Part - A

Theoretical Foundations
LEARNING SYSTEM IN ANCIENT SANSKRIT (A CRITICAL STUDY)

AN INTRODUCTION

Education is the integrated reflection of the thoughts and wisdom, theories and postulations, beliefs and faiths, philosophies and spirituality, cultures and values, principles and practices, customs and traditions of the society. Educational systems mould the character and personality of an individual. The communities of different groups with identical beliefs are called a nation. Every nation, in its forward journey, carries the historical footprints for creating bright future. Hence, when we observe the ancient Indian educational system with this background, a number of interesting facts and insights would come to our knowledge.

As we study history and scriptures with this perspective, we come across with a fundamental fact that our country was at the peak of prosperity and peace when we had better education system rooted in spirituality. The moment we started losing confidence in the indigenous system of education, and began to imitate the alien methods blindly, we were lost in totality. Instead of bringing in the necessary modifications, we started adopting alien system of education which was proved to be obsolete. At present, the education system is in crisis! Many educationists fervently feel that ancient education system has to be brought back with necessary requirements. Therefore, here is a humble attempt to revisit the indigenous educational system with a view of its adaptability to the modern times.

There is a fundamental difference between education and learning system as such. When we refer to education, in the context of present scheme of education, the whole emphasis will be laid on the ācārya or preceptor. In today's schooling system, ācārya is more significant than antevāsī in conducting and coordinating any activities in schools. Contrary to this, in ancient Indian educational system, entire teaching-learning activities were based on the abilities, character, attitude and aptitude of a learner. The uniqueness of Indian approach is
that it tries to identify individual abilities while observing individual differences as potentials. In this way, Indian education system is individualistic in nature. This is the reason behind referring education as learning system. Scriptures held the view that learning is a life-long process which starts at womb and continues till the end of life. Therefore, unlike the modern concept of education which is confined to schooling, the richness of ancient Indian tradition lies in this outlook.

In the world of ancient Sanskrit literature Śruti-s (the Veda-s) and Smṛti-s (Manu-Smṛti, Bhagavadgītā and so on) are regarded as authoritative and authentic. The Veda-s are considered as *prabhu sammitam*, because they give sermons as a king does. These intuitional revelations are for the benefit of individual and for the welfare of humanity at large. Hence they are deemed to be the highest and unquestionable authorities. Due to the deterioration of human capabilities in comprehending the Veda-s in every passing generation, there came the next level of literature, which gives directions and guidelines of how one should lead the life. *smṛtvā tu smṛtayaḥ kṛtāḥ* – Smṛti-s were written on the foundations of Veda-s with necessary alterations as required by that particular social system. In this work, the Veda-s and Smṛti-s (Manu-Smṛti, Bhagavadgītā) are extensively taken into account as ancient Sanskrit literature.

In order to realize the practical application of profound principals, the study has been undertaken to carefully observe the role of education in imparting saṃskāra-s. The Veda mantra-s, instructions from Smṛti-s and prayoga-s of five saṃskāra-s which are directly pertaining to education, have been taken up for the study. In order to avoid misinterpretations and biased observations, original (primary) resources have been extensively relied upon. The following study would be the humble attempt to unravel the learning system prescribed and found in these literatures with a view of their relevance and adaptability to the modern world.
THE FIRST CHAPTER - ŚRUTI SOURCES

The word ‘Veda’ is derived from the root vid, which means knowledge. They are the storehouses of knowledge. The Veda-s transcend the limitations of time and space. They are ever present in one or the other forms. They are not written by human beings, but revealed to the sages in the state of deep contemplation. As they are not written by anybody, there is no possibility of mistakes, proposing biased ideas, generalizing the personal priorities, maintaining vested interests, injustice and misdirection. They impart subtle truths which cannot be obtained through our senses, mind and brain. One of the authentic authors of Vedabhaṣya-s, ācārya Sāyaṇa, defined the Veda-s in this perspective.¹

Hence these are considered to be final authorities in Hindu culture. This concept is, perhaps, difficult to understand and even to imagine because our brain can perceive any knowledge only in terms of time and space. Beyond time and space, our brain fails to function.

But complementary to the traditional viewpoints, many scholars of contemporary age give the definition for eternity of the Veda-s from an innovative perspective. Accordingly, there are two parts in the brain of human beings i.e. left brain and right brain. The left brain is mainly concerned with calculation, retention of data and many more faculties that are required for our everyday life. But, one of the beauties of right brain is that it can function beyond the human limitations. This is the channel through which man can tune himself to the universal consciousness. The mysteries and fundamental underlying principals of nature and cosmos would be revealed by this. This highest realm of consciousness, which is possible to attain by human beings alone, is termed as ‘ṛtambhāra prajñā’ in Yoga sūtra. In the state of supra-mental-consciousness, man will be able to

¹ प्रत्येकानुपमित्या च वस्तुस्यो न कुम्भस्। एवं विद्विन्ति वेदेऽन्तर तत्माहेतुतरं वेदता॥ (सा.भा.-वेदेशिष्ठ)
comprehend three planes of consciousness i.e. atomic stratum (ādhibhautikam), occult elements (ādhidivaikam) and spiritual domain (ādhyātmam). The above three spheres of existence are beyond common perception of human beings. During the time of satya yuga or Kṛta yuga, people with this capacity were more in number. In other words, some people knew the skill of elevating themselves to higher domains of existence. Eventually, man started to become extrovert which resulted in losing this unique gift. This transition led the whole mankind to material prosperity at the cost of internal tranquility. Perhaps, the spiritual revelation on the subtleties of world might have stopped from the time of tretā yuga. That is the reason why the later years seldom witnessed the spiritual revelation taking place.

There are four Veda-s i.e. Rgveda, Yajurveda, Sāmaveda and Atharvaṇaveda which are again divided into three i.e. karma kānda (which deals about the performance of various kinds of austerities, yāga-s, yajña-s and so on), upāsana kānda (which is about invocation of divine consciousness through chanting powerful mantra-s) and jñāna kānda (which deals about materialistic and eternal knowledge). Upaniṣat-s are considered to be jñāna kānda. They narrate subtle concepts like brahman (universal consciousness), ātman (individual soul), creation and destruction of world, nature of cosmos and the like. One of the outstanding characteristic features of the Upaniṣat-s is that, they explain these subtle concepts with stories, anecdotes and ample examples. The episodes or incidents or anecdotes which are available only in the Veda-s, are not necessarily be historic. They are indicative to eternal and subtle truths of nature. As a matter of fact, Veda-s have nothing to do with secular education. The knowledge which is beyond our sensory experiences, intellectual purview and inference is the content of the Veda-s. The aim of Veda-s is to lead the humanity towards supreme reality. Spirituality is the soul; Karma kānda is the body, while Upāsanā kānda is the breath of Veda-s. Since many educational hints are available in this section, all the ten
major Upaniṣat-s are primarily taken into account for the study of ancient educational thoughts based on the Vedic sources. In educational background, Vedic references will be understood and drawn out.

The beauty of the Vedic teachings is that they are not addressed to a particular race, caste, religion or country. They are addressed to the human. They are universal in their approach. Their sole purpose is the wellbeing of the entire humanity. Spiritual prosperity along with material prosperity, peace along with power, divine bliss along with happiness, friendliness within worldly relations, material prosperity along with compassion, and unity with all along with salvation within this life, these are the essence of its teachings. The Veda-s teach us to live a life in such a way that we become beneficial to the society, not a burden; that we love, not hate; that we love each other, not fight; that we have compassion, not repulsion; that we live in a heaven, not that we die for heaven.

The Veda is eternal and supreme knowledge, the timeless, infinite, all-fulfilling and all-perfect knowledge. It is immanent in the inmost soul. It is present everywhere and every time. It reveals to the sages, saints and those who are filled with devotion and grace of God. It is the greatest illuminator and perpetual self-revelation. It purifies, uplifts, transforms, and enlightens the entire humanity forever. It speaks of the fundamentals which never become irrelevant. In fact, all knowledge, in one or the form, lies in the Veda-s. The Veda-s proclaim the truth which is not static, but dynamic in nature.

Vedic hymns will have a number of meanings. Basically there are three important meanings for hymns i.e. ādhi laukika artha (meaning pertaining to the worldly aspects) ādhi daivika artha (meaning concerned with supernatural forces of the nature) and ādhyātmika artha (spiritual implications). Besides the three connotations, śāyaṇācārya emphasizes on yajña whereas Sri Aurobindo saw the entire Veda-s from the psychological viewpoint. Here an attempt has been made to understand a few mantra-s from educational perspective.
niruktam, one of the six limbs of Veda-s, gives required guidelines regarding the Vedic tradition. It was authored by muni Yāska of seventh century BCE. He said – a person who visualized the Veda-s can be referred as rṣi. In the other words, they were called by the term drṣārṣeya (obtaining the state of rṣi through direct perception of Veda-s). They used to chant the Veda-s to the people who were unable to visualize directly. These sorts of achievers are referred by the term śṛtārṣeṣyāḥ (obtaining the truth through oral tradition). This practice of transmitting the Veda-s is the root of tradition (sampradāya).

I. ESSENTIALS AND SALIENT FEATURES OF EDUCATION

Ideals of education are generally influenced by ideals in life. In ancient Bhārata ideals of life and education were predominantly influenced by the spiritual and religious factors. Purpose of life was to attain salvation or mukti ultimately. But that doesn’t mean that they turned blind eye to the prosperity and happy living in this life. It aimed at promoting material as well as spiritual welfare which can be attained in this life span and succeeding lives too. Education was regarded as the third eye that serves as illumination. It was not mere book learning. It aimed at formation of character, infusion of piety, development of personality, inculcation of civic and social duties and individual and social values, promotion of social efficiency and happiness of all, preservation and promotion of national culture as very lifeblood on the nation.

Any educational system, to be able to be effective and efficient, should be molded on the strong philosophical grounds. Then alone it can serve the supreme purpose in a planned way. Educational philosophy forms firm foundation to build the whole system. It has to be built on the grounds of faith and conviction which

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2 सामाजिकमाण्यबायोबम्भुः। तेजस्विमाय: असामाजिकमाण्य: उपदेशोऽन्नमण्य: समाधुः। उपदेशाय स्मार्यतः अवरे विल्म्य, ग्रहणाय इम प्रवर्त समाप्रसादः; वेदेः वेदाज्ञानिं च॥ (म.१०५-५)
3 विद्या तु वेदमण्यमाण्यवनात्मकं विश्वविद्याविश्वसाधनाय॥ (स.२.५.८)
got reflected and influenced from the approach towards life. The quality of life and attitude will have tremendous impact on individual life, and thereby on social life.

In the history of development of ancient Bhāratīya education, the period of Upaniṣat-s is regarded as most creative period. Upaniṣat-s are the essence of the Veda-s and their final portions (Vedānta). They are the cream of Bhāratīya philosophical thoughts, held in high reverence both by the elite of Bhārata and western scholars like of Prof. Deussen, Max Muller and others. The very word Upaniṣat etymologically means upa (near) ni (with certainly) sad (to sit) sitting down near guru for instruction. Of course it has other meaning also of removing ignorance etc. as stated by great Ācārya-s like Śaṅkara. In Kena-Upaniṣat itself, the word is used to denote the secret of knowledge, when the antevasī asks the ācārya to tell him the secret of knowledge; the ācārya says "I have told you and imparted to you the very secret of knowledge." Similarly, there are four components of vidyā viz. ācārya (the first letter), the antevāsī (the last letter) Vidyā or knowledge is the meeting place, and instruction is the link. We may compare the modern concept of education as a bipolar or tri-polar process. From Upaniṣadic point of view it is quadripolar. These are the foundations. The Veda-s are all its limbs and truth is it abode.

Man Is The Soul In Evolution: According to the Vedic ideology, everything is the manifestation of divine consciousness. The Veda-s give spiritual dimensions to life. The consciousness manifests itself in various dimensions i.e. Inertia (objects), instinct (animals), intellect (human beings) and intuition (enlightened souls) are the stages of consciousness. The Veda-s repeatedly proclaim that men are the spark of divine energy. One can attain human form of life, only after a long

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4 उपनिषत भो ज्ञानीयुक्त त उपनिषद्वारी काव्य त्य उपनिषद्मूलतिः (के.उ.३-४-०)
5 अध्यात्मिकायम् आचार्यं वैष्णवस्त्रहृदयम् विद्यासनाम् प्रवचनं समाजाति इत्यहितिवादम् (के.उ. शि.३-२-१)
6 कृष्णन्दा विष्णुस्त्र आनन्दस्य पुज्या है (ते.स०४-२-२-२)
क्या क्षेत्रमूलस्थानम् है (ते. शि. ३-२-२४)
journey. Liberation of the soul is possible only through human life. This fundamental positive approach towards self and society brings magnificent change in individual's life. Being born as a man, one must try to evolve oneself from the state of animals (which are at the state of sensory pleasures) to divinity. Enabling human beings to exceed humanness and achieve super-human state is education, in its highest sense. This evolution is called life. That which helps the evolution is education.

To progress in the foresaid evolutionary path, one must set the objectives of life. Veda-s set goals of life which are called as puruṣārtha-s. These are four in number i.e. dharma (following the right path), artha (earning money through dharma) kāma (satisfying sensory pleasure), mokṣa (eternal freedom). Dharma refers to obligations and duties. In order to enjoy the privileges of society, one should be ready to discharge one's obligations which are due to him. This mutual understanding between individual and society is called by the term Dharma. Veda-s laid emphasis on the first and foremost goal of life because; it forms the basis of social stability through individual efforts. Secondly, artha - the economic strength. Financial firmness enables man to discharge his duty. Although it is one of the objectives of life, it becomes complete if only it is used for dharmic causes. Thirdly, kāma - fulfilling sensory pleasures. Many people criticize that Veda-s preach renunciation. But contrary to that opinion, earning the living and enjoyment in life are given due priority. Both artha and kāma are to be achieved within the boundaries of Dharma. Finally, mokṣa - salvation. At the end of the journey, the finite soul should get merged into infinity. The final stage of evolution lies in liberating from bondage. The first three goals of life help man to establish individual identity whereas the final aim of life is the highest state of evolution.
Hence, education should become a tool for transformation in completion of all the objectives of life.

**Multi-Faceted Entities Of Humans:** Human life is very precious gift of God. Man tops the list in the scale of evolution. He has been endowed with multiple capacities to grow to any heights. Integral perspective of Vedic mantra-s gives a spiritual-centric approach to the mankind. Man has many internal layers of existence and identity. This has been depicted through the anecdote of Taittiriya-Upaniṣat.

There was a great sage by name Varuṇa who had a son called Bhṛgu. In order to realize the truth, Bhṛgu approached his father Varuṇa, and inquired him to preach the highest reality. After analyzing his commitment for knowledge, he gave the following definition of the truth. That is the truth which is the source of creation, foundation of the existence, final destination of destruction. It is your duty to find the reality on your own. Find the answer in deep penance.

Bhṛgu performed profound penance and found that annamayakośa that comprises five subtle elements of nature (pañca-mahā-bhūta-s) is the God almighty. The entire definition of truth is exclusively applicable in annamayakośa. With a kind of dissatisfaction in mind, he approached his father, and elaborated the knowledge he obtained through penance. He sought further guidance from his father. Varuṇa motivated him in the path of penance so as to realize the supreme truth by oneself. The search of truth will find an end if only you realize the deepest and most subtle realities of consciousness. No other pathway apart from tapas will be fruitful. Therefore, go into deeper penance. You will certainly realize the reality of highest state.

Bhṛgu went back to penance and found prāṇamayakośa (life energy/vital force) as truth since it being the regulating energy behind the existence and

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7 मृत्युं वाहनाम्। कर्णं पितामुपसार। अपौषी भगवो महोदित। (त.उ.भ.-१)
8 तपस्वा मद्भिक्षितास्व। तपो महोदित। स त्योज्यंत्यम्। (त.उ.भ.-२,३,४,५)
functions of annamayakośa. His discontentment led him to repeat the same process when he realized manomayakośa (psychological body) to be real. Taking the limitations of psychological factor into due consideration, he discovered vijñānamayakośa in penance. It stands for intelligent quotient of personality. Though this koṣa is absolutely responsible to consider human beings on top of all the creatures, Bhṛgu could immediately recognize its scope. He continued his journey in the path of tapas heading towards eternal reality. The most subtle body anandamayakośa (inner silence and blissful state) was discovered by him. At the end, he became conscious of inner most consciousness, ultimate reality. Realization of absolute reality is nothing but becoming one with it. Bhṛgu knew the absolute and became one with that.

Besides teaching the fundamental nature of human beings, this episode hints upon several educational aspects as well. The very perspective of human nature forms the foundation for holistic development in all spears of human endeavor. Accordingly, man is not only the constitution of body, mind and intellect but the harmonious blend of all five koṣa-s illuminated with the presence of consciousness which is essentially divine. This is the Vedic wisdom of integral human personality.

The whole of education is to enable and guide mankind in search of truth. None can find the truth for others. It should be realized by self-effort. In the episode, Varuṇa, the father and true ācārya, gave required guidance to his son. Education system should be oriented towards the development of all five koṣa-s. Physical training has to be imparted in order to make the body function effectively and efficiently. Child will naturally be conscious of body in the earlier stages of growth. Imparting physical education at this age is of utmost significance. Consciousness of vital energies of life is equally important. As child grows, mind and intelligence are to be chiefly addressed in the process of learning activity.
Significance Of Knowledge: As man being the intellectual entity, Veda-s offer pride of place to knowledge and wisdom. In the entire gamut of Veda-s, we can find the significance given to acquisition of knowledge over other material pursuits. There is nothing worthwhile and pious other than knowledge in this world." “Let the divine lead me from illusion to illumination. May I be able to march ahead from darkness to light. Let me be blessed to go beyond the clutches of death to attain eternity.” It shows that no development or achievement can be possible without knowledge. It applies to all the sections of human effort, irrespective of its nature. Knowledge of physical and meta-physical world sprouts the power of discrimination (viveka) which finally results in the dawn of detachment (vairagya). Later on, internal purification is achieved that dispels the darkness and leads to realization of supreme truth. In achievement of all these stages of life, puruṣārtha-s are supposed to be fulfilled. Enabling self-development with a view of social welfare is the essence of education prescribed in Veda-s. Superficial understanding of Veda-s may lead to carry an impression that they are not practical. Though the end-result of knowledge is to liberate from bondage, it does not preach to shrink from responsibilities of life.Achieving success in life by following right path is of equal and vital importance.

Unlike the other animals, humans have organic capacity to seek knowledge. Animals have only an instinctual apparatus within, and are completely controlled by the genetic system. But the human beings are put on the road of making research into the world of (secular and spiritual) knowledge. Therefore, leading life without earning knowledge is considered futile.

9 न हि ज्ञानेन समस्तं पवित्रमिह विदयते॥ (मू.गी.-४-१८)
10 अस्तो यो सद्भस्य। तमसो यो ज्ञातिर्गमग्य। मूर्त्योम्य अमूर्त गमग्य॥ (४.३.-१-२८)
11 विद्यास्विविधाय यस्तं देवदेवत्यं स। अविद्या मूर्त्यं तीव्रं विद्यामूर्त्यमंजुश्च॥ (४.३.-११)
12 विद्या विद्याधिकं नास्मि करतं तदनिरोभसु॥ (कृ.२.-२-४)
सा विद्या या विद्यकं है॥ (वि.२.)
Vedic view of education is not confined to schools or gurukula-s, wherein formal education is imparted. In real spirit, learning is a life long process. It begins at womb and continues till tomb (death). In fact, death is also a part of learning, if only one is able to learn lessons from that experience. There is an interesting explanation in Aitareya-Upaniṣat, according to which, Vāmadeva started to speak about subtle truths of nature even while he was in his mother’s womb.¹³ The child receives nourishment and education through its mother, when it is in womb. The food that mother eats, the emotional equilibrium that she maintains, the prayers which she does with sheer devotion, the quality of life which she leads – all of them collectively, have a great and delicate impact on the psychological personality of the child. This fundamental truth has been proved beyond doubt, even by modern scientists. Therefore, it is highly important to pay due and complete attention to the child since conception.

Human beings are active by nature. Actions are the signs of life. These activities are generally driven by different motivating factors. The point of motivation to do any activity helps in identifying the true personality of a man. By and large, dreams lead to desires which stimulate actions.¹⁴ Unless it is dreamt, nothing can ever be achieved. Dreams will transform into thoughts and with ceaseless efforts success is achieved. Chāndogya-Upaniṣat sheds light on the cause and effect relationship, which ends up in ultimate realization or knowledge. It is purely applicable in worldly affairs of life. “One can get realization of the reality if only he understands it. Unless the something is understood, it is literally impossible to realize the same. Revered ācārya, be kind on us to teach about the knowhow of

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¹³ गर्भे तु सत्कृष्णा अबेदयाद् देवना ज्ञातना विभवः। सत्ते मा पुर आपशीर्षस्तति अः। श्चेष्टो ज्ञातं निश्चरणेमतिः गर्भे पवित्रतद्यावने। नामदेव एवयुवाः॥ (७३३-२.२-५)  
¹⁴ ज्ञातसि, हच्छति, यतसे॥
When a person trusts about something, he will be able to understand sooner. Nothing ever is understood without faith. Revered ācārya, be kind on us to teach about the knowhow of ‘faith’. In the presence of determination, one can feel the flow of faith. Faith is the fruit of the seed called determination. Revered ācārya, be kind on us to teach about the knowhow of ‘determination’. The continuous practice leads in shaping and framing determination. Revered ācārya, be kind on us to teach about the knowhow of ‘action’. Happiness stimulates to act upon. As long as a person is delighted, he will be able to work more efficiently. Revered ācārya, be kind on us to teach about the knowhow of ‘happiness’. The interesting insight of this mantra is - human beings are driven by, craving for and essentially are, the sparks of happiness. It is the ignorance that makes man miserable. Knowledge is the only path for liberation and finding unlimited happiness within. Aitareya-Upaniṣat distinctly describes that knowledge is an eye which moves the world and people in the path of progress. Knowledge is the power in which the world is established. Therefore, pursuit of knowledge is seen with great reverence and made as one of the primary commitments of every individual and society as well.

15 यदा वै मनुस्तथय विज्ञानाविर सामविर विज्ञानाविर मलेव विज्ञानाविर मल्लिकाविर विज्ञानाविर विज्ञानाविर विज्ञानाविर (चु.उ.-३-६१-१)
16 यदा वै अभ्यास्य वै मनुस्तथय नावक्कलस्मन्नुस्तथय अभ्यास्य वै मनुस्तथय अभ्यास्य वै मनुस्तथय अभ्यास्य विज्ञानाविर (चु.उ.-३-१६-१)
17 यदा वै परिस्तिष्टक्ष्य अभ्यास्य नानानिर्धातान्य अभ्यास्य निर्देशने अभ्यास्य निर्देशने अभ्यास्य निर्देशने अभ्यास्य विज्ञानाविर (चु.उ.-३-२०-१)
18 यदा वै करोत्त्य निरेश्वर न आकृत्त निरेश्वर कृृत्य निरेश्वर कृृत्य निरेश्वर कृृत्य निरेश्वर कृृत्य विज्ञानाविर (चु.उ.-३-२१-१)
19 यदा वै सुवन्त तात्मकेष्य करोत्य न आकृत्त रक्तवा करोत्य सुववेमेव रक्तवा करोत्य सुववेमेव रक्तवा करोत्य सुववेमेव रक्तवा विज्ञानाविर (चु.उ.-३-२२-१)
20 प्रहारेऽत: नेत्र: प्रहार प्रदाय (ऐ.उ.-२-१-२)
Truth, Wisdom And Expansion: One of the chief reasons behind assigning supreme significance to knowledge is that it is the nature of consciousness within us. Veda-s clearly proclaim the outstanding characters of soul i.e. truth, wisdom and expansion.\(^{21}\) Due to the covering of ignorance, we face various kinds of problems. This illusion prevents us from realizing our own nature. In spite of strong illusion covering around the spirit, we are unconsciously driven by it. In the sense that, it promotes us seek for truth, knowledge and expansion. The natural drive of human beings is to go in search of happiness. Knowledge is directly proportionate to bliss. Depth of knowledge is the only criterion for the assessment of happiness. In the course of self-expansion, individual finds inexplicable happiness. The primary state of expansion happens when the child expands the circle of self to family members. It is said and experienced by one and all that happiness increases when it is shared. The extension from individual to infinity is, in real sense, personality development. In other words, it can be described as the ultimate goal of education as well as life.

Differences As Potentials: Vedic seers have always had the view point of identifying each and every individual as unique. Although the ācārya teaches without making any differences among antevāsī-\(s\), there happens to be a great difference in the amount of knowledge that they obtained. 'None is useless when individual worth is identified'\(^{22}\) - is the firm belief which is pervaded in all walks of life. This positive approach towards life is better known in modern terminology as 'the law of acceptance'.

"In a group of persons who go for a bath into a pond, each one takes his bath according to his liking and ability. Whereas a few while remain sitting on the rim of the pond feel satisfied by touching water with their feet, others dare to enter it to some depth. There are however a selected few who go to the centre of the pond

\(^{21}\) सत्यं ज्ञानमन्नति बहु|| (३०.३-१२-१)

\(^{22}\) अयोध्य: पुरुषो नाशित च:त्र दुरुःभ:|| (सू.र.भ.)
and enjoy swimming in the deep water. Although all antevāśī-śs possess eyes and ears alike but each one is different in aptitudes and abilities. Therefore, while a few hear only the words spoken by the ācārya, others follow its meaning as well. Some intelligent ones understand even the hidden import of the words. The differences in pupil’s understanding lie in their own potentialities and attitudes and not in the teaching of the ācārya. He teaches them all the same content in the same manner.”

**The Mother Earth:** The role of education is not ceased in making the people self-reliant. But it should also strive hard to heighten their emotions. Sublimating all dimensions of life is also the responsibility on the part of education. One of the outstanding features of the Vedic tradition is to *divinize* every aspect of life. The earth which provides all the necessities of life is respected as ‘mother’. The Bhūmisūkta of Atharvaṇaveda, for the first time declares ‘earth’ as the mother and calls himself the son. It is the first expression of the Veda-s. The sūkta displays love and reverence for the motherland and prays to mother earth in its diverse forms with gratitude. The earth brings up all with vegetables and medicines or herbs as the cow feeds her progeny with milk. Let the earth assign us brilliancy, strength, in highest royalty. The earth is firm, hard and suffers everything for her children. It is the eternal source of every for humans. This energy and solidness encourages man to be free. Mahānārayaṇa-Upaniṣat showers praises on earth and compares it to mother. ‘Oh mother-earth, you are the abode of all gods, gandharva-s, demons, forefathers and humans. You are the embodiment of divine energies like Sāvitrī, Gāyatrī and so on.”

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23. [Ashvalāyana: Kārṇiṇ: सक्तायो मनोज्ञव्यस्ताः सभूत:। आद्भुतस उपफळस उ ले हुता इब ज्ञाता उ ले दुरशे॥ (अ.बे.-१०-११-१)]

24. [Mātā Bhūmiः पुषोऽधः पुष्क्रियः॥ (अ.बे.-१२-१-१२)]

25. [सास्त्रोऽभिमिलनः कर्तर राये दुरशालमः॥ (अ.बे.-१२-१-१२)]

26. [अद्विद्वेदः गन्नान्या मनुष्यः। विद्विवसास्त्याः साग्नेश्चतानाः माता मेदिनी महता मही सावित्री गायत्री जगतदुःखी पुष्की बहुमु विष्णु भूता। कर्तर दा वा सा स्तग्ने व्यस्तवीति बिरिच ि॥ (भ.बि.उ.-भूतवचकः मन्त्रः)
Divinized Education: It is the very part and parcel of Bhāratīya culture to divinize every aspect of life. Education is no exception from this rule. Goddess Sarasvatī was worshiped as an embodiment of wisdom. It is also believed that with her showering of blessings, an ignorant can become a versatile scholar in no time. (Story of the legendary poet, Kālidasa, would be an appropriate example.) She is the goddess of knowledge and inspirations. There are a number of sūkta-s and mantra-s in praising the glory of Goddess Sarasvatī and seeking her divine grace.

“Oh merciful Sarasvatī the great, make us happy and let we never be deprived of your darśana-s.”

“We have sung the glory of Veda, who grants all the wishes. The language of the Veda-s, which purifies the twice-born, may she grant us inspiration so that we enjoy long life, beget best children, and acquire great fame, riches, knowledge and all worldly goods. At the end, having submitted each one of them to God, attaining salvation through the same language of the Veda-s through which we acquired them all initially.”

“Oh Sarasvatī, you are a purifier. You own the storehouse of words.”

“Let Sarasvatī the goddess of knowledge, the inspirer of good deeds and giver of supreme knowledge, teach us and inspire our intellect and action. May we increase our divine worship, charity and mutual love with divine grace.”

“The ocean of knowledge is very extensive. The goddess of learning after imparting education makes one awakened which in turn informs the intellect and actions of the one thus educated. Sarasvatī, by the perception awakens in consciousness the great flood and illumines entering all the thoughts.”

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27 śivā nā: शिवाय म्या सुपद्धीया सरसवती | मा ते चुपोष संहिता | (व्रात-१-५६-२)
28 स्तुतो मया वरदा वेदमात्र प्रतिद्वंद्वक श्रावणी द्वितीयाम | आपु: प्राण पञ्चाय पञ्चु कीर्ति दुःखविर्य बहुवर्षस्म महाद तलय समझ सहसूकम् | (व्रात-२९-३२-१)
29 परवत्र: न: सरसवती वाजेमिसाधिनिवती | यहो बघु दियाकरसिंि | (व्रात-२६-१-३०)
30 प्राणो देवी सरसवती वाजेमिसाधिनिवती | ध्यानमविस्मित | पोददिवशी सुन्तराना प्रौंवती समुदेयाम | यही देव सरसवती | (व्रात-२-१-२१)
31 महो अर्जना: सरसवती प्र चेतति केतुना | विघ्नो विश्वा विराजति | (व्रात-२-६-१२)
“Our words are thoughts seeking for godhead.”\(^{32}\)

The earnest seeker knows that speech is power and he is careful not to waste it in unnecessary talk or in exercises not relevant to his central purpose in life. He conserves the speech-energy for higher use.

However, there is no distinction between secular and spiritual so far as knowledge is concerned; all knowledge is sacred. So it is divinized.

**Vedic Vision Of Life And Objectives Of Education:** Education, in its comprehensive view, should have wider and broader vision towards life and society. In order to meet the needs of people from different backgrounds and their interests, it is essential to have some common principles. There are a number of misconceptions like the Veda-s prescribe only higher principles, impractical philosophies and renunciation of life. But, contrary to this superficial observation and misunderstandings, the Veda-s talk about positive, healthy and co-operative life. They propose a balanced way of life which avoids extremes. The Vedic life-style strikes harmonious balance between personal and public life internal expansion and external development, sreyas and preyas (spiritual growth and material prosperity), philosophical truth and practical reality, involvement and detachment, obligations and prohibitions, human effort and destiny, men and women, success and failure, life and after-life (before life also), income and charity, service and personal gains, dependence and independence, freedom and regulation, - and so many contradictory issues are observed and stated complementary. Here are a few mantra-s which stand in such essence.

“Only a person who makes efforts can acquire honey and tasty fruits. Look of the splendor of the sun that never feels lethargy in movement. Therefore, be always industrious.”\(^{33}\)

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\(^{32}\) अन्या नित्यो मतायो देवक्षते: \(II (भ.वे.-9.10-1)\)

\(^{33}\) वर्तेति चर्वेति चर्वने मधु विन्दुति। चर्वन्यादिकृतवर्तमानै। सुर्यवश पवन श्रेमार्गं यों तत्र रथेत \(II (भ.वे.-9.31-5)\)
“When one goes to sleep his fate also goes to sleep, when one stands up his fate also stands up and who is affected with laziness his fate too becomes asleep. But the one who stands up and starts walking, his fate too starts walking with him like his good fortune. So always remain active and don’t be lazy.”

“Experiencing the pious, divine God in our midst and practicing in good deeds for the wellbeing of the scholars, let us see, live, enjoy, hear and continue speaking each of these for one hundred years. Let us not become meek and dependant on others and live for even more than hundred years.”

“Let me obtain excellent verbal expression, good respiration, clear vision, well listening power, physical fitness. Let my body be free from all kinds of diseases. May I live and let others live with complete health. Let nobody harm others.”

