

CHAPTER – VI

Methods of teaching and the teacher-student (*Guru – Śiṣya*) relationship

Method of teaching and the teacher-student (*Guru-Śiṣya*) relationship :

Method of Teaching :

The fundamental of teaching communication is fruitful of between teachers and taught. An effective teaching method engages the students in the learning process and helps them to develop critical skills. Without the proper method of teaching the aim of education cannot be achieved. It is a matter of fact that the proper method of teaching also develops the interest of the learners and motivates them for their active participation in teaching learning process.

In the early Vedic age there were no proper methods to impart education. The *Ṛṣi*, composed the hymns through the long austerities, transmitted his knowledge to his son like disciple. Later this knowledge imparted to other members of their society and the knowledge became transmitted from generation to generation. There were no written procedures to preserve the knowledge. The Seers acquired knowledge by dint of their long austerities and spread the knowledge. The seers transmitted his knowledge orally and the other acquired this knowledge very carefully. From that time orally transmitted education was the method of teaching. In later period when the people understood the importance of education or when the complexities of society were increased then many other methods of teaching were included for the development of education.

1) Oral Method :

The method of teaching in Vedic age was purely oral. Without the medium of books the teacher imparted his knowledge orally. The student used to sit at the feet of his preceptor and acquired the knowledge from his teacher. The teacher used to pronounce the words of the Vedic stanzas, which the student was asked to recite exact intonation and accent¹. Without any mistake the student pronounced the accent again and again in front of his teacher. If the student had any difficulty in the matter then the teacher repeated the letter again. When the whole verse was taught to one student then the same process was repeated to next one. Individual attention was given to every student. Every day the student started recitation of the Vedic text before the birds announced the day break². But recitation did not mean simple rote. The Vedic *R̥ṣis* placed special emphasis upon recitation with the proper understanding of the inner meaning of the *mantra*. Proper recitation and understanding of the meaning of the words were necessary. If the reciter just imitate the teacher's word like a frog or parrot then the reciter was not able to achieve the full fruit of the *mantra*. That is why; the student had to give the sufficient attention of every single letter or word because any single letter or *akṣara* was the root of the recitation of the *mantra*. If the letter or *akṣara* was not properly pronounced then the meaning of the *mantra* would give different attributes and the main theme of the *mantra* became abolished. So during the age *R̥ṣis* gave stress on proper recitation and understanding of the *mantras*. For this reason they

¹ *Yadeṣāṛṇānyo anyasya vācarṇ śāktasyeva vadati śikṣamāṇaḥ |ṚV.VII.103.5.*

² *Tait.Sarṇ.VI.4.3.1.*

developed different methods to avoid the error or mistake in teaching and learning process. At first stage *mantras* are memorized using simple methods in the form of *Samhitā* and *Pada* or *Krama pāṭhas* with various *svara* patterns. After this the recitation are classified as complex recitation styles or *vikṛiti pāṭhas*. This *vikṛiti pāṭhas* are of eight kinds viz., *Jaṭā*, *Mālā*, *Lekhā*, *Śikhā*, *Dhvaja*, *Daṇḍa*, *Ratha* and *Ghana*.

The *Samhitā pāṭha* is to recite a *mantra* in a sentence straight with appropriate intonations.

In *Pada pāṭha*, a sentence is broken down to ‘words’ or *pada*’s, which gives the student the knowledge of each word.

In the *Krama pāṭha*, the first word of a sentence is added to the second, the second to the third, the third to the fourth and so on, until the whole sentence is completed. This *pāṭha* enables the student to understand not only individual words but also how the words combine in recitation with the attendant modification of the *svaras*.

In the *Jaṭā pāṭha*, the first word and the second word are recited together and then the words are recited in the reverse order and then again in the original order. For example, in the *krama pāṭha*, if they are recited as 1-2;2-3| 3-4| 4-5 etc., in the *jaṭā pāṭha*, they are recited as 1-2-2-1-1-2; 2-3-3-2-2-3; 3-4-4-3-3-4 and so on.

The manner of *pāṭha* of *Mālā pāṭha* is very difficult. Without repeated practice, the style of *Mālā pāṭha* cannot be acquired. After reciting the first and second line, the sixth and the fifth lines are to be recited and then again the

second and the third line. For example 1-2-6-5||2-3-5-4||3-4-4-3|4-5-3-2||5-6-2-1||

In *Lekhā pāṭha*, sometimes two lines and again sometime three lines are to be recited together. For example-1-2, 2-1, 1-2||2-3-4;4-5-2;2-3;3-4|

The *Śikhā pāṭha* is similar to that of *Jatā pāṭha* with the only difference is that the *Jatā pāṭha* two lines are recited at a time. For example-1-2||2-1|1-2-3||2-3||3-2||2-3-4||3-4||4-3||3-4-5||4-5||5-4||4-5-6||

In *Dhvaja pāṭha*, the first line is exactly according to *Krama pāṭha*, the second line is its reverse. The third line is in accordance with *Krama pāṭha*, while the fourth line is its reverse. For example- 1-2,2-3,3-4|3-4,2-3,1-2|4-5,5-6,6-7|6-7,5-6,4-5|

In *Daṇḍa pāṭha* two two lines of the *Krama pāṭha* are pronounced three three lines respectively but only in second time is to be recited in reverse order. For example-1-2||2-1||1-2 2-3||3-2-1||

The *Ratha pāṭha* is created by admixturing the two orders of *Krama pāṭha* and its reverse order. Forexample-1-2-2-1|3-4,4-3,1-2|| and 1-2-4-5||2-1-5-4||1-2-2-3||4-5-5-4||

The *Ghana pāṭha* is more difficult than the above where the combinations of words will be 1-2-2-1-1-2-3-3-2-4-4- 2-3; 2-3-3-2-2-3-4-4-3-2-2-4 and so on.

In order to preserve the purity of the word, the sound, intonation, pronunciation, accent and sound combinations of the *Veda mantras*, these methods of recitations were devised.

Like that the *Aitareya Āraṇyaka*³ mentioned three ways of reciting the *mantras* like *Pratīṣṭhā*, *Nirbhūja* and *Ubhayamantriṇa*. These were also the development of the recitation of any *mantra*.

Later on all the subsequent ages gave equal stress on the oral method of teaching. It was the best method to spread the education in society. That is why; they did not change the old intensive rule. *Manu* mentioned that the twice born *Brāhmaṇa* had constantly committed the *Vedas* in memory because the study of the recitation of the *Vedas* is said to be the highest *Tapasyā*⁴.

In *Sūtra* period pupil before the *Upanayana Saṁskāra* performed *Vidyārambha* or *Akṣarārambha* ceremony⁵. Through this ritual the students first learnt how to write a letter or an *Akṣara*. In the *Mahābhārata*⁶, we also find the story of *Yavakrita* who studied the *Veda* without his *guru*. From this it seems that during those days written methods were also available. Like that *Pūraṇa*⁷ also mentions that art of writing was prevalent in that age. People used *Bojapatra*, the bark of trees in writing purpose. The Buddhist scriptures also give reference about the art of writing. From the story of *Upali*⁸ we find that art of writing was developed.

Though art of writing was developed in ancient period but it was not used in teaching learning process. People used the oral or verbal method of teaching. They think that it was irreligious to use the art of writing in teaching

³ A.A.VIII.

