ksa fueZy gSa] dkafre;  
gSa rks le>uk pkfg, fd mldh xq# ls  
HksaV gks xbZ gSA

“The people who have a cool mind, shameful eyes, mercy in their heart and work in their hand can only meet a right Guru. That means before you meet right Guru you need to prepare yourself. The preparation includes preparing your body, mind and intellect. it is after basic preparation that a right Guru finds a right pupil.

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xq.kokuks lquks] cqf¼ekuksa lquks]  
vuUr fl¼ksa dh ok.kh lquksa] flj >qdkus  
ls ln~xq# feyrk gS vkSj ;g txr :ih jkf=k  
tkxrs&tkxrs Kkue;h voLFkk esa chr tkrh  
gSA tho vKku dh uhan ugha lksrka

Gorakh tells everyone, be it people with virtues, people with wisdom. He says exactly what infinite saints have said. By bowing the head, by removing ‘I’ or by becoming egoless you can meet a Guru and once it is done this night like world passes while you are awake or awakening allows you to transverse through this dark world. The word Guru is made up of two words Gu and Ru which mean light and darkness. Therefore, the purpose of Guru is to take you from darkness to light, from lies to truth, from death to salvation.

## CONCLUSION

Thus we see that Mahayogi’s like Gorakhnath have also stressed upon the need of a healthy Guru-pupil relationship (TSR). The way Gorakhnath has stressed the importance of a Guru in pupil’s life is worth following. In Gorakhsutras it is a bilateral traffic sometimes a worthy pupil can also help bring out Guru from vices. In Gorakh’s life, once Gorakh’s Guru had entered into the life of a king. Gorakh (as pupil) went out all the way to bring Matseyender (His Guru) back to sainthood. The popular phrase : tkx ePNsUnz xksj[k vk;k Awake! Matseyender!! Gorakh is coming to salvate you!!) Gorakhsutras can show the path to the present world, which is

struggling with challenges of different relationships. They certainly can be a strong guiding force in rebuilding the torn relationships especially teacher-taught relationship.

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