“Oh my beloved antevāsī-ś, destroy ignorance in your life like the sun with his bright rays destroys darkness. Through your actions and wisdom protect and preserve those intellectual traditions which your ancestors established. Continue weaving that wrap and woof of the pious. Be good human beings yourself and pave the way for its propagation for humanity to follow.”

“Let beneficial educational be of a great advantage to us. Knowledge-imparting education makes us enlightened and destroys wicked thoughts. Just as the brightness of fire destroys darkness, similarly, let the education being given to
us, destroy the darkness of ignorance and make us as knowledgeable as the great admirable learned scholars do.”

“A rich owner of plenty of food grains, even after seeing a feeble person who has been struck by poverty and begs him a handful of food grain, refuses to share anything with him, and even starts eating delicious, rich meal in front of him, such an individual is not likely to find a single person to help him when he needs someone.”

“The entire world is filled with divine energy. Enjoy the material pleasure by sharing them with others. The gratification multiplies provided it is shared. Do not indulge in worldly activities with ignorance. Do not ever steal others belongings.”

“Will to live complete life by doing your duties. When the actions are performed without attachment, the pathway to liberation is open to him.”

“When a person attains spiritual and material knowledge, he becomes free from the cycle of birth and death. Material knowledge helps him leading better life, while spiritual wisdom facilitates for freedom and salvation. Learn both of them ignoring nothing.”

“May God lead me from false to truth, from darkness to light and from death to immortality.” Here the rṣi calls life as death, ignorance and false. And also prays for eternity which has higher joy and peace.”

“With whose help active and patient persons acquire knowledge, and with whose assistance engage themselves in the worship of deities, socialize and also

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38 भद्रम इद्द मद्द कुणातसर्ववती अक्षरीय चेतनीवती। गुणा ज्ञानीयवत स्तुताय च परिरक्षत॥ (श्र.व.-२६-९१-२)
39 य आचार्य कक्षानाथ निलोकत्वालस्ततिलिहोपजजमुः। विषयो मनः कुण्ठे देवते पूरोत्तो कक्ष न निरुत्ते॥ (श्र.व.-२६-१०-१०-८)
40 ईशालालसिद्धिः सर्व यस्तुभ्ज अग्रायं ज्ञात। सतेन त्यक्ते मूर्द्धिः मा मृत्यो भविष्यवदनम्॥ (ई.उ.-１)
41 कुठलेख कर्माणि निरस्तीतिप्रकट समात॥ एवं तथात्त्वात्त्वात्त्वातिलिहं न कर्म हित्याते ने॥ (ई.उ.-२)
42 विवाहाविघाताव प्रत्येकर्तव्याः। अविवाहा मृत्युं तीलीं विना विषयात्मकसः॥ (ई.उ.-११)
43 अधिर्द्वै प्रह्वनाच। तमसो मा ज्ञातिप्रथाय। मूर्तिमयों अमूर्तत्तम्॥ (बृ.उ.-१-२-२८)
give donations and which being venerable resides inside each one of us, that mind should always be brimming with happy and good intentions and determinations.”

“That which is the best means of acquiring knowledge, which provides consciousness to the senses, which after having internalized, knowledge is retained in the memory and which is a permanent flame of light in all beings, that my mind should forever remain full of good intentions and determinations.”

“Even as all spokes are joined together at the centre of a wheel, in the same way the basic elements of prayer along with knowledge and action are present in one’s mind, where all knowledge is stored. Let my mind contain good determinations and feelings.”

“As the rays of the Sun light up the entire world with their brightness, so do the educated and highly devoted women with their good character decorate and organize the entire household.”

“O human beings walk together and speak with each other in good manner. Take decisions with mutual consultations. Even as your preceding scholars have been knowingly worshipping God you must also follow their suit and live under His leadership.”

“Your wishes should be in line with others. Your mental wave length should be correspondent to the fellow men. May all of you collectively think and act for social well being. May disparities get destroyed. Let unity prevail and triumph forever.”

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44 वेन कर्मोऽप्यसरो मनीषिः: यहै कृपणि वद्यदेशु धीरः। यदूः प्रसन्नत: प्रजानां तत्मे मनः विश्वश्रुत्यमस्तु॥ (कृ.प.वे.-१५-२)
45 वस्त्रात्मानं सन्तो श्वरु महोत्सिन्धु मकाराम। यथामार्ग व्रतम विश्रवन कर्म कर्यं कर्तवे तत्मे मनः विश्वश्रुत्यमस्तु॥ (कृ.प.वे.-१६-३)
46 परिशिष्ठ घात: साम मनुष्य परिशिष्ठ प्रति राहनामाणिवाराः। परिशिष्ठ विन्यत सर्वमीलं प्रजानां तत्मे मनः विश्वश्रुत्यमस्तु॥ (कृ.प.वे.-१५-३)

47 यथा वनाण्ये सूर्यवत् दीपमेव: स्वामि वर्नुनि प्रकाशां रोचिणः। तथेऽव विदुधः: सास्य: परिशिष्ठ: विश्रव: स्वामि गृहकर्माणि प्रकाशांगतिः॥ (कृ.प.वे.-१२-२२)
48 सक्ष्मकृम्यं संवेदवर्ष हं वि मनोऽसि जानताम्। देवा भर्गेत्य यथा पूर्व संवेदानानां उपासते॥ (आ.प.वे.-१०-११२-२)
49 समानो नामः समगर्ति: समानी समानं मनः रहस्य विस्मयेऽः। समानं मन्न्यातिं मयेये क: समानेन वो हृद्या जुल्लिमः॥ (आ.प.वे.-१०-११२-३)
“Despite all differences and diversities there must be one accord in all meetings, thoughts and decisions.”

“O the master of the universe, it is with your grace that we all live in this world or nation in peace. Please, grant us enhanced knowledge.”

“Oh the giver of knowledge, make us discriminating, swift in action, forward looking and scholars with greatness giving intellect to us.”

“Truth always triumphs, not the other. Follow the path of truth which leads to divinity. Even in the face of adverse conditions, it was followed by all the seers and saints from the time immemorial. It is the only way for eternity. It may not yield immediate results, but certainly takes you to the final destination.”

“Be awake and keep the company of the learned (great souls) to acquire knowledge.”

“Just as a household with men and women speaking different tongues and holding diverse thoughts remains a unit undivided - similarly, this earth of ours peopled with men of different languages and different views should remain a unit undivided. And then, just as a cow standing steady yields milk in a thousand streams, so the earth will yield its wealth in a thousand different manners.”

“Oh man, you are wise. Know yourself. Reach to the best and excel everybody. You are great and you know how to be happy. So be at your best and at the highest.”
“May auspicious impulsions come to us from all sides; which harm no one, are impeded and victorious over the forces of division.”

“May all of us in the universe become ārya-s (nobles/not invaders) by killing the evil forces within us.”

“On the excellent splendor of the lord Savitr, we meditate. May he activate our thoughts.” The sun, Savitr, is not the physical sun we see in the skies, but the supreme effulgence in the highest firmament above, beyond the lower triple creation. The physical sun is indeed taken as the image of the truth, the centre of all knowledge and radiating power. It is the radiance issuing from the supreme source in which is massed all the creative movement of the uncreated that is the ultimate root of the movements in the creation. Let that light motivate and energises our thought movements, says the rṣi.

“All evils, oh divine consciousness, kindly dismiss. What is good, that send to us. Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative truth and supports their expressions in his consciousness.”

“An intuition in the heart sees the truth.”

“He creates the light of the intuition, even for one who is far off in the night.” The truth of things cannot be found by the logical intellect of the mind which is an imperfect grouping instrument. It can be perceived however, by intuition, a faculty that grasps the truth without effort; it is in the fact an arrow that strikes the human consciousness. The intuition that illuminates and reveals is not a product of human labour.

57 आनो भवतः कस्यं यस्तुं विभवंसःसःसः अपरीतासः उद्धदः || (त्र्य.वे.-२-२०-१)
58 इद्द्वितं अस्तः कृपयं विभवंसःसःसः अपरीतासः अरण्यम् || (त्र्य.वे.-२-२०-२)
59 तत्स्वरूपस्य भूमिध्वस्य धीमहि। शिष्यो यो नः प्रष्टादातं || (त्र्य.वे.-२-६२-१०)
60 विभवंनिः देव सक्तिमिहविनति परं गृहं। यद्रात तत्र आ सुवं || (त्र्य.वे.-२-८०-१)
61 अर्थ केतो हत्स आविच्छे। (त्र्य.वे.-२-२४-१२)
62 स स्मा कृपयं के तुमा नरक सिर्तं आस्ते। (त्र्य.वे.-२-२४-२)
“Let the knower discriminate the knowledge and the ignorance, the straight open levels and the crooked that shut in mortals.” He who would know the truth should constantly discriminate between the real and the unreal, between oneness and division, between what leads to the truth and what pushes away from it. When one so discriminates and follows only the ways of knowledge, his path is straight, wide, open and free. But if one has to choose the ways of ignorance, his path becomes crooked, devious, narrow and imprisoning.

**Education And Universal Brotherhood:** Education, in its practical application, is the process of helping the individual in getting socialized. The Vedas propound community living of individuals for collective benefits and personal progress, as well. They advocate people to live in total harmony. Unity in diversity is the objective to be achieved, according to the Veda-s. It never advocates bringing uniformity. It is said, “You should drink together, eat together, and live together as if joined in a common yoke. Just as the spokes rotate fixed in a common axle similarly you should feel yourself fixed in social organization worshipping god who manifests himself in the form of sacrificial fire, Agni.”

The above mantra makes it clear that even while maintaining individual identity, one must strive hard to lead the life in cooperation and coordination with social system.

There are many spheres of expansion that an individual has to evolve. Individual sphere, family and friends sphere, social sphere, and finally universal sphere. With the age and maturity, a person is expected to get explored from the interior field of individuality to universal brotherhood. The essence of education lies in expansion and exploration. Atharvaṇaveda affirms the pious virtues of social life in the following mantra. “Just as a household with men and women speaking different tongues and holding diverse thoughts remains a unit undivided—similarly, this earth of ours peopled with men of different languages and

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63 [Vedas](https://www.vedasmith.org/texts/) (II 3.4.4)

64 [Atharvaṇaveda](https://www.vedasmith.org/texts/) (II 4.2.2-11)
different views should remain a unit undivided. And then, just as a cow standing steady yields milk in a thousand streams, so the earth will yield its wealth in a thousand different manners.”

Considering the natural disparity in human beings, the Veda-s gave a clarion call to mankind. “Oh man, you are wise. Know yourself. Reach to the best and excel everybody. You are great and you know how to be happy. So be at your best and at the highest.” Self-security and protection can never happen without social protection. Man is a part of society because of which he must also think of social welfare. Hence personal happiness can only possible when society is also made an integral part of it. To make people realize the value of community living, the above mantra is remarkable. It asks people to optimize their potentials, so that they can become assets for society and be able to lead successful life. All this is possible only when a man knows himself better. Self-knowledge is therefore highly lauded in the Veda-s. A person who can understand himself, will only be able to know others better.

Generally, people carry different notions regarding the understanding of God. Someone may be agnostic, some other may be atheist and many may do believe in existence of God. Even in worshiping the almighty, there are innumerable paths followed by human beings according to their faith and the tradition to which they belong to. The hymns of Atharvaṇaveda clearly sacked the hierarchy of gods. “The Brāhmin-s call the one divine energy as Indra, Yama, Mātariśvā and so on.” So there is no room for clashes in the name of god and religion. Apart from other contextual meaning, unity is the most significant

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65 ज्ञानिक्षड़ी बहुधा विचारसं नाना धर्मों मुख्यी परंपराविधानम। सहस्रादार द्रविणायस्मेव सुहासं भवे धेनुः: अन्नसुकुमर्तिः॥ (अ.वे.-२-२-६४)
66 सूरसिद्धि क्षरवाच असि तद्रावानीटि। आभास्क बेससामस्ति समं वर्गम॥ चुकोदिसि भावोपासि स्वरसि ज्योतिः॥। आभास्क बेससामस्ति समं वर्गम॥ (अ.वे.-२-२-४-५)
67 एक सहिष्णु बहुधा वक्तव्याप्ति युग मातार्थानमहः॥ (अ.वे.-९-१५-२८)
message of Vedic mantra-s. This unifying thread is called Dharma which was the foundation for all aspects of life, including education.

Vedic National Anthem: The hymn from Śukla-Yajurveda presents a very liberal and aesthetic world view of ṛṣi. It can be called the National anthem in the Veda. Whatever is expected by people in terms of health, wealth and pleasure have been wished and prayed for in this hymn. The state should be rich and strong physically, intellectually and in natural resources.

“Our Brāhmaṇ-s may continue to be people of sacrifice, penance and knowledge. Our Kṣatṝya soldiers may be brave domineering, efficient and terror to the enemy. Our society may continue to produce mulching cows, powerful bullocks, galloping horses, family loving housewives and young soldiers capable to destroy the adversaries. The clouds should burst when we need them. Our farms should produce ripe fruits. Our joys and pleasures may keep on increasing.”  

II. VENA AND ĀŚrama SYSTEMS FROM VEDIC VIEWPOINT

Classification of personal life into four categories for the progressive evolution is called āśrama; but categorization of people on the grounds of guṇa (character) and karma (aptitude) was termed as varṇa system. The Rgveda uses the metaphor of “person like society”. The social division was explained by comparing the Brāhmaṇa-s with head, Kṣatṝya-s with shoulders, Vaiśya-s with legs, and finally, Śūdra-s with feet. The comparison must not be understood from the point of view of prominence concerned to the organs. It would be more meaningful when we become able to associate the profession of a person along with the category to which he belongs. For instance, Brāhmaṇ is one who uses the head (intelligence/mouth) over other organs. Similarly, all the other sections of the

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68 आह्मन्त्रमहाृणीं वक्ष्याक्षेत्र संगमस्या जापस्य एक राज्यम्। सूत्र इत्यादितिमयां। महार्णों जापत दोषेण पन्ने । वेदस्यानां। सातिष्ठ-पुरविख्या। निम्नविश्वेष। समयः कुस्यास्य पञ्जामायाय वीरे जापतान्निमामे निम्नामे न। परजन्यो वर्त्तु वर्तन्यो न। अनौक्यम्। पञ्जामायामे न। कल्याणम्॥ (शु. य. ए. २२-२२)

69 ब्रह्मोद्धर्मयुक्तासी। वाहृतार्जुनः। हृतः। उरु-तद्रुः पद्यः। पवयु पुष्टी अन्त्यम्॥ (च. ए. ३५-३५)
society are to be understood. As all the organs carry equal importance in sustaining the body, so in the case of varṇa-s. Mahābhārata, which is considered as fifth Veda, gives a clear statement about the fundamentals of varṇa system. Mahārṣi Vedavyāsa says those who do not follow their respective obligations, do not deserve to be recognized by it. 'If one notices the qualities of a Brāhmaṇa in a Śūdra, then the Śūdra does not remain a Śūdra. He joins the ranks of higher caste and if a Brāhmin does not carry out his duties, he loses his position and goes down in the caste to his worth.'

In this dynamic system, birth of a person never restrains him from his growth and development. Therefore, we have the glorious tradition of ṛṣi-s Viśvāmitra, Vālmīki and Vedavyāsa who became immortals with inherent qualities and worthwhile contributions to the society.

The concept of Varṇa-s is first adumbrated in Puruṣa sūkta and then fully developed in Bṛhadāraṇyaka-Upaniṣat (1-4-11) where it is stated that God after creating each Varṇa, was dissatisfied and did not flourish. Only after creating four classes including Śūdra-s, representing Pushan God who nourishes everything, was satisfied. This passage shows that a completeness of social life requires variety of groups and functions all of which are necessary. In support of Varṇa system, lord Kṛṣṇa in Bhagavadgītā made a striking note – “All the four Varṇa-s are chiefly formed by me on the grounds of Guṇa (satva, rajas, tamas) and karma (profession) of individuals.”

It is a way of classifying the society on the grounds of guṇa and karma, in order to build the social structure more harmoniously.

a. **Brāhmaṇa**

The health of the body requires the health of all organs. The mutually cooperative organs can keep the body fit and healthy. Similarly, the four varṇa-s functioning in mutual aid will become healthy society. A person interested and well versed in studies, performs rituals with the sense of obligation, leads pious and simple life and introvert by nature, is said to be Brāhmin. The

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70 यहैं चैतन्यद्वेषयेन हिते तथा न हििने। न ते बुद्धो मनवेक्षयेत् ब्रह्मणो न च ब्राह्मणः॥ (त्रि.म.भा.-शानिरभ-१४५-४)

71 चातुर्वर्गं मना स्थत् गुणां मनिमविविभवेत्॥ (भ.गी.-४-१२)
Veda-s say that all the Gods reside in learned Brähmin who must not be insulted, on the other hand must be prostrated to. Moreover, Brähmin is the embodiment of Agni. Agni sūkta of Rgveda talks about the duties of Brahman in total detail. He has to preserve and protect it in both terms, internally and externally. No one can become Brähmin unless he possesses pious qualities and tendencies to teach and study. Thus, society's brain thrust were the people who had developed themselves intellectually and who were capable to take the society to the path of progress. They are characterized by the qualities like sacrifice, penance, dogged pursuit of truth and penance. From this standpoint alone, they represented the intellectual part (head) of the human body.

b. **Kṣatriya:** Like hands and arms of the body, it is the primary obligation of Kṣatriya to protect and defend the society against evil-doers and anti-social elements. Indra sūkta of Rgveda gives the detailed note of what Kṣatriya-s should strive to. Lord Indra has been extolled because he protected his people and vanquished the cheats and vicious people. Rgveda says “oh brave, you wield the vajra. You are a potential warrior. You humbled the sinful with tact. You have saved the honor of the honest. By killing the cheats you have respected the freedom. The idea is that a Kṣatriya should defend freedom and destroy deceitful.

In Yajurveda Lord Indra has been called as defender, knowledgeable, believer in charity, brave and wealthy. This has been the reason why the Kṣatriya was said to be born from the shoulders of God almighty.

c. **Vaiśya:** The Vaiśya has been compared with the legs of the universal personality. The legs enable people to move from place to place. Thus the Vaiśya community has been responsible for feeding the society. Economy is the field of

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72 वायुमां तथा लोकायतायामां वेदविदिनं भक्तये वसन्नितये तस्मात् भाष्यंकर्मेऽवेदविदिनं दिव्यं दिव्यं नमस्तुपूर्वतं नाशिणः कृतिपदेता एव देवता: प्राणानि || (तै. आ.-२.१९)

73 इत्य तुथिमध्यदिपोदनतु भक्तिम वीरमं। यहवत्व मायिन्यं मूर्त्तं तत्व सस्यया विषमस्वदु वशाजयम् || (श्र.वे.-२.५०-५)

74 नासार्यान्त्रमान्यविदितविद्विद्यम् हेतु हेतु हृदस्तु हृदस्तु कृतिपदेता एव मायिन्यं फूहुजतिनां स्वाधिकानिदर्थः || (कृ.वे.-२.५०-५०)
their achievement and interest. Agriculture, animal tending, trade and commerce - these are areas in which they get interested with. The earning of wealth through honest sources was of chief emphasis. Vaiśya-s, keeping themselves away from the game of dice (negative indulgence), should take to plough and do farming.\textsuperscript{75}

d. \textbf{Śūdra}: Puruṣa sūkta compares Śūdra with the feet of cosmic person. Feet are the base to stand. All the three sections of society are dependant on the fourth. Service is the key factor of this section. Śūdra is not a low-profile personality, but he finds happiness in rendering service to others. Yajurveda clearly says that Śūdra is fit for tapas (physical labour).\textsuperscript{76} A person who does more physical work and earns his bread is called Śūdra. This kind of physical work is also termed as tapas. Vedic varṇa system examined man more fundamentally than economic.

The four varṇa-s are not, in fact, four vocations but they represent four psychological tendencies of social groups. Educational system should cater the needs of all the sections of society in its own way. Identification of the aptitude of man is the primary objective of education system. Even though all the three categories have different priorities and preferences, all the varṇa-s are supposed to work for the welfare and development of the society.

One of the greatest contributions of the Veda-s to humanity is its Varṇa-Āśrama system. The Veda-s have integral approach towards the life of human beings. Life of man, to be complete, has to pass through four stages (āśrama-s) i.e. Brahmacarya, grhastha, vānaprastha and sanyāsa. As it is clearly stated above, learning is the innate and indispensible nature of man. In this light, learning takes place in all the four āśrama-s covering different dimensions of knowledge. The classification of life into four stages as āśrama-s, on the grounds of obligations and preparations, is the unique contribution of the Veda-s. All these four āśrama-s are

\textsuperscript{75} अस्मिनं दीयः कृषिगितक्रुष्चविस्तेषतमयवहुमन्नमानः। तत्र गायः कितव तत्र जायः तस्मे विचारे सवितायमयः॥ \textsuperscript{76} तपसे श्रुतम॥ (कृ.पं.वे.-२०.५)

\textsuperscript{76} तपसे श्रुतम॥ (कृ.पं.वे.-२०.५)
not contradictory but complementary to each other. With the harmonious cooperation among āṣrama-s, any society will be able to reach its zenith. Formal education is more concerned with Brahmacarya āṣrama; whereas the other āṣrama-s help man in making knowledge refined through different levels of experience. The basic classification of āṣrama-s, is done for the vertical growth of human beings. It defines terms and conditions upon which a person can achieve his personal growth.

i. **Brahmacarya-Āṣrama:** Among the four āṣrama-s, Brahmacarya āṣrama is basically prescribed for formal studies. Man may enjoy the pleasures of the world to the maximum extent provided that he is restrained to indulge in worldly pleasures so that he may become capable to enjoy this world. The Brahmacarya was expected to be an arduous period of penance which emphasized upon shaping of a special way of life. Brahmacarya is not a stage of unmarried life but it refers to the art of self control and celibacy. Brahmacarya sūkta of Atharvaṇaveda (11-5) extols the magnitude and value of celibacy. These words are repeated by and again to highlight and emphasize on the essence of Brahmacarya. These mantra-s distinctly highlight the significance and vitality of Brahmacarya and brahmacāri in shaping the personality and building the social edifice as well. (Refer appendix-1 for complete version)

"I adopt Brahmacarya for the sake of the progress. For the sake of creating attraction in life, I adopt the gold-like Brahmacarya because it can help me to overcome sorrows, to obtain longevity, useful for studies as well as for the glory and acquisition of richness besides being influential and helpful in universal conquest."\(^{77}\)

Brahmacāri is also called as ‘Dvija’- one who has got the second birth.

"Ācārya takes the antevāśi into his custody and he bears the antevāśi in his embryo

\(^{77}\) आचार्यं कर्षयमि श्रायस्मेवन्मदीनिमः। इदं हिरण्यं कर्षस्वतस्मापनविविहारादु माम॥ (कृ.प.बे.-२४-१०)
for three nights. The Gods eagerly gather to witness the antevāsī when he born.”

This mantra signifies the role of Upanayanam, which qualifies him for further studies. There is a symbolic reference of deep insights. Brahmacarya is a period of complete control over senses and mind. Antevāsī-s are supposed to live in the āśrama-s or in the houses of ṛṣi-s. These āśrama-s were situated in an atmosphere conducive for moral values and ethical sustenance. Antevāsī-s are required to spend twenty five years of age in earning knowledge without enjoying the material pleasures of life. This was a life of celibacy, penance and rigorous austerity. In fact, the antevāsī life is called the life of brahmacāri. Even the literary meaning of the term brahmacāri is to live with brahma (knowledge or God). With unfailing practice of Brahmacarya, one can achieve physical fitness, sharp of intelligence, balanced mind, increased memory power, enhanced happiness and many more benefits. According to Chāndogya-Upaniṣat, Brahmacarya is not confined to celibacy, but it includes yajña, performance of rituals, maintaining silence, fasting and retiring to forest (simple living and high thinking). Antevāsī should stay away from sex and intoxicated foods. Purity in thought, speech and deed, is the primary requirement. The self control in initial stage will enable man to enjoy the material pleasures of life. It is a period of formation and foundation. This preparation is an asset which will stand him in good all through his life. The significance of this āśrama can be observed in several anecdotes wherein it is prescribed as mandatory to practice celibacy before seeking eligibility to gurukulam.

There are four kinds in brahmacāri-s i.e. Gāyatra (who chants (after Upanayana initiation) Gāyatrī mantra continuously for three days without tasting salt and sour food), Vaidika or Brāhmaṇa (who maintains celibacy till the end of his Vedic study), Prājāpatya (who meets his wife on specified days and not interested
in other women), Naiṣṭhika (who lives in gurukula maintaining unfailing celibacy till the end of life).\textsuperscript{80} It is to be noted that when a person leads life more of a brahmacāri and indulges less in worldly pleasure, is considered to be brahmacāri (prājāpatya). Therefore, the classification is based on psychological state rather than other grounds.

\textit{ii. Grhastha-Āśrama:} After proper completion of Brahmacya āśrama, a person becomes eligible and potent to enter into the next phase of life, grhastha āśrama. Even though man has been permitted to enjoy the pleasures of the worlds, at this stage, the ideals of married life in Vedic culture is to avoid over indulgence and conquer the lust that may entangle man in wickedness. Grhastha āśrama is the backbone for the whole social order. From educational point of view, the child learns primarily from the members of the house. Parents play the role of ācārya in the initial stages of growth. This part of education is said to be Adhiśīla śikṣā. Character of the child is formed from the words and deeds of the parents in particular and family members in general. Generally, the fundamental ideas of how to behave, how to conduct and many more aspects of life are directly and indirectly learnt by the child. It is said that until the age of eight, adhiśīla śikṣā is supposed to be imparted. The entire life is guided and molded on the aspects learnt at this phase. Child is the embodiment of inquisitiveness, firm faith, simplicity and straightforwardness. Most of its learning takes place in the company of people. Child is a clear-sighted keen observer. It learns from life. In this background, one of the primary obligations of grhastha is to create conducive ambience for the child to bloom and blossom naturally.

The fourteenth canto of Atharvaṇaveda gives the detailed note on obligations of grhastha āśrama. One of the Vedic messages is “oh, goddess, you should aspire for higher virtues, noble progeny and brilliant destiny in your life. Be

\textsuperscript{80} \textit{Praṇājanaśastra} गायत्री वैदिको मैत्रिस्तथा। एवं प्रक्रीतिस्तः: अश्वपश्चरिया: ते चचुर्जिया। II (प्र.४-५-३-५)
supportive to man and attain happiness, immortality and prosperity.”81 The endeavors taken up by the couples can only be accomplished when they work together with utmost aspirations. Family is the basic unit of Vedic social structure. The Veda-s direct family members in direct terms. It says “oh family members, I make you people of similar and shared hearts. I keep you away from jealousy. You love one another as cow love its progeny. Children should obey the father and love their mother. The wife should talk sweetly with her husband.”82 Furthermore it says, “Contribute to each other’s success and keep revolving like axis of the wheel. Be useful in each others welfare. Work together and live happier. Remember your obligations and never forget to love each other. May good idea overtake you in every passing day. Let pleasure be your permanent possession in days to come. Realize your obligations and live up to them.” The household has got the primary duty to take the members of family towards progressive path. Avoiding all personal and interpersonal problems, the household has to strive hard for the welfare of family in particular and society at large. The knowledge acquired in the previous stage, undergoes the first term of refinement through its practical application. On the whole, grhastha is alone entitled for artha and kāma. The other three āśrama-s, therefore, are dependant on grhastha.

There are four kinds of grhastha-s i.e. Vārtakavṛttī (who earns from agriculture or business) Yayāvara (who makes his living other than performing yajña and teaching), Svādhīnavṛttī or Śālīna (who performs all the six duties of householder and accumulates wealth) Mauni or Ghorasanyāsī (who lives in village leading independent simple life).83

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81 अाशास्या सौम्यस्य प्रजा सौम्यते श्रमिः। भन्तुरुक्ता भूता संन्वद्वायमूलतं कम् ॥ (अव.०.१५०.१२२)
82 सहस्त्रं समानस्यमधियों कुणोमचि वः। अन्यो अन्यमवते हर्षेत्व वस्तं जालिमिवीरया ॥ अनुसारः सिद्धः पुषो माना भवतु सम्मनः। जापा पत्ये गम्यते वच्चं वदुः दशिनवाम् ॥ (अव.०.२.१३०.१.३)
83 गृही पर्तिरिच्छलस्य: प्रथमो वासतिविशिबः। यायावर्ष स्वाधीनस्यिन्नीति भवतः ॥ (शि.१.५.३.४९)
iii. **Vanaprastha-Āśrama**: The married couple, after discharging their duties, should hand over their family responsibilities to the succeeding generation. They are required to go to forest and lead life like a sage, eating roots and fruits and spending time on performance of rituals and meditation. In fact, Vanaprastha was not a mere escape route to forests; it represented a life style of withdrawal, sacrifice and renunciation. There was no compulsion to give up but it was a willful decision to withdraw from worldly entanglements. Nobody could enter into vanaprastha without having made adequate economical facilities. The highest objective of vanaprastha is to find fulfillment in social service. He has to work for purification of mind. This was a part of life, experience and education.

It has four kinds of practices i.e. Vaikhānasā (who performs agnihotra regularly staying away from village, sustains life by eating roots, fruits that are available nearby), Audumbara (who depends on various trees on everyday according to whatever he observes after waking up), Paurṇima (who earns for eight months and leads simple life thereafter), and Prakṣāli (who eats fruits and leaves fallen on the ground, perform rituals, stays in any place).

iv. **Sanyāsa-Āśrama**: Literally, sanyāsa was the final āśrama which means to lead independent life without any relationships. It was a stage of elevation from narrow limits of caste or family to the world citizen who was required to contemplate for the welfare of all. It was a willful journey towards truth by practicing simple life. At this stage he transcends the physical attractions, mental imbalances and intellectual upheavals. He does every activity with total devotion and without expecting anything from. In fact, the highest aim of education is to enable man to be free from bondages of life.

There are four kinds of sanyāsi-s i.e. Kuṭṭicaka (who begs in his son’s house carrying three wooden sticks along with him), Bahūdaka (who wears simple...
saffron cloth and begs food while traveling to various holy places), Harāsya (who stays not more than a day in a village, performing sacrifices), and Paramahārāsya (who contemplates all the time).\(^85\)

III. FIVE MAHĀ YAJÑA-S

There are five types of yajña-s, five different types to worship i.e. Deva Yajña, Pitṛ Yajña, Bhūta Yajña, Manusya Yajña and Brahma Yajña. These five Yajña-s are to be performed by everyone without fail. These five Yajña-s are in line with *eco-friendly life style* which is gaining significance in the wake of growing natural calamities and global crisis. As an individual performs all these five yajña-s, he will be able lead a peaceful and progressive life which is essential for collective growth also. Therefore, all of these five yajña-s are called as ‘mahā-yajña-s’.\(^86\)

i. **Brahma-Yajña:** The first one is called Brahma Yajña. It has different significances. It can also mean the greatest worship or it can also mean to worship the holy word or the holy teachings. The word Brahman in Sanskrit in fact denotes three meanings i.e. the Veda-s, the omnipresent consciousness and the penance.\(^87\)

The God, his words (the Veda-s) and the highest reality dealt in are considered eternal and omnipresent. So to worship that holy word means to read it (obviously, with complete comprehension of meaning) and then trying to live it, experience it in our life. This is the first form of Yajña.\(^88\)

This is also called Svādhyāya yajña in various scriptures which means to study about the Self. It is one aspect of the first step towards Yoga, which is called Kriyā Yoga by Maharṣi Patañjali. According to him, Kriyā Yoga is austerity, self-study and complete surrender to the Lord.\(^89\) When we take Brahmayajña in its

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\(^85\) कुटिलको बहुधराह्व: परमा-हस्तम्। इति संस्कृतम् मेन्द्र:। इति संस्कृतिसिंह:। (सृ.प-५-५-१४)

\(^86\) पदः एव एव तद्द: पदाः। तद्द: प्राप्यते सत्त्वा। तत्त्वाति सत्ति सत्ताति देवम्।। प्राप्यते। मनुष्यप्रसो मनुष्यप्रसो मनुष्यप्रसो इति।। (तै.आ.-२-१४)

\(^87\) केष:। तद्द: तस्य। द्वारा। विनू। प्रजा:॥। (अ कौ. नामार्थवः)

\(^88\) वरोधायामध्यप्राप्ताति। देवन्यथः। कक्षसाम। तद्वयायामध्यस्यहिताति।। (तै.आ.-२-१४)

\(^89\) ततः। स्वाद्यायामध्यवेद्यायामध्यप्राप्त। (पात. यो. सू.२-१)
universal application, if we take it in a universal significance, we consider every Holy Divine text the word of that Supreme Lord, may it be the Bible, may it be the Dhamma Pada or the Tripitaka, may it be the Veda-s, may it be the Upaniṣat-s, may it be the Bhagavadgītā, may it be the Koran, may it be the Avesta, to read them and trying to live in accordance with their teachings is called Brahma Yajña.