⁴ *Vedābhyāso hi viprasya tapaḥ paramihocayate*|| M.S.II.166.

⁵ Kane.P.V, *History of Dharmaśāstra*, Bhandarkar Oriental Research Institute, Bombay, 1962, P.440.

⁶ *Anena tu gurun duḥkhāt toṣayitvāōōtmakarmaṇā |
kālena mahatā kleśād brahmādhigatamuttamam* ||M.Bh.Vana.138.26.

⁷ *Brahmāṇḍa.Purāṇa.XXXVIII.89-90.*

⁸ *Upālī lekhaṁ Sikkheyya*|*Mahāvagga I.49.1.*

learning process. The *Mahābhārata*⁹ also condemns a person for incurring sin for writing down the Vedic text. Like that in the *Mahāvagga* the writing was described as means of livelihood or an occupation. That is why, in ancient period, education or knowledge was handed down by word of mouth from generation to generation.

In Buddhist education system the *Samgha* gave the permission to a monk to go to adjacent place to gain verbal knowledge¹⁰. In the *Mahāvagga*¹¹ there was a reference to an *Upāsaka* inviting a fraternity of *Bhikṣu* to hear him reciting an important *Suttanta*. The Monks and Nuns received all religious instruction through recitation. It can be said that during those days the work was more oral than theoretical because oral method of teaching was the main part of both the Vedic and Buddhist education system.

2) ***Svādhyāya* or Self study :**

The word *Svādhyāya* is composed of *Svā+adhyāya*. *Svā* means one's own self. *Adhyāya* means lesson or chapter reading. Therefore, it means one's own reading lesson.

In other words, the word *Svā* means one's own self and *Dhyāya* means meditating on. The root of *Adhyāya* and *Dhyāya* is from “*Dhyai*” which means “think of, imagine, contemplate, meditation¹². Therefore it literary means ‘to study one's own self.

⁹ *Vedavikrayiṅścaiva vedānāṁcaiva duṣakah / vedānāṁ lekḥkāścaiva te vai nirayagāminah* ||*M.Bh.Āśwa.106.92.*

¹⁰ *Tehi bhikkhave bhikkūni eko bhikku sāmanta āvāsa sajjukarṇ pāhetabbo gācchāvuso sarṅkhittena vā vittārana vā pātīmokkharṇ pariyāpunitvā āgacchā' ti* || *Mahāvagga.II.17.5.*

¹¹ *So ce bhikkhūnarṇ santike dūtam pahiṇeya, āgacchantu dhaddanta marṇ suttantarṇ pari yapuṅissanti pur'āyarṇ suttanto palujjasītī* ||*Ibid.III.5.9.*

¹² *Monier-Williams' Sanskrit-English Dictionary, P 521, 1277.*

The term *Svādhyāya* was explained in number of ways in the scriptures. Some authorities mentioned that only reciting, repeating and rehearsing of Vedic text was the *Svādhyāya*. But the *Śatapatha Brāhmaṇa* pointed out the efficacy of *Svādhyāya*. The *Śatapatha Brāhmaṇa* mentions that it was the *Brahmayajña*¹³. Through the *Svādhyāya* of *Vedas* a person can achieve eternal or imperishable fame. It is also pointed out that by regular self study of *Vedas* an individual becomes lover of the *Vedas*. He becomes self satisfied and never depended upon any one. He enjoys sound sleep. He becomes perfect physician of the soul and he also gains the control over senses. His power of concentration, intellect and comprehension increases. He goes on developing his intellect and succeeds in discharging the obligation of his religion¹⁴.

The *Manusmṛti* refers that it is the greatest *Tapasyā*¹⁵. The *Āpastamba Dharmasūtra* states *Svādhyāya* is a form of *Tapas*¹⁶. Because through the *Svādhyāya* a man acquires proficiency in the *Śāstras* and he becomes successful in his life¹⁷. That is why, the *Mahābhārata* states that ‘*vedaṃ ca nityaśaḥ*’ that means one should study the *Vedas* daily¹⁸.

For this *Svādhyāya* or self study, the *Upaniṣats* give three steps of learning i.e., *Śravaṇa*, *Manana* and *Nididhyāsana*¹⁹. Through this students first studiously listen the words of the preceptor, after that they understand the

¹³ *Svādhyāyo vai brahmayajñaḥ* |*ŚR.B.11.5.6.3.*

¹⁴ *ŚR.B.VII.1.*

¹⁵ *Vedābhyāso hi viprasya tapaḥ paramihocayate*|| *M.S.II.166.*

¹⁶ *tapaḥ svādhyāya iti brāhmaṇam* || *Āp.Ds.I.4.12.1.*

¹⁷ *Yathā yathā hi puruṣaḥ śātraṃ samadhigacchati* | *tathā tathā vijānāti vijñānañcāsya rocate*||*M.S.IV.17-20.*

¹⁸ *M.Bh.Anu.104.39.*

¹⁹ *Ātmā va are draṣṭavyaḥ srotavyo mantavyo nididhyāsitaḥ maitreyyātmano va are darśanena sravaṇena matyā bijañānenedarṃ sarvaṃ viditarṃ* ||*B.U.II.4.5.*

meaning of the *mantras* with proper recitation and ultimately realized the metaphysical truths of the instructions through his own experience and contemplation. Like that the Buddhist scriptures also mention three steps of learning viz., *Śruta*, *Cintā* and *Bhāvanā*²⁰. These three steps are equivalent to *Śravaṇa*, *Manana* and *Nididhyāsana*. Because these steps also signify that the students first read the portion of the scriptures, then understand the instruction and ultimately absorb the meaning of the text through their own experience. During the age the teachers always encouraged their students that they had to daily practice their instruction for the realization of ultimate knowledge of the truth. In the *Taittirīya Upaniṣat*²¹ we find that *Varuṇa* after giving his son *Bhṛigu* the outline of divine knowledge instructed him to realize it through the continuous self realization. *Bhṛigu* adopting this method gained the real knowledge after four years. In the *Chāndogya Upaniṣat*²² we also find that *Aruṇi* also gave the similar instructions to his son.

3) **Debate and Discussion Method :**

Debate and discussion method, was quite common method of teaching in early days. All the ages mentioned this method of teaching. The Vedic and the Buddhistic education systems mentioned that for the literary training of students this method of teaching was necessary. In this method the learned person assembled at some places and dramatically discussed the different metaphysical, theological and other problems among themselves. The *Ṛgveda*

²⁰ Das, S.K The Educational system of the ancient Hindus ,Ryan Publishing House , New Delhi ,1996.P.178.