What are the benefits of doing this? Mahārṣi Patañjali gives a list of benefits. The first and foremost benefit of svādhyāya yajña is "inner purification." In other words, it is all about achieving freedom from ignorance, ego, attachment, disgust and fears. The second benefit of performing svādhyāya (self-study) is the ability to reach the state of samādhi. The third benefit that he mentions is 'meeting with the desired god, radiant beings, to obtain the radiant modifications of our intellect.' Our mind has different fluctuations and modifications, at times dark ones and sometimes radiant ones. The radiant modifications of our mind are called deva-s, divinities. The dark thoughts, dark modifications of our mind are called asura-s, demons. This has been stated by Ācārya Śaṅkara in the commentary on the Brhadāraṇyaka-Upaniṣat. So, to be able to reach the desired divinities and to introduce them into our personality, self-study is extremely essential. The statement of Mahārṣi Patañjali means, by performing self-study one shall come in contact with the divine powers. These are the benefits of Brahma Yajña.

ii. Deva-Yajña: The second Yajña is the worshiping of fire (agni devatā) as a symbol of the supreme lord. "Deva Yajña refers to offering of samith (wood sticks) to agni at the time of sandhyā (dawn and dusk)." It is universal. We see a candle, a lamp in all temples, in churches, everywhere. The fire is in the center of everything by sustaining the existence. It is in the center of our body, in the form of Jāṭhara Agni, gastric fire. It is in the center of this earth. It is in the center of the

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90 सत्त्वदुष्कितिमात्रयामिनिजस्मात्समद्वादनस्तयोगयत्वाति (पाटल.प्यो.सू. २-२५१)
91 स्माध्यमाहित्वि देवता सम्योगे: (पाटल.प्यो.सू. २-२५४)
92 पद्मी ज्योतिर्यथा सरिष्य तदवद्विस्तल्लोते (तै.आ. २-२५)
solar system, in the form of the sun. Everything is rotating around light, with the power, the force, given by that light. The fire exists within everything and it is the same fire in all different manifestations. The fire is hidden everywhere. It is not visible here in this desk, but when you rub it, the fire will manifest. It is everywhere like God, but we have to make an effort to manifest it, to be able to see it, to be able to experience it. One of the most wonderful qualities of the fire is that it always faces upwards. Fire is a great purifier. It purifies everything. It destroys darkness. Whatever is given to the fire, it consumes it and then distributes it to everybody. When the herbs and ghee are offered to the fire, they reach everybody. Such a fire, let me make it very clear, is not only worshiped in Hinduism. Even in Old Testament, "āhitāgni" priests have been mentioned. The Sanskrit term means "priests in whose houses the fire never extinguishes" and such priests have even been mentioned in the Old Testament of the Bible. The book Leviticus which is from the Old Testament mentions very clearly, "And the Lord spake unto moses, And the fire upon the altar shall be burning in it; it shall not be put out; and the priest shall burn wood on it every morning, and he shall burn thereon the fat of the peace offerings. Forever the fire shall burn on the altar and never it shall go out" - Leviticus (The ritual precepts) 6-12,13"

Even in the Koran, it is stated "Praise be to Him who is in the fire and who is also around the fire. Praise Allah, the lord of the worlds". (Surah An Naml-27-8)

Lord Zarathushtra says, "Contemplate the beams of Fire with a most pious mind. Fire purifies everything it touches, and remains pure by itself. Nothing, ever, can pollute Fire." You must read the teachings of Lord Zarathushtra regarding the Fire, they are extraordinary and wonderful."

So this fire is a central aspect in every religion because every religious mind was fascinated and attracted towards it when it saw this radiant object, which is really a wonderful symbol, on which we can meditate, analyze its properties, and internally try to become like that fire, i.e. introduce all its beautiful qualities into
our personality. I think this is what Lord Zarathushtra means when he says, "Fire teaches many a lesson to all who contemplate its beams with an enquiring mind."

The Rgveda also mentions very clearly, "By meditating upon the fire, one obtains divine wisdom." And this is why we worship the fire in this second aspect of Yajña, which is Devayajña, which means to worship the radiant one.

iii. **Pitr-Yajña**: The third Yajña is to worship our parents, masters and forefathers. "Offering the prayers for the well being of our forefathers is called Pitr Yajña."

Our parents have given this beautiful human body which gives us an opportunity for liberation and salvation. It is the most precious and beautiful gift that we have been given by God. God has given it to us, in the form of our mother. The first necessity to reach salvation is a human body, a strong healthy body. One can experience the richness of life and nature. So we need to be thankful to our parents and then to our masters. The Veda-s command us, 'let your mother be God unto you; mother is God. Let your father be God unto you, father is God. Let your master be God unto you, master is God.'

To worship all of them, to take care of them, to obey them, to serve them, this is called Pitr Yajña, the third aspect of Yajña.

iv. **Manusya-Yajña**: The fourth Yajña is Nṛyajña, which means to worship the entire humanity. Food is the primary requirement of all living beings. "Offering food to those who are not self-reliant (antevāsī-s, economically weaker sections of society and physically challenged and mentally ill) is Manusya Yajña." Those were the days when antevāsī-s were not supposed to do (not even think) anything apart from studies and service. It was the part of antevāsī's duty to beg food for oneself and the master too. On the other hand, the society also considered it (serving food to antevāsī-s) as one of the sacred responsibilities. To worship the

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93 [Vedic text reference]
94 [Vedic text reference]
95 [Vedic text reference]
humans, to serve them, take care of them if they are in grief, pain or sorrow. To work hard for the well being and peace of the entire humanity is Manusya Yajña.

v. Bhūta-Yajña: Bhūta means all the creatures that have come into existence. Any living being is a Bhūta. “To worship it, to serve it, to see the divinity in everybody, in every creature, is Bhūta-yajña.”96 This is the fifth and the last Yajña. And that is why the greatest devotee according to Kṛṣṇa in the Bhagavadgītā is he who is engaged in the well being of every creature. And the lord ensures that he takes every care of such devotees.97

And the last abode, the goal that we need to reach even after attaining godhood, is to become beneficial for the entire creation. If the ultimate goal there is to serve the humanity, and not only the humanity, but to serve, to be beneficial towards every creature, for this is supreme perfection. This is the supreme goal, higher than any other religious, philosophical or dogmatic goal. Service to the entire creation is the (only way of attaining salvation) essence of all the Yajña-s.

IV. THREE STAGES OF EDUCATION

Bhāratīya education doesn’t begin at schools. It starts from womb and lasts till last breath. The entire Bhāratīya educational system focuses on culturing the mind and socializing the individual. The first and foremost aspect of culturing the mind refers to training the inner faculties.98 Understanding the primary nature of all the inner faculties and their proper utility would be the scope of culturing the mind. This aspect will be taken due care in imparting sāṃskāra-s. The other facet of the same principle is to socialize the individual. As man is a social being (not social-animal) he desires to live along with others. He wants to share and care his emotions with others. Unless he is properly trained and directed, he cannot lead...
peaceful and happy social life. In spite of one’s personal well-being, if he lacks social interface, it is never complete.

In modern educational terminology, there are two kinds of education i.e. informal and formal. These two types of education were found under three categories, in olden days. They are adhiśīla śikṣā, adhichittā śikṣā and adhiprajñā śikṣā. In Bhāratīya educational system, first seven years of one’s life is spent for adhiśīla śikṣā. The second seven years of age is for adhichittā śikṣā and the third seven years are spent as adhiprajñā śikṣā.

i. Adhiśīla Śikṣā: The word śīla refers to character. It, being the central focus of education, all the efforts are made. This basic education begins at home and the members of the family would become the active participants of learning. They collectively shape the mind of the child. Basically, mother is the ācārya and guide to the child. The child has infinite faith in its mother. This unshakable faith is the driving force of the child. It is called śraddhā. It believes and follows the words of mother with all conviction. If mother becomes successful in discharging her duty, the child never fails to follow the lessons in its entire life. Therefore, “parents are called as superior gods.”

In this particular stage, the mother making herself as a role model teaches values of life. Child learns many things by close observation into the acts of its mother and family members. “The mother who keeps the company of learned women, and who like fire, can destroy the darkness of ignorance. Such mother brimming with knowledge elicits praise both from the ordinary as well as scholarly males. Such a mother alone by installing the trinity of the goodness of culture, nationalism and learning can make her children able.”

This character molding education lays firm foundation for the further evolution. When the basic education is provided with complete care and affection, the next part of education may not be of much difficulty. Environment plays the key role in

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99 मातृशीलो भव। पितृविनीयो भव॥ (तै.उ.पी।-११)

100 आ भारती मार्गीभि: स्त्रोच्छा, इत्या देवम्युक्तिविभिः। सरस्वती सारस्वतिमितिवैदिकां तिस्यो देवीनिधिहि सदन्तु॥ (भृ.वे।-३-२-४)
shaping the mind of child. But unfortunately, due to urbanization, the parents
don’t have time to educate their child. They are very much engaged in earning
money from dawn to dusk. Instead of providing a homely atmosphere, the child is
fostered with full of information which are not even possible to perceive. As a
result of it, it becomes an over-burden to the child and imposed-information
becomes an alien body for the child. Due to that, the child feels extremely happy
when it is left free to play. To facilitate the child in its natural evolution, we have
to bring back Bhāratiya system of education which is relevant to all the times.

ii. **Adhichitta Śikṣā**: It is the next level of education. Chitta refers to
mind. By the age of 7-8, mind becomes powerful and the competency of retention
will be at its peek. In śāstra-s, it is called medhā-shakti. At this age, most
importance was given to basic recitation work. According to lexicon’s meaning,
Medhā is the retentive power of brain.101 Realizing this fact, all the fundamental
concepts which are in the form of aphorisms (sūtra-s) and the Veda-s were taught
in olden days. Hence, enough food for the proper nourishment of the mind was
supplied. Whatever one has memorized in this age, never erased throughout his
life provided it is recollected now and then. At this age, Ācārya assists the antevasī
in identifying his strengths and weakness. This is done through several
observations and personal talk. After pointing out the talents in the antevasī, the
entire responsibility of the Ācārya is to nurture and direct the latent talent for the
welfare of humanity. Otherwise, there is all possibility of misusing skills and
talents against public interest.

iii. **Adhiprajñā Śikṣā**: It is the state at which person starts analyzing and
synthesizing the ideas which are learnt in previous stages. The word ‘Prajñā’, in
this context, stands for the refined knowledge. In all the previous stages, one has
collected various types of information. The third state of education helps him

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101 श्रीवास्तवम् हेमा सहितं: कर्ममानसम्। (अ.को.-गी-वः)
अतीतायुपमतिमेव तत्तदायाहिती मतिः। शुभाशुभविषयायां यद्य शीतीनुष्ठितः।
achieve the knowledge through practical application of mental concepts. Consequently, information is transformed into knowledge. Here, the ācārya’s role is momentous. Ācārya sets some standards of life into deeper layers of the personality of antevāsī and assists him to bloom his complete personality.

V. ELIGIBILITY CRITERIA AND OBLIGATIONS OF ANTEVĀSĪ

The word ‘Śīṣya’ in Sanskrit denotes a pupil, a disciple, a scholar, one who is worthy of instruction. The word scholar in English has the same meaning (as in scholarship) with two or more alternatives viz. one who has received education and a man of learning. Of course in Sanskrit Śīṣya, Chātra, Antevāsī and Vidyārthi are all synonymous but connote etymologically specific characteristics of a pupil. For example Antevāsī means one who stays near Guru (Gurukula or in his home). Then the word ‘Chātra’ refers to one who covers up the shortcomings of the ācārya.102 The terms have historical and cultural contexts. The term Śīṣya and Guru are co-relative terms denoting a great tradition of generation and transmission of knowledge through a chain to the successive generation through Guru-śīṣya-paramparā. Hence he is the end product of Vidya through the method of pravachana (including various strategies) employed by Guru. In Vedic tradition, study meant repetition of Vedic hymns with the comprehension of their meaning. That is why Veda-s are called Śruti-s. Oral tradition occupied the central position. Knowledge is supposed to be at tip of the tongue. As there was no usage of scripts to record any information, guru-śīṣya-paramparā carried great significance in the transmission and development of knowledge branches.

Internal Qualities Are Sought After: Various Upaniṣat-s lay down the eligibilities and criteria for antevāsī before he is instructed in the learning of various sources – religious or secular – Parā or Aparā. For example Kaṭa-Upaniṣat highlights the eligibility criteria viz. one’s firm faith (śraddhā), intense desire

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102 ācārya: अचार्य
śraddhā: श्रद्धा

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(akāmahatātā), strong will (ātma-sthairyam) and unflinching devotion to the subject (niṣṭhā) in the form of story of Nachiketa. When Vājaśrava was giving away all feeble cows to his subjects, as part of yajña, his son Nachiketa embodied śraddhā. Being enraged with his questions, father Vājaśrava cursed him to go to hell. When he asked Yama for the second boon, he hints upon one of the vital criteria of an antevasī. He says – oh, revered Yama, kindly preach the agni-vidyā to me as I am of fervent faith in it. Later, though the ācārya Yama tried to dissuade him by offering all types of temptation, wealth, women, all other worldly luxuries, he was resolute and firm and insisted that his question about post death pilgrimage of the soul and immortality and transcendental matters. The ācārya was convinced and said, ‘you have transcended the transient pleasures of life, wherein many people fall as pray.’ Being delighted about the inquisitiveness of Nachiketa, the ācārya said, you are perfectly eligible to obtain knowledge as you have not been victimized by trivial joys. With all the essential and exceptional qualities, Nachiketa impressed upon Yama. Finally, the ācārya pointed out two outstanding characters of Nachiketa (an ideal antevasī) i.e. truthfulness and questioning tendency. At last, he instructed him by exposition of the transcendental subject. It is to be pointed out here that in initiating any knowledge, the qualities or virtues are taken into account and not the caste or creed or community in which he born or belongs to. (Refer appendix-2 for the complete version of initiation procedure according to Suśruta-Saṁhitā)
This Rgvedic mantra gives a precise definition of criteria to be sought after in any antevasī before initiation. “Oh revered ācārya! Those who are not trained in cultivated language, whose information is not chronological and is disorganized, those who give precedence to the maintenance of body, those who are narrow-minded and mean, who are as stiff as stick and defame others are unfit to be instructed. Such stupid persons may not be taught. On the contrary, those who venerate their ācārya-s and are forward-looking must be equipped with education.”

In Munḍaka-Upaniṣat, the qualities of antevasī-s are mentioned such as calmness of heart, control of senses. The focused attention towards the desired goal, as the arrow makes its move, is to be achieved by the antevasī. In Praśna-Upaniṣat, six fundamental philosophical questions are raised by six eminent disciples of seekers of knowledge like Bharadvāja, Bhargava, Kausalya, Gargya, Satyakāma and Sukeśa. They carried samith (a piece of wood) as a mark of humility (towards ācārya-s and knowledge) and respecting the customs. They approach omniscient ācārya Pippalāda who is ready to answer their questions on condition that they should stay with him for one year, observing Brahmacarya with faith and with control over senses. Of course if he knows the answers, he shall answer their entire questions as already stated. He observed that the disciples are eminent seekers of Brahman and as such are qualified to ask such questions. Further, he said, you are highly qualified to get the supreme knowledge as you made numerous...
questions.\textsuperscript{115} Therefore, he answered all their questions with great delight. In turn, the disciples worshipped the \textsc{ācārya} as their true father. He can be considered as real father, who helps to transcend the bondage of ignorance.\textsuperscript{116} In Kena-Upaniṣat, the disciple approached the \textsc{ācārya} for highest knowledge (Brahman) only after acquiring lower knowledge, Veda-s, Vedāṅga-s and other lore. The disciple asked a series of questions- “oh, revered \textsc{ācārya}, who stimulates mind to go after its pleasures? What is the responsible factor behind the functions of breath? Who desires to make human beings speak? What is the superlative reality which makes the sense organs function?”\textsuperscript{117} \textsc{Ācārya} went on explaining the answer. Being unable to grasp the flow of the \textsc{ācārya}, antevasī reminded the \textsc{ācārya} about the question without any hesitation, for which \textsc{ācārya} replied that he has already answered it.\textsuperscript{118}

In addition, he said, \textit{Vidyā} or secret knowledge can be acquired by concentration, control of senses and performance of prescribed duties or obligations.\textsuperscript{119} Veda-s including Vedāṅga-s are its limbs. Truthfulness (being true to one-self by making unadulterated use of the instruments i.e. body, mind and speech) is the base.\textsuperscript{120}

This mantra hints upon the pre-requisite qualities to be present in antevasī who seeks spiritual enlightenment. The fundamental drive of human beings is to question, seek and search. In the delegation of spiritual seekers, they discuss and deliberate on the principals of eternal reality.\textsuperscript{121} This indicates that one needs to be inquisitive of at all times of life. This motivation is the sign for growth and expansion of knowledge. Antevasī of transient and transcendental knowledge has to have this quality.

\textsuperscript{115} अतिप्रशान्त पृथ्विः बहीनोपसिद्धसिति तम्मातु तेषाः कवित्वम्॥ (प्र.उ.-१-२)
\textsuperscript{116} ते तत्पर्यं परं द्वि पिन्दा गोदर्शमकम् अविनयायः परं पारं तरवसिति॥ (प्र.उ.-१-४)
\textsuperscript{117} केने मिति पक्षिति प्रश्नः केन प्राणः प्राणम् प्राणस्त दुःः। केने मिति वाक्यमित वर्तित पञ्चः। श्रेष्ठ क उ देवो युक्तः॥ (के.उ.-१-१)
\textsuperscript{118} उपनिषद् भो बृहीतुपुत्रा त उपनिषद् ब्राह्मी वालं त उपनिषदमुम्बति॥ (के.उ.-४-४)
\textsuperscript{119} तथयेद्य द्वमः कवित्वः प्रचारिः॥ (के.उ.-४-४)
\textsuperscript{120} तस्मि तपो द्वमः कवित्वः प्रचारिः स्वाधीनि सत्यप्राचेतसम्॥ (के.उ.-४-४)
\textsuperscript{121} कोदयाममिति वय्यमुमल्ले कतः स आत्माः॥ (प्र.उ.-१-२-१-२)
The Veda-s are the ocean of knowledge and handbook of guidance to humanity at large. They are universal assets which are inherited from the lineage of seers and sages of past. Innumerable sacred souls presented this precious gift which is the result of severe penance. Therefore, they belong to everyone without any degree of distinction. Yajurveda clearly communicates this message that the Veda-s belong to masses. “Oh, mankind, as I address this propitious speech of mine (the Veda’s) to all the people i.e. to Brähmana-s (men devoted to the propagation of divine knowledge), the Kṣatriya-s (men engaged in military works), to Vaiśya-s (men engaged in trade and commerce), to those who are my own devotees and to them who are men of low dignity, may I be beloved to those who are bounteous in this world, may this object of mine be fulfilled and may this aim of mine be realized.”

Chāndogya-Upaniṣat highlights numerous aspects of education i.e. values, roles and responsibilities and of antevāsī-s, obligations of ācārya and many more. In performing any duty, one has to have three qualities i.e. knowledge of the work, devotion and detached involvement. Knowledge creates interest and makes the person get engrossed into the path of chosen activities. Devotion is the driving energy that takes a person against all hurdles. Last but not the least, perhaps the most important, is Yoga. The term yoga is defined in Upaniṣat itself. That state is called to be ‘yoga’ which enables man to be perfectly controlled. It refers to the balance between two extremes (joy and sorrow, success and failure) that life offers us. If any work is done by incorporating all three qualities, it will certainly fetch the best results.

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122 त्यथा वाचः कुल्याचारीमातुः। भजस्तराज्यायं श्रुतदाय पार्यं च स्वयं पार्यां। विषो देवस्न। दीर्घकाव्य दारुकाधरणं मे विख्रां। समुपपुपुषं माने। मद्वृत्तमुद्दा ॥ (कु.ए.से.-२३-२)

123 यद्वत्र विचरया करीति अद्वैत उपनिषदा तदोद वीर्यावतं भवती॥ (उ.अ.-२-१०)

124 तत् योगात्मिक न्यात्म मद्वृत्तमिन्द्रकाव्यां॥ (कु.उ.-२-२-१४)
Many so-called modern scholars claim that Bharatiya tradition lacks basic qualities i.e. questioning tendency, scientific enquiry and so on. Contrary to the superficial and biased perceptions, we can clearly notice of how much significance is attached to the development of these qualities in the traditional practices. Strictly speaking, all the philosophical developments have been molded on the grounds of Śruti (the Veda-s-supreme authority), Yukti (logical verification) and Anubhūti (personal experience to examine the previous two authorities). The hair-splitting logics used in substantiating corresponding philosophies and discarding the philosophical grounds of others are, in fact, marvelous and great contribution of Bhāratīya to world of philosophy and logic. Knowledge was not confined for arguments, discourses and personal fame. But it has to get reflected in personal life. Therefore, application of knowledge was considered to be one of the three significant testimonies in accepting anything to be true. All the three elements are criteria in realizing anything to be true.

There are some other objections that Bharatiya system is orthodox and does not allow to have independent viewpoints. It is completely spiritualistic and does not promote and advocate realistic approach towards life and world outside. This objection has no scope when we observe the Darśana-s which ranges from Charvāka to Advaita. Even the so-called consumerist and materialistic perspective was considered to be one of the Darśana-s, but of primary status. To put forth Bhāratīya systems in a nutshell, it stands for two values - rooted in culture and committed to progress. This is the genuine Bhāratīyatā in any field of knowledge irrespective of its nature.

**Duties – At And After Gurukulam:** Unlike the western concept of ‘rights’, Vedic perspective of education is entirely from the view point of duties. The Vedas profusely illustrate on the obligations and responsibilities of an individual towards self-development, towards family welfare, social wellbeing and humanity
at large. This obligation based social view brings co-operation and sustained development in society.

In the following mantra, the disciples submit their polite request to their ācārya. “Oh vastly learned ācārya, kindly teach us. You are intelligent and sharp-minded among us, the ignorant ones. You are capable of growing consciousness in the entire mankind. You can destroy the darkness of ignorance like the fire does. You are affluent of the unending treasure of knowledge. Therefore without putting us to further discomfort make us learned, so that we remain forever your devotees.”\(^{125}\)

There is an insightful episode of Satyakāma Jābāla\(^{126}\) in Chāndogya-Upaniṣat which gives many hints on the duties and responsibilities of ācārya and taught, moreover, the education system prescribed therein. One of the fundamental criteria for seeker of knowledge is his inherent worth and not the birth in a family. Satyakāma signifies an ideal antevāsī. The very word Satyakāma stands for a person who is rooted in truth.\(^{127}\) Veda-s proclaim the value of truth in educational set up, which gets reflected in social order. Values are most valued in imparting education, more than any other factors. He uses the word Brahmacarya in the sense of education. It implies the value of Brahmacarya (control over senses and mind) in education. Perhaps, it is the primary value to be inculcated into. As long as this value is firmly established, all the other āśrama-s will obviously be able to

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\(^{125}\) अर्थ विवेकविध प्रेमता महत्यविक्रमम् न स प्राप्ति। स म नो अन्तः जुजः सहस्र् सदा वे सुन्मस्तः स्थाम॥ (४.३.३.४)

\(^{126}\) सत्याकामो ह जावालो ज्ञातां मातृसमाधानापाधिकं बहुपदं भवति विवेकायम् हिंसायो न्यातसम्मिलिः। स्त स्त्रेषु स्नाते ह्यामेवद्वद्य ततात्योजस्तदर्शिः वहं चर्ती परिचारिणी। पौर्णे न्यामस्ते सहमेवतः वेदं यहोजस्तद्वर्षिः। ज्ञातया तु नामसम्मिलिः सत्याकामो नाम त्वमसि स सत्यमेव एव ज्ञातया हुहवीया हि। स हानुष्यमात् गीतस्मे मंगलाच्यो बहुपदं भवति वस्त्राद्युपवेयो मनोगतमिः। त संहलये विज्ञो नु सोमयासीति स संहलये नामेवद्वद्य ज्ञातया तु नामसम्मिलिः। नाम तु नामसम्मिलिः सत्याकामो नाम त्वमसि स सत्याकामो ज्ञातयाः श्यामिः। नीशितुम् त्यात् निषिद्धं तिनिषिद्धं तमसम्मिलिः। च स नामसम्मिलिः च स नामसम्मिलिः स सत्यमेव एव। (४.३.३.४)

\(^{127}\) 'ते संहलये नामेवद्वद्य भवति संहलये विवेकायम्। संहलये संहवाहिणी या नेवेचे न संहवाहिणी या नेवेचे न संहतां तृतीयं भवति तमसम्मिलिः। नामसम्मिलिः। नामसम्मिलिः। स सत्यमेव एव। (४.३.३.४)
function properly. Antevasī was supposed to face the examination held at the time of entrance. Education would begin with the initiation ceremony. Initiated disciple becomes entitled for secular and spiritual education. One of the significant obligations as a antevasī is to follow the instructions of the ācārya without second thought. It was a part of discipline which was regarded of high value. Even the words discipline and disciple have common root. On top of all these basic criteria, the seeker of knowledge is supposed to be polite, humble and benevolent.

**Valedictory – A Lifetime Guidance:** One of the most significant portions of Taittirīya-Upaniṣat (Śikṣāvalli) is the all time relevant advice to snātaka; the antevasī-ś or young graduates on the eve of their completion of studies when they are on the threshold of entering house holder’s life after going home.

“Speak the truth, practice your duties, don’t neglect the Vedic studies (preserve the Vedic tradition). Present your ācārya the gifts that he likes, take care that the thread of your family (lineage) does not break. Do not neglect truthfulness. Do not neglect your duties; do not neglect your well-being or health. Do not neglect prosperity. Do not neglect the study as well the teaching of the Veda-ś. Do not neglect the liabilities towards the god and manes (an obeisance to the fore-fathers), revere your mother as god, revere your father as god, revere the ācārya as god and revere the guest as god.

Don’t do the deeds which are forbidden. You should observe or practice those from the actions prevalent among us that are considered to be good and not others. We should provide the learned ācārya with the seething seat and serve them. Don’t sit until they don’t take their seat. Provide the gift with generous heart because without the faith, the gift is redundant. Gift should be offered analogous to one’s own financial condition. Kick out the hesitation (due to society) and fear (due to the principle) while offering any gift. You should give with sympathy. Whenever you fall in the trap of illusion or doubt with regard any activity and conduct make a consult with the learned consultant who is a man of character and free from bias.
Having obtained the counsel, follow the same cautiously. Whenever any doubt about the person accused of any offence is arisen go to the learned, expert and unbiased person and ask his opinion. Follow their observations while reacting in the matter this is only an order and the preaching for you. This order comes from the Veda-s. This too is the disciple of God one should adore these principles because these only are adorable.'128

This passage clearly points out the obligations and expectations of ācārya and society from educated citizen of nation. The first and foremost duty is to abide by truth and righteousness. In this hymn, we see that the ācārya is making an enquiry of the knowledge acquired by his pupil on successful completion of their studies and preaching them the modus-operandi according to which they have to transmit their knowledge in their behavioral world. In fact, the knowledge only shines when it is brought out while one is activating in his respective fields. The study or the knowledge that remains confined to the books is worthless if it can not bring any specific change in the personality of the concerned man. This is the reason why the respective ācārya preaching his pupil herein some salient features which they have to follow on their return to material world.

He teaches salient parts of character popularly known as discipline but he does not draw any limit that the knowledge is only but he had taught them. Being a learned citizen of the nation, one must uphold the social, moral and cultural values. One of the most considerable objectives of an educated is to bring a

128 केतुमुन्दचारुण्तदेविनासिनम् अनुशासिता। सत्य वद। प्रम्य च। स्वाध्यायनम् प्रमद। आचार्यायुः प्रवत्य ज्ञानावर्ण्य प्रजातनुः सा स्यवत्सैती। सत्यार्थ प्रमदित्वम्। पार्वती प्रमदित्वम्। कृताश्रेय ज्ञानावर्ण्य। भूमिव न प्रमदित्वम्। स्वत्वम्-व्यवस्थाप्तयाम् न प्रमदित्वम्। देवविदुधुक्कारणाम् न प्रमदित्वम्। माटुबेवो भव। पितुदेवो भव। आचार्येदेवो भव। अतिक्षिदेवो भव। यान्यक्लिनिन कर्मणि। ततं संविधातामि। न इति। ध्वी। भेदाय। वेदम्। वेदम्। निध्वाय। भेदाय। संविदा। अथ यदि ते कर्मविनिविडक्तसा वा वित्तविनिविडक्तसा वा स्वार्थाः। देवात्। ये सों भाग्यम्। समसारिनः। युक्त आनुवत्। अनुक्रमः प्रम्यकामास्तसा। यथा ते सों बतिस्तस। तथा तत् बतिस्तस। अथवायायात्तस। ये सों भाग्यम्। समसारिनः। युक्त आनुवत्। अनुक्रमः प्रम्यकामास्तसा। तथा ते सों बतिस्तस। तथा तेषां कर्मयाः। एव अदेशाः। एव उपदेशाः। एव वेदोपनिषाः। एव वेदोपनिषाः। एव वेदोपनिषाः। (तृ.उ.श्री.-११)
harmonious balance between personal growth and social welfare. This benedictory note gives guidelines on how to live life. Nevertheless, education is a way of preparation for quality life.

At the end of Chândogya-Upaniṣat, there is a mantra which is mainly about the obligations of antevasī. In fact, it involves a message of how one must lead life while passing through different stages. This mantra clearly indicates the duties of a highly qualified person with a view of achieving all the four objectives (puruṣārtha-s).

"The man who adopts perseverance in the holy place with his family members and the relatives after acquiring education and guidance from the ācārya, maintains discipline and performs duty in the course of living with ācārya, returns from Gurukula after completion of the study of the Veda-s, who after assigning his sons and the pupils with the duties pertaining to the great deeds reins his sensory organs with in heart and who does not commits violence upon the living organisms, follows the rules prescribed by the holy books, attains Brahmāloka by virtue of his long life characterized by ideal conduct and there after does not turns back from there i.e. becomes free from the cycle of birth and death."129

**Duration Of Studentship:** The duration of formal education is generally recommended for twelve years. It becomes evident with two references i.e. Śwetaketu returned home after spending twelve years with his preceptor130 and Upakosala Kamalayana dwelt in the house of Satyakāma Jābāla, serving his fires for twelve years.131 It is not restricted for twelve but also extended as in the case of

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129 चष्टर्य वसा विचारमण मुळे: कस्मि तत्त्वस्थितिविवेच्ये अभिसमानस्य कुमुद्वे छुपौ देशेः स्वाम्यायनानानानो वायुः किंवदानन्मिनि सर्वस्विधायि संपदीताय अधिसंपन्न सर्वोपरितिन अन्याय तीर्थयः स कन्येव वर्तः पन यावदाधुपस महत्त्वकम् अभिसम्पद्यते न च पुनर्रवितते न च पुनर्रवितते
(त्र.उ.-.५.५.२)

130 स वै द्वादशयं उपस्थितं शुभविनिविष्टस्य: सर्वम् देवनाथित्य (त्र.उ.-५.५.२)

131 उपकोसलो वै वै द्वादशयं: स्वयम्भवो जावतां ब्रह्मचर्यपुरावत तथां द्वादश वर्षानि अप्रौणि परिपर्चार स ह स्वभावान्तविष्टसिनः
समाकल्यन्ते तं ह स्मै न सम्मतार्थसि (त्र.उ.-५.५.२.१)
Satyakāma Jābāla who spent a series of years during which he served four hundred cows that became thousand. There is also a reference in Chāndogya-Upaniṣat about the duration of studentship according to which thirty two years were followed.¹³²

To put the Vedic viewpoint on duties and responsibilities of antevāsī in a nutshell, concentration that is the key to all success in all endeavours in life, cessation of sense objects, śraddhā (formidable faith) in the subject and ācārya, akāmahatātā (limited desires), sātātyam (consistency), courage of conviction, truthfulness (satya niṣṭhā), will-power (ātmasthairyam), performance of prescribed rites and duties, following the code of conduct are all stressed as essential for antevāsī-ś in their stay at gurukulam and home, for acquisition of knowledge and quality life. The snātaka is expected to set a model in the society through his behavior and way of life. He must contribute to the wellness of society.

VI. ROLES AND RESPONSIBILITIES OF ĀCĀRYA

In Bhāratīya tradition of learning system, ācārya plays a pivotal role altogether. The tradition ascribes highest respect to ācārya because he prepares and leads the entire generation by preaching and practice. In some instances, he is even worshipped as god incarnated. The word ācārya is used in the sense of ācārya, but the word ācārya has got wider and deeper meaning compared to ācārya. The definition goes as follows – the one who tries to implement the sanctions of śāstra in his personality and instills them in social life.¹³³ He has to set a role model for his antevāsī-ś to emulate and for public to command respect. The very word ‘ācārya’ denotes that he must preach as he practices. In another words, he is supposed to become an embodiment of wisdom, humility and selflessness. Simple living and high thinking is the motto of Ācārya. Guru helps his antevāsī to manifest knowledge with him by dispelling darkness. The lamp of learning is

¹³² ती ह द्वितिशात वर्ण्य व ज्ञान्य भावार्थपूर्वम्: || (छ.उ.3-२-४)
¹³³ आष्टितिष्ठ पि यत्साधिष्ठ आपि स्थापत्यविषयः। स्वयंमार्थिति श्रेष्ठः: तमाप्रायम् उच्चले॥
concealed under a cover and the acārya removes it and lets out the light. Profound scholarship alone was not sufficient for the acārya. He must have a fluent delivery, readiness of wit, presence of mind, great stock of interesting anecdotes and must be able to expound the most difficult texts without any difficulty or delay. The Veda-s have used many synonymous words for acārya, like acārya, guru, bhagavān and so on. Upaniṣadīc definition of guru is available in Muṇḍaka-Upaniṣat. The guru is one who learnt the Veda-s and practices the same. He is supposed to be rooted in supreme reality of the cosmos. That kind of guru will be able to guide antevasī-s in the direction where he achieved greater excellence. The word ‘Bhagavān’ is quite remarkable from educational perspective. This word was extensively used at the time of upadeśa. It may be in the anecdote of Āruṇi and Śvetaketu, Bhṛgu and Varuṇa or even Yājñavalkya and Maitreyī. Generally, it is understood that the word ‘Bhagavān’ is used to refer to a person who, at that particular time, reaches the prime position to guide his disciple from the closest vicinity. This reference is also vividly seen even in Bhagavadgītā where the Lord Kṛṣṇa is addressed with. Ignoring all the previous relationships, at the time of upadeśa, the preacher (who deserves for) gains this honor.

Preparing Oneself As Acārya: When the responsibility of Acārya is quite vividly described, it is equally important to get prepared for the same. With the mantras of Śikṣāvallī, we can clearly understand the preparation required to be made on the part of acārya.

"May lord Indra (lord almighty who is manifested through praṇava) bless me with Medhāsakti. Let me deserve the ability to attain and retain the supreme knowledge. Let me be bearer of the supreme soul, nectar like. May I get an active body. Let me be endowed with a delicate tongue which is involved in speaking sweet and pleasant words. Let my ears be open for listening to enlightening words.

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134 तद्ध्वानाय स गुरुभगवायुष्मेत समिष्ठाणि: श्रोतिः महानिष्ठम॥ (भु.उ.-२.२.१२)
You are shrine which encloses the Brāhmaṇa with wisdom completely covered. May I not forget the best I heard (let it be preserved by memory). May the lord fetch for us such prosperity and the property that may endow us immediately with a number of garments, cows, food-stuffs and so on which may enhance the prosperity with the cattle's wool-giving. This offering is with this very desire, accept it with pleasure. May the celibate pupil come to me. They should be innocent and sincere as also the bearer of authentic knowledge. May all of them be suppressor of their sensory desires. May they be of due concentrated mind. These offerings are at the altar is for availing all these. May I be most illustrious among all, richest among rich people. O Lord, enter within me. May I be purified by virtue of your worship. God is the only shelter to me so all celibate pupil may come from all directions to me the same ways as the water approaches and merges into the ocean with a systematic flow from the higher places to the down and as the months eliminating the days merge into the new year. Enlighten me and let there be light in me, always.135

In addition to internal and external preparation that ācārya has to make, the Veda-s even suggest the fundamental approach with which one has to teach. The Veda mantras clearly proclaim the role of ācārya as a mentor. Prior to the teaching of fundamentals of higher truths, ācārya says that he is a equal participant in learning process. In Taittirīya-Upaniṣat there is an oft repeated prayer which is quite well known and recited in the beginning of any function. Here the ācārya invokes the Supreme for averting obstacles to the acquisition of the knowledge of Brahma in the beginning and at the end. “May He protect us both

135 सदर्नन्तसृष्टः विभ्रमप। कृद्योऽयोऽयूः सवप्रभु। प्रमोऽत्र सम्मययुः पूर्वणुः। अपुर्ववेद कविकाण्यतेऽप्रभुज। सरीरे में विज्ञानामां। निबंधा में महाप्रभुः। कर्मनाः मूर्तिविन्दुः। ब्रह्माण्य: वैषयिकसर: मेयतेऽप्यतिष्ठतः। शृं: में मेययस:। आवहनी सिंहानां। कुबरण्या चित्ताकलमाः। वाससि मम गावक्षाः। अच्छानन्द सर्वस्माः। ततो में जिह्यावहाः। लोकस्य पद्धु:। सह स्वाहाः। आमयन्तु ब्रह्मार्णिः स्वाहाः। विश्वामन्तः। ब्रह्मार्णिः स्वाहाः। प्रमायन्तु ब्रह्मार्णिः स्वाहाः। दमयन्तु ब्रह्मार्णिः स्वाहाः। रामयन्तु ब्रह्मार्णिः स्वाहाः। यहो जनेतसानि स्वाहाः। श्रीया ब्रह्मार्णिः स्वाहाः। ता भा भा प्रविष्टिः स्वाहाः। स मा भा प्रविष्टिः स्वाहाः। तन्मयन्तु शहाः। निमंत्रणेः त्यश्च मूले स्वाहाः। प्रवाहः प्रत्यायनेऽः। यथा मासा अहसर्वसः। एवं मा ब्रह्मार्णिः। प्राप्तरावन्तु स्वस्तः: स्वाहाः॥ (ते.उ.शी.-४-३)
together. May He nourish us together. May we acquire strength together. Let our study (teaching and learning) be illuminating. May we not entertain any ill feeling against each other.”136 “May we attain fame together and our spiritual eminence be vouchsafe for both of us.”137 This very approach of ācārya will have immense influence on the minds of antevāśī-ś. In real sense, ācārya sets the role model to emulate.

There is an interesting and insightful anecdote in Chāndogya-Upaniṣat which unveils many subtle aspects of education. The anecdote goes as follows. Śvetaketu was allowed to enter into the penance of celebrity (Brahmacarya Āśrama) while propounded the significance of the celebrity by his father, Uḍḍālaṇa. His father told him that none born in our clan became ignorant of Brahma-Vidyā. Brahmabandhu is one who does not possess the knowledge but finds association with someone who achieved great heights. Brahmabandhu will not be aware of his ignorance but also feels proud on having learned people in his community. By using this term the saint wants to convey that all persons in his clan are well-known scholars. Perhaps, due to lack of proper care (or over affection) about the child, he was left free to enjoy the life for a time being. To sum up, Brahmabandhu is a disqualifying word which in turn cautions him to realize the responsibility.138 Thus, Śvetaketu had gone for the studies of the Veda-s at the age of twelve and he spent twelve years in the influence and service of his ācārya. On the completion of his studies, he appeared before his father with booming on self-pride owing to assuming himself a learned person. The father said to the naughty Śvetaketu - 'Had you acquired that knowledge of God almighty from your

136 सह नायकाः श्रेष्ठ नी भूलकृतः श्रेष्ठ वैवेयं कर्तवाये। तेजसिभनावतीतमस्त भव विभिषाप्तो॥ (तेज.श्री.-शान्तिपाठ)
137 सह नी यथा। श्रेष्ठ नी महाभक्षसम॥ (तेज.श्री.-२.२)
138 भृगुपतेन्द्र: हार्नेश्य आस तं ह पितोवर्ण भृगुपतेन यस महाप्रायं न ै वै सौम्यस्मृतीकृतः: अनन्तान्य महाभक्षकेन भवतीति॥ (उ.उ.-६.२-१)
Hearing this, Śvetaketu asked - ‘Oh Bhagavān, tell me the salient feature of his teaching’. Uddālaka, the father of Śvetaketu, again asked him - ‘had your acārya given all advises by virtue of which unheard is heard, the simple man gains perfection in the learning of logic (Tarka-Vidyā), the mystery becomes. Initially, Śvetaketu was reluctant to the views of his father and questioned about existence of such knowledge. But later, agreed politely and requested his father to initiate with.

His father again said - ‘Oh cultured, as the lumps of clay proved with the conscience of all the pots made of the clay, the truth is indeed clay-like while the different names indeed are only the disruption of the speech. Adding to the previous concept, he said, the gold age only truth while the lacunae dependant to the speech are titular. As a crystal of the gold provides with the knowledge of all the ornaments made of the gold, as the nail cutter provides with the conscience of all the articles made of iron, the truth lying there is the iron while the names of different products are only dependant to the speech. Hearing this logical theories of his father, Śvetaketu said - Oh Bhagavān, my revered acārya indeed is not aware of this knowledge. If he had known this, why could he has not told the same to me. Therefore please guide me. Uddālaka agreed to teach him. At the end, he says, “my dear son, have faith in truth.” This is the ultimate reality. Faith
is the only way to reach out and realize it. Hence he convinces him about the power of conviction.

The above anecdote is full of vital aspects pertaining to education in general and role of ācārya in particular. Uddālaka plays the role of a model ācārya in this episode. In the entire literature of Prabhu Sammitam, the role of ācārya is played by the father, husband or ācārya himself. In the instance of Yājñavalkya, being husband to Maitreya and Gargi, he was their guide and mentor. Whereas, in the anecdote of Śvetaketu and Uddālaka, the father is seen in the place of ācārya. Therefore, he is called as Bhagavān. The word Brahmacarya is directly indicates education. It also means that to be educated is to live up to Brahmacārī. Imparting education is also considered as one of the primary duties of parents. None is expected to lead his life in ignorance.

**Traits And Obligations:** Values can not be taught, but they are learnt. This statement gives more significance to the obligations and character of a ācārya. As ācārya and taught used to live and learn together, it becomes an indispensible need for ācārya to stand for the values of life which he professes. He should be an unique fusion of qualities. "Like the sun that shreds into the darkness of night and helps to grow a variety of pleasure giving food grains, you too the unmatched ācārya, radiating with erudition, purify the souls of your disciples with the rain of knowledge and by activating their intellect, and inspiring their actions, create consciousness among them."147

Being in close contact with his antevāsī-s, ācārya can not seize his responsibilities with teaching the texts. He should keenly observe each and every antevāsī and suggest them with care and love. He is supposed to take the very best care for every antevāsī in order to make them move in the righteous path, without succumbing to wrong or negative path. This duty of molding the personality is

147 उपोर न जारः पूष्प पानों अंशेत्रिन्द्रियस्फोक्तयानिनः । वृषा हरिः स्वयंहरा भागी भाला चित्यो मन्नान उद्यमिताभिषेकः ॥ (३३,२०-१०-१)
more important than imparting textual lessons. "Let excellent speakers and highly knowledgeable ācārya-s by imparting instruction keep us away from just as a learned charioteer possessing superior and sinless qualities can steer his chariot away from bad roads. Similarly, let scholarly mother also by making her child knowledgeable keep him away from undesirable habits." 148

It is stressed that the comprehension of the meaning of the text is dependent on constant study and teaching is meant for preservation of memory and increase of virtue on the part of ācārya. It is learning and teaching alone which constitute Tapas or austerity. It is said that the ācārya is a life long antevāsī. He has to practice Tapas i.e. concentration.

In Praśna-Upaniṣat there is an instructive and most illuminating story about the eminent ācārya named Pippalāda, who was omniscient. Bharadvāja, Sukesa and other seekers of knowledge approached him with questions about the knowledge of Brahman. 149 Pippalāda asked all of them to stay with him for a year with faith and observing celibacy. After the stipulated period he would try to answer all their questions if only he could know the answer. 150 This obviously shows the great humility of an omniscient ācārya. Moral and intellectual eligibility of the seekers of knowledge was a pre-requisite as much as staying in Gurukula of the ācārya before a ācārya could impart knowledge to the disciples.

As the antevāsī-s and ācārya start interacting upon the subtle issues of highest truth, the ācārya was sensitive to the questions from the part of his antevāsī-s. Appreciating the inquisitive tendency of his antevāsī-s, ācārya makes a striking remark. “With your firing of questing, I presume, you are a true seeker of

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148 अनन्त न: जिते: भ्रमणं उत देशी देवपुर्वे ज्ञातावृधा। सर्वं न दर्शनं करवाये: सुभाष्योव, विभिन्नमाले अहंस: सिस्तनेय। (प्र.वे.-१-२०६.२)  
149 सुकेसा च भारद्वजः; शैवम् सत्यस्मयं; सौराष्ट्रियं च गार्ग्यं; कौसलयं अवलोकयं; भूमिको वैद्यिकः; संस्कृती कालायन: ते ह एते ब्रह्मचर्यं बहुबिक्षा: परं ब्रह्मचर्यं संग्रामणे एव ह बै तत्सर्वं समस्त: ते समाधानय प्राप्ते भयं कलालदम उपस्थाना: (प.उ.-५-१)  
150 तानं म अच्छिदाचाच, पूर्व एव तपस्स ज्ञानमयं ज्ञातं संकल्पं संकल्पमयं, यथायामः ज्ञायते पुष्पणं, यदि विज्ञायत्सम्: सत्ते ह यो बैत्सम इति। (प.उ.-५-२)
truth. Hence, I would share the knowledge with you.”151 This is one of the foremost traits of a ācārya, to identify the qualities in his antevāsī-ś. In fact, tracking the talent helps in growth and expansion of both the personalities (that of antevāsī-ś and of ācārya’s). An ideal ācārya of highest caliber will not only able to show the path, but also be able to guide his antevāsī-ś from his personal austerity and penance. The ācārya told his antevāsī-ś that this is the comprehension of truth. There is no road ahead.152 Indeed, this is the perfect personification of a ācārya. After achieving the highest heights, being a sādhaka (aspirant), he can guide his antevāsī-ś with more clarity of thought and self-experience. Making questions is appreciated for the expansion of knowledge, and not for the sake of questions, alone. It applies for searching also. One must start enjoying the blissful state of life, after tireless search. The ideal ācārya was both a man of character and the scholar of repute. He knew something of everything and everything of something.

Ācārya – An Icon Of Acumen And Modesty: After interacting for a long time, the antevāsī-ś took leave from their ācārya. Before leaving the house of the ācārya, they showered the words of appreciation. “They (the antevāsī-ś) worshipped the ācārya and said, you are our true father who took us from darkness to light, from ignorance to wisdom.”153 This remark has got two-fold meanings. It speaks about the obligations of a father and a ācārya as well. Father protects his child, whereas ācārya helps the child to get liberated. “These four are to be seen as Gods – mother, father, ācārya and guest.”154 The order is followed with the degree of respect attached to it. Mother holds the highest respect as she gives life to her child and protects it, even by sacrificing her own life. Father protects and nourishes. But, it is the guru, who liberates. That is why, some of the philosophers look upon the true

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151 अतिप्रशान्त पुरुषसि महिकोद्वीति तममात्त्वं तेषां व्याजीम। (प.उ.-२-९)
152 तान्त्र होयां नात्र मेवासं अहंमेवतं परं ब्रह्म वेदं मात्रं परमसिद्धिम। (प.उ.-९-९)
153 ने तस्माद्वन्तः लि हि न पिता पोड्स्मयकम् अविवाहाः परं पारं तत्सास्यसिद्धिः (प.उ.-२-४)
154 मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिप्रशान्तकेव भव (ते.उ.श्री.-११)
acārya as the God descended. That is because, mother gives birth but the acārya assists to get enlightened and liberated from the cycle of birth and death.

One may note here that acārya-s did not belong only to Brahmin class or only males. There were Kṣatriya acārya-s like king Janaka whose court was a centre of advance studies in philosophy. Pravacana of Pāṇchāla country, Kaikeya, king Pratardana, Jānuśruti Sanatkumāra, Chitragangayānī, Pautrāyaṇa, Brhadratha and Ajātaśatru were so advanced in spiritual learning and specific fields (like) Vāruṇi Vidyā. Their teaching was sought by Brahmin scholars of that time. The dialogues of Janaka and Yājñavalkya (which occur is Brhadāranyaka-Upaniṣat) are famous. There were many Ācāryānī-s, Gārgī, Vācaknaṅī, Maitreyī, Sulabhā, Vādava and Prātityeyī who had undergone Upānayana and who made real contribution to the advancement of the knowledge and are included in the galaxy of the distinguished scholars of Vedānta. They were called Ācārya in contrast to the wives of acārya-s who were called Ācāryānī. Thus it is clear that eligibility criterion for both educators and learner in Vedic and Upaniṣadic tradition was not the birth, but the inner worth of them both to impart and to receive knowledge.

The acārya has to teach subtle secrets of life only when the antevāsī desperately requires it. Before the commencement of teaching, acārya has to induce curiosity in the mind of antevāsī. The education will, then, be effective and long lasting provided it is imparted after preparing the mind of the antevāsī to receive it. Without preparing the mind, nothing can be taught with any amount of efforts. However, the acārya addresses his son with a word called ‘sowmya’ which means the dear, affectionate. It become clear with this word that love should be the basis of knowledge transformation at any level. Love for knowledge and love for antevāsī-s are the two pre-requisites of acārya, to be successful in his venture. Apart from this, the role of acārya is essentially multiple. Essentially, he is expected to teach his antevāsī-s. Moreover, if the behavior of a person is not conducive to the society, the acārya has to act upon it to uproot that evil tendency
immediately. In the case of Svetaketu, Uddalaka noticed his egoistic and arrogant nature getting reflected in thought, word and deed. Bringing him down to the earth, he teaches. Knowledge has to be imparted while taking all these aspects into considerations.

**Agni – The First Ācārya Who Bestows Divine Knowledge:** Spirituality is the spirit of Bhāratiya education. Other facets are its body which draws energy from the spirit. In order to initiate the antevāsī in the spiritual direction, the spiritual masters have well thought out and implemented in regular practices. That is the reason behind maintaining the Agni from the age of eight till the last breath. It also signifies that one must keep on learning till one’s last breath. “The luminous one (God) is the first ācārya. He is worthy of being worshipped and admired both by scholars and the ācārya-s of Reality. The new disciples who wish to learn the meaning of the Veda-s also revere Him. O God, The great ācārya, please bring us in contact with the learned and make our senses capable of acquiring divine knowledge.”

“Oh fire God, You know the names, places and births of us. Guide us to the right path for the attainment of knowledge and wealth and save us from the sins like deceit etc. We repeatedly salute you and pray for proper inspiration and good intellect.”

“The pure-hearted ācārya glowing like fire wishes his antevāsī to possess good qualities like education and others, due to the special reverence paid to him he applies such methods of instruction as may remove defects in him and provides the best possible education.”

The purest thing in the whole world is God himself, the fire of infinite consciousness. Truth and fire are considered to be the same. Anything impure put

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155 अधि: पूर्वभि: अधिमिरिको नूतनम। स देवाः ऐह वशस्ति॥ (२.७४.१-५)
156 अधि: नय सुण्या राये अरस्मान मिष्यानि देव वयुज्ञानी मिष्यान। पुष्करश्चर्कराणें भूखिया। नम उदिन किशेम॥ (२.७४.१२-१४)
157 अधि: कृत्रागि जहन्त द्विधान-विश्विना। समिक्ष: दुःख आहति॥ (सम.प.४)
in the fire, at once it becomes purified. Fire is the greatest purifying force than water. So, the Vedic sages who were the devotees of truth – have discovered, in consequence of their intuitive consciousness, their transformed natures, their, divine character, their revealing intelligence, the fact that Agni alone can carry our prayer to the divine as nothing else would. “I adore Agni, placed in front, the deva of the yajña, the invoker or the summoner in the yajña and carrier of felicities.”

This mantra clearly states that Agni carries the prayer to different Gods. The Vedas shower praises on Agni in myriad ways. In one the rig Vedic mantra it is said that Agni bridges the gap between humans and divine forces. “Endowed with vision and audition, wise, firm of will Agni is the associate of the gods.”

**Knowledge And Fire Are Unique:** Always knowledge is seen to be compared with fire, brightness, glow, radiation, energy and so on. When we keenly observe these two objects, they possess a unique characteristic feature which distinctly differentiates them from others. Almost every object in the world looses its inherent potential, if some part of it is extracted or taken out. This rule finds two exceptions viz. knowledge and fire. These two grow brighter and remain full even when they are shared. It is said that knowledge grows by giving and sharing. It equally applies to fire. Both of them signify highest state of purity. Whatever is put in fire is purified and brought into its original form. From that point view, the following mantra would be much more meaningful. “Both are full. One full gives birth to the other (full). Even after giving fully, it remains to be full.”

**Creation Of Conducive Ambience:** Ācārya has to create an atmosphere wherein antevāsī can learn the subjects effectively. Vedic hymns have proclaimed subtle factors concerned with education. To name a few, they prescribe that

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158 अर्थमिति कुरुहितं पहजस्य देवमुद्दितमः। होतारः ज्ञातस्माः॥ (व.व. -२-१-१)
159 अर्थमिति कुरुहितं सत्यधिशयस्यतमः। वेदोऽदेवमितमतः॥ (व.व. -२-१-१०)
160 पूर्णस्य पूर्णस्य पूर्णस्य पूर्णस्य। पूर्णस्य पूर्णमादाय पूर्णेऽवस्तुष्टते॥ (शान्तिमन्त्रः)
educational institutions are to be built at exclusively distant areas, preferably on the banks of river or in the midst of the forest (which is free from disturbances and influences). A mantra says "the function of the cereals is mind, the breathing is of water and the speech is of the splendor." The forest areas provide all the facilities in their purest forms. Nothing is adulterated. From the point of view of psychology too, it has got great perpetual relevance. Even the modern psychologists believe that when antevāsī-s stay away from all the negative influences of social life, it helps them to build their character on firm grounds. The mind has to be nurtured in the completely hygienic atmosphere so that it can gain the ability to face any problems of life. It is also said that the antahkaraṇa (internal organs i.e. mind, intellect and ego) is purified when the food is pure. By the virtue of pure antahkaraṇa, the power of memory increases and thus all frustrations are removed. Therefore, ācārya has to take all the necessary care and concern in providing integral education which involves every aspect of internal and external world.

**Know The Child:** Education, to be very fruitful and integral, has to make an attempt to be individualistic in nature. Education system, as prescribed by the Veda-s, is essentially flexible and unique to all. It differs from one child to another on the basis of the background, ability and many more factors. Before the commencement of formal education, the preceptor has to essentially know the child. The Chāndogya-Upaniṣat stands as the best example for this concept. The great Brahmārṣi Nārada appeared before Sanatkumāra who was extremely loyal to the cosmic order (Dharma) and a renowned Yogi. He requested Sanatkumāra - Oh Lord, kindly guide me for higher knowledge. Sanatkumāra replied - Firstly you should tell whatever you know and then if you can manage to come to me then I

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161 अनन्यद्वितीय सुमित्र संस्कृति: संस्कृत वाक्य स्पर्श: II (उ.उ. - .५५४)
162 आदर्शमिट्टी संस्कृति: संस्कृत वाक्य स्पर्श: II (उ.उ. - .२९२)
will preach you ahead.\textsuperscript{163} Basically, the preceptor has to make efforts in understanding the child. No effort will be fruitful in educating the child unless it is properly understood before hand.

\textbf{Every Child Is Born With The Unique Gift(s):} The educational system prescribed in the Veda-s, considers and upholds the primary truth of the nature that \textit{no child is useless or unteachable}. Ācārya has to have this fundamental concept very clearly without giving room for ambiguity or doubt. It becomes evident with the study of the Veda-s that they have never withdrawn the right of knowledge from any person. Instead, everyone is promoted to achieve wisdom in the close contact of revered preceptors. In other words, knowledge is the birth right of every child. None should snatch others rights and privileges. In fact, it is the inability of the ācārya to understand the child which is an icon of an enigma. It is from this point of view, that every child is said to be born with a unique gift. If ācārya starts teaching a child with this profound philosophical background, he will be optimistic in the face of failures and he does win in the end, irrespective of time factors.

\textbf{Ācārya Is Indispensable:} When we observe the prescription of the Veda-s with regard to education, it becomes evident that the child must be educated under the guidance of Ācārya. From the practical and psychological point of view, ācārya becomes very much essential for teaching a child. In spite of good guidance from the parents and family members, the child has to be instructed to live with the association of Ācārya.

In an anecdote of Chandogya-Upanisat we can understand the importance of the role of Ācārya and many more educational values. When the ācārya Hāridrumata Gautama assigned Satyakāma Jābāla with a task of increasing the number of cows from four hundred to one thousand, he followed the instructions

\textsuperscript{163} अशीति भगव इति होपससाद सन्त्युक्तम्। नानदश्च होवाच यदद्वाय तेन गोपसिद्ध ततस्तु ऊँचब चाभान्ति। स होवाच॥ (उ.उ.-३.३.१)
and went to forest. He received knowledge from the nature and became Brahma-jñāṇī. When he returned to gurukulam, ācārya noticed the radiant face of his antevāśi and said, you are glowing like a person who achieved Brahma-jñāna. Can you tell me who advised you? Satyakāma replied - Revered ācārya, several living beings have taught me. Compassionately advise me according to my criteria. He further requested his ācārya – “I have heard from the great saints that only the learning gained from the ācārya-s like you, can avail the importance.” Then the ācārya preached him, nothing remained worth-knowing i.e. he attained the perfect knowledge.

The foregoing Upanisadic anecdote highlights the role of ācārya in education system and the result of such learning. The ācārya not only transmits the knowledge from his head to the minds of his antevāśi-s, but also transforms them with his personal contact, affection and care. It also throws light on the basic fact that education is not limited to storing some information in the mind of the antevāśi, rather, it is to mould the personality of a child. Moreover, education has to be life-building and character-making, as such.

In connection with the importance of ācārya in the educational system, at the beginning of Mūndaka Upanishad, we can find the list saints who possessed, preserved and passed on the knowledge to the next generation. Lord Brahma brought into very first among Gods. He is creator of this universe and protector of the fourteen worlds. He predicated his eldest son Atharva, the Brahmavidyā, the sole basis of all knowledge. The Brahmavidyā, which was predicated by Lord Brahma to Atharva, the same was predicated by Atharva to the saint Agni. He rendered the same to his son Satyavāha. He renewed it to Angirasa. This signifies

\[\text{164} \text{ ब्रह्मविद्या वे सोम्भ मानि को न्य तवनुशालालेखये मनुष्येम् भिंत ह प्रतिज्ञे ममक्ष लेव मे कामे ब्राह्मण। (सृजः. IV. 9. 2)}\]

\[\text{165} \text{ भृत्त हृद्र मे भगवान्येव आचार्यदेविर विष्णु विद्वता साधिता प्राप्तीति सत्यम् हैद्रेयोक्ष। (सृजः. IV. 9. 1)}\]

\[\text{166} \text{ भ्राता देवाभिष्कृत: सवभृतभवन्त: सत्यश्रविध्वादितिष्ठम् अयोध्या निधिचुदामण्य पार्थ। (मृ. U. II. 1-1-1)}\]

\[\text{167} \text{ अयोध्ये वा प्रवेद्ये भ्राताभिष्कृत: तो पूर्ववाचार्ये ब्राह्मविद्या। स भारात्जाय सत्यवाय पार्थ भारात्जानिििर्षेष पार्थ। (मृ. U. II. 1-1-2)}\]
the role of ācārya, as to be responsible to render the knowledge to the next generation. He should take all the possible care to protect and propagate the auspicious wisdom.

VII. PRECEPTOR-PUPIL RELATIONSHIP

The Veda-s advocate an ideal system of learning which can be implemented for the best results. They also insist upon learning over teaching. Śikṣāvalli of Taittirīya-Upaniṣat is the treasure house of educational thoughts according to Vedic standpoint. The very śānti mantra of Taittirīya-Upaniṣat is full of insights. It is interesting to note that both disciple and master chant the same śānti mantra with the spirit of oneness.

Learning Through Mutual Co-operation: “They (ācārya and antevāsī) pray the Lord, as to protect them together. Let the subjects we have discussed become fruitful. Let us not have vengeance over each other.”168 The mantra clearly states that in the process of learning, the ācārya and the taught are equal participants. Corresponding to this thought, there is another mantra, in which the ācārya says his antevāsī that both of us be successful together. Let both of us live life of celibacy.169 The ācārya has firm belief that he is only a facilitator but not an instructor. There is a deep insight in this perspective. With mutual co-operation, the preceptor becomes very humble because of his matured knowledge. On the other hand, antevāsī, with the close intimacy of the ācārya, learns innumerable virtues of life. As the ocean of knowledge is exceedingly deep and vast, as my knowledge is also limited, let me guide the antevāsī wherever and whenever he needs it. This is the mind-set of the ācārya in assisting the antevāsī to acquire knowledge gradually on oneself. On the other hand, antevāsī, even after acquiring respectable position in society, maintains genuine respects and reverences towards his master. The Veda-s promote an ideal kind of mutual relationship

168 न नाववत्। न नि भुतं। न न त्रियं करववथ। तेजस्विनाथकामस्त्वध् मा विद्वानवथ। (तात्त्विकोपनिषत-शान्तिपाठः)
169 न न वध। न न वध वधवधस्त। (ते.उ.श्री-२-१)
between the master and antevasī. Learning galvanizes the thought. It gets reflected into habit, which finally forms personality. If this approach is adopted in education, it will strongly influence in molding the personalities of people. Therefore, it is said that the future of society lies in the educational system it adopted in.

In the whole gamut of Vedic literature, one can notice an ideal form of education system which supports many kinds of experiments in education. Among several key aspects of education, preceptor-pupil relationship is considered most vital because the fruit of education depends largely on this aspect. Nevertheless, Upaniṣadic anecdotes stand as support to the kinds of relationships between preceptor and pupil, through which knowledge can possibly flow unhindered.

There can be sound relationship if it has been based on profound thought and genuine transparency. The following mantra-s would give us many subtle facets of preceptor-pupil relationship which the Veda-s advocate.

“Let us, the antevasī-s live under the discipline of our best-behaved Gurus, who possess sharp intellect and promoting welfare behavior. They who are our parents and other intellectuals know the principles of all branches of knowledge and deliver the most updated versions of lectures, are non-violent, academically mature and are capable of getting us good name.”170

A antevasī says these words to his ācārya with a sense of gratitude. “In the form of knowledge, what you are giving to us is priceless gem. We shall forever remain obliged to you for this. We shall continue to serve you with our speech, heart, body and the riches.”171

“A wise ācārya and antevasī should not mutually develop enmity. Whosoever disobeys this injunction remains always unhappy.”172

170 अद्वितीय नेत्रो नवव्या अवकल्यो भूमिके सोम्यास्। तेषां वयं सुमाती पाठ्यावनामं भद्रे सौमन्ते स्याम॥ (कृ.०.२०.५०)
171 तै ते देवाय दायाम् स्याम। महो नो न सा वि दृष्ट इयान॥ (ब्र.०.२०.२६)
172 नैव चिद्या आचार्यायं तिलोपसिनि अन्तव्यस्यं हुद्याताम। नो हुद्याति प्रक्षयमेते स्वमोभोक्ताः॥ (तै.०.१-२-२)
“Having attained knowledge when a young antevāsī enters married life, his ācārya-s having given the best that was possible to give, wish him from the core of their hearts well and accord him respect and praise. In other words, they feel proud on their antevāsī’s accomplishments.”