²¹ *Tapasā brahma vijijñāsasva |tapo brahmeti |sa tapohatapyate|T.U.III.2.*

²² *Ch.U.VI.*

Samhitā mentioned this type of learned discussions, which were held in learned assemblies and in the time of grand sacrifice. The *R̥gveda Samhitā*²³ mentioned that when the *R̥ṣi* attained the highest knowledge and spiritual knowledge they used to gather in these places to disclose and discuss the hymns which they had individually attained as a result of their *Tapas* and meditation. Generally the young energetic students individually and with their teachers usually gathered in such types of discussions to know something new from the learned scholars. But anyone could take part in such types of debate and discussion. There were no restrictions. In the *Brāhmaṇas* and in the *Upaniṣats* such types of debates and discussions are met in many places. In the *Brhadāranyaka Upaniṣat* and in the *Śatapatha Brāhmaṇa*²⁴ we find that when the King *Janaka* performed the horse sacrifice then the debate was held between *Yājñavalkya* and *Gārgī*. Both of them individually took part in the discussion wherein the *Yājñavalkya* assumed supremacy. Similar examples were also found in ancient period that learned discussions were held between visitors and hosts, father and son, teacher and pupil and husband and wife. These types of discussions were called the *Brahmavāda* or *Brahmodya*²⁵. In the Classical Sanskrit literature it was called the *Vidyā vivāda* or *Vidyā vicāra* because in this discussion the learned men gathered together and logically discussed the various questions on religious treatise and philosophy²⁶.

²³ *Hṛdā taṣṭeṣu manaso javeṣu yad Brāhmaṇāḥ saṁnyajante sakhāyaḥ | atrāha tvarṁ vi jahurvedyābhirohābrahmāṇo vi carantyu tve || R̥V.X.71.8.*

²⁴ *Janako ho vaideho/bahudakṣiṇena yajñeneje..... ||ŚR.B.XI.6.3;B.U.III.1;III.6-8.*

²⁵ *The Śatapatha Brāhmaṇa edtd by Maitreyee Despande, Book-4, New Bharati Book Corporation,2008, P. 1526.*

²⁶ *Basu, Jogiraj.India in the age of Brāhmaṇa , Sanskrit Pustak Bhandar,Calcutta, 2001.P.46.*

The debate and discussions was the regular feature of ancient period. The teachers and students, who were eminent scholars, launched this debate and discussions with zeal and seriousness. The forest hermitages, Royal courts usually organised this type of discussions. Sometimes at the site of the grand sacrifice, this debate and discussion were open held. The *Brāhmaṇas*, *Upaniṣats*, Epics record such types of debate and discussions which were held in ancient period at the court of Kings. Learned scholars for the improvement of their knowledge regularly searched such types of debate and discussions. From different part of the country they used to visit such discussion. We know that *Uddālaka Āruni*²⁷ went to the north, where he challenged the northern scholars. Like that *Śvetaketu*, *Somaśuśhma Sātyayajñi* and *Yājñavalkya*²⁸ also went to *Videha* for learned discussion. *Nārada*, an advanced student, who mastered all the arts and science, had extended and improved his knowledge in a discussion with *Sanat Kumāra*²⁹. In this debate and discussion prizes were also bestowed upon for those who subdued the opponent. We find in the *Bṛhadāranyaka Upaniṣat* and in the *Śatapatha Brāhmaṇa*³⁰ the King *Janaka* of *Videha* was the great patron of learning, he usually organized such types of gathering in his court. He also offered handsome prize for this gatherings. We find that at the time of horse sacrifice King *Janaka* invited all the scholars from *Kuru* and *Pañcala* country for learned discussion, wherein he offered the

²⁷ *Uddālaka hāruṇiḥ |*

udīccayatravṛto dhāvayañcakār tasya niṣkkōopahit oāsaitadbha sma ||ŚR.B.XI.4.1.2.

²⁸ *Janako ha vai vaideho |brāhmaṇaidhrāvayadbhiḥ samājagāma Śvetaketunāruṇeyena somaśuśhmeṇa sātyayajñinā Yājñavalkyaena ||Ibid.XI.6.2.*

²⁹ *Ch.U.VII.1.*

³⁰ *Sa ha gavāṛṇ sahasramvarurodha daśa daśa pādā ekaikasyāḥ śrngayorāvdvā babhūvuḥ ||B.U.III.1;ŚR.B.XI.6.3.*

special prize of thousand cows with horns covered with gold to the most learned person. *Yājñavalkya* appropriated this prize because in that learned discussion he assumed supremacy. Like that *Uddalāka Āruṇī* went to the North, wherein he challenged Northern scholar *Svaideya Śaunaka* son of *Goutama*. In this debate *Uddalāka* was defeated by *Śaunaka* and then the former offered gold coin to him and became his pupil to study at his feet³¹.

Such types of debate and discussion were economic and effective for the progress of society because such types of debate would cultivate high knowledge. That is why; the Buddhistic education system gave equal stress upon the efficacy of this debate and discussion method. At the beginning of the academic career the Buddhist monk was trained in the art of debate and discussion. *Buddha* himself spent whole of his religious life in debate and discussion. These debates and discussions were regularly held in the Buddhist monasteries. *Nālandā* and *Vikramśilā* were the most outstanding Centres in this respect.

It is matter of fact that Buddhism was a new sect or religion and had new education system. They tried to propagate their principles and thoughts to the masses. This was needed because they tried to establish their own cult or religious belief. For this, debate and discussion were very helpful. Because through this method, they were able to impress and satisfy their followers and spread their philosophy. That is why, Buddhist teacher always encouraged their students that they had to join or attend these gatherings and improve their

³¹ *Svaideyanāsi suvarṇarṇ vāva suvarṇa vide dadatīti.....||ŚR.B.XI.4.1.8.*

power of discussion. These debates and discussions were held at the meeting places of scholars, Royal Palaces, Minister's office and in the Assembly. But without the proper knowledge of the subject the debater was not able to express his opinion. That is why Buddhist education system mentioned that the debator should have knowledge of his subject and capacity of expressing his view point in such a tone as to attract the ear of the listeners. So the Buddhist literature, *Sapadaśabhūmi-Śāstra –Yogācārya of Maitreyi*³² laid down special treatise on the subject of debate. For this we find that the following evidence of eight kinds viz, *Siddhānta* (conclusion), *Hetu* (reason), *Udāharaṇa* (example), *Sādharmya* (affirmative), *Vaidharmya* (negative example), *Partyaḥṣa* (perception) *Anumāna* (inference) and *Agama* (scripture) were required for every monk, so that they could influence the audience and win the debate.

Sometimes this debates and discussions were arranged on every full moon (*Purṇima*) and the first moon (*Pratipada*) of the month³³. These discussions were held in a very grand organized way. The seniors' monks conducted these discussions. The monks of different *Samghas* assembled at this discussion and put forward their doubts freely. In these discussions honour was bestowed upon those who could vanquish the opponents. The King also patronized this learned discussion. The students, teachers and all the members of the fraternity had to attend these gatherings. If anyone was unable to join the discussion then the

³² Watters Yuan Chwang, I.355-356

³³ *Anujānāmi bhikkhave catuddase pannaṇase aṭṭamiya ca pakkhassa sannipatitun ti ||Mahāvagga.II.1.4*

discussion was held at his place. And if anyone happened to be sick he had to inform the *Samgha* or he had to present himself in the same condition³⁴.

So we find that the ancient education systems were fond of hair splitting argument and discussion because through this method mental horizon of the student widened considerably. The student developed the clarity of vision through the discussion on different problems of life.