“Oh my dear pupil, I, who by giving you by a range of knowledge, make your speech conform to the Dharma. I make your sight pure, make your soul strong, and make your hearing capacity pure by enabling you to hear only pure speech. I make your navel disease-free and by making your genitals passion-free help you thereby to become ārdhavētera (state of yoga in which the semen is directed to move toward brain). I make you immune from diseases that obstruct passing of stool. I make all your conduct correct and pure.”

Ācārya shows the ways of life for his antevāsī-s. These words of a ācārya can carry value, provided that he lives up to those values. He says “equipped with hundreds of means, earn according to your capacity and distribute the wealth on thousands of places. In this way, you will be able to make progress.” The central theme is to grow along with the society.

“Let us be hard workers and study the Veda-s and in this way we should be strong physically and mentally to obtain auspicious gains. God, who is the giver of good things and creator of the world, may bestow upon us all kings of wealth and make us able to do the best which we can do with our bodies.”

“It is the duty of the antevāsī-s to respect their good ācārya-s paying obeisance by kneeling down before them. They should thereafter acquire education following truth. Even as the performers of the Yajña by offering ghee

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173 चुड़ा चुडानसं: भर्ते लायक सुर्यान्वित ज्ञानमान: ते प्रीतिस्थ भक्ति उज्ज्वलस्य मनस्य देशपनम्। (अ.ब.े.ि-२-५)
174 सार्वं से सुन्दरिया प्राघे से सुन्दरिया चहुँ ते सुन्दरिया नामिते से सुन्दरिया। मैहुँ ते सुन्दरिया पावृढ़ ते सुन्दरिया। चाहिहुँ ते सुन्दरिया। (क्रृष्णसन्ति त्रैमाल:त्रैमाल:)
175 शासनात स्माशात्, शासनसंसार सदिश्र। स्नेतन्त्र कार्यार्थ चेह स्फोटित समाहार। (अ.ब.े.ि-२-२४)
176 सत्स्वासं पव्वा सत्स्वासंग्रंदहे मनसा से शिक्षा। त्वम् सुधितो बिद्धपादु रायोिनाल्लु तम्ह् पव्वीति। (क्रृष्णसन्ति त्रैमाल:त्रैमाल:)
and other materials, raises the flames of fire in a Yajña, similarly by offering such commodities according to one’s capacity which give comfort to the ācārya-s, one should demonstrate one’s respect to them.”

In a very broad classification of ācārya and antevāsī relationship, there may be two kinds - materialistic relationship and the other is spiritual relationship.

i. **Materialistic Relationship:** In the materialistic relationship, the subject of study becomes more significant than the persons involved. The relationship begins with the subject of study, continues only until the antevāsī learns the subject. It seizes to grow beyond the subject. It is purely based on contract or an agreement. Literally when observed, it turns to a mode of business between the two. Depending on the strength and abilities, one tries to overpower or exploit the other. The ācārya always tries to capitalize the ignorance of his antevāsī-s, and in adverse conditions, he may also attempt to keep them in total darkness forever. On the other hand, antevāsī may also try to loose interest in studies and respect towards ācārya-s. As soon as the study is over, there need not be any relationship or respect about each other. In this case, the antevāsī does not have any obligation after obtaining the knowledge. In turn, the knowledge will also be utilized to fulfill personal vested interests and nothing else. It becomes extremely difficult to add values in education wherein the relationship between ācārya and taught is materialistic.

ii. **Spiritual Relationship:** The Vada-s strongly advocate the spiritual relationship between ācārya and antevāsī, if the whole purpose of education is desired to be materialized. One of the striking features of the ācārya-antevāsī relationship found in the Upaniṣadic literature is that it is more concerned with personalities, than mere subjects of study. It is basically built on human (spiritual) values. The subject of study is just a means to the relationship, but not confined to

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177 सर्वथा भगवानां अभिश्व प्रकटते नमस्ति बहिर्मुि | आज्ञिकत्वात् पृथक्कृतः पृथक्कृतवर्णों हविषा मर्यादाच | (ब्र. वे. ३२.४)
it. Even though it begins with subjects of study, it grows over it. In the light of the
spiritual and pious relationship, we can observe that the śānti mantra-s of
Upaniṣat-s which is chanted in the beginning and at the end as well. They are
symbolically significant in the above context.

"May the supreme soul protect both of us (the ācārya and the taught). May
it provide us nutrition altogether. May both of us do exertion together. Let our
studies be blessed with splendor. May we study be blessed with splendor. May we
get rid of the mutual envy."\(^{178}\)

May the God almighty shower blessings on me and my ācārya. Let me and
ācārya be protected by the God.\(^ {179}\)

With the divine blessings, may we listen to benevolent messages through
our ears. May we see charming scenes. Let us have sturdy limbs with our body
which is engaged in the service of God throughout life. May the Gods like Indra,
Surya shower blessings on us and remove the hurdles in our progress. May God
enhance our knowledge.\(^ {180}\)

Śānti mantra-s are meant to be chanted by both ācārya and antevāṣī. Both of
them consider that they are participants of this spiritual endeavor. Irrespective of
the subject of study, they bring in the element of divinity in education. Both of
them seek the blessings of God in spite of their personal and collective efforts.
Although ācārya provides all the required facilities to his antevāṣī, he becomes
modest in front of the ocean of knowledge. Both of them together seek divine
blessings to each other for the enhancement of knowledge as well as to avoid
vengeance. Both of them carry positive outlook towards each other. It is possible to
inculcate values and eradicate vices, only when spirituality forms the basis for. It

\(^ {178}\) सह नन्दतु । सह नै प्रसादः। सह वीर्य करवाहि । तेर्यस्विनाक्षीतम्मस्तु । मा विद्विषावहि ॥ (कृष्णन-शास्त्रिपाठः)

\(^ {179}\) तपस्याविषयं । तद्वारास्वेतः । अब्दु गामः। अब्दु वकारसः। (प्र.उ.-शास्त्रिपाठः)

\(^ {180}\) भवद कालिषि । शुभायम देवता । भवे पर्यवेक्षित्यज्ञवः। सिरधेर्वेदुत्तमनस्तंतुरैः। व्ययोम देवविषयं यदासुः। स्वरित न इन्द्रो बुढ्यवः।
स्वरित नै पुष्पा विष्कवेदः। स्वरित नै ताक्ष्यि अरिष्णीमः। स्वरित नै बृहस्यति द्विताः। (प्र.उ.-शास्त्रिपाठः)
also makes man to be committed to serve for the welfare of society to which he is indebted to. Service to the ācārya-s was regarded in high esteem. This is the spirit of spiritual relationship that is advised between ācārya and antevāsī.

As the careful study of Upaniṣat-s goes on about the mutual relationship that is identified in the Vedic treatises, it may be divided into six categories.

a. **Prīta-Pratāma: Samāna:** – Praśna-Upaniṣat presents the most excellent kind of relationship between ācārya and antevāsī. According to the story, ācārya Pippalāda and his six antevāsī are the most qualified and eligible personalities in the field of spirituality. This is the unique combination of antevāsī and ācārya of excellent merit. Therefore, ācārya Pippalāda allows his antevāsī-s to ask any number of questions to him, for which he would answer if he knows. Encouraging the questioning attitude in his pupils, ācārya says that your subtle questions indicate that you are wise. So I would be glad to answer your questions. The pupils also show a great reverence to their ācārya by considering him as their father. In fact, ācārya plays the role of a father as he gives the second birth. The interactions between ācārya and his pupils are the best example for the above relationship.

b. **Prerō-Aśrama: Samāna:** – This is a kind of relationship that an antevāsī can maintain with his ācārya. Here ācārya plays a role of motivator and antevāsī is given an assignment. This can be well noticed in the Satyakāma Jābāla anecdote which occurs in Chāndogya-Upaniṣat. In this type of relationship, ācārya should realize the value of his antevāsī and identify his merits and shortcomings. Then alone, he can inspire his antevāsī. Even though antevāsī does a lot of work and finds the truth with self-efforts, he considers his ācārya with great reverence. The contribution of ācārya in the development of knowledge is very minimum but vital too. Therefore, he is respected and considered next to parents.
c. निदेश-निर्देशकाभ्य: सम्बन्धः: - This kind of relationship can prevail only between higher standards of antevāsī and ācārya. Here ācārya is purely a guide, and nothing else. The anecdote of Bhṛgu and Varuṇa in Bṛhguvalli of Taittirīya-Upaniṣat is the best illustration available in the Vedic lore. The guidance does not mean to stay passive, but to work out the minute details in the way that the antevāsī needs. Ācārya Varuṇa gives the apt answer for the question of his antevāsī, right in the beginning. To help him further, he even advises the way to be followed to acquire the knowledge. He guides him all through the way with due encouragement and kind words. Here ācārya recognizes the innate ability of his antevāsī and directs him in the right way with total patience and affection.

d. दीप-दीपकाभ्य: सम्बन्धः: - This is one of the best relationships possible between ācārya and antevāsī. Here antevāsī is highly qualified and not at all deviated from his chosen path despite many hurdles and temptations falling in his way. Yama and Nachiketa anecdote of Kāṭa-Upaniṣat is the best illustration for the above. Nachiketa is courageous and firm in seeking the knowledge. He is not bothered about the rest. Observing his focused attempts, ācārya Yama tries to test him with various attractions for which Nachiketa does not become victim. After undergoing all the examinations, Nachiketa becomes successful in his own way. As a lamp will be to light other lamps, so ācārya Yama enlightened Nachiketa after due examinations. Here antevāsī is more oriented towards the knowledge. Ācārya Yama ignites the fire of knowledge to which antevāsī Nachiketa has been longing for. The anecdote of Nārada and Sanatkumāra which happens in the seventh chapter of Chāndogya-Upaniṣat will also become an example to this category.

e. बोध-बोधकाभ्य: सम्बन्धः: - In this kind of relationship, the ācārya adopts a number of methods to educate his antevāsī whereas the antevāsī becomes more inquisitive with the knowledge he gains. The anecdote of Uddālaka and Āruṇi which occurs in the sixth canto of Chāndogya-Upaniṣat, stands evident for the above. Here, in fact, the antevāsī is the representative of an average antevāsī who
needs the concepts to be repeated several times. His average level of thinking is vividly known when he blames his ācārya for not having understood the subtle secrets of life. That is the reason why ācārya Uddālaka uses a number of examples to communicate deeper truths of life. It is difficult to understand the theories Ācārya is supposed to be involved more actively in the learning activities of his antevasī, when compared to other relationships. Moreover, the ācārya may voluntarily throw some questions to his antevasī in order to make him realize his limitations.

f. पाठ्य-पाठकमाय: समवद्य: - The first part of the fourth chapter of Chāndogya-Upaniṣat deals with this type of bond between ācārya and antevasī. Here, ācārya is Raikva and antevasī is Jānaśruti. In this kind of relationship, antevasī goes to his ācārya along with money and precious gifts. According to the Veda-s, education must not become a business. It should be given free of cost to the right persons. But, the king Jānaśruti tries to purchase the knowledge with money. As he was faithful (śraddhāvān), humble and generously making charities to the needy, the ācārya made up his mind to give the knowledge to him. Before that he addresses Jānaśruti, the king, by the word 'Śūdra'. It does not necessarily denote the caste or community of the king, but the attitude he carries towards knowledge. Maharṣi Vedavyāsa clearly says that Śūdra is the reference to the antevasī who approaches his ācārya with money or misery. Though it apparently resembles to the bond between ācārya and taught that exists today, it is more than materialistic relationship because the sharing of knowledge has taken place on the criteria of values found in antevasī.

The above classifications are totally based on relative principles which are often shifted from one type of relationship to the other. These are symbolic instances that are not necessarily being present in one particular situation.

182 तदा द्रव्यात् (०.२.१-२-३८)
Irrespective of the kind of relationship that exists between the two, both of them exchange respects and affection which brings them together. As the scope of education is not limited to transfer of information from the heads of ācārya to the heads of antevāsī, preceptor and pupil relationship turns out to be vital. Man-making and character-building education is possible only through personal healthy contacts.

VIII. **FEMALE EDUCATION**

The Veda-s have given pride of place to women in all walks of life. Vedic vision about women can be vividly understood in all the mantra-s which are chiefly concerned with the goddesses. It becomes clear that the Veda-s did not consider women as a means for pleasure. Women, according to the Veda-s, are none other than mothers. Motherly attitude of women is highlighted and lauded in the Veda-s.

Basically, a girl has got two options in her life i.e. Brahmavādini and Sadyovadhu. The life as Brahmavādini is meant to be spent in search of truth. She has to engage herself in self-study and teaching of spiritual treatises, performance of austerities, meditation and so on. She has to lead her life in practicing celibacy. The unmarried stage is not considered as Brahmavādini or ṛṣikā. But she has to find happiness in internal and spiritual growth which takes place with regular and rigorous austerities. Moreover, she should also stay in such an ambience which supports her aim. The second pathway is to become Sadyovadhu - married woman. In this kind of life, women are expected to discharge their homely responsibilities.

The girl who opts the second path, has three stages to pass through in her life i.e. Brahmacārini or kanya, patni and mātā. Unless she is given due education, it is quite impossible to expect her to educate others. It becomes evident with the role and importance she carries in her life that the girl is never looked down upon. There is no priority or hierarchy on the basis of gender and caste, according to the Veda-s. Everyone and every community has got its own merits and uniqueness.
which is not at all possible to replace. It is believed that the glory resides in the maiden. Furthermore, the maiden is considered to be the abode of effulgence. In mentioning one of the kāmya karma-s, there is a kind prayer to obtain a daughter. As a result of a prescribed practice, a couple will get a daughter who is learned and would live for hundred years. In all these hymns, the girl is extolled as an embodiment of various spiritual values.

Even though there is no direct reference to substantiate that female education was maid available in gurukula-s, the Veda-s have regarded women as mother who is the God descended. Therefore, it is worth presuming that the girl was given education at homes (by the parents in her young age and by in-law family during her later years). They were not kept in darkness. In fact the education was not denied to women. As we find the rṣi-s in the Veda-s, there are around twenty one rṣikā-s or Brahmavādini-s mentioned in the Vedic lore. These Brahmavādini-s are the products of the educational discipline of Brahmaçarya for which women were also equally eligible. Atharvañaveda clearly says that the girl who is strictly adhered to Brahmaçarya will win a befitting husband. This mantra clearly indicates that the Brahmaçarya āśrama was prescribed even for girls invariably. To get into the bonds of marriage, both bride and bridegroom are supposed to be educated. The word Brahmaçarya is used in the sense of education, in the Veda-s. Hence, all the prime directions for brahmaçārī will be equally applied to brahmaçārini as well.

There is a remarkable anecdote in Brhadāraṇyaka-Upaniṣat which implies some aspects of female education. The sage Yajñavalkya had two wives by name

\[183\text{ यज्ञवाल्क्यः कन्यायाम् } (\text{अ.वे.-१०-१-२०})\]
\[184\text{ कन्यायां कृप्या } (\text{अ.वे.-१२-१-२५})\]
\[185\text{ तुष्ट्रिता में फूड़ता जोपेत सर्वमप्रियःदितिः } (\text{उ.०-१-४-०१})\]
\[186\text{ श्रेष्ठा, लोकोप्रिया, अपाला, कुल, विभावसा, पोषा, जुृ, वायुमभृती, मैत्रोमी, दर्शिता, अश्रुकामयानी, ज्ञाहियी, सत्य, प्रम्यी, द्वारणी, साक्षी, देवीनारी, लोकाकार, विशिष्ठमाता, जीववाना}]\]
\[187\text{ गुरुप्रज्ञा कन्या पुजारे विन्नदे पतिम् } (\text{अ.वे.-१२-४-२८})\]
Maitreyi and Kâtyayini. When he was about to retire to the forest, he said to his wife Maitreyi – ‘Oh Maitreyi, I do want to enter in the above stage or place from where I am at this time (from the couple life to the life of seclusion). Therefore, I think it good to disburse the property between my wives (you and Kâtyayini) by affecting a partition deed.’

Maitreyi replied – ‘oh lord, whether I will get access to the immortal position if the whole earth with the prosperity would be under my ownership?’ Yajñavalkya said – ‘No. Your life, then will alike the affluent. One should not hope for immortality by virtue of the wealth in abundance.’

Maitreyi replied - ‘oh lord, what I will do of the property if it does not enable me to avail the immortality? Instead of it, kindly tell me the measures, if any, you know, regarding attainment of the immortality.’ Yajñavalkya said – ‘my dear, you are my beloved and your statements too are worth raising the affection. Sit by my side and I preach you the measures by which you may attain immortality. I suggest you to follow my instructions.’

Later he instructed her ultimate reality with due examples from life experiences.

It implies that the women were equally entitled to receive knowledge as men do. They were found sharing and discussing some subtle spiritual aspects. The Vedântic knowledge was never denied to them, provided they are interested. It has been perfectly stated in Yajurveda that the knowledge has to be imparted to all (regardless of class or sex). Even in Brhadâranyaka-Upaniṣat (3-6,7,8) we can observe the role of Gârgi making enquiries with Yajñavalkya about subtle issues concerned to spirituality.

188 मैत्रेयी से वासना में उपस्थित वा अस्तित्वात्मक स्थानम् हन्ते तदनन्यात्मक भक्तिवान्यान्तर्कारणीति II (३.६-२-५-२)
189 तस्य हेतु केतनके पद्म मुद्रा ग्राह्यवृत्ति स्थानं वैत्तिकवाभिस्मृतिति सत्स्य हेतु स्तर्वसंस्कारस्य तु नाशातिति विवेवति II (३.६-२-५-२)
190 तस्य हेतु केतनके पद्म मुद्रा ग्राह्यवृत्ति स्थानं वैत्तिकवाभिस्मृतिति सत्स्य हेतु स्तर्वसंस्कारस्य तु नाशातिति विवेवति II (३.६-२-५-२)
191 सत्स्य हेतु पद्म मुद्रा ग्राह्यवृत्ति स्थानं वैत्तिकवाभिस्मृतिति सत्स्य हेतु स्तर्वसंस्कारस्य तु नाशातिति विवेवति II (३.६-२-५-२)
192 सत्स्य हेतु पद्म मुद्रा ग्राह्यवृत्ति स्थानं वैत्तिकवाभिस्मृतिति सत्स्य हेतु स्तर्वसंस्कारस्य तु नाशातिति विवेवति II (३.६-२-५-२)
Later, she plays the role of wife. The Veda-s have acknowledged equal status to both husband and wife in married life. When the God almighty do not feel happy by being alone, he became two as man and woman. They become husband and wife. By the harmony, male and female, mankind is reproduced.  

The Veda-s have assigned prime position and responsibilities to wife, especially in the performance of Yajña. The ritual which is performed without wife, is not at all a ritual. It does not yield its results. It is also said that the husband takes the birth again through his wife. There is a prayer to be able to have a number of children, so that the family will be happy. Apart from the above, there are innumerable hymns which profusely educates on how to lead a life of household. Perhaps, female education is more practical and applicable to everyday life.

There is a reference in Sundarakāṇḍa of Vālmīki Rāmāyaṇa about the performance of daily rituals by cultured women. ‘While in Aśoka Vāṭikā, Hanūmān thinks that when it is time for worship, Sītā will surely come to the bank of this river of clear water.’ It shows that Āryan (not by race but by culture) women also used to meditate in olden times, as men were supposed to.

The most significant assignment to women is to play the role of mother. She is honored only because of this role. These injunctions clearly say that the role as mother is the precious gift and obligation on the part of woman. By discharging these duties, she gets her mind sublimated and helps the society to experience motherly affection and love.

Literary education was of two types: the study of scriptures; and the study of literature, fine arts etc. In the remote past women of the priestly classes also used...
to study the scriptures. In course of time the study of the scriptures became restricted to men. Some reasons are mentioned here and there to justify the denial of the study, but these are the usual justifications of puritans. In the study and preservation of sacred literature and religious rituals certain amount of Puritanism is unavoidable. But this should not be taken as a discriminatory attitude. At the same time, such Puritanism should not be allowed to grow to such an extent that it curtails human values and affects human relations. Though women were denied the study of the scriptures, they did participate in religious practices actively and with honour. The other form of education viz. literature and fine arts was not denied to them.

There is another scriptural reference of women playing major role in the field of higher education. Maharshi Kapila, the proponent of Sāṁkhya śāstra, taught the entire Sāṁkhya principles to devahūti, the spouse of Maharshi Kardama. With this reference of Bhāgavata Purāṇa (3 skandha – 25th chapter to 33rd chapter) it becomes evident that women were not prohibited from education. If they are found eligible they were considered on par with men and encouraged too.

In another historical incident women played an instrumental role. It was an intellectual debate on the profound principles of the Veda-s. Sri Ācārya Śaṅkara, the exponent of advaita philosophy had the arguments with his opponent Maṇḍanamiśra, who believed that karma is greater. Interestingly, for this historical debate between intellectual giants, one of the best brains of that period was selected. It was none other Ubhayabhāratī, the wife of Maṇḍanamiśra. She presided over the debate and gave impartial judgments. After listening to the prolonged debate, according the judgments of Ubhayabhāratī, Ācārya Śaṅkara trounced Maṇḍanamiśra. To be eligible to evaluate the proceedings of debate, she must have been on par with the two, in terms of knowledge and education. This incident talks volumes on women achievers in the field of education.
The following Vedic mantra-s, scriptural references would give a detailed account on the position of women; and her role in family and society.

“1 hold your hand for the sake of prosperity.”\textsuperscript{198}

“You have an affectionate authority over your father-in-law, mother-in-law, sister-in-law and brother-in-law.”\textsuperscript{199} This clearly shows that right from the day of marriage the daughter-in-law was held in high esteem and given an important place in her husband’s family. Similar sentiments are expressed in marriage hymns of Atharvaveda.

“Husband and wife constitute one personality.”\textsuperscript{200}

“The wife is half of the husband’s personality in the performance of duties and responsibilities.”\textsuperscript{201} Nothing should be done which may bring her pain or which may be opposed to her feelings.

“A man’s prosperity is incomplete without his getting a wife. It is complete only when he acquires a wife and begets a son. The husband’s personality is the wife’s personality, and wife’s personality is the husband’s.”\textsuperscript{202} The unity of the personalities of husband and wife is well brought out here. Unity necessarily implies duality also.

A woman always has many roles to play: mother, wife, daughter, sister and many others. In all these, she is primarily entrusted with the responsibility for the physical care and spiritual well-being of man. She fulfils this responsibility happily bestowing her affection on him. In return the man has to take care of her needs and return her affection. Hence, it appears that female education in the Veda-s, is rooted and developed on the ideology of family system.

\textsuperscript{198} गुहामि ते सीमण्वयाय हस्तम्॥ (वा.वे.-१०-६५-३५)

\textsuperscript{199} सम्राशी शतृं भव सम्राशी शष्ठा भव। ननान्दीरी सम्राशी भव सम्राशी अघिदेवसु॥ (वा.वे.-१०-६५-४५)

\textsuperscript{200} अच्छा वा एस आस्मानी दयालू॥ (ते.स.-६-६-२५)

\textsuperscript{201} जाता तर्थर्य मण्डल महाभारतायुपे॥ (ते.स.-१-८-२५)

\textsuperscript{202} अच्छा वा एस आस्मान: सम्मान जायान न विन्दुते मैत्रक ग्रजते अस्वीं हि तात्ता भवति अत्य यदै जायं विन्दुदेवध प्रजापते तत्र तर्थ भवति। तथा जैतंदिकविणथ विभा यदि यथा यथा स्मृता स्मृता श्रवणम्॥ (वा.स.)
The Vedic contents of knowledge field did not cover mere pure speculative philosophy about *Ātma Vidyā* but other secular sciences in order to lead worldly life. In fact, there are hardly few direct references in the Veda-s about the content of study at different levels of education.

Upaniṣat-s propose the curriculum of study was quite exhaustive which included much more than the knowledge of the Veda-s. In *Mundaka-Upaniṣat* a well-known householder *Shaunaka* approaches ācārya *Angirasa* and asks him, to tell him that by knowing which everything becomes known. Then the ācārya replies "there are two kinds of knowledge to be acquired, one is higher and the other is lower as per tradition and knower of the import of the Veda-s. The lower knowledge comprises of four Veda-s the science of pronunciation etc, the code of rituals grammar, etymology, meter and astrology. Then there is higher knowledge by which one can attain highest state of consciousness or bliss." Here, the distinction of knowledge is made between informative (*vrityātmakam*) and experienced (*anubhavātmakam*). In the former it is mere verbal knowledge i.e. assemblage of facts and information. But in the later or higher form of knowledge, it is not mere assemblage of words *śabdārthajñāna* but it is realization or revelation. The perfect mastery of Veda-s and its six accessory parts (*Vedāṅga-s*) are of equal importance with the experience knowledge (*anubhavātmakam*). Man must get both the education for the fulfillment of life. Therefore both of them carry equal significance.

Vedic hymns evidently stress the need of holistic education to be acquired for the fulfillment of life. Chāndogya-Upaniṣat stands as the best example for the

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203 शीन्त्वरो ह वे महावासाः: अत्यंतस्विन्दितं उपसत्ताः: पाध्यः। कस्मिष्ठु मनमो विद्यात् सभीव्रह्म विज्ञातं मतितीतिः॥ (मु.उ.-१.१.१-२)  
204 तस्मे स होवाय द्व विशेषेददिधिप्रेरयति ह स्म यहानि विद्या बद्धति परा चे अस्त्रा च॥ (मु.उ.-१.१.१-७)  
तर्कपर्य अष्टविद्यूः सामेवेदो अष्टविद्यूः: विद्याः कस्मिन्न व्याकरणम् मिहले कन्टो ज्योतिर्यमिति। अय परा च वया तद्भस्य अधिकप्रमाणे॥ (मु.उ.-१.२.८)
reference of curriculum. Maharsi Nārada approaches ācārya Sanatkumāra and politely requests him to impart the knowledge.205 The ācārya enquires about his previous education, so that, he may render his assistance. In response to the query of ācārya Sanatkumāra, Nārada, being a humble antevasī, elaborates his effort in various branches of knowledge.” Most revered ācārya, I have studied: the Ṛgveda, the Yajurveda, the Śāmaveda, the Atharvaṇaveda, Āyurveda, Itiḥāsa, Purāṇa, grammar, the pitrya (the rules for the sacrifices of the ancestors), Rāṣṭi (the science of numbers), Daiva (the science of portents), Nidhi (the science of time), Vākovākyya (logic), Ekāyāna-vidyā (ethics), the Deva-vidyā (etymology), the Brahma-vidyā (pronunciation, Śikṣā, ceremonial, Kalpa, prosody, chandas), the Bhūta-vidyā (the science of fundamental elements), Kṣatra-vidyā (the science of weapons), Nakṣatra-vidyā (astronomy), the sarpa and devayajana vidyā (the science of snakes and their venom), the science of making perfumes, dancing, singing, playing and other fine arts. All these I have studied, but still I am in sorrow. Lead me to the further shore that lies beyond sorrow.”206 These various branches of knowledge give us an abstract picture of the fields of study advised, developed and practiced too. The supreme aim of education is summed up in the reply of ācārya Sanatkumāra. He said, “Whatever you have studied is but words.”207 The direct message is that one can not be free from bondage with acquiring information. Knowledge and wisdom lead to light and liberation.

In Chāndogya-Upaniṣat (2-1) ‘Brahma-vidyā’ denotes Śikṣā, Kalpa, Vyākaraṇa, Prosody etc. Īśāvāsa-Upaniṣat states that one who knows both Vidyā and Avidyā together attains immortality; through Vidyā and by crossing over the

205 अप्रिहि भगव भति होमससद समकुमार भारतवस होवाच यहैतू ते नोपसीद ततस्सु अथां वक्यारीति स होवाच॥ (छ.उ.-३.१२)।।
206 वाढ्य भगवोपरियम् पुजुर्वे सामवेदावलम्बणम् पञ्चमित्व हस्तस्तुपुर्णम् पवार्मेव वेदां वेदं भविष्य दैवं विद्वा वाकोवचनमेनकान्त देवविद्या ज्ञातस्य भूविद्या शेषविद्या शास्त्रविद्या शरितिक्षणविद्या रात्रिमालोपरियम्। सोडिक्स भगवान् मन्नविद्वामिनामास्तिच्च। भूते दौवे में भगवहियम्यस्तिच्च शोकमालयविदिच्च। सोडिक्स भगवान् शोचामिच्च। त भगवान् शोकस्य पारे तारणितिच्च॥ (छ.उ.-३.१२)।।
207 तं होवाच यहैं कर्तिवेद्यीया नामचेवात॥ (छ.उ.-३.१२)।।
death through Avidya i.e., meditation on deities, rites and other prescribed duties.\textsuperscript{208} One should meditate on both the manifested and the unmanifested. In many Vedic contexts, the word Vidyā is used for the reference of ātma Vidyā (self-realization), everything else (even the Veda-s, which are the revelation to saints and seers) becomes Avidya. As it is clearly said in Kena-Upaniṣat, Vidyā is the means to attain self-realization.\textsuperscript{209} After such highest attainment, nothing is left to be known or achieved.

Śikṣāvalli of Taittirīya-Upaniṣat is a repository of many educational thoughts and ideas. It begins with the definition of Śikṣā. We shall now speak of the science of pronunciation, the alphabet accent, measure, emphasis, uniformity, juxtaposition.\textsuperscript{210} The correct pronunciation with stress and intonation play important part for the comprehension of meaning of Vedic hymns. Similarly Varna is alphabet; the svara is accent - Udātta, Anudātta and Svarīta. The ‘mātra’ measures the time required to pronounce. Santāna is uniformity - a medium mode of pronunciation of letters in continuity. It is the same as ‘sarīhitā’ - combination of letters. Thus the Śikṣā is described.” When we keenly observe the components of Śikṣā, they are all about proper chanting of Vedic hymns. They deal about the fundamentals of sounds in order to make antevāśī chant the Vedic hymns without any flaw. These six basic fields of sounds, perhaps, later got developed into independent branches of study and specialization. They are known to be Vedāṅga-s i.e. Śikṣā, Vyākaraṇa, Chandas, Niruktam, Jyotishyam and Kalpa.\textsuperscript{211} These six were collectively considered to be core-curriculum.

In connection with the previous thoughts, Śikṣāvalli further narrates about the subtle dimensions and sources. One of the meanings of Upaniṣat is secret

\textsuperscript{208} निदर्शनाविलास पश्चिदेशीयम् ॥ स०१ अविद्या मृत्युः तीर्था विद्यामृत्तमयुः॥ (ई.उ.-२१)

\textsuperscript{209} निदर्शन विन्दून्तेमृत्तमयुः॥ (के.उ.-२-२५)

\textsuperscript{210} शिक्षा व्याकरणाय: कर्णस्वरः: मात्रा: कलम्: साम सत्तान: इत्युतः: शिक्षा व्यापः॥ (तै.उ.-पी.-१-१)

\textsuperscript{211} शिक्षा व्याकरणं इन्द्रो निरलक्ष ज्योतिषलं तथा। कलकंकं फलप्राप्तं वेदस्या: मनोरीषणः॥ (अ.को.)
knowledge. The immediate next passage of mantra deals about these five subtle areas of prominence. These five fields are - astronomy or study of nature (adhilokam), astrology or knowledge of celestial bodies and their influence on individual (Adhijyautiṣam), formal education (Adhividyam), marital life (Adhiprajam) and spiritual science or self-realization (adhyātmam).\(^{212}\) All these five areas are defined in a particular manner which is like an ocean of deeper insights. Every field is described with four elements which are technically known as pūrva rūpam, uttara rūpam, sandhi and sandhānam. Each and every field is divided into two parts called pūrva rūpa and uttara rūpa. These two components gain competence and completeness if only they are in association of each other. One without the other is incomplete forever. The meeting point or mutually dependent activity of pūrva rūpa and uttara rūpa is called sandhānam. That mutual dependence leads to mutual benefit and finally ends at higher and unique advantage called sandhi. The more one goes deeper into the meaning of these mantra-s, better would be the quality of understanding.

Aitareya-Upaniṣat gives another interesting version of Vedic curriculum. It is said that whatever is seen inside the body, the same exist even out side world.\(^{213}\) That which is in cosmos, lies in individual. Education is all about finding the resemblance between individual and universe. “The fire entered into mouth in the form of speech. The wind entered into nose in the form of life-energy. The sun entered into eyes in the form of vision. The directions entered into ears in the form

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\(^{212}\) अधित: सहितत्वात् उपनिषदेऽव वैदिकयास्यम्। पश्चस्थिपितक्षेन। अधिलोकपदिश्वतिषमविविधाद्विप्रक्रियामविद्यामविद्यायम्यायम्। ता महाविद्वित इथ्यकारो। अधिपाल्दक्ष्म। पूर्वीयी पूर्वित्याभ्यासम्। चौर्तर्कत्वम्। आविद्यायश्च।। वायुस्म्याद्विप्रक्रियायम्। इत्यविविधातिम। अधिस्पर्शीति।। अधिविद्यायम।। अधिविद्यायम।। अधिविद्यायम।। अधिविद्यायम।। अधिविद्यायम।। अधिविद्यायम।। अधिविद्यायम।।

\(^{213}\) वेद\(\text{ते-अधित}।\)।

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वेदेव विद्याय, वेदेव ब्रह्माण्डे।
of sounds. The herbal energies entered into skin in the form of hairs (hairs that grow on head are called keśa; whereas roma/loma refers to the growing of hairs on other parts body). The moon entered into heart in the form of mind. The death entered into umbilicus (nābhi) in the form of apāna vāyu (one among five vāyu-s which helps in excretion of stools). The water entered into vagina (upastha) in the form of semen (reta).

How do individual entities emerge from and merge into cosmic forces, how do they influence upon each individual entity – were the core of curriculum.

It is proclaimed and praised while describing the merits of self-study (swādhīya prāśāṇśā) that, along with learning and teaching, truth, austerity, control of outer senses and control of inner organs, regular performance of assigned obligations, hospitality, social good conduct - have to be practiced. It is stated as follows. The same mantra can also be understood, from another point of view, as core-curriculum of teaching and learning.

In the recent past, the great poet Dandi has divided knowledge into four categories.

However, the Veda-s hardly instruct upon the areas of study, perhaps, because of, the constant change in priorities, interests and abilities of human beings from time to time. That may be one of the basic reasons of the Veda-s, in stating the unchanging truths and also in assigning ever-relevant primary obligations for the welfare of humanity.

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214 अतः सम्भवता मूल्य प्राचीनता, वादः प्रणो मृत्यु नातिक्र प्राचीनता, आदित्यः कवित्तव्य अतिक्र प्राचीनता, विद्याः-प्रेमसं भूल जन्मी प्राचीनता, अवश्यवनसंपत्यो लोमानि भूल तवं प्राचीनता, चन्द्रमा मनो मृत्यु हृदय प्राचीनता, मुष्टुर्यानी भूल ध्वनि प्राचीनता, अमो रोले भूल शिष्य प्राचीनता। (ए.उ.1-२-४)

215 अतः सम्भवता स्वाध्यायनां च। स्वाध्यायनाः च। तपस्वी स्वाध्यायनां च। दास्य स्वाध्यायनां च। दास्य स्वाध्यायनां च। अतिस्वरूप स्वाध्यायनां च। अतिस्वरूप स्वाध्यायनां च। मनुष्य स्वाध्यायनां च। प्रजा च स्वाध्यायनां च। प्रजातिस्वरूप स्वाध्यायनां च। स्वाध्यायनां सत्त्वस्वरूप राधीतः। तत्र इति तथाचः। पौरविशिष्ट। स्वाध्यायनां प्राप्ति नाको मौलिकः। तद्भवः तथा। तत्तो तस्मात्। (तृ.श्री.९-७)

216 आन्तरिकः ब्रह्मां वाभृत उपवर्त्तिको विषयः। विषयः। (दृ.च.)
X. LEARNING METHODOLOGIES

The Veda-s primarily address human mind and its functions. They assign superior significance on learning over teaching. Because learning is innate and natural drive in all humans, the Veda-s talk fundamentally from this perspective. There is a great difference between pedagogy and learning method, as such. In modern education, pedagogy is being built as an independent area of study. Many educationists have been making attempts to understand and analyze the human mind which is still an enigma. The science of teaching, which is popularly known as pedagogy, focuses more on teaching than learning. No amount of teaching would be fruitful, unless the mind is properly understood and addressed. All learning is basically dependant on one's urge or desire to learn.

That is the reason behind the statement of Sri Aurobindo Maharsi, one who interpreted the Veda-s from psychological point of view. He gave three basic principles of Vedic education which form the core of entire educational philosophy. Those principles are: 'nothing can be taught, but anything can be learnt.' 'Mind has to be consulted in its growth.' 'Understand from near to far.' These principles would also help us understand the Veda-s from totally new perspective. They will be of great help in finding solution to educational problems. From this profound philosophy of education, learning methodologies gain grounds. Here is an attempt made to revisit the ancient lore from this outlook.

Maharsi Pāṇini, the greatest Sanskrit grammarian of all times, has given the etymological meaning of śikṣā. 'The etymology of the word ‘śikṣā’ is formed from the root ‘śikṣ’, which means acquisition of knowledge.217 The means through which one attains knowledge are called śikṣā.' According to this definition, the learning methodologies adopted to enrich one’s knowledge are termed as ‘śikṣā’. Therefore, learning was the major focus of education, rather than teaching. Child was more

217 शिक्षिति विद्योपादने विद्याशास्त्र: सुसिद्धिति। यथा विद्यास्थवा ज्ञान सृष्टिसिद्धिति सिद्धिति। (पा.पा.)
important than the ācārya. Mind has to be consulted rather than the completion of syllabus. There would be no integral development without internal blossoming. Hence, education is not supposed to be a rat-race, but allowing the child to grow in its own pace and destination.

In support of the above statement there are a few mantra-s in Rgveda. ‘When balanced scholars speak after due thought, the lovers of education understand the relationship between both the words and their sense correctly even as barley-meal is made blemish-free with the help of a sieve. Such ācārya-s have the beneficial goddess of riches residing in their speech. It means the learning can be at its best when each word and letter clearly explained.’\(^{218}\) ‘A few do not understand the secret of the language even after reading it. And a few others do not realize its reality even after listening but there are some others for whom the language presents its true form.’\(^{219}\)

**Upaniṣat-s: The Storehouse Of Knowledge:** The Upaniṣat-s are also known as Vedānta i.e., the essence or cream of the entire Vedic lore. In our philosophical tradition, the Upaniṣat-s are the embodiment of the highest knowledge. Unlike the evolution of modern scientific tradition, wherein, every earlier view pertaining to any given phenomenon becomes obsolete and trashed with the advent of newer ideas, the principles enshrined in the Upaniṣat-s became the unshakeable foundation on which the superstructure of all later philosophical contemplations stood strong. Explaining the profound influence of the Upaniṣat-s on the psyche of Bhāratīya tradition, Swami Vivekananda says, ‘there is not one full grown ideal that cannot be traced back to the same source, the Upaniṣat-s.’\(^{220}\) Swami Ranganathananda, the former president of the Ramakṛṣṇa Math, says in ‘the message of the Upaniṣat-s’, ‘The spirit of enquiry which possessed them (the sages

\(^{218}\) सन्तुग्म सिद्धिन्तथा पुनःतु कथा चारण भव्यविश्वद। अन्वा सद्भाव सद्भावनिन्त्याविश्वधातिविवर्तिता द्वारा॥ (श्र.वे.-१०.७१.२)

\(^{219}\) उत्तर तत्त्वं यथा सययामस्तो विद्यितं च। सिद्धिसत्ततः सर्व तत्त्वं च। यथास्वत्तम: सर्वसत्तमः॥ (श्र.वे.-१०.७१.४)

\(^{220}\) Complete works of Swami Vivekananda-Vol.3, pp 230-231.
of the Upaniṣat-s) led them to question experience, to question the environing world; it also lead them to fearlessly question their gods and the tenets of their traditional faith.' Maurice Bloomfield, the famed author of *the Vedic concordance*, while agreeing with the above, actually goes a step ahead and states, 'there is no important form of Hindu thought, heterodox Buddhism included, which is not rooted in the Upaniṣat-s.'221 The Upaniṣat-s have been accorded a place of highest honor by the scholars of both the west and the east. Robert Ernest Hume says 'the earnestness of the search of truth is one of the delightful and commendable features of the Upaniṣat-s.'222 The German thinker Arthur Schopenhauer states, 'how every line is of such strong, determined, and consistent meaning! And on every page we encounter deep, original, lofty thoughts, while the whole world is suffused with a high and holy seriousness.'223 Jawahalal Nehru says, 'From every sentence (of the Upaniṣat-s) deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit... In the whole world there is no study so beneficial and so elevating as that of the Upaniṣat-s. They are destined sooner or later to become the faith of the people.'224 Thus, it is accepted by one and all that the Upaniṣat-s are the basis of Bhāratīya philosophical traditions.

**Consciousness Is All That Is Manifest:** Things appear to exist because of the radiance of underlying consciousness. But for it, nothing can manifest. This alone shines in and through everything. Therefore Upaniṣat-s declare that through Its radiance all this shines.225 It is through consciousness that the subject knows and the object becomes known to him. Both are manifested through its radiance. The

221 *The Religion of the Veda-s*, p.51-authored by Maurice Bloomfield.
222 *The thirteen principal Upaniṣad-s*-authored by Robert Ernest.
223 *source: cited in German—Upaniṣaden: Altindische Weisheit (Upaniṣad-s: Ancient Indian Wisdom)*-by Alfred Hillebrandt (Dusseldorf-Koln, Germany; Diederichs Verlag. 1964 p.8).
225 *तथ्य भाला सबविंद्र विभाविति॥ (क.उ. २-२-१४५) (मृ.उ. २-२-१०)
luminous self manifest within is not limited to the psycho-physical system. As pure consciousness it is all-pervading and illuminator of everything and not illuminated by anything else. The Brhadāraṇyaka-Upaniṣat demonstrates the self-luminosity of consciousness by the dialogue between Janaka, the emperor of Videha, and the sage Yajñavalkya.226

**The Nature Of Knowledge:** Knowledge arises when there is a modification (vṛtti) of mind (ahankāra) in the form of the object. It is an expression of pure consciousness through the mental mode (antahkaraṇa-vṛtti) corresponding to the object. Being thus illumined, the mental mode manifests the object to the self. Primarily, knowledge is pure consciousness. Its expression through the mental mode is secondarily called knowledge. The same basic consciousness assumes various forms through different mental modes corresponding to different objects. Thus, a person has knowledge in many forms. By taking the forms of diverse objects, mind causes variations in knowledge or consciousness, but does not generate it.

**Knowledge Has No End:** There is no beginning or end as for as knowledge is concerned. Knowledge has always been the prime mover of prosperity and power. The acquisition of knowledge has therefore been the thrust area throughout the world and sharing the experience of knowledge is a unique culture of our country. Veda-s clearly pointed out this fact in an insightful anecdote. "There was a great sage by name Bharadwaja. He followed rigorous Brahmacarya in order to acquire the Veda-s. Lord Indra appeared before him when he was counting his last minutes. Indra asked Bharadwaja, what would you like to do if you are provided with one more life? Bharadwaja instantaneously replied that he would like to follow celibacy (Brahmacarya) to acquire the Veda-s. Lord Indra made three huge mountains to appear in front of Bharadwaja, and collected

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226 आत्मवाचयः ज्ञेयसि: भवतीति आत्मनः प्राप्त्यो ज्ञेतिन्यास्ते पत्यवते कर्म कृर्ते कित्स्येतिति॥ (३४२.२.३.१)
handful of mud from each mountain. Referring to the limitation and expansion of knowledge to Bharadwaja, Indra said, whatever you have learnt in your entire life is like a handful of mud from huge mountain. Knowledge has no boundaries. This is the reality of knowledge. Indra preached him Savitṛ mantra, recitation of which, Bharadwaja became one with the vast.”

The foresaid episode hints upon several basic elements regarding education i.e. Brahmacarya is essential to acquire knowledge. It is the primary requirement with which one can gain great momentum in the acquisition of knowledge. Brahmacarya is complete control over senses and focusing the whole mental power to gain knowledge. The second significant aspect is, knowledge is endless.

None can be perfect in all fields of knowledge. Knowledge is vast and deep beyond our inference. Realizing this, one must make attempts to be humble.

The Validity Of Knowledge: According to Vedānta, knowledge is self-manifest (swatah prakasa). It requires no other knowledge to know it. When an object is known, its knowledge also becomes manifest to the knower at the same time. It is the very nature of knowledge to reveal its object and also itself. Knowledge neither apprehends itself, nor is apprehended by another knowledge. Like sunlight it shines of itself and does not require any other light for its manifestation while manifesting other things. In this sense, the Vedānta maintains the theory of the self-luminosity or self-manifestation of knowledge.

Knowledge (jñāṇa) is said to be of two kinds; pramā (valid cognition) and apramā (cognition other than valid). Apramā includes non-valid and invalid cognition. Memory is a case of non-valid cognition. And so is doubt. Error is a case of invalid cognition. Jñāṇa does not comprise any abnormal cognitive state, such as

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227 भरद्वजो हि विभिन्नपथम्: भवत्स्रमूलवास:। ते ह जीवं स्थायिं शयनम्। हन्त्र उप कन्यावाच। यते चतुर्वमादवः: द्याम्य।। किमेनेन कुचय इति। बहुत्यंगनेन पचयिन्तिहोवाच। ते ह तिरं निरिष्कपन अविदातात्विन्दुर्षाकाशकार।। तथा हैककस्मान आदादेः। स होवाच।। भरद्वजयामयम्य। केदा च एते। अन्ततु वै केदा:।। पहला एती: विभिन्नपथमि:। अविदातात्वः।। अयो त हस्तादन्तस्येव।। पृष्ठीव विनित्त।। अयो वै स्वहितोत्त।।।ततो हैततात्विं सावित्रमुवाच।। तस क विदस्थ।। अनुसरो भूलस।। स्वर्गीयोपाय:। (ते भ-काठक-11-२८४६,४६,४८)
hallucination or fantasy. Therefore, doubt (samasyā), error or illusion (bhramā or viparyaya), argument (tarka), indecision (anadhyavasāya), imagination (kalpanā), dream (svapna) in the category of apramā (cognition other than valid), which do not necessarily involve any abnormal mental state. They are not valid, because they are contradicted.

There were a number of methods indicated for better comprehension of various subjects (sacred and secular). They have been termed as learning methodologies. All of these methods, for the sake of clear comprehension, are classified under four categories i.e. (I) Veda-Adhigama Vidhi-s, (II) Pramāṇa-s, (III) Śastra-adhigama Vidhi-s and (IV) Vyavahāra Vidhi-s. All types of Vedic learning (chanting) methods are shown in extensive details along with their features, examples and word-orders that are followed. According to Vedānta, the philosophical theories of learning are called epistemology (pramāṇa-s). All the six pramāṇa-s are narrated from the view of cognition. All the areas of study (Vedāṅga-s, Dharma sūtra-s, shrauta sūtra-s, grhya sūtra-s, Smṛti-s, Purāṇa-s, kāvyā-s and so on) are brought under Śastra-Adhigama Vidhi-s. Lastly, Vyavahāra vidhi-s include all the other methods of learning which are mainly connected with real life experiences.

I. वेद-अधिगाम-विध्यः (Methods Of Learning the Veda-s)²²⁸

विचारेऽपि प्राप्तेऽन् हि प्रकारो वेदाध्ययनम्। प्रकृतिपादः । विकृतिपादः । यत्र पदानाम् आत्मविद्या यथाकर्म खर्चे भवति सः प्रकृतिपादः । यथा सहितापाठः । पदापाठः । कम्पापाठः । स ति विकृतिपादः । यत्र च पदानां पौर्वार्थं भवते । यथा जातारत्या आह्निकविकृतयेकः । विकृतिपाठानां चरमं लक्ष्यं प्रकृते । सर्वक्षणम् । पनि हि प्रकृतिविकृतिपादः । सर्वक्षणं । सोदुहरणं । सकरमं निन्द्यते॥

a. प्रकृतिपादः

1. सहितापाठः

²²⁸ आदि- आवृत्तम-श्रीसम्पूर्णक्ष्टिकवि
2. पदापातः

लखणा - पद्विच्छेदीर्महीतः। (प्रतिशाब्दे कात्यायनः)

उद्गारणेऽ - अर्थप्रमी। ईच्छेनुसरितम्। यज्ञवद्य। देवम्। ऋणिज्ञ। होतारसः। रक्षात्मम्।

पदनुमा - १ २ ३ ४ ५ ६ ७ ८ ९

3. कम्पाठः

लखणा - कमः स्मृतियोजनः। (प्रतिशाब्दे कात्यायनः)

कमेन पद्विच्छेदी पाठः कम्पाठः। दोगुणास सहिता इत्युच्चते।

उद्गारणेऽ - अर्थप्रमी। ईच्छेनुसरितम्। यज्ञवद्य। देवम्। देवमूलिज्ञम्। ऋणिज्ञ होतारसः। होतारों

रक्षात्मम्। रक्षात्ममिति रक्षात्मम्।

पदनुमा - १ २ ३ ४ ५ ६ ७ ८ ९ ०

b. विक्रिययापाठः

शेषशीर्ये समाग्रे व्याख्यों महर्षिः। जटाया विक्रियपीली लघुवर्ण नाटिविश्वाम।

जट्टा माता हिसा देशा ध्वजो दृष्टो रथो घनः। अदी विकृतयः श्रीसःः कम्पाठ्यो महर्षिः।

अदी विकृतयः कम्पपुर्वः स्वस्तित। ततु जटायथादिरप्पवेक्षे देव विकृती मुँहे। यत् परामायवायः विकृतयः

सम्मुखित। तत् जटा शिखामुखससति। तत्तथा च दृष्टो माता हिसा ध्वजरथ अनुसरित। जनसूतु जटायथावनुसरित॥

पश्चानितः

लखणा - अनुकुमारशोककम्यं व्यक्तमेतर्भक्षेतरा। सद्यमृतिः पश्चिने जटायथां कविताः। कमः॥

[कमः = १-२; उक्तकमः = २-२; व्यक्तकमः = २-१; अभिकमः = १-४; संकः = १-२]

उद्गारणेऽ - अर्थप्रमी। ईच्छेनुसरितम्। ईच्छेनुसरितम्। ईच्छेनुसरितम्।

पुरोहितमित्रेऽ। ईच्छेनुसरितम्। ईच्छेनुसरितम्। ईच्छेनुसरितम्।

पुरोहितमित्रेऽ। ईच्छेनुसरितम्। ईच्छेनुसरितम्। ईच्छेनुसरितम्।

पुरोहितमित्रेऽ। ईच्छेनुसरितम्। ईच्छेनुसरितम्।

यज्ञवद्य। देवम्। देवम्। देवम्। देवम्। देवमूलिज्ञम्। ऋणिज्ञमूलिज्ञम्।

ऋणिज्ञदेवम्। देवमूलिज्ञम्। ऋणिज्ञमूलिज्ञम्।

होतारों रक्षात्मम्। रक्षात्मम्। रक्षात्मम्। होतारों होतारसः। होतारों रक्षात्मम्।

रक्षात्ममिति रक्षात्मम्।

पदनुमा - १ २ ३ ४ ५ ६ ७ ८ ९ ०
4. जातपाठ:

लक्षणम् — अनुकूलमिलोमाथ्यो तिष्कार हि पंडृत कम्यम्। विलोमे पदवत्सारम् अनुकूलम् यथाकरम्। ( वा )
भएम्ये परश्रोतप्रेयेः हिरण्यसोहजामे पूर्वम्। अन्वयश्च पूर्वश्च तपायेः प्रेतसनमेवहि जटामुखीपते॥

जटा = अनुकूलम् + विलोम् + अनुकूलम्॥

उदाहरणम् — पदावृत्तिः — अभिमूर्ति ईष्टदिपरोपमीक्रियै। ईष्टं पूरोहितं पूरोहितमेव ईष्टं पूरोहितम्। पूरोहितं यज्ञश्च

हक्ष्यां पूरोहितं पूरोहितं यज्ञाश्च। पूरोहितामिति पुरं हितम्॥

यज्ञाश्च देवम् देवं यज्ञस्य यज्ञाश्च देवम्। देवमूलिजमुलिजाज्ञातश्च देवम् देवमूलिजम्। अर्धिज्ञातिस्युलिजम्॥

होतारस्य राजातामस्य होतारं होतारं राजातामस्य। राजात्मिति राजात्मिति।

पदावृत्तिः — १-२-२-१-२। २-२-२-२-२। ३-४-४-२-२। ३३॥

४-५, ५-५, ५-५॥ ६-६, ६-६॥ ६६॥

७-८, ७-८॥ ८॥

5. मालपाठ:

मालायाः हि प्रेतो पुष्माला कम्यमाला चेति।

i. कम्यमाला

लक्षणम् — बृहात कम्यकेवलः अर्थायायादिलोकस्ततः। अन्ते चार्ण जने प्रयेत्ते कम्यमालाति गीते॥

उदाहरणम् —

01. अभिमूर्ति।
02. अर्धिज्ञातिमि अर्धिज्ञातम।
03. ईष्टं पूरोहितम्।
04. देवमूलिजम्।
05. पूरोहितं यज्ञाश्च।
06. यज्ञाश्च देवम्।
07. पूरोहितामिति पुरं हितम्।
08. पूरोहितामिति पुरं हितम्।
09. यज्ञाश्च देवम्।
10. पूरोहितं यज्ञाश्च।
11. देवमूलिजम्।
12. ईष्टं पूरोहितम्।
13. अर्धिज्ञातिमि अर्धिज्ञातम।
14. अभिमूर्ति॥
01. अर्धिज्ञातिमि अर्धिज्ञातम।
02. राजात्मिति राजात्मिति।
03. राजात्मिति राजात्मिति।

पदावृत्तिः —

01. १-२।
02. ६६।
03. २-२।
04. ५-५।
05. ३-४।
06. ४-५।
07. ३३।
08. ३३।
ii. पुष्पमाला

लक्षणयः—माला मालेव पुष्पाणां पदानौ प्रधिबन्धिनी हि सा। आवर्तने नदयत्स्यं कमस्युक्तकसंक्षमः॥

जश्चतः पुष्पमाला भवति। तत्र प्रतिपथं विरुपः इतिकारकेऽवति विशेषः। केवलच पुष्पमालायामितिकार फासपनियस्थायेनमिषि वदन्ति। यथा—ईदेवप्रभुमितिभैरोगिम। इत्यादि॥

उदाहरणयः—

<table>
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<tr>
<th>क्रम:</th>
<th>विरुप:</th>
<th>व्युक्तम्:</th>
<th>संक्षमः</th>
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</table>
| 1.   | अम्मीठे | ईदेवप्रभुमि | अम्मीठे | इति (विरुप:)
| 2.   | पुरौहितम् | पुरौहितम् | ईदेवपुरौहितम् | इति (विरुप:)
| 3.   | पुरौहित्य क्षः | पुरौहित्य क्षः | पुरौहित्य पुरौहितम् | इति (विरुप:)
| 4.   | पुरौहित्यमिति क्षः | क्षः | पुरौहित्यमिति क्षः | इति (विरुप:)
| 5.   | क्षः क्षः | क्षः क्षः | क्षः क्षः | इति (विरुप:)
| 6.   | क्षः क्षः | क्षः क्षः | क्षः क्षः | इति (विरुप:)
| 7.   | क्षः क्षः | क्षः क्षः | क्षः क्षः | इति (विरुप:)
| 8.   | क्षः क्षः | क्षः क्षः | क्षः क्षः | इति (विरुप:)
| 9.   | क्षः क्षः | क्षः क्षः | क्षः क्षः | इति (विरुप:)

पद्यपुरौषी—

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<th>संक्षमः</th>
</tr>
</thead>
</table>
| 1.   | १-२ | २-१ | १-२ | इति (विरुप:)
| 2.   | २-३ | ३-२ | २-३ | इति (विरुप:)
| 3.   | ३-४ | ४-३ | ३-४ | इति (विरुप:)
| 4.   | ४-५ | ५-४ | ४-५ | इति (विरुप:)
| 5.   | ५-६ | ६-५ | ५-६ | इति (विरुप:)
| 6.   | ६-७ | ७-६ | ६-७ | इति (विरुप:)
| 7.   | ७-८ | ८-७ | ७-८ | इति (विरुप:)

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6. विश्लेषण:

लक्षण– पदों करते जटिलव सूचीकरण: प्रकाशित है।

उदाहरण– ऑस्ट्रिया की स्वीडेन से पुरोहित तथा पुरोहित महाकाव्य रूप से उल्लिखित है। पुरोहित महाकाव्य, रूप से, रूप से उल्लिखित है।

राज्य भवन में राज्य भवन रूप मुख्यमात्र में होता है। हालांकि राज्य भवन में राज्य भवन में हुआ है।

पद्य-सूत्र– 1-2-3-4-5-6-7-8-9-10

7. रेखापत्र:

लक्षण– कमांडविक चरण रूप मुख्य भूमिका है। पृष्ठभूमि परम्परागत रेखापत्र: फुल: कमान।

उदाहरण–

- (पद्यक्रम) अभिव्यक्ति। इंग्लिश। अभिव्यक्ति।
- (पद्यक्रम) इंग्लिश उपलब्ध यहां। यहां पुरोहित रूप से है।
- (पद्यक्रम) पुरोहित पुरोहित तथा पुरोहित महाकाव्य। आदिवासियों में पुरोहित तथा पुरोहित महाकाव्य।
- (पद्यक्रम) होतां राज्य भवन में होता है। हालांकि राज्य भवन में हुआ है।
- (पद्यक्रम) राज्य भवन में होता है। राज्य भवन में होता है। राज्य भवन में होता है।
- (पद्यक्रम) यहां संभाषण स्टेट्स।

पद्य-सूत्र– 1-2-3-4-5-6-7-8-9-10
यदा सर्वस्य मन्सरस्।

• (पद्धतिक) १-२। २-२। १-२।
• (पद्धतिक) २-२। १-२। २-२। २।
• (पद्धतिक) २-२। १-२। २-२। २।
• (पद्धतिक) २-२। २-२। २-२। २।

8. त्वस्यादेव: कर्म समयं नालोकारायेद्यति। कर्म य भृषि वा यत्र पट्टम से प्रवेषः स्मृतः॥

उदाहरण्यः

<table>
<thead>
<tr>
<th>आदे: कर्म:</th>
<th>आन्तर्दृशयम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>01. अधिमीषे</td>
<td>02. राज्यात्मकमििि राज्यात्मम्</td>
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<tr>
<td>09. यज्ञस्य देवम्</td>
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<td>18. अधिमीषे</td>
</tr>
</tbody>
</table>

पद्धतिरूपीयः

अत्र विशेषः

• अत्र धवस्य पद्धतमोऽझ्दः प्रदशितः॥
• यथा मन्दायेवेव ध्वजो भवति, तथेऽव पद्धतिक सामपन्तप्रयास्य कर्मायेवेवेव ध्वजो भवति। तत्र कार्यादिशिस्तदश भदुस्य वर्गान्त्यश्रेष्ठं पदेश विशेषणेतिकारारुतिव च संवेदो ज्ञातः॥। यथा अधिमीषे...........आमदिशित्यामर्ग, इति प्रथमस्य कर्मम् ध्वजो रेतवः॥।

9. दृष्यादेव:

लक्षण्—कर्मवृत्त विप्रस्य पुत्रकम्ममुत्तरम्। अर्थादेवमुक्तायं कर्मद्वोभिस्फीती॥

उदाहरण्यः

a. अधिमीषे। ईष्टे पुरोहितम्॥
b. अधिमीषे। ईष्टे पुरोहितम्। पुरोहितमिति पुर: हितम्॥
c. अधिमीषे। ईष्टे पुरोहितम्। पुरोहित्य यज्ञस्य। पूरोहितमिति पुर: हितम्। यज्ञस्य पुरोहितमिति पुर: हितम्॥
d. अग्रिमीभृः। ईसः पुरोहितम्। पुरोहितं यज्ञस्य। पुरोहितमिति पुरः हितम्। यज्ञस्य देवम्। देवस्मृतिनजम्। देवं यज्ञस्य पुरोहितमिति ॥

e. अग्रिमीभृः। ईसः पुरोहितम्। पुरोहितं यज्ञस्य। पुरोहितमिति पुरः हितम्। यज्ञस्य देवम्। देवस्मृतिनजम्।
धारिज्ञ देवं यज्ञस्य पुरोहितमिति ॥

f. अग्रिमीभृः। ईसः पुरोहितम्। पुरोहितं यज्ञस्य। पुरोहितमिति पुरः हितम्। यज्ञस्य देवम्। देवस्मृतिनजम्।
धारिज्ञमितः ॥

g. होतारे रज्ज्यातमम्। रज्ज्यातमम होतारम्। होतारे रज्ज्यातमम्। रज्ज्यातममिति रज्ज्यातमम्।

10. रशमातः:

लक्षणम्—पादशोधर्य्चाऽं वापि सहोज्जोयया दुःखद्रोहः॥
रथमिति। द्विचक्रिकवक्षुधधर्य्चति। तत्र द्विचक्रो रथोधर्य्चाऽं भवति। द्विचक्रस्तु रथः प्रतिपदेः
समन्तस्यहस्तन्नतस्य गायत्री चन्द्रस्तत्त्वेऽस्मिन भवति चतुर्थकोर्तस्तु पादश्र एव भवति।
आङ्ग्लम्: सं कदन्ते सोमेण सह राजा॥ (क्र०-१०-११-२२) परसमेद्रणोन्तिः ब्रह्मणः तै सर्जनः पारा यामलि॥ (आर्यवेदः)

\[ \begin{array}{ccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 \\
\end{array} \]

i. द्विचक्रो रथः:

उदाहरण—

<table>
<thead>
<tr>
<th>प्रश्नम्</th>
<th>उत्तरम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>आङ्ग्लम्: सभ।</td>
<td>परस्मै कृणोति।</td>
</tr>
<tr>
<td>समोक्षम्:</td>
<td></td>
</tr>
<tr>
<td>आङ्ग्लम्: सभ।</td>
<td>परस्मै कृणोति।</td>
</tr>
<tr>
<td>सं कदन्ते।</td>
<td>कृणोति ब्रह्मणः।</td>
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<tr>
<td>कदन्ते समोक्षम्:</td>
<td></td>
</tr>
<tr>
<td>आङ्ग्लम्: सभ।</td>
<td>परस्मै कृणोति।</td>
</tr>
</tbody>
</table>
सं बदन्ते। कृणोति भाषणः। पृथवीशिष्ठपातकमः।
बदन्ते सोमेन। भाषणः। तम। पृथवीशिष्ठपातकमः।
सोमेन बदन्ते समोपाध्यः। ते भाषणः। कृणोति यस्मै। व्युक्तमः।
ओपाध्यः समू। यस्मै कृणोति। चतुर्धशतुपातकमः।
सं बदन्ते। कृणोति भाषणः। चतुर्धशतुपातकमः।
बदन्ते सोमेन। भाषणः। तम। चतुर्धशतुपातकमः।
सोमेन राजः। ते राजन। चतुर्धशतुपातकमः।
सह सोमेन बदन्ते समोपाध्यः। राजनौ ते भाषणः। कृणोति यस्मै। व्युक्तमः।
ओपाध्यः समू। यस्मै कृणोति। पथमः पथपातकमः।
सं बदन्ते। कृणोति भाषणः। पथमः पथपातकमः।
बदन्ते सोमेन। भाषणः। तम। पथमः पथपातकमः।
सोमेन राजः। ते राजन। पथमः पथपातकमः।
सह राजः। राजनौ पार्यामसिः। पथमः पथपातकमः।
राजेन्ति राजः। पार्यामसीति पार्यामसिः॥ (समासः)

पद्यावली—

<table>
<thead>
<tr>
<th>पूर्वाध्यः</th>
<th>उत्तराध्यः</th>
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</tr>
<tr>
<td>५-५-२-१॥</td>
<td>५-५-२-१॥</td>
</tr>
</tbody>
</table>
ii. द्विचकर स्थः

अष्टमन्त्रेषु पूरोहितं यज्ञस्य देवमुक्तिप्रमः। होतारं रक्षाप्रतत्मम॥ (अष्टोत्तर-१-१-१)

अर्य देवाय जन्मने स्तोभो विधेयंहरियस। अकारिर्गः प्रतत्मम॥ (अष्टोत्तर-१-१०-१)