4) **Question-Answer Method :**

The question- answer method was also very popular method of teaching in ancient period. This teaching method was basically developed in Brahmanic period. It was a very scientific method of teaching. Through this method the teaching doubts had to be cleared through question, cross question and answer method. In this method metaphysical and spiritual facts were explained in a very fascinating manner by employing all the available materials viz Illustration, Stories, and Parables³⁵. In this method the teacher asked question to his students and the students were also encouraged to asked question about their doubts. At the very beginning or at the end of the instructions, the students generally used this method of teaching. The teacher illustrated all the words and accent of the text. Like if the teacher pronounced one word or two, first the pupil repeated the first word, after that they memorized all the text. If the student had faced any problem then he asked question and the teacher also explained to him all the doubts with the help of stories and parables. The *Brāhmaṇa* text uses the technical term of this method such as *Prasnin*, *Abhi-*

³⁴ *Mahāvagga.II.V.6;IV.2.1*

³⁵ *Praśna.U.II; Kaṭha.U. I; Kena.U.III.*

prasnin, and Prasna Viveka. While the student was unable to understand the meaning of the subjects, then for better understanding he used this method of teaching. Because the *Rgveda*³⁶ clearly indicates that understanding of the meaning of the subject is necessary. If the person does not realize the meaning of the subjects or if he recites only the *Rk* of *Akṣara* of the subjects then his knowledge is like a dry wood or ashes, which can never blaze. In the *Keno Upaniṣat*³⁷ we find that curious disciple asks question about his doubts and teacher explains all the doubts of his disciple through the question answer method. The *Upaniṣats* also fall in to the form of dialogue which shows that method of teaching in those days was catechetical.

The dialogue between *Śvetaketu* and the king *Pravāhaṇa Jaivalis*, the conversation between *Sanat Kumāra* and *Nārada* and the dialogue between *Yājñavalkya* and *Maitreyi*³⁸ clearly indicate that this method of teaching was very popular during those days. In the *Mahābhārata* specially in the *Śhānti parva* this method of teaching was resorted. In the *Śhānti parva*³⁹ we find that *Yājñavalkya* imparted the knowledge of *Jibātmā* and *Paramātmā* to *Viśvābasu* through the question answer method. Like that in the *Yudhistiras* court⁴⁰, *Devaṛṣi Nārada* also discussed different types of education through this method.

³⁶ *rcō akṣare parame vyomanyasmindevā adhi viśve niṣeduh | yastanna veda kimṛcā kariṣyati||RV.I.164.39.*

³⁷ *Keneṣitarṁ patati preṣitarṁ manaḥkeneṣitārṁ vācamimārṁ vadanti..... || Keno. U. I.*

³⁸ *B. U. VI. 2. 1-7; Ch. U. VII. 1.; B. U. 2. 4. 2.*

³⁹ *Caturvivimśāsto 'pṛcachat praśnān vedasya pārthiva | pañcaviṁśatirṁ praśnam papracachānvikīrṁ tadā | viśvāviśvarṁ tathāśvāsvārṁ mitrarṁ varuṇameva ca||M.Bh.Śhānti.318.27-30.*

⁴⁰ *Kascacit sutrāṇi saṛvāṇi gṛhāsi bharatarṣabhaviṣayogāstathā sarve viditāḥ śatru nāśanāḥ || Ibid.Sabhā.5.121-123.*

This teaching method also played great role in Buddha's teaching. During those days the student would approach the teacher with question and the teacher give all the answer with sufficient attention. The teachers also appealed to each and every student that they asked question about their doubts freely. That is why Hiuen Tsang mentioned that in Buddhist teaching, the question answer method was so common that the day was not sufficient for asking and answering profound question. Like that the question of *Milindapañha*⁴¹ also clearly indicates that this method of teaching was usual rule of *Buddhas* teaching.

5) Tours :

Tours or travelling was one of the methods of teaching in early days. The wandering scholars used to travel in foreign countries in search for better knowledge or education. They undertook long trips and went to the distant places for practical knowledge. During those days teachers were encouraged their students that they had to travel out in distant places for better knowledge. In the post Vedic period we find that the wandering scholars or *Charakas* travelled the distant places for education. The *Bṛhadāraṇyaka Upaniṣat*⁴² gives reference in this respect that band of wandering scholars went throughout the country for proper knowledge. They participated in various debates and discussions and various conferences, where they enlightened their knowledge and spread their experiences with other scholars. We also find in the *Satapatha*

⁴¹ *Milindapañha*.IV.7.69.

⁴² *Yājñavalkyakeṭi hovāca | madreṣu carakāḥ paryavrajām.....||B.U.III.3.1;7.1.*

*Brāhmaṇa*⁴³ that a *Kuru Pañcala Brāhmin Udālaka Āruṇi* went to north, where he challenged the northern scholars. In the *Mahābharāta*⁴⁴, the learned *Ugraśravā* went to the *Naimisāranya*, the hermitage of *Śaunaka*, where he delivered the lectures in front of *Śaunaka*'s disciples about the *Brahmatattva*.

Generally Students and teachers, used to travel to far off countries for attaining higher learning. In *Upaniṣat*⁴⁵ we find that *Śvetaketu* went to *Pravāhaṇa Jaivalis* court for learned discussion. In the *Rāmāyana*⁴⁶, *Rāma* and his brother *Lakṣmaṇa* after receiving instructions from their teachers, they also travelled to the places of pilgrimage, the hermitages of sages for better knowledge. It is stated that King *Duryodhana* went to *Mithilā* and had undergone training in mace fighting under *Balabhadra*⁴⁷. There were many examples regarding the travelling or tours, which show that during those days, it was one of the most important methods of teaching. The students generally at the end of their education undertook travelling for developing their knowledge or education.

The Buddhist education system also encouraged their students that they had to undertake long trips to gain the practical knowledge or education. After the completion of normal education the Monks generally undertook long trips for

⁴³ *Uddālaka hāruṇiḥ |*

udīccayatravṛto dhāvayañcakār tasya niṣkkōopahit oāsaitadbha sma||ŚR.B.XI.4.1.2.

⁴⁴ *Tamāsramamanuprāptaṁ naimiṣāranyaavāsinām|citrāḥ ŚR.otaṁ kathāstatra parivabrustapasvinaḥ|| |M.Bh.Ādi.1.1.3.*

⁴⁵ *Śvetaketurha vā āruṇeyaḥ pañchālānām pariśadamājagāma sa ājagām jaivaliṁ pravāhaṇaṁ paricārayamāṇaṁ.....|B.U.VI.2.1.*

⁴⁶ *Viśvāmitra yayāvagre tato rāmo mahāyaśāḥ |kākpakṣadharo dhanvī taṁ ca saumitiranvagāt || kalāpinau dhanaṣpaṇī śobhayānau diśo daśa|Rām.Bāla.22.6-7.*

⁴⁷ *Atha duryodhano rājāgatvāōtha mithilārṇ prabhuh | gadāśikṣām tatodivyaṁ balabhadradavāptavān ||Brahmāṇḍa Purāṇa.II.3.71.84.*

better knowledge. The *Jātaka*⁴⁸ stories mainly describe these types of wandering scholars, who wandered in various countries, attended Royal courts, studied the *Śāstras* and made friendship with learned scholars. They visited distant Universities, towns like *Takṣasilā*, Benaras to receive education. They undertook extensive tours without any fear of weather or climate and qualified themselves for life in the world.