मन्वास्यस्य सहोकर्ष्ण्यिष्ठ द्विचकर स्थो भवति।

सहोकर्ष्णः पाठमेवेन, स द्विचकर विभज्यते। तत्र प्रथमः।

उदाहरणः

(अष्टोत्तर-१-१-१) (अष्टोत्तर-१-१०-१)

a. अष्टमन्त्रेषु।
b. ईश्वरोऽधिकृतम्।
c. अष्टमन्त्रेषु। ईश्वरोऽधिकृतम्।
d. पूरोहितमेवधिकृतम्।
e. अष्टमन्त्रेषु पूरोहितं यज्ञस्य।
f. यज्ञस्य पूरोहितमेवधिकृतम्॥
g. अष्टमन्त्रेषु। ईश्वरोऽधिकृतम्। पूरोहितं यज्ञस्य।
stोमो यज्ञस्य देवम्।
h. देव यज्ञस्य पूरोहितमेवधिकृतम्॥
i. अष्टमन्त्रेषु। ईश्वरोऽधिकृतम्। पूरोहितं यज्ञस्य।
stोमो पूरोहितमेवधिकृतम् पुः हितम्। यज्ञस्य देवम्। देवम्

अविचितम्।
j. अविचितं देवे यज्ञस्य पूरोहितमेवधिकृतम्॥
k. अष्टमन्त्रेषु। ईश्वरोऽधिकृतम्। पूरोहितं यज्ञस्य।
stोमो पूरोहितमेवधिकृतम् पुः हितम्। यज्ञस्य देवम्। देवम्

अविचितम्॥ अविचितमेवधिकृतम्॥
l. होतारं रक्षाप्रतत्मम्॥
m. अकारिर्गः प्रतत्मम॥
m. रञ्ज्यातमं होतानम्
n. होतारूऽ रञ्ज्यातमम् || रञ्ज्यातममिति रञ्ज्यातममम्

प्राचार्यपूर्वीः

(आस्माषिता-१-१-१)

a. र०-२।
b. २-१।
c. २-१ २-१।
d. २-१।
e. २-२-६।
f. ६-२-१।
g. २-१ २-१ २-१।
h. ५-४-१-२।
i. २-१ २-१ २-१।
j. ६-५-४-२।
k. २-१ २-१ २-१।
l. ७-८।
m. ८-७।
n. ७-८।

iii. द्वितीयोऽरः

लक्षणम् — पूर्वोऽद्वितीयार्मयात् || सहोक्या द्वितीयको रथो भवति

तत्प: (पाठकेन) द्वितीयः व्रतकः: यथा

उदाहरणम् —

(आस्माषिता-१-२-१)

a. अधिमिष्टे।
b. इक्ष्वाकुले।
c. अधिमिष्टे।
d. इक्ष्वाकुले।
e. पुरोहितमाधिकेष्ट्रे।
f. अधिमिष्टे।
g. इक्ष्वाकुले।

(आस्माषिता-१-१०-१)

a. अर्य देवाय।
b. देवाय अर्य।
c. अर्य देवाय।
d. देवाय जनमे।
e. जनमे देवाय अर्य॥
f. अर्य देवाय।
g. देवाय जनमे।
h. पूरोहित यज्ञस्व।
j. पूरोहितमिति पुरः हितम॥
k. अग्निीऽः
l. पूरोहित यज्ञस्व।
m. पूरोहितमिति पुरः हितम॥
n. यज्ञस्व देवम॥
o. देवं यज्ञस्व पूरोहितमिति॥
p. अग्निीऽः
q. ईम् पूरोहितम॥
r. पूरोहित यज्ञस्व।
s. पूरोहितमिति पुरः हितम॥
t. यज्ञस्व देवम॥
u. देवमुलिवंम॥
v. उस्त्रिज्ञ देवं यज्ञस्व पूरोहितमिति॥
w. अग्निीऽः
x. ईम् पूरोहितम॥
y. पूरोहित यज्ञस्व।
z. पूरोहितमिति पुरः हितम॥
aa. यज्ञस्व देवम॥
bb. देवमुलिवंम॥
cc. उस्त्रिज्ञमुलिवं॥
dd. होतारं रक्षयतम॥
ee. रक्षयतम होतारम॥
ff. होतारं रक्षयतम॥
gg. रक्षयतमिति रक्षयतम॥

(वासिद्धि-१-१०-१)

a. १-२।
b. २-१॥

(वासिद्धि-१-२१-१)
c. \(1-2\) 1-2

d. \(2-3\) 2-3

e. \(3-2-1\) 3-2-1

f. \(1-2\) 1-2

g. \(2-3\) 2-3

h. \(3-4\) 3-4

i. \(3\) 3

j. \(1-2\) 1-2

k. \(2-3\) 2-3

l. \(3-4\) 3-4

m. \(3\) 3

n. \(4-5\) 4-5

o. \(5-4-3-2-1\) 5-4-3-2-1

p. \(1-2\) 1-2

q. \(2-3\) 2-3

r. \(3-4\) 3-4

s. \(3\) 3

t. \(4-5\) 4-5

u. \(5-6\) 5-6

v. \(6-5-4-3-2-1\) 6-5-4-3-2-1

w. \(1-2\) 1-2

x. \(2-3\) 2-3

y. \(3-4\) 3-4

z. \(3\) 3

aa. \(4-5\) 4-5

bb. \(5-6\) 5-6

c. \(6\) 6

dd. \(7-8\) 7-8

ee. \(8\) 8
विण्णां—
विपाद-गापवीच्छन्दस्त्रया मन्त्रस्य प्रतिपादम् समावेशस्वयंस्यत्वात् विचारको रशो भवति।
विषयोः कम्मणे पदयत। यतो ब्यातनि परमेश्वर। इतरस्य युग्मः सल्ला॥ (अवसंहिता - १-२२-१९)

उदाहरणम्—

प्रथमः पादः ।
द्वितीयः पादः ।
तृतीयः पादः ।

a. विषयः कर्मणि।
ब्यातनि यति।
इतमस्य युग्मः।
(प्रथमः कमः)

b. कर्मणि विषयः।
ब्यातनि यति।
युग्म इतरस्य॥
(विकृतमः)

c. विषयः कर्मणि।
ब्यातनि यति।
इतमस्य युग्मः।
(द्वितीयः कमः)

d. कर्मणि पदयत।
ब्यातनि परमेश्वर।
युग्मः सल्ला॥

f. पदयत कर्मणि विषयः।
परमेश्वर ब्यातनि यति।
सल्ला युग्म इतरस्य॥
(विकृतमः)

g. ब्यातनि।
कर्मणि पदयत।
युग्म इति परमेश्वर॥
(समासि)

h. इतरस्य युग्मः।
युग्मः सल्ला॥
सल्लीति सल्ला॥
(समासि)

प्रथमः पादः ।
द्वितीयः पादः ।
तृतीयः पादः ।

a. २-१॥
५-४॥
७-८॥
(प्रथमः कमः)

b. २-१॥
५-४॥
८-७॥
(विकृतमः)

c. २-१॥
५-४॥
७-८॥
(द्वितीयः कमः)

d. २-१॥
५-४॥
८-७॥

f. १-१॥
२-१॥
३३॥
(समासि)

g. ४-५॥
५-६॥
६६॥
(समासि)

h. ७-८॥
८-८॥
९९॥
(समासि)

v. विचारको रशः
लक्षणम्— चतुर्वचको रशबप्रस्यां मन्त्रस्य पादश्रो भवति।
उदाहरणम्—
ओषधः। सं बदन्ते सोभेन सह राजा॥ (स२-१०-१०-१२) यस्मिन् कृतीयः नाट्यः। ते राजा पार्यामस्ति॥ (अवन्देषः)
11. धनपाठ:

धनशुद्विधाः। घनो धनवद्भधाः। ती च धनवे क्रिया भवतः।

i. धनमो धनः

सङ्क्षणम् – अन्तांकमं पैठेतुर्माधिर्पर्यंतमानवेत। आदिकं नवेवन्ति धनाहुर्यमिनीषिणः।

उदाहरणम् –

a. पूर्वार्थस्य (अन्तादादिपर्यंतम्)

उचितमिति उचितम्। देवमुखिलम्। यहरस्य देवम्। पुरोहितमिति पुरः हितम्। पुरोहितं यहस्य। ईश्वरे
पुरोहितम्। अधिपीठे।
b. उत्तराधिकार (अन्तराद्विभाषन)

रक्ताधातमिति रक्ताधातमम्। होतारं रक्ताधातमम॥

पदावरूपी—

a. ६१। ५-६। ४-५। १३। ३-४। २-३। १-२॥ पूर्वाधिकार (अन्तराद्विभाषन)

b. ८८। ०-७॥ उत्तराधिकार (अन्तराद्वि‌भाषन)

ii. हितीयो घन:

लक्षणम् । विकुलमुक्ता विकुलस्व तत्पदार्य पुनः पठेत। अर्थ घन इति प्रश्नः। इत्यत्र विकृति: पठेत॥

उद्दरणम्—

अप्रिमींके, इवेद्विमिं, अप्रिमींके पुरोहितं, पुरोहितमीष्ठिदिमिं, अप्रिमींके पुरोहितं। ईवे पुरोहितं,
purohitamikhe, eke purohita yahastam, yahastam purohitamikhe, eke purohita yahastam. पुरोहितं यहास्तम, यहास्तम पुरोहितं,
purohitamikhe, eke purohita yahastam dekam, yahastam purohitamikhe, yahastam dekam. पुरोहितमिति पुर: हितम॥ यहास्तम देवम्, देवं यहास्तम, यहास्तम देवमुक्तिज्ञम॥ श्रद्धिभिमृत्तिज्ञम॥

होतारं रक्ताधातमम्, रक्ताधातम होतारं, होतारं रक्ताधातमम॥ रक्ताधातमिति रक्ताधातमम॥

पदावरूपी—


a. प्रयोगो घनवज्ञमः

पवसनिभिमुको घनपाठः

उद्दरणम्—

परं यन्नति पीतयो गायो न गधृती: अनु। इच्छनतिः उत्तराधातमम॥ (क्षरतिए १-८५-२६)

१ २ ३ ४ ५ ६ ७ ८ ९ १०॥

a. परं में। में परं। परं परं। परं में।

परं में, में परं, परं में यन्नति, यन्नति में परं, परं में यन्नति॥

b. में यन्नति। यन्नति यन्नति। में में। में यन्नति।

में यन्नति, यन्नति में, में यन्नति पीतयो, पीतयो यन्नति में, में यन्नति पीतयः॥

c. यन्नति पीतयः। पीतयो पीतयः। पीतयो यन्नति। यन्नति पीतयः। यन्नति पीतयः।

यन्नति पीतयो, पीतयो यन्नति, यन्नति पीतयो गायो, गायो पीतयो यन्नति, यन्नति पीतयो गावः॥

d. पीतयो गावः। गायो गावः। गायो गावः। गायो गावः। गायो गावः।

पीतयो गावो, गायो पीतयो, पीतयो गावं, न गायो पीतयो, पीतयो गावो न॥
e. गायो न। न न। गाय। गाय। गाय।
   गायो न, न गायो, गायो न गव्यूतः, गव्यूतः गायो, गायो न गव्यूतः।
f. न गव्यूतः। गव्यूतीगव्यूतः। गव्यूतीग। न न। न गव्यूतः।
   गव्यूतः, गव्यूतः, न गव्यूतःसु, अनु गव्यूतः, न गव्यूतःसु।
g. गव्यूतःसु। अनु अनु। अनु गव्यूतः। गव्यूतीगव्यूतः। गव्यूतीगव्यूतः।
   गव्यूतःसु, अनु गव्यूतः, गव्यूतःसु। अन्वित्यसु।
h. इच्छन्तीरुच्छसाम। उच्छमसामुच्छसाम। उच्छमामच्छन्तिः। इच्छन्तीरिच्छन्तिः।
   इच्छन्तीरुच्छसाम, उच्छमसामुच्छसाम। उच्छमामच्छन्तिः।

पदानुपदीन्

a. १-२। २-३। २-३। २-३। २-३।
   २-३। २-३। २-३। २-३। २-३।
b. २-३। २-३। २-३। २-३। २-३।
   २-३। २-३। २-३। २-३। २-३।
c. ३-४। ५-६। ५-६। ५-६। ५-६।
   ३-४। ५-६। ५-६। ५-६। ५-६।
d. ५-६। ६-७। ६-७। ६-७। ६-७।
   ५-६। ६-७। ६-७। ६-७। ६-७।
e. ६-७। ७-८। ७-८। ७-८। ७-८।
   ६-७। ७-८। ७-८। ७-८। ७-८।
f. ७-८। ८-९। ८-९। ८-९। ८-९।
   ७-८। ८-९। ८-९। ८-९। ८-९।
g. ८-९। ९-१०। ९-१०। ९-१०।
   ८-९। ९-१०। ९-१०। ९-१०।
h. ९-१०। १०-१०। १०-१०। ९-१०। ९-१०।
   ९-१०। १०-९। ९-१०। ९-१०।

b. द्वितीयो चक्रवर्तमः

उदाहरणम्

a. निः। मे मे। मे पत्राः। पत्रा पत्राः। पत्रा मे। मे पत्रा, पत्रा मे॥
b. मे यन्त्र। यन्त्र यन्त्र। यन्त्र मे। मे मे। मे यन्त्र। मे यन्त्र, यन्त्र मे, मे यन्त्र॥
c. यन्त्र धीतयः। पीठयो धीतयः। पीठयो धन्तिः। यन्त्र धन्तिः। यन्त्र धीतयः। पीठयो धीतयः। पीठयो धन्तिः। यन्त्र धीतयः।

d. पीठयो गावः। गावो गावः। पीठयो धीतयः। पीठयो धीतयः। पीठयो गावः। गावो धीतयः। पीठयो गावः।

e. गावो न। न गावः। गावो गावः। गावो न। न गावो, गावो न।

f. न गद्यरूपः। गद्यरूपः। गद्यरूपः। न न। न गद्यरूपः। न गद्यरूपः। न गद्यरूपः।

g. गद्यरूपः। अनु अनु। अनु गद्यरूपः। गद्यरूपः। गद्यरूपः। अनु गद्यरूपः। गद्यरूपः।

h. इच्छातिरुच्छासम्। उरुच्छासमोऽच्छासम्। इच्छातिरुच्छासम्।

II. प्रमाण-स (Epistemology)

12. Pratyakṣa Vidhi: Vedānta admits six distinct means of valid knowledge: perception (pratyakṣa), inference (anumāna), verbal testimony (śabda or āgama or vākya), comparison (upamāna), postulation (arthāpatti) and non-apprehension (anupalabdhi). Each is called pramāṇa, the instrument (karana) is meant the special cause which, being operative, produces a specific effect. In visual knowledge, for instance, the organ of vision and the mind both are operative; as such both are its causes; but the organ of vision and its operation constitute the special cause (karana). In perceiving an object by particular sense-organ the mind is not the special cause of the knowledge, because its operation is common to all
cases of external perception. Thus pramāṇa is the special means by which some kind of right knowledge (pramāṇa) is attained. The implication is that each pramāṇa has a characteristic way of conveying knowledge and presents a distinct type of knowledge.

Broadly speaking, perception is twofold: external and internal. Perception by any of the five sensory organs (of hearing, sight, touch, taste and smell) is external. Mental perception (of pain or pleasure, of knowledge or ignorance, or love or hate and so forth) is internal. It leads to immediate cognition. It is the principle means of knowledge of the physical world.

Perception is defined by the Nyāya school as that knowledge which is caused by the contact of an organ (indriya) with its object and is infallible. But Vedānta does not accept this definition, which does not include internal perception, unless mind (antahkaranā) is considered its instrument as an organ (indriya). In the Vedānta’s view the mental states of pain, pleasure, fear, hope, love, hate, uncertainty, determination and so forth are illuminated directly by the witness-self alone (kevala-saksi-bhāsyā), that is, unaided by any agency. In internal perception, the mind and the sense-organs do not serve as instruments of knowledge as in the perception of external objects. The mental state become known as soon as they arise. Thus, perceptual knowledge has three distinct phases: regarding the physical objects, regarding the mental states and regarding the knowing self.

13. Anumāṇa Vidhi: The scope is limited to the sensible universe, as these three means of knowledge i.e. inference, comparison and postulation depend on perception. The term anumāṇa refers to the method by which knowledge is derived from another knowledge. In other words, it is the logical process of gaining

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229 न्यायार्थम-स्पर्शात्मकम् हानम्ः अवप्रेयतादिम् अवविभावि व्यक्तावाचकप्रत्यक्षम् || (गौ. न्या. सू.-१-१-४)

230 प्रत्ययाशःक्षरवधिप्रत्यक्षम् || (१.१ : प्रत्यक्षरिवद्धखः)

231 प्रतिष्ठा-देवता-उपद्वरण-उपपत्तिसिद्धान्तिनिवधवति || (गौ. न्या. १-१-३२)
the knowledge.\textsuperscript{232} In western logic it is called 'the invariable concomitance' (vyāpti). The inference that the hill has fire results from the apprehension of smoke as a mark on the hill. It is followed by the recollection of the invariable concomitance between smoke and fire. As we have indicated above, the invariable concomitance between the middle term (hetu i.e. smoke) and the major term (sādhyā i.e. fire) is the basis of inference, and is called vyāpti (literally, extension or pervasion) in Bhāratīya logic. It implies the universal relation of co-existence between the things denoted by the two terms. The knowledge of this is the direct means to inference.

There is twofold classification of inference i.e. svārtha (meant for oneself) and parārtha (meant for others). In the former case, one argues with oneself for the knowledge for the unperceived thing from the perceived knowledge. In the later case he puts forth argument to convince others of a truth thus known. To illustrate the former: a person sees a mass of smoke on a hill. He then remembers the invariable concomitance between smoke and fire; i.e. wherever there is smoke there is fire, or smoke does not exist where fire does not. He concludes that there is fire on the hill.

To demonstrate the truth of the conclusion to others a formal statement of the reasoning process is required. It can be illustrated as below.

\textsuperscript{232} अनुमितिकरणमञ्चनानम्॥ (वे.प.-अनुमानपरिच्छेद:.)
<table>
<thead>
<tr>
<th>Statement Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proposition to be proved (pratijñā)(^{233})</td>
<td>The hill has fire.</td>
</tr>
<tr>
<td>Reason for proposition (hetu)(^{234})</td>
<td>Because it has smoke.</td>
</tr>
<tr>
<td>Example (udāharāṇa)(^{235}) {major premise}</td>
<td>Whatever has smoke has fire, like kitchen.</td>
</tr>
<tr>
<td>Application (upanaya)(^{236}) {minor premise}</td>
<td>The hill has smoke.</td>
</tr>
<tr>
<td>Conclusion (nigamana)(^{237}) {conclusion}</td>
<td>Therefore the hill has fire.</td>
</tr>
</tbody>
</table>

Corresponding to the major, the minor, and the middle term of western logic, the sādhyā, pakṣa and hetu are there in Bhāratīya system of logic. In the above example, ‘fire’ is sādhyā (major term), the thing to be inferred; ‘hill’ is pakṣa (the minor term), the subject or that in which the thing is inferred; ‘smoke’ is the hetu (the middle term), the reason or the ground of inference. The hetu is also called sādhana, the means of inference or the linga, the mark or the sign that indicated the presence of fire on the hill.

Sage Gautama, the father of Nyāya system, has made threefold classification of inference.\(^{238}\) (a) Pūrvavat, that is, inference of the effect from the perceived cause (b) śeshavat, that is, inference of the cause from the perceived effect (c) sāmānyato-drishtam, that is, inference from something perceived as similar.

Reasoning, which seems to be a tremendous strength to mankind, has got limitations too. One can not solely depend on it as it is not firm and final. Many scientists and philosophers of east and west have clearly mentioned about it.

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\(^{233}\) सांज्ञिक: प्रतिज्ञा (गृ. न्या.सू.-१-१-१२)  
\(^{234}\) उद्देश्यार्थ्यां, सांज्ञाकारं हेतु: (गृ. न्या.सू.-१-१-२४)  
\(^{235}\) सांप्रधानमात्र, तद्रमसंबंध उद्देश्यम् (गृ. न्या.सू.-१-१-३५)  
\(^{236}\) उद्देश्यार्थेऽपि: तथेतेषुसंबंध: न तथेति वा सांप्रधानाय: (गृ. न्या.सू.-१-१-३६)  
\(^{237}\) हेतुदेशाः प्रतिज्ञाः परस्रमं निगमनम् (गृ. न्या.सू.-१-१-३७)  
\(^{238}\) अव तत्पुर्ववर्ष, निविधमवनमाः पूवेष्ठ्चर्चन सामान्यायत: (गृ. न्या.सू.-१-१-६)
Regarding the existence of God (infinite consciousness), logics may tumble to validate. One of the greatest western scientists, Pascal observes that ‘the reasons of the heart in believing the existence of infinite invisible reality can never be understood by the heads.’ ‘Above the logics of head, there is a feeling of heart.’ – says Ruso (western scientist). No doubt it is a powerful tool, but not as powerful as verbal testimony (śabda pramāṇa).

14. **Upamāna Vidhi:** The valid knowledge of similarity is caused by upamāna (comparison).\(^{239}\) It is considered as a distinct method of mediate knowledge, which is unlike inference as well as perception. To illustrate, a person who has seen his cow at home goes to a forest and sees a gavaya (a wild cow without dewlap). He perceives the similarity of the gavaya to his cow at home, which he remembers, and forms the judgement, ‘this gavaya is like my cow.’ From this experience he gains additional knowledge in the form of ‘my cow is like this gavaya.’ Upamāna is the means by which he gains the knowledge of his cow’s similarity to the gavaya from the perception of the gavaya’s similarity to his cow. The knowledge of similarity thus attained is termed ‘upamiti’.

Like the knowledge of similarity the knowledge of dissimilarity can also be attained by upamāna. In perceiving the gavaya’s similarity to the cow one does not perceive the cow’s similarity to the gavaya. The cow’s resemblance to the gavaya is known neither by perception nor by inference but by upamāna. It is also used to communicate and understand the nature of ātma and brahma.

15. **Śabda Vidhi:** It means (in this context) an articulate sound that applies to a verbal expression consisting of words. It is also called āpta vākya\(^{240}\) (verbal testimony) or authority or vākya\(^{241}\) or āgama (authentic word). It may be

\(^{239}\) प्रसिद्धाध्यामविद्यां वाच्यस्वस्याध्यायम् उपमानम् \(\text{नी.न्या.सू.१-१-१}\)

\(^{240}\) आवोपेशष्ठ: शब्द: \(\text{नी.न्या.सू.१-१-९}\)

\(^{241}\) सत्य वाच्यस्य तत्तपविविधिभूतसंस्मृति: मनान्तरणं न साधयते तत्र वाच्य प्रमाणम् \(\text{वे.प-.आगमपरिच्छेदः}\)
uttered or written. Sentence is a means of valid knowledge in which the relation (among the meanings of the words) that is the object of its intention is not contradicted by any other means of valid knowledge. A sentence signifies more than its constituent words. To grasp its import, one has to know not only the meanings of the individual words, but also the relation among the meanings. The apprehension of this relationship (shābda bodha) means the verbal cognition of the fact or truth communicated. It is valid if uncontradicted by any other means of valid knowledge. Evidently knowledge conveyed by such sentences as 'he has seen a hare with horns' 'an elephant is like a pig' 'the sun moves round the earth' 'atoms are indestructible', is not valid, being contradicted by one or another means of valid knowledge. Consequently, none of these expressions serve as śabda pramāṇa (verbal testimony).

We learn mostly by means of words. It is the principle medium of education. Our perception has a limited scope. For the knowledge of what is beyond the limitation of senses, by and large, we depend either on inference from our past experience or on testimony. A verbal statement conveying valid knowledge must have an authentic source and must be free from defects. Only a competent person possessed of knowledge can impart accurate knowledge. The information gained from authentic source is valid knowledge. It needs no verification, unless there is cause to doubt its reliability. If all that we learn from testimony were to await confirmation, if authority were not accepted as a source of valid knowledge, then the bulk of human knowledge would have to be regarded as baseless and the advancement of knowledge would be impossible.

Verbal testimony serves as a vehicle of both sensuous and supra-sensuous truth. Just as there are authentic words relating to the order of phenomena, so are there authentic words relating to transcendental principles. Thus, there are two
kinds of verbal testimony: the secular and the scriptural, conveying the knowledge of the sensible and the supra-sensible respectively. As observed by Sāyanācārya, the great Vedic commentator, it is the special purpose of the scriptural texts to disclose truths that are beyond man’s normal experience.

Neither sense-perception nor any other means of knowledge based on it can communicate supra-sensible facts, such as God, soul, life beyond death, liberation and its means. Ācārya Śaṅkara, exponent of advaita philosophy supports this view. Man’s primary source of the knowledge of the supra-sensuous is scriptural testimony. The sacred books are the earliest extant literature of the world, perhaps in every culture. Their survival from hoary antiquity testifies to their enduring intrinsic value.

How does man know the truths that are beyond the range of the sense and out of the reach of reason? According to most religions, great saints and seers intuit these truths in a super-conscious state above reason. As declared by Maharṣi Patañjali, “In that state (of samādhi) knowledge can be said to be “filled with truth”. The knowledge that is gained from testimony and inference is about common objects. The knowledge gained from samādhi is of such a higher order, being able to penetrate where inference and testimony cannot go.” Many Eastern and Western philosophers concur on this point that the human mind can develop a supra-sensuous and supra-rational faculty of ‘intuition’, which is far superior to intellect and can perceive facts that are otherwise inaccessible. Thus, the verbal knowledge invariably precedes the super-conscious experience.

242 अझुविष: देशलार्यचारावन (भी.भ.स.-४-७)
243 प्रन्योक्षण अनुभवाया वा वस्तुतायो न कुष्ठोत। एवं विद्वानेऽन्येन तस्मात वेदस्य वेदता (ब्र.भा.भ.)
244 बुङ्गलो बुद्धिमुल्कतान (वी.भ.स.-७-२२)
245 भुव्येतुम तस्मात प्रहो (पाल.भ.पृ.-६५)
246 बुङ्गलो ज्ञानमुद्दाम्यां अन्यविश्वास्य विशेषार्यविचारण (पाल.भ.पृ.-६५)
16. **Arthāpatti Vidhi**: The word ‘postulation’ (from Latin *postulare*, to demand) is close the arthāpatti, which means supposition or presumption of fact. It is the method of assumption of an unknown fact in order to account for a known fact that is otherwise inexplicable.\(^\_2^{246}\) For instance, from the knowledge of the fact that a stout person Bhima does not eat in daytime, one can assume that Bhima eats at night; otherwise the fact of Bhima’s stoutness without eating in daytime remains unexplained. One cannot grow stout by fasting. Since Bhima fasts in daytime, it can be taken for granted that he eats at night.

Postulation (arthāpatti) is of two types: (a) postulation from what is seen (that is, perceived) and (b) postulation from what is heard (that is, known from testimony). The first kind means the assumption of a third fact to explain to perceived facts that are apparently incongruous. The above example comes under this head. The second type means the assumption of an implied meaning of a sentence (heard or read) on account of the incompleteness or incongruity of its direct meaning. For instance, in the Vedic statement, ‘the knower of the self transcends grief,’\(^\_2^{247}\) since the manifold bonds signified by the word ‘grief (soka)’ can not be destroyed by self-realization unless they are false, they are assumed to be false.

The second type of postulation (arthāpatti) has again two different forms: (a) that due to incompleteness of verbal expression (abhidhāna); and (b) that due to incompleteness of meaning (abhihita). To illustrate the first form, on hearing a part of a sentence one can assume additional word or words in accord with its intention. For instance, to the utterance of the word ‘close’ or ‘open’ one can supplement the term ‘the door’ in agreement with the context. Similarly, on reading the sign ‘slow’ on a driveway a person can know that it means ‘slow the speed’ or ‘drive slowly’. As an example of the second, we may mention that the

\(^{246}\) उपपाध्यायकेन उपपाध्यायकल्पनाम अध्यात्मिति। (वे.प.-अध्यात्मितिभाष्यः)

\(^{247}\) तत्त्वं शक्तम्युपायम्युपायमिति। (चज.उ.-२-१-२)
apparent contradiction in the Vedic text, ‘then the mortal man becomes immortal,’ is to be explained by the assumption that the mortality of man is false. Had it been real, it could not be eradicated by self-realization. The incongruity in the sentence ‘one who desires heaven should perform jyotiṣṭoma sacrifice,’ is also to be explained by this type of postulation. Otherwise, how can a sacrificial rite that comes to an end here and now bring about a remote result hereafter, e.g. the attainment of heaven? There must be some intervening means between the present act and the ultimate result. It is, therefore, assumed that the performance of the sacrifice, jyotiṣṭoma, produces in the sacrificer an unseen merit (apūrva) that endures and leads him to heaven.248

17. Anupalabdhi Vidhi: The absence of an object or its attribute from a locus is known, neither by sense-perception nor by any other method of knowledge, but by a unique way called ‘anupalbhi’ (non-apprehension). It means that the non-existence of a thing is apprehended by its non-perception.249 For instance, by not seeing a jar in a place, one knows that it is not there. The cognizer is aware of the absence of the jar (or any particular object or its attribute) by means of non-perception or non-apprehension. The knowledge of non-existence is not due to another knowledge. Inference (anumāna) is due to the knowledge of invariable concomitance, comparison (upamāna) to the knowledge of similarity, postulation (arthāpatti) to the knowledge of the fact to be explained, and verbal testimony (śabda) to the knowledge of the words conveying any such knowledge as that of concomitance, similarity etc. Therefore, it is not effected by any of these methods – inference, comparison etc. Hence, non-apprehension is the sole means to the direct knowledge of the non-existence (abhāva) of perceptible objects and their attributes. The indirect or mediate knowledge of their non-existence can be attained by other means.

248 आपलोकितम स्वर्गालोको प्रज्ञय

249 हा नागरजान्त्याभावनायथायाम परस्परकारणम् अनुपलब्धि: || (व.प.-अनुपलब्धिपरिच्छेद:)
For instance, a person who cognizes no tree in the yard, can inform others of its non-existence there. They will know its non-existence in the room from his report. From the presence of a person in his office, one can infer his absence in his residence. So we see the non-existence of sense-objects is known directly by non-apprehension (anupalabhi). It is to be noted that the non-existence of suprasensible objects is usually known by such means as inference and verbal testimony and this knowledge is mediate.

Four Different Kinds Of Non-Existence: According to Nyāya darsana, non-existence is of four kinds: (a)prāgabhāva (previous non-existence) (b)pradhvamsābhāva (non-existence of destruction) (c)atyantābhāva (absolute non-existence) and (d)anyonyābhāva (mutual non-existence).250 Previous non-existence is the absence of an effect (e.g. a jar) in its material component (e.g. a lump of clay) before the effect is produced. The non-existence of curd in milk is another instance of previous non-existence. Non-existence as destruction is the absence of a thing in its component parts consequent on its destruction. When a jar is broken into pieces, its absence in those parts is its non-existence. It is caused by destruction. That which does not exist in a particular locus at any time – in past, present, and future – has absolute non-existence there. For instance, there is absolute non-existence of colour in air, of darkness in fire, of cowness in a horse, of horns on a hare. Non-existence is endless because such substances as air, ether, etc., are eternal. Mutual non-existence is but difference or separateness that is cognized in such cases as ‘a jar is not a pan’, ‘an ass is not a horse’. All kinds of difference are subject to destruction; for when ajnāna (ignorance) ceases, all that depend on it necessarily cease. Thus mutual non-existence, with beginning and without beginning, has an end.

250 अभावनिर्लब्धिः। प्रामाण्य: प्रष्ठसाधित्यन्तराभावोन्न्याभावक्षेति। (त.स. -1)
III. Śastra-Adhigama Vidhi-s (Methods Of Learning Śastra-s)

18. **Adhikaraṇa Vidhi**: This is a technical term used in Vedānta and other śastra-s. It can be compared with the term 'chapter' in modern context. This method of dividing the literary works on the basis of different key concepts is found chiefly in sūtra literature. There are basically two kinds of dārśana-s (view points of life and scriptures) available in Bhāratīya tradition i.e. āstika dārśana-s and nāstika dārśana-s. The dichotomy between the two is on the basis of accepting the Veda-s as supreme source of authenticity. Āstika dārśana-s do believe in the Veda-s and their injunctions, but the nāstika dārśana-s do not. There are six āstika dārśana-s (Mīmāṁsā, Vedānta, Sāṅkhya, Yoga, Nyāya and Vaiśeṣika) which are helpful in understanding the Veda-s from different standpoints. The proponents of all theses dārśana-s (Mahārshi Jaimini, Mahārshi Vedāyāsa, Mahārshi Kapila, Mahārshi Patañjali, Mahārshi Gautama, Mahārshi Kanāda respectively) have written the aphorisms (sūtra-s) which are classified into adhyāya, āhnikā and pada. In spite of this, there is an internal system of categorization called 'adhikaraṇa'. The word adhikaraṇa has been defined in the lexicon, according to which, it is characterized by five features.251

1. Viśaya (the central theme of elaboration)252
2. Viśaya (raising doubts on the subject of discussion)253
3. Pūrvapakṣa (counter arguments from the opponent)254
4. Siddhānta (principles of composition and their justification)255

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251 विषयो विषयक वृत्तिक तत्तत्त्वम्
252 श्रवणिशेषति पश्चात् शास्कोदकरण विचारः
253 विषयार्थविषयेन विचारितम्
254 पुर्वप्रकाशनम्
255 सिद्धांतविचारस्य युक्तरूपस्य
The superficial understanding of all of them is the primary requirement to study dārśana-s. One can get into the details as the study progresses. According to the tradition of śāstra-s, the antevasī is required to know the fundamental details of his study. These primary details are called anubandha catuṣṭṭaya i.e. viṣaya (subject of study), adhikāri (primary eligibility), saṁbandha (relationship between viṣaya and adhikāri or viṣaya and prayojanam) and prayojanam (benefits of reading the particular work). It is the primary duty of the antevasī of any śāstra-s to comprehend all of them before making effort. It gives him a clear idea of what to study, what to gain out of the study, required eligibility and so forth. It is a method of building confidence and courage in the antevasī before pursuing the study. It plays a great role in preparing the mind of a antevasī.

19. **Adhyāropa-Apavāda Vidhi:** This can be termed as ‘negation method’. To understand the subtle secrets, to equip oneself for the highest realization, this method will be of a great advantage. It prepares the pupil very gradually. It gradually brings in the level of maturity. In the initial stages of growth, relatively reality will be established for better understanding. As the antevasī acquires betterment, he will be helped to go ahead. In an interesting anecdote of Chāndogya-Upaniṣat, one can find the link of this learning method. Lord Prajāpati narrated the nature of the soul to Gods and demons. After following thirty two years of celibacy as part of studentship, both of them were initiated the truth. Lord Prājāpati said ‘the body is soul’. Both

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256 स्पष्टज्ञास्वरूप वेदांतानां रूप्ये ब्रह्मणी समन्वयम् प्राकृतत्वाय वृत्तिस्वरूपं: शास्त्रस्वरूपं: अथायायस्वरूपं: पादस्वरूपं: च सिद्धाति॥

257 विज्ञापावादिकार्य च समन्वयम् प्रायोजनं। अनुकूलं विज्ञापितं ग्रह्यं महतं नेव अर्पयते॥

258 व आत्मापत्तावस्मादिर विज्ञापितो विज्ञापावादिविधिः स स्वाभाविकातात्मातिरिति स्वाभाविकातात्मातिरितिः क्रियाश्रयेश्वरीयति ह प्रज्ञापतितुथयति॥ (छ.उ.च-३-१)

259 ती धार्मिकतानां रूप्ये प्रज्ञापतितत्वातात्मातिरिति॥ (छ.उ.च-३-२)

260 ती ह भ्रातिरितिः स्वाभाविक ब्रह्मण्यमुष्ठिः॥ (छ.उ.च-३-२)
of them understood and went back happily. Virocana went back to demon’s group and preached them to maintain and nourish the body well. But his counterpart Indra was unhappy with the answer and approached the Lord after following celibacy for thirty two years. Lord helped him understand gradually.

This method helps in eventual progress. It is through this method, that the Veda-s presented the supreme truth. Establishing relative reality followed by negation and reestablishment of higher truth. In this way, antevāśi will get the fundamentals in more natural way. In fact, a child learns many truths of nature in this way.

20. Bhāsyā Vidhi: It is ‘commentary method’. Vyākaraṇa śāstra (grammar) has undergone a systematic method of development over a period of time. Even many other śāstra-s followed the same path but not so precisely. Sūtra, vārtika, bhāṣya, Kāśikā, Siddhānta Kaumudi are the milestones in the path of literary development.

As far as Bhāṣya is concerned, contribution of Maharśi Patañjali is attributed to be the best and the most comprehensive in its nature. That is why it was called as Mahābhāṣya. He wrote it on the basis of Pāṇini sūtra-s on grammar. There is śloka which defines bhāṣyam.²⁶¹ There are two fold responsibility of bhāṣya. Primarily it should define the meaning of sūtra-s according to its order. Secondly, it should also give explanation to the words which are newly used. Hence, there should be no room for doubt after its study. The comprehensiveness is its prime objective and advantage. The credit of introducing this method should go to Maharśi Patañjali, who guided the next generations for further progress. This method can be efficiently adopted even in learning poems in a better way. It helps to make out the intention of the author.

²⁶¹ स्त्राणेष्वाप्यं वर्णं व वर्णस्वरसिरः। स्त्राणात्म च वर्णस्वरां भाष्यं भाष्यविद्यां। (३)
21. **Dṛṣṭānta Vidhi:** It can be termed ‘analogical method’. The etymological meaning of dṛṣṭānta is quite interesting. It is a supporting factor with which one can reach the aim.\(^{262}\) According to the sage Goutama, proponent of Nyāya-sūtra, dṛṣṭānta should be very much known by all and popular for its distinguished property.\(^{263}\) Analogies are at the great advantage in both standpoints i.e. learning and teaching. We can trace the source of utilization of analogies for conveying and understanding various subjects, even in the Veda-s. As they fundamentally deal about the unseen and subtle issues of the world (internal and external), innumerable examples, analogies used very frequently. Examples play a major role in effective learning. We shall have one such Vedic example.

There was a great sage by name Bharadwāja. He followed rigorous Brahmacarya in order to acquire the Veda-s. Lord Indra appeared before him when he was counting his last minutes. Indra asked Bharadwāja, what would you like to do if you are provided with one more life? Bharadwāja instantaneously replied that he would like to follow celibacy (Brahmacarya) to achieve the complete comprehension of the Veda-s. Lord Indra wanted to make him understand the magnanimity of the Veda-s. He made three huge mountains to appear in front of Bharadwāja, and collected handful of mud from each mountain. Referring to the limitation and expansion of knowledge to Bharadwāja, Indra said, whatever you have learnt in your entire life is like a handful of mud from huge mountain. Knowledge has no boundaries. This is the reality of knowledge. Indra preached him Savitṛ mantra, recitation of which, Bharadwāja became one with the vast. In order to make him understand the magnanimity of the Veda-s, Lord Indra gave the above instance as example.\(^{264}\)

\(^{262}\) अन्न: निमित्तः पेन सः॥ (बा.)

\(^{263}\) लोकिष्यति साधनां परिस्तिर्वं कुशलात्म स द्वानां:॥ (भृ.-न्या.सू्र.-१-२-२५)

\(^{264}\) अतद्वारो ह विभिन्नायेऽव: बहवयमेऽव:। ते ह जीवं स्थविरं श्राद्धाम। इत्य उप क्रयोवाच। यस्ते चतुर्भुजापू: द्वाम। किमेनेन कुर्यं हि। बहवयमेऽवेनेन परेष्यमिति होवाच।। ते ह जीवं गरिरुपाण अविधातानिन्द्र द्वैयाचार। तेनां हैककस्मान आदेशः स होवाच।
22. **Kāvyā Vidhi**: In Sanskrit literature, the word 'kāvyā' is used in wider context. It is not merely 'poetry'. According to the definition, it is the work of a gifted artist (kavi).\(^{265}\) Interestingly, the word kavi is defined as an artist who can see the invisible and express in an artistic way.\(^{266}\) In this wider sense of perception, all of those (artists, poets, writers, singers, dancers, etc.) who can see beyond sensory perceptions, and present them artistically through various forms are called kavi. The definition even encompasses the sages (who visualize through intuitive power) into this category. Hence, the education received through kāvyā (fine arts) is called kāvyā vidhi.

Kāvyā sāstra is classified into two primary categories (driśya kāvyā and śrāvyā kāvyā) within which there are many sub-divisions.\(^{267}\) All kinds of arts can be incorporated under this category of kāvyā vidhi. The main objective of kāvyā vidhi is to impart *education through entertainment*. It is one of the simple, yet powerful, methods of elevating our minds from worldly entanglements. It gives us a unique sense of happiness which cannot be derived from any sensory enjoyments. This state of happiness is called kāvyānanda. It is better than viṣayānanda which results out of sensory pleasure. The highest state of happiness is called brahmānanda which is obtained by performing rigorous austerities and penance. Since kāvyā-s sublimate our emotions and give us extra-sensory happiness, they are seen in parallel with brahmānanda.\(^{268}\)

Mammaṭa, one of the greatest rhetoricians of Sanskrit literature, says that kāvyā (art) is the collective outcome of skill, competency, proficiency, insight gained through thorough observation of society and literature, and finally

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\(^{265}\) कवि: कवित्वसाप्तत्वि। बलदे या एले। अनन्त तां बलेदा। पत्तसा एले: विभिन्नारुपि: अन्योपोपथि:। अत: त इतरत्नालकेत्य। पूर्णविचित्र। अव: वै सर्वविशेषित। समसे हैमवर्गित साधित्यमुचात। ते स विदितच। अमृतेन मुलता। स्वर्ग लोकमियात। (तै. मा. का०. १-४९. ४४. ४४).

\(^{266}\) किंवित्तानमिति। अनुभवोपरि:। अन्योपोपथि:। अथ: त इतरत्नालकेत्य। पूर्णविचित्र। अव: वै सर्वविशेषित। समसे हैमवर्गित साधित्यमुचात। ते स विदितच। अमृतेन मुलता। स्वर्ग लोकमियात। (तै. मा. का०. ४४. ४४. ४४).

\(^{267}\) नाटकेण स्मरणं भास्ति। प्रहर्षं हितं। व्यायोगसमवारं वीपस्येह्यमुग्गा द्वञ। गयं-सच्च-चमू-चति।

\(^{268}\) वाजान्नु-सन्तोतसं। (पव. लो.)
passion. According to him, good literature (art) inspires human mind in achieving puruṣārtha-s. By purifying the emotions, inducing good taste and interest in mind, they play pivotal role in taking the society on the right path. For example, by studying Mahābhārata, the reader becomes aware of kaurava’s misconduct, pāṇḍava’s righteousness (dharma) and Kṛṣṇa’s greatness. Defining the pupose and direction to life is the objective of kāvya-s. At the end, the message “to follow the path of righteousness (dharma)” gets instilled in readers mind. It is a powerful tool of mass education. It is a way of earning name and fame, teaching and learning of how to lead life, destroying wickedness (of mind), getting instant happiness, and finally, having a companion for life. It is also said that man is equal to beast without being inclined towards music, literature and art. Investing our valuable time on kāvya-s (good literatuue, music and art) must become an indispensible part of routine life. It not only nourishes our energy but also stimulates us to acquire new hopes in life and gives us better standard of living.

23. Kathā Vidhi: It is ‘story method’. Stories are ever relevant. Humans are greatly influenced by sub-conscious mind. The conscious mind, though seem to play a dominant role in shaping personality, is also driven by sub-conscious mind. When a story is heard, without our knowledge and effort, our conscious mind is overtaken by sub-conscious. Therefore, they are enjoyed by all age groups. The message communicated will be very simple, yet so potent. We associate ourselves with the characters of the story. We get delighted when the character succeeds, and we shed tears when it fails and suffers. This kind of association is extremely

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269 शक्तिनिषुगताः लोकसास्कावायायोचिताः। काव्यशिल्पमययास्य इति हेतु। तदुद्वये। (मम्मतः)
270 धर्माद्वाराणाचार्य वेश्यकः रात्रिः करंतु। करोति कीर्तित्र सीताय लक्ष्मणास्यकरणम् (ममः)
271 दूर्जयं चार्कौशल्यं पाण्डवानां हि सम्बतस्। वासुदेवस्य महात्मनम् परस्थः हि भारते। (व्यासः म.भ.)
272 कार्यात् यथसः भृकुट्व व्याधिः श्रेष्ठविविधं विशेषत:। सत्यः परिवृत्तं कालाविशिष्टविवेदेश्वरः। (कार्यात्म. 1-1)
273 सल्लोकानिषुकानिषुः। साक्षात् पत्र:। पुनःविशिष्टविहीनः। (रू.भ.)
236 सल्लोकानिषुकानिषुः। साक्षात् पत्र:। पुनःविशिष्टविहीनः। (रू.भ.)
influencing on mind. Hence, we can see the tremendous influence of stories on
great personalities like Šivāji Mahārāj, who listen to the stories when he was a
child. Those stories played a pivotal role in his entire life.

In the Veda-s, the word ‘kathā’ is used to refer discussion. But here, it is
used as ‘story’. By and large, history is nothing but the collection of the real stories.
The definition of history makes its objective clear.\textsuperscript{274} According to this definition,
history is not mere collection of real stories. But its prime objective is to teach the
next generations about how the ancestors lived their lives and achieved
puruṣārtha-s. Even while narrating the stories, they focus on establishing dharma.
At the end, all the stories are centered on the triumph of truth and trounce of evil.
This profound message goes to the young minds without direct initiation. That is
the reason for accepting the epics Rāmāyaṇa and Mahābhāratha as our history.
They don’t restrict their duties in narrating or glorifying the past, but instill the
values which were given priority. In this way, they shape the national mindset and
establish dharma.

Both, narrating and listing to story, are art. The rich imagination, accurate
and wide knowledge and a rich collection of facts, anecdotes and stories are
essential to enable a narrator for better presentation. It should be full of actions
(body language is important) and made interesting by the use of catchy words and
phrases and handy illustrations such as metaphors, similes’ and so on. Obviously
younger antevāsī-s would be attracted by stories.

24. Kośa Vidhi: It can be called ‘reference study’, in better terms. The
word kośa stands in the meaning of dictionary. Those were the days when
everything is memorized and kept ready for any moment. Even the lexicons were
not exception for memorization. Amarasimha, the famed author of Amarakośa,
prepared a dictionary which provides all (most all the) words along with their

\textsuperscript{274} खोर्मेक्कामोक्षागाम्य उपदेशसमन्वितम्। पूर्ववृत्तं कथापुस्तम् यत्तिहारं प्रचारते॥ (वां)
synonyms too. It was written in the form of śloka-s (short poems comprising of eight letters in all the four lines) so that the antevāśī gets the entire dictionary memorized. In the modern context, we have to consider it to be 'referential study'. In this technologically advanced era, this method is getting more scope and value from both antevāśi and ācārya community. A antevāśi of twenty-first century is more comfortable with the available resources of education like news papers, magazines, multi-media, internet, communication through mobile, email, transportation facilities and so on. In order to give a creative outlet to the conserved energy in antevāśi-s, more often than not, many ācārya-s have resorted to this method. The antevāśi-s have to collect information about a particular theme from varied sources. It works well in teams. They learn to work in teams and individually. This referential study helps not only in collection of information, but also in widening the scope of one's knowledge. It gives positive exposure to other fields of knowledge which are inter-dependent and inter-connected. The focus of this learning method should be to train the antevāśi on how to cull the relevant knowledge from this vast ocean of information. The ācārya should train the antevāśi to become autonomous learners (self-directed, self-controlled lifelong learners). One cannot lecture the antevāśi-s about autonomy; rather it must be developed and acquired through the act of guided learning. It develops the skill of managing the available resources for the best utility.

25. **Manana Vidhi:** It is 'logical method'. 'Manana' is the process of assimilation, differentiation and elaboration of the knowledge acquired. According to sage Goutama, the proponent of Nyāya darśana, it is the process of arguments supported for and against the particular theme, to arrive at a conclusion. It is applied 'to awaken' the understanding faculty. It consisted in giving the logical support to the truth which is communicated by the ācārya the earlier stage, i.e.

275 विभूत्य पश्चात्तिथ्याचान्यम् अत्यर्थाचान्य निर्मयम्: (गी. न्या. सू. १-२-११)
Havana. It is the stage of finding logical validation. In Brhadāraṇyaka-Upaniṣat, it is clearly said that the cultured mind (which is purified through śravaṇa, manana and nididhyāsana) will be able to see the unity and oneness even among differences.

Scope Of Reasoning: The power of reasoning has a number of advantages. It basically distinguishes humans from other creatures. Intelligence gets stronger and sharper with the frequent application of logics. It enables in shaping the verbal expressions. It also helps in understanding other śāstra-s with greater speed and depth. Moreover, our mind, by nature, tends to move in accordance with logical expressions. Even while applying logics, one should not transcend the limits of śāstra-s. By nature, logics deviate a person from the righteous path, if he is not guided from higher and deeper values. But this stage is essential because mind always looks for logical interpretation.

Even the Vedānta philosophy that calls this entire world a mere appearance and declares that the real truth is something higher than all of these, affirms that the entire form of this cosmos is beyond intellectual comprehension. The Taittirīya Aranyaka (3/11/101) says, "The greatest intellects feel the truth; they do not think it." Logic finds no words to define the truth, for, it is only something that can be gradually known by those who know to think with their heart, and not merely their head. In support of this statement, Mahārṣi Vedāyāsa in Mahābhārat says, "to find out the subtle truths of nature, one must not solely depend on logics." In spite of it, if a person attempts to establish truth on the grounds of logics, he is bound to fail over the period of time. Reasoning has neither a beginning nor an

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276 शुचि: शिल्प-मननम्॥ (व.प.)
277 मनस्वानुवर्तस्य नेन नानासिद्धिविजयन्। मृदुलोऽस्य मृदुलयुग्मातृत्वं यस्य नानात्मकविशिष्टतिः॥ (बु.उ.-४.४.१९)
278 मोहेन रामकोऽदित्वेतर्मूले स बूढ़ि रूढ़ि संस्कृतवाचस्वरहारक्षिम्। शाबान्तिरास्थन्यापूर्ववर्त्या वुषिक्षरक्रमो न कुर्ते विनियोज्यार्थम्॥ (बि.प.)
279 अभिव्यक्तिः सत्तु ये भयान्। न तत्त्वं तध्य योनिषयते। नानात्मिकतंतर्वेण गम्भीरवाक्यविनयज्॥ (व्या.म.भा.)
280 ज्ञेनाविनितकथिततः कुहारः। अनुभावतिः॥ अभिपुक्ततः। बैकित्तं अनन्यनायवत्तायते॥ (व्या.प.-बहकण्ड:-१५)
end to reach unless it is guided and channelized. None can solely rely on logics because they tend to change from time to time.

Thinkers of east and west were very much aware of the reasoning. Even though our mind tends to search and depend upon logically proved facts, our heritage, held the Veda-s as the highest authority among all sources of knowledge. Study of various scriptures is the source of knowledge and wisdom. One can hardly reach the goal of life barely with the power of reasoning.\(^{281}\) It is said, even while understanding the Veda-s one must find supportive information from the sources like Rāmāyaṇa, Mahābhārata and Purāṇa-s.\(^{282}\) Therefore, Ācārya Śaṅkara gave guidance to establish and develop logics on the grounds of the Veda-s.\(^{283}\) After going through the logical stage, it must not be forgotten to follow the path of Veda-s. Though there are different points of arguments and perceptions, finally all of them end up in restoring faith in God almighty.\(^{284}\) The same truth is shared in various ways for the convenience of different kinds of people, but not to confuse.

26. **Paramparā Vidhi:** This can be called ‘traditional method of learning’. Vedic heritage, in particular, attributed tremendous significance to Ācārya and taught relationship. Thereby it also emphasizes knowledge transmission through traditional channels. Lord Kṛṣṇa makes a note on how the yoga tradition descended from generations.\(^{285}\) We can find this kind of practice in all branches of

\(^{281}\) वातिकाके करते मित्त्रेषु गम्यते। विद्या शाक्तमुद्रं स्वल्पकमुन्नानति॥ (व.प.-१२.५)

\(^{282}\) विविश्वसुरुण्यां वेदं समपूिततः। विभेदप्रत्यावृत्ततः। मायाम्य ् वरणेणविदितः॥ (व.म.मा.-आदिप्रव-१.२५)

\(^{283}\) कृतित्तम: तत्तात्रूसुरुण्यां वेदं समपूिततः। विभेदप्रत्यावृत्ततः। मायाम्य ् वरणेणविदितः॥ (श.स्तो.-उपदेशस्वरुपम-२)

\(^{284}\) एवं स्तुति प्रिया बहुच वदनि॥ (प्र.प.-१.१५४-१५)

\(^{285}\) इव प्रियः स्तुतिः प्रियः स्तुतिः। वक्तादिव्ययेंकालेऽविद्वान्। सत्यात्मकातिकस्य सत्यात्मकस्यस्य सत्यात्मकः॥ (भ.गी.-४.२)

एवं परमर्परात्मकश्च राज्यं विद्यते॥ (भ.गी.-४.२)
knowledge. In advaita tradition, there are two practices i.e. some devotees find Lord Śiva as the source of tradition, while the other find it from lord Viśnu.

Those were the days when the ācārya was the only source of acquiring knowledge. People get educated through personal contact of ācārya-s. Perhaps, this may be one of the reasons of assigning significance to the tradition. More than this, some secret knowledge and powerful wisdom is supposed to be given to eligible candidate only after due examination and confirmation. If it reaches to the wrong hands, he may not only use it for selfish utility but also harm the society. Bringing the element of discipline and humility – could be another reason. Without a guide and aim, nothing is ever achieved in any field of human history. In order to bring the mind under control, channelize its energies, purify and sublimate the emotions, personal contact is must. Perhaps, with all these reasons, tradition became significant.

27. **Praśna Vidhi**: When we look into the Upaniṣat-s, not as a repository of spiritual insights, but as source of educational thoughts and ideas, we can find that our ancient sages have practiced a number of Upaniṣadic methodologies to make the learning process very efficient as well as effective. Basically, Upaniṣat-s speak out *learning methodologies* rather than the teaching methods. We Bhāratīya-s firmly believe that each soul is potentially divine. So that, every individual is an embodiment of knowledge. Hence, education, from Bhāratīya point of view is nothing but all round effort made towards dispelling the darkness which seems to be within. Īśavasya-Upaniṣat indicates this concept in a descriptive manner.

The true knowledge is hidden behind the (illusory and deceptive) golden shield,
which needs to be removed with self awareness, and for the sake of attainment of highest knowledge. The knowledge will be revealed to oneself when a person is aware of it. The awareness makes one knowledgeable. Therefore, self-awareness is essential to bring out the knowledge, which is already inherent in each individual.

**Glorious Tradition Of Scientific Enquiry:** ṛṣi-s of yore have bequeathed to us a vast amount of knowledge, a result of systematic scientific enquiry, in the form of the Veda-s. Apart from the eternal ideals we learn from the Veda-s, the method of inquiry we find exemplified in them reflects upon the highly evolved bauddhika paramparā (intellectual tradition) that existed in our country. With the cursory examination of Sanskrit literature, one can understand the high degree of evolution of Bhāratīya scientific tradition through millennia. Our ancients were well aware of the fact that scientific evolution is possible only if there were questions. Our tradition never allowed (a antevasī’s or a researcher’s) thought processes to stagnate and become dogmatic. From the very dawn of the ṛṣi era, the questioning tendency was accorded high respect. That is why Bhāratīya culture, tradition, lifestyle and philosophy are purāṇam (purā api navam; that means, very much new, though ancient). This is the sanātanatva (eternal nature of dharma).

**Questioning Mind:** The Upaniṣat-s simply extol the attitude of questioning. The sages and the seers of the Upaniṣat-s were very well aware of the fact that the truth can only be brought out by the earnest questioning of a mind ever in search of it. The following instances culled from the Upaniṣat-s amply prove many aspects of questioning method. The conviction that there is nothing more sacred than the freedom to question what is sacred.

**Freedom To Question:** The famous Yama and Nachiketa dialogue in Kaṭa-Upaniṣat gives us a glimpse of the honorable tradition of questioning in ancient Bhārata. When Nachiketa questioned Yama about the nature of the ātman (the soul), Lord Yama wanted to verify the sincerity and seriousness of Nachiketa. So, he tempts Nachiketa with the highest gift of material comfort instead of directly
giving him the answer to the query. But Nachiketa rejects the offer outright without any hesitation and states, 'I prefer to have the same boon (knowledge about the nature of the ātman) that I have asked for earlier.' Lord Yama, the great spiritual Master is stunned by the firm resolve of the young lad and lavished praises on Nachiketa. 'Oh, Nachiketa, your mind is established in truth. May we have questioners like thee!'.

This small part from the dialogue succinctly portrays the nature of response a sincere enquirer was given. His questions were not considered as an act of childish impudence. Due respect was given, though Nachiketa was a small boy. And in the later part of Kaṭa-Upaniṣat, we find Yama taking great pains to convince Nachiketa about the precise nature of the soul. Though this may sought to be described as a mere story, it is clear indicative evidence to the fact that our ancients were tolerant and open minded and that they accepted the idea that anyone, without any restriction of age or status, has the right to question.

**Fearless Questioning And Tireless Answering:** In Chāndogya-Upaniṣat, we have an interesting and beautiful dialogue between a father and son. The father welcomes his son returning home after twelve years of gurukula vāsa. Desiring to ascertain the level of scholarship of his son, he enquires, 'have you questioned your ācārya-s about that thing (the ultimate truth) by which the unheard becomes heard, the unthought-of becomes thought out and the inexperienced to be experienced?' When the answer from his son was not in the affirmative, he himself starts the exposition of the Ultimate Reality which is the only thing that would give such omniscience. This is the subject matter of the sixth chapter of Chāndogya-Upaniṣat which is charged with lofty truths indicated by expressions like tatvamasi (thou art that). The father is Uddālaka and the son, Śvekaketu. In the

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290 वरसु मे वरणीयः स एव || (छ.उ.-१-१-२९)
291 वरसु मे वरणीयः स एव || (छ.उ.-२-१-२५)
292 येनापूर्वं भूवं भवति अभिनतं मतं अविज्ञानं विज्ञातिमिति कर्षं न भगवः स आदेशो भवतीति || (छ.उ.-१-४-१)
course of explaining the ādesa (the lesson or subject matter i.e., the Brahman), Uddalaka stands tall as an epitome of a ācārya, tireless and infinitely patient in answering Śvetaketu's repeatedly requests for explanations: 'Oh lord, explain this concept once again.' Śvetaketu asks this very question for nine times. The father adopts various methods including giving experiments for self-verification and using a host of analogies to convince his son. Does this not portray, nay extol, the fearless questioning ambience on offer to the antevasī and the tireless answering competency of the ācārya?

A Seer Goods Seekers To Abundantly Question Him: There is an instance in the Praśna-Upaniṣat that drives home the point that questioning was considered a virtue and not a vice. The very nomenclature of the Upaniṣat stands to substantiate the above statement. It is the Upaniṣat of questions. Six highly qualified sādhaka-s (initiates) come to Maharṣi Pippalāda. They submit their queries, resulting out of extensive rumination, to the ṛṣi. Pippalāda, the Guru, utters the following words, 'ask as many questions as you desire. I will try to tell all those that I know.'

Creating Conducive Atmosphere For Questioning: These words of the Guru give us a couple of vital lessons in educational psychology. Firstly, the ācārya must make the antevasī-ś feel his readiness to take up any number of questions. Secondly, the statement of humbleness of the answerer always acts as a catalyst and it also facilitates and even invigorates the questioning urge of the enquirer. If, on the other hand, the ācārya or the answerer becomes dominant or arrogant, the questions cease with immediate effect, either out of fear or disillusionment of the enquirer. (This lesson is most apt for the modern times.) Would such a paramparā

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293 Bhūṣṇa eva ma māmabhāvati viśeṣaḥ iditaraḥ, tathā satyamān hovāchā (Pr. U. 1.1.4-9, 1.1.1.5-9, 1.1.2.4, 1.1.2.5, 1.1.2.10.1, 1.1.12.1, 1.1.12.2, 1.1.14.1, 1.1.14.2). 294 Tāntāṃ bhūṣṇaḥ, Bhūṣṇa eva tatah bhūṣṇaḥ prakāśaṃ buddhaṃ ācāryaṃ prakāśitaṃ buddhaṃ prakāśaṃ buddhaṃ prakāśaṃ. Viditāḥ vijñāya: Sarvaḥ ṛjolabhyām evam evam ādityaḥ (Pr. U. 1.2-2)
(tradition), which takes every effort to create a climate conducive to questioning further, ever allow even a shadow of dogmatism creep into its hallowed grounds?

**Highest Praise For Questioner:** Six seekers are seated in a reverence before the guru Pippalāda. It is the turn of Āśwalayana (one among the six). This jijnāsu (seeker) puts forth a series of penetrating questions about prāṇa tatva in a single breath. 'Bhagawan, what is the source of prāṇa? How does he enter this physical frame of ours? How does he get established in the body by dividing himself? How does he depart from this body?' The guru Pippalāda, is thrilled by the profoundness of the questions and bestows on him the highest possible praise – 'your questions are simply extraordinary. I hold thee as the best among the seekers of truth.'

Though there is no intention to draw parallels and compare our traditions with the others of the world, here is a point to ponder over. Did any ācārya of the ancient world other than Bhāratiya ṛṣi-s possess the generosity and broadmindedness to express his appreciation of the questioner in such openness and in such an unreserved manner? These words of ṛṣi Pippalāda stand as a testimony to establish that Bhārata was intellectually highly evolved even in the years of infancy of other civilizations. Would it seem to any reasonable thinker that this ṛṣi-parampara is dogmatic?

**Epitome Of Intellectual Honesty:** This episode is also from the Praśna-Upaniṣat. Sukeśa, the sixth seeker, without addressing his question directly, traces its background first. A seeker of truth, belonging to the Kṣatriya clan Hiranyanābha, came to me and asked me to enlighten him about the soul with sixteen aspects. I replied 'oh young man, I do not know the tatva about which you are asking.' But he was not ready to believe that I would be unable to answer and stood there in disbelief. I then said, 'I really do not know the matter. Had I known it then why would I not tell you? Further, that person, who, either knowing the truth, hides it

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295 अतितम्यानपूच्छसिं ब्रह्मोगुर्जरीति तस्मान तेषाम ब्राह्मीमि (प.उ.-१-२)
or not knowing the truth, tells things far removed from truth, shall fall from grace in this world and all the other worlds he is set to go hence. Knowing this, how can I utter a lie? Hearing this from me he departed without uttering a word. These words of Sukeśa are worth noting. Can anyone desist from admiring the intellectual honesty of Sukeśa when he boldly stated his ignorance of the subject? He did not stop there, but approached Pippalāda to get enlightened about it. Does this not underline the unrelenting pursuit for truth? Can anything else parallel this pristine scientific urge represented by the rṣi parampara?

The Role Of Question In Expansion Of Knowledge: Inquisitiveness is the innate nature of human beings. Man learns from womb to tomb. Being motivated by this natural tendency, man asks a number of questions to others and himself. Perhaps, questioning tendency of human beings is very ancient and ever relevant. A good ācārya makes the antevāsī-ś to ask questions to others, but the great ācārya is one who prepares his antevāsī-ś to ask questions to oneself. Self-questioning leads to self-knowledge. Therefore, questions can be divided under two broad classifications viz. questions to oneself and questions to others.

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296 अथ हैन सुकेशा मर्गाज्ञ: परमस्। भगवनंत्रकः व्रतमात्रो व्रतसुन्यवेदभाषाम्। पोद्धरकत्र मर्गाज्ञ पुरुषः केवल तत्त्वम् कुमारस्वभवं नाहि निम्ने वेद यज्ञसिद्धांश्चिदिः कर्म ते नावशालिनिः समुद्रति वा एक परिशुभिः पोद्धरमालपक्षिन्ति तत्साधारणस्य च वर्षो स तुष्टः रक्षमार्गं प्रवर्तनं। तत्व पूर्वतिः कार्यस्तु पुरुषः इति॥ (२.७-६-१)
These questions can also be classified into many kinds i.e. questions rising out of doubt (saṃśaya-prerita-praśna), emotional questions (bhāvātmaka-praśna), inquisitive type of question (jijñāsa-prerita-praśna), information seeking question (adhiṭṭhi-prerita-praśna), knowledge seeking question (bodha-prerita-praśna), insightful question (upalabdhi-prerita-praśna