Jīvaka after seven years of his education in *Takṣasilā*, his teacher suggested him to go far off places to receive the practical knowledge of his subjects⁴⁹. We also find many other examples where the wandering scholars wandered various towns, cities and villages for the practical knowledge. Prince of *Magadha* and Prince of *Kośala*⁵⁰ after receiving education at *Takṣasilā* travelled various countries to acquire the practical use of his subjects. We know that Chinese traveller F.Hien in fifth century A.D, Hiuen. Tsang in seventh century A.D and ITsing in six hundred seventy two A.D also travelled in India from one end to the other part of the country and visited various places, got admitted to the famous seats of learning for receiving education.

Like that in Buddhist period some *Thera Bhikṣu*⁵¹ always travelled throughout the country and spread the education. *Sāriputa*, *Mahā-Moggallāna*,

⁴⁸ *Sikkhāpita nābhavissa gacchante kale pūvasakkhaliādīnu c'eva phalāphalādīna ca haranto corakanmesu ||Tilamuṭṭi Jātaka.252.*

⁴⁹ *Ahaṃ kho ācariya bahuṃ.....satta ca me vassani.....|teno hi bhāṇe Jivaka khanttiṃ ādāya Takṣasilāya samantā yojanerṃ āhiṇḍanto yaṃ kiñci abhisajjaṃ paseyyāsi taṃ āharāti|Mahāvagga VIII.1.7.*

⁵⁰ *Darīmukha.....sabbasippāni ugghitvā sabha samayasippāni ca sikkhissāma descārittaṃ ca jānissāma ti gāmanigamādisu caranta.....|Darīmukha Jātaka 378; Takṣasilato nikhāmi, sabbasamayasippāni sikkhanto ekam paccantaḡāmakam pāpuṇi |Brahāchatta Jātaka 336.*

⁵¹ *Tena kho pana samayena dve bhātukā therā āyasma ca Isidāso āyasma ca Isilohatto Sāvattthiyaṃ vassarṃ vutthā aññatararṃ gāmahavāsam agaṃsu.....|| Mahāvagga. VIII.24.5-6; Culavagga. VII.2.2;*

Mahā-Kachchāna, Mahā-Koṭṭhia, Mahā-Kappina, Mahā—Chunda, Anuruddha, Revata, Upāli, Ānanda and Rāhula were the some famous *Thera Bhikṣu* in Buddhist period.

So both the education systems preferred travelling as method of teaching. Through this travelling, the students visited various palaces, villages, towns, and universities. For this they were able to know the environmental condition and situation of the society. Their mental horizon was developed and they could able to change the narrow minded condition of the society.

6) Oral and Practical Examination :

In ancient education system Oral and Practical Examination was one of the methods of teaching. The *Gurukulas* and *Samghas* did not conduct any written annual or periodical examination like that of the modern period. So there was no written examination but the teachers frequently took oral and practical examination of their students. As a method of teaching they conducted these oral and practical examinations to test the knowledge of students. When the teacher imparted new instruction to his students he first satisfied himself after taking oral examination of his student⁵². The *Brāhmaṇas*, the *Upaniṣat*, the *Epics* and the *Sūtra* literature mentioned that the teachers frequently took oral examination to test the quality of the student. We know that *Satyakāma Jābāla* was tested by his teacher. Like that *Śvetaketu* was also tested by his father⁵³. In the *Mahābhārata*⁵⁴ also we find that *Dronācārya* also took practical

Tena kho pana samayena āyasmā Sudhammo Macchikāsaṅḍe Cittassa gahapantino āvāsiko hot navakammīho dhuvabhaddika.....adhivāsesuṃ kho therā bhikkū tunhibhavana|| Culavagga.I.18.1

⁵² Altekar.A.S, *Education in ancient India*, Vishal Kaushik Printers, Delhi, 1944. P. 167.

⁵³ Ch.U.IV.5; VI.1.

or oral test of his students. Like the Vedic teachers, Buddhist teachers also took oral test before they started new instruction. Sometimes the senior monks took this oral test. Moreover at the end of education some oral examinations were also arranged. Like after performing the *Samāvartana* ceremony, the new *Snātaka* was presented before the assembly, where the learned scholars asked questions; if the learned scholars were satisfied with the answer of the *Snātaka* then they declared that *Snātaka* was a competent scholar. In the *R̥gveda*⁵⁵ we find such type of reference where the learned scholars assembled together and tested the competency of new learned scholar. The other scriptures also mentioned that when the *Samāvartana* ceremony was over then this type of examinations was taken place. In Buddhist education when the Monk performed the *Upasampadā* ceremony then the special assemblies were convened. In this assembly the Buddhist Monk faced volley of questions. If the assembly was satisfied with answer of Buddhist monk then the assembly gave verdict that he was a competent scholar⁵⁶. *Jivaka*⁵⁷, the famous physician received his medical education in *Takṣasilā* for seven years, after which he had to undergo an examination in which he was asked to describe the medicinal use of all plants.

So we find that both the Vedic and the Buddhist education systems almost follow the similar method of teaching. But in Buddhist education we

⁵⁴ *Tārṁstu sarvān sarvavidyāstraśikṣitān|droṇaḥ praharaṇjañe jñāsuḥ puruṣaṣarbhaḥ || M.Bh.Ādi.131.67.*

⁵⁵ *Uta tvarṁ sakye sthirapītamāhurnainarṁ hinvantyapi vājineṣu | adhenvā carati māyayaiṣa vācarṁ śusruva aḥalampuṣpām ||R̥V.X.71.5.*

⁵⁶ *Suṇātu me bhante saṁgho.....khama saṁghassa, tasmā tuṅhī, evam etarṁ dhārayāmīti || Mahāvagga I.28.5-6.*

⁵⁷ *Tena hi bhaṇe Jīvaka khanittimadaya Takkasilāya samantā yojanarṁ ahinḍanto yarṁ kiñci abhesajjarṁ passeyyāsi tarṁ āharā ti| Ibid.VIII.1.7.*

find that some time the teacher also used the story telling method. Through this the teacher imparted the moral lesson to his student. Like that the teachers also encouraged their students that they had to compose the poem. In Vedic education the story telling method was also in use. As we already mentioned that in the question answer method that some time students were confused about the instruction; then for the better understanding of student, the teacher also used the story telling method or *kathā*.

Teacher-Student (*Guru-Śiṣya*) relationship :

The relation between teacher and student in ancient period was very cordial and courteous. Both the Vedic and Buddhist education systems mention that the teacher was the guardian of the students in all respects. He occupied a very dignified place in society. The *R̥gveda* and the *Yajurveda*⁵⁸ mention that he was the guardian of sacred knowledge and an exhibitor of divine illumination as well as medium of highest attainment. The *Āpastamba Dharmasūtra*⁵⁹ mention that *dharma* was called the *ācārya* (teacher). The *Taittiriya Āraṇyaka*⁶⁰ mentions that ‘*ācārya deva bhava*’ that means he was as respectful as the God.

All the ancient scriptures mention that teacher was the protector and curator of the students’ life. He was the spiritual and intellectual father of the students⁶¹. Without him none can able to become a dignified member of the

⁵⁸ *Ahameva svayamidarṇ vadāmitarṇ brahmāṇarṇ tarṇ sumedhām*||*R̥V.X.125.5.*;
Yatprayajñāmuta ceto dhṛtiśca yajjyotirantaramṛtarṇ prajāsu|*Y.V.34.3.*

⁵⁹ *Tasmād dharmān ācinoti sa ācāryaḥ* || *Āp.G.S.1.1.1.14.*

⁶⁰ *T.A.VII.11.2.*

⁶¹ *Brahmacāriṇarṇ pitaro devajanāḥ*|*A.V.XI.5.1*;
tatra yadbrahmanmāsya pitā tvācārya ucayte ||*M.S.II.170.*

society. It was natural because the students after the *Upanayana* ceremony lived under the same roof of his preceptor. In his very early age he started living with his preceptor. He was under the guidance of his preceptor. So it was the accountability of the teacher to give all the education to his students. Like that during the age, the art of writing was also not prevalent in general case. All the instructions were given verbally. The *Mahābhārata*⁶² condemns a person to go to hell if he incurs sin for writing down *Vedas*. So it was the duty or responsibility of the teacher to clarify the speech (*vāk*), mind (*manas*) will (*vicār*), thought (*cintā*), memory (*smṛti*), faith (*biswas*) and other mental activities of his students at the time of teaching⁶³. Because without the teacher no one can able to clarify the doubts of the students and give all the absolute knowledge⁶⁴.

During the age the teachers had all deep knowledge in Vedic studies and he devoted his long period to have its mastery. The society paid high esteem to him because the teacher was proficient in all sects of learning. He was *Pandita*. To his knowledge he illuminated the students' life. He always inspired his pupil to be attentive and concentrate on his studies⁶⁵. He gives complete education of his disciple. We find many examples from the ancient period that during the age teacher were the man of high reverence because he knew all the knowledge and decorated the students life⁶⁶. In the *Upaniṣat*⁶⁷ we find the story

⁶² *Vedavikrayiṅścaiva vedānāṁcaiva duṣakah /*

vedānāṁ lekḥkāścaiva te vai nirayagāminah ||M.Bh.Āśwa.106.92.

⁶³ *Prāñāpānau janayannād vyānaṁ vacaṁ mano hrdayaṁ brahma medhām|*

cakṣuḥ srotraṁ yaśo asmāsu dhehyatraṁ reto lohitamudaram || A.V.11.5.24-25.

⁶⁴ *Gurukṛpāṁ vihāya brahmavidyā durlabheti| Śv.U.VI.23.Commentary of Śaṅkarācārya.*

⁶⁵ *Svādhyāyapravacanābhyāṁ na pramditavyam||T.U.I.11.1.*

⁶⁶ *Tasminnabhijan avidyā samudetaṁ samāhitaṁ saṁskartāram ipset ||Āp.G.S.1.1.1.12;1.10.11.*

of *Satyakāma Jābāla*. In the *Aitareya Āraṇyaka*⁶⁸ we find the story of *Tārukshya*. From these stories we gather that during the age teacher was accountable for educating the pupil to reach the highest goal of life.

During the age teacher always advised their students to lead a noble life and to acquire knowledge with faith and devotion. In the *Taittiriya Upaniṣat*⁶⁹ we find that the teacher instructs his students ‘*satyaṁ vada*’, speak the truth. ‘*Dharmaṁ cara*’, do your duty. From the story of *Hiranyanabha*, we find that the teacher also followed the same doctrine and advised his student. *Hiranyanabha*, the prince of *Kosala*, approached *Ṛṣi Sukeśā* with some quires. Without hiding his own limitations *Sukeśā* approached *Ṛṣi Pippalada*. *Hiranyanabha* and *Sukeśā* were equally seekers of *Brahma*. After receiving knowledge of *Brahma* from *Pippalada*, they said to their teacher, “You ferried us across the river of ignorance. You are our father”⁷⁰. In this story we find that the teachers did not hide their faults. They did not give any false knowledge to their students. We also find that sometimes the teacher used to learn from other teacher with their students without feeling ashamed. He also did not hesitate to learn from the young scholar. In the *Upaniṣat* we find that *Gautama* went to *Pravāhaṇa Javali*’s court to learn the advanced knowledge or the knowledge of absolute⁷¹. That is why, during the age when the teachers became unable to impart the proper education, they used to send their students to other teacher. In

⁶⁷ *Ch.U.IV.4.5.*

⁶⁸ *A.A.III.1.6,3-4.*

⁶⁹ *T.U.I.11.*

⁷⁰ *Tvaṁ hi naḥ pīta yohasmākamvidyāyāḥ paraṁ pārāṁ tārayasīti|Prśna.U.VI.1-8.*

⁷¹ *Paṁyahaṁ bhavantamiti |B.U.VI. 2.7.*

the *Upaniṣat*,⁷² we find that when the five *Brāhmaṇas* came to *Uddālaka Āruṇi* to learn the *Vaiśvānara Vidyā*, *Uddālaka* failed to give the right answer. Then *Uddālaka* along with five *Brāhmaṇas* unhesitatingly went to king *Aśvapati kaikeya* the best teacher of the aforesaid *Vidyā*. So from these afore mentioned stories it is presumed that during the age the teachers were not only the men of intelligence but also they were the men of bright or high character. They used to take all the responsibilities of the students. If any student would violate the rules and regulations then the teacher inflicted punishment to his students. In the *Viṣṇupurāṇa*⁷³ we find that *Yājñavalkya* was reported to have been punished by his teacher *Vaiśampāyana*.

Like wise, the pupil's used to serve the preceptor as an obedient son. Without feeling ashamed of he used to do all the menial works of the teacher. Daily he used to go for begging alms. He would daily tend the fire wood from the forest. He used to tend the house of his preceptor and his cattle. He used to rise early in the morning and before the birds' announcing the daybreak he finished his all *nitya karmas*⁷⁴. These works might be very severe but these works made the student laborious. His moral side was developed through this work. That is why; the teacher imposed all these works in the shoulder of his pupil. For this *Manu*⁷⁵ states that as by digging (the earth) with a digging

⁷² *Tan hovācaśvapatirvaibhagavantohayaṁ kaikeyaḥ sampratīmamātmanāṁ vaiśvānaramadhyeti taṁ hantabhyāgacachāmeti taṁ hābhyājagmuḥ |Ch.U. V.11.4.*

⁷³ *Tataḥ kruddha guruḥ prāha yājñavalkyaṁ mahāmatih | mucyatāṁ yat tvayādhītamatto viprācvaṁānaka ||Viṣṇu Purāṇa.V.8.*

⁷⁴ *Brahmacārī ahrīrbhūtvā bhikṣate|ŚR.B.XI.3.3.5;A.V.VI.133.3; sa yadagnaye samidhamāharati|ŚR.B.XI.3.3.4;Ibid.III.6.2.15; Brahmacāriṇa ācāryaṁ gopāyanti; grhān paśūnnenno paharānti || Ibid.III.6.2.15.; āhared yāvadarthāni bhaikṣyañcahārahaścaret||M.S.II.182.*

⁷⁵ *Yathā khanana khanitreṇa nara varyadhigacchati |tathā gurugatāṁ Vidyāṁ*

instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his Guru (preceptor).

During the age the life of the student was regulated on the principles of the teacher. The teacher knew what was good and best for his students. That is why the teacher imposed all the restrictions. The students also knew that he would not progress in knowledge without preceptor because the teacher was the real custodian of his life. That is why, during the age the students always followed all the rules and regulations of their teachers. He always paid respect to their teacher. When they met after the sunrise or any other time they bowed down before their preceptor⁷⁶. They must not say anything which is inaudible to his *guru*. They did not back bite the guru. This does not mean that the students blindly follow the teachers rules and regulation but if the teacher committed any misdeed then they could correct the teacher. In severe' case they could revolt and leave the teacher. The ancient scriptures give many descriptions of ideal students. They never disobey the orders of the teacher. If the teacher inflicted punishments then without any hesitation or disregard they accepted the punishment. In the *Mahābhārata*⁷⁷ we find such types of ideal students. They dedicated their life for their teacher. In the *Mahābhārata* we find that the famous teacher *Dhaumya* had three disciples named *Upamanyu*, *Āruṇi* and *Veda*. *Āruṇi* hailed from *Pāñcāla* and was an ideal student in term of

śuśruṣuradhigacchati||*Ibid*.II.218.

⁷⁶ Das, S.K *The Educational system of the ancient Hindus* ,Ryan Publishing House , New Delhi ,1996,P.102.

⁷⁷ *Etasminnantre kaśicadṛṣirdhaumyo nāmāyodastasya śiṣyāstrayo babhūvurūpamanyurārunirvedaśceti.....tatparitoṣācaca śreyaḥ sarvajñatām cāvāpa*|*Eṣā tasyāpi parīkṣā vedasya* |*M.Bh.Ādi.III.21-80*.

devotion to his teacher. Once he was ordered by *Dhaumya* to stop a breach in the water course in his field. *Āruṇi* after having found no other means viable threw his own body in to the breach. His devotion was recognized by his teacher by giving him the appellation of *Uddālaka*. Similarly *Dhaumya* had tested the devotion of *Upamanyu* and *Veda* also. All the three disciples of *Dhaumya* stood the test administered by their preceptor successfully and was blessed by the teacher.

*Veda*⁷⁸ was also a famous teacher in *Mahābhārata* and his disciple was also an ideal student in so far as devotion to the teacher is concerned. *Utaṅka* was the dearest disciple of *Veda*. Once, he having employed *Utaṅka* as in-charge of his household, preceded on some religious assignment. He had instructed him that he would like *Utaṅka* to do whatever necessary in his house during his absence. *Utaṅka* took his abode in his preceptor's house carrying out his orders. During his stay over there once the ladies of the *Gurukulas* called him and told that his preceptor's wife was in the menstruating period and since the preceptor was out he should do what the preceptor might have done on that occasion. Being asked thus, he showed his inability to accede to such objectionable unrighteous request.

After some days his preceptor came back home. He was pleased to know all about *Utaṅka* and asked him what good he should do for him. He told *Utaṅka* that he had been served by him and hence the affection between them

⁷⁸ *Sa kadācit yājyākaryeṇābhiprasthita utaṅkanāmānaṁ śiṣyaṁ niyojayāmāsa.....sa upādhyāyena naujñāto bhṅvanūtaṅkaḥ krūddhastkṣakaṁ partīcīkīrṣamāṇo hāstinapuram prastathe |M.Bh.Ādi.3.83-160.*

had increased. He showered his blessings on him and wished for his grand success.

Utañka, in turn, asked his preceptor what good should he do for him, for it was said that he, who bestowed knowledge un-righteously and he, who received it un-righteously one of them dies and enmity springs up between the two. Being told like this, the Preceptor asked him to stay in his house for some more time. After few days *Utañka* asked the same question. The preceptor told him that since he had asked the question many time, he should now ask his wife and bring whatever she wanted. Being requested by *Utañka* the Preceptor's wife asked to bring the earrings from *Kṣhatriyaṇi* wife of *Pauṣhya*. She wanted to serve food to the *Brahmanas* on the fourth day, on the eve of *Punyaḥ-Vrata*, putting on those rings. Further she told him that if he would accomplish this job, he will be blessed with good fortunes.

In order to fulfill the desire of the preceptor's wife he went to *Pauṣhya* and having faced many obstacles on the way he succeeded in getting the earrings. When *Utañka* gave the ear rings to the preceptor's wife, she told him that he had arrived in time and marginally escaped her curse. Further she told him that the time of his good fortune had come and he would get success. After that *Utañka* went to preceptor and saluted him. The preceptor asked him the reason for delay. He explained everything to him. The preceptor explained the riddle like things which *Utañka* had seen on the way. Then *Utañka* being permitted by the preceptor departed for *Hastināpur*.

Another story is found in *Aśvamedhika Parva*⁷⁹ also in versical form with some variations. There the preceptor's name was given as *Gautama* and his wife's name as *Ahalya*. The normal ethical values in both the forms are the same, i.e., self-restraint, purity, obedience, courteousness and righteousness. The story conveys the message that one should acquire knowledge by serving his preceptor righteously and the preceptor should also instruct the pupil righteously.

The story of *Ekalavya*⁸⁰ was also an illustrious story which indicates that during the age the students devoted their life and succeed for their teacher. This story partially reveals the weakness of teacher but it also reflects the deep affection between the teacher and the student. During the age all the authorities mention that the relation between teacher and student was very faithful. If the teacher used to compel the students for hard manual work and harass them then they had no grudge against the preceptor. The simple reason behind this was excessive respect and reverence towards the preceptor. But we also know that these manual works and other services of the teachers did not hamper the studies of the students. Because through these works the teacher also instructed his students. We also find that during the age teacher also prohibited from assigning any work that was likely to inter-fare the studies of the students. That is why during the age the relation between the teacher and student was very cordial and intimate because the teachers knew all the problems of their

⁷⁹ *M.Bh. Aśv. 55.*

⁸⁰ *Tato niṣādarājasya hiraṇyadhanuṣaḥ sutah|ekalavyo mahārāja droṇamabhyājagāma
ha.....tataḥ śaraṁ tu naiṣādiraṅgulībhiṚVyakarṣata| na tathā ca sa śigro 'bhūd yathā
purvaṁ narādhipa || M.Bh. Ādi. 131.31-51.*

students. The teacher did not push their students to do any immoral work. It was a matter of fact that during the age the teachers thought that glory of the student was the glory of their own self. That is why, the teacher used to exercise all his power and authority to see that his pupil excelled in the knowledge. In the *Taittiriya Upaniṣat* and in the *Caraka Saṁhitā*⁸¹ we find the convocation address to the students. Through this passage or address we find that at the end of the period of education the teacher also tried to develop all moral, social, cultural values among the students. That is why, during the age the student paid all respects for his teacher and their relationship became more developed. This cordial relationship was still continued also in their afterlife. Even when the students had returned home after his education, the students frequently called on the teacher who paid return visit. Sometimes the teachers also visited the ex-student to impart moral advanced knowledge to the student. In the *Viṣṇupurāṇa*⁸² we find that the preceptor *Ṛbhu* went to the house of *Nidāgha* and imparted more advanced knowledge to *Nidāgha*.

In Buddhist education the cordial relationship was still continued. The Buddhist monk was also under the control of his preceptor. Buddhism provided that every novice in his admission should submit himself under the supervision of his preceptor. Generally for the first ten years he was absolutely depended

⁸¹ *Vedamanucayācāryō 'ntevasinamanuṣāsti* | *satyaṁ vada* | *dharmam cara* | *etadanuśāsanam* | *evamu cetadupāsyam* || *T.U.I.11*; *anujñātena pravicaratā (tvayā) purvaṁ gurvarthopānvāharaṇe yathāśakti prayatitavyam* | *ataścābhisamīkṣya buddhimatāōmitrasyāpi yaśasyaṁ pauṣṭikam lokyamupadiśatā vacaḥ srotavyamanuvidhātavyaṁ ceti* | *Caraka Saṁhitā, Vimānasthāna, 8, 6-8.*

⁸² *Ṛbhuvārasahasre tu samatīte nareśvara* | *nidāghajñādanaya tadeva nagaram yāyan* || *jāgama sa ṛbhuh śiṣyam nidāghamavalokakaḥ* | *Viṣṇu Purāṇa.XVI.1; XV.8*

upon his preceptor. *Mahāvagga*⁸³ mentions that after five years, when he would understand the *Vinaya* text, could able to leave the preceptor but he put himself under the control of his preceptor to understand properly and became on the *Vinaya* text.

During the period the students totally dedicated themselves to the teacher for the acquisition of knowledge. He also rendered services to the preceptor because it was the essential part of his education. The Buddhist Monk, who was called *Saddhivihārika* always got up early in the morning and did all the arrangements of his teacher or *Upajjhāya*. In the morning he should give the teeth cleanser and water to his preceptor. After that he prepared the food of his preceptor, fed the preceptor and cleaned the utensils of his preceptor. That means, he should do all the menial services of his preceptor⁸⁴. He was totally under the control of his preceptor. Without the permission of his teacher he could not serve any other person. If the teacher permitted him then he could go for begging alms for his preceptor. The *Saddhivihārikas* were also always ready to serve the preceptor without any hesitation. As a son he used to comply the instruction of his preceptor. Like that the teacher also showed his affection and love for his students. He took all the responsibilities of his students. Under his charge he gave all the intellectual and spiritual guidance to his students. He treated his pupil as like as son. If the *Saddhivihārika* had no

⁸³ *Anujānāmi bhikkhave vyattena bhikkhunā paṭbalena pañca vassāni nissāy vatthuṃ, avyattena yāvajītam |Mahāvagga.I. 53.4.*

⁸⁴ *Saddhivihārikena bhikkhave upajjhāyamhi sammavattitabbaṃ, tatrāyam sammavattanā..... | Mahāvagga .I.25.8; sace vihāro anajjhāvuttho hoti navāṭṭaṃ ākoṭetvā muhuttaṃ āgametvā ghaṭikam ugghāṭetva kavāṭṭaṃ paṇāmetvā bahi tthitena nillketabbo.....sarṅkārāṃ vicenitvā ekamantaṃ chaḍḍetabbaṃ|Culavagga.VIII.I.3*

alms bowl or robe then the *Upajjhāya* provided the bowls and clothes to the pupil. If the *Saddhivihārika* fell sick, then the preceptor nursed him supplying all the medicine and did all the works of his student⁸⁵. This mutual relationship was very beautifully described in *Mahāvāgga*. The *Mahāvagga*⁸⁶ mentions that “O *Bhikṣu* ought to consider the *Saddhivihārika* as his son; *Saddhivihārika* ought to consider the *Upajjhāya* as his father. That means during the Buddhist period relation between teacher and student was like that of father and son. As a son *Saddhivihārikas* were always helpmate of their preceptor because if the teacher faced any mental problems, the *Saddhivihārika* was aware of the mental problems of his *Upajjhāya* and he always tried to amuse his preceptor by religious conversation. If the *Upajjhāya* did anything against the honour of the *Samgha* and the *Samgha* imposed punishment then after due penances, the *Saddhivihārika* tried to re-establish his preceptor⁸⁷. Like that if the *Saddhivihārika* did any improper conduct then the *Upajjhāya* first tried to solve the problems. In case the offence was severe then the preceptor had the power to expel the *Saddhivihārika*. But if the *Saddhivihārika* realized his misconduct and begged for pardon then the *Upajjhāya* pardoned him⁸⁸. The Buddhist teachers also always tried to develop their students’ health, habit and knowledge. They always tried to give a chance to *Saddhivihārika*, so that they

⁸⁵ *Sace saddhivihāriko gāmaṇ pavisitukāmo hoti, nivāsanaṃ dātabbarṃ.....|Mahāvagga.I.26.1-6.*

⁸⁶ *Upajjhāyo bhikkhave saddhivihārikamhi puttacittarṃ upatthapessati, saddhivihāriko upajjhāyamhi pitucittarṃ upatthāpessati |Ibid.I.25.6.*

⁸⁷ *Upajjhāyo āpattisāmanta bhaṇamana nivāretabbo | Mahāvāgga .I.25.10.*

⁸⁸ *Na bhikkhave paṇāmitena na khamāpetabbo.yo na khamāpeyya āpatti dukkaṭassā'ti||Ibid.I.27.3; Bhagavato etam atthaṃārocesuṃ|Ibid.I.27.4.*

behaved in proper way and realized their misconduct if they committed anything wrong.

But from the *Jātaka* stories we find that some changes were also occurred due to the democratic element in Buddhist education. The students now enjoyed right to criticize their teachers. It was a matter of fact that during the age both the preceptor and students depended upon the *Samgha*. If the *Samgha* was against anyone then he should behave as like as the *Samgha* instructed. But sometimes the students for their personal interest also criticised or even revolted against the teacher. If the teacher gave any extreme punishment to his student, then the student's attitude towards his teacher was not so good. We find that a proud *Kṣatriya* king murdered his preceptor after returning to his country; because his teacher inflicted upon him punishment and also insulted him in front of *Samgha*⁸⁹. On the other hand, for the training of newly ordained Monk the teachers sometime appointed sub-teachers or *Sthavira*. This *Sthavira*'s attitude towards the student was not always good. That is why, the novice *Bhikṣus* were always afraid of *Sthavira*. They generally disliked the *Sthaviras* and also disliked their teachers⁹⁰.

On the whole if we examine the system of education then we find that the relation between teacher and taught was always close, affectionate, pure and good. The disciples always respect their teacher. The preceptor also gives all possible intellectual and spiritual help and guidance. There was mutual esteem between teacher and pupil. But as we have mentioned earlier that in

⁸⁹ *Tata takkaśīlam gantvā sippam ugganahanti itinām maraṇena sanjajjento evam āha*|| *Tila-Muṭṭhi- Jātaka*. 252.

⁹⁰ *Anguttar Nikaya*. VIII. 1.1-2.

Buddhist period some changes occurred in the relationship between teacher and students. This changes attitude towards the teacher occurred due to the pluralistic element in Buddhist education. This changes were actually far and few between. Because in Buddhist period we find that after the education the students maintained their relationship and used to keep touch with their preceptor. From the *Anabhirati Jātaka*⁹¹ we find that an ex-student informed his teacher that he was quite up to date at his studies but now he had forgotten some of the Vedic *mantras* because for some time he left the studies but now he promised his teacher that he would regularly continue his studies. So from this we may deduce or conclude that during the age of the *Vedas* and the Buddhist the mutual relationship of the teacher and the taught continued not only within the stipulated period but after that also the same relationship continued.

⁹¹ *So aparena samayena gharāvāsam gahetvā gharāvāscintāya āvilacitto mante parivatteturñ nāsakhi ||Anabhira Jātaka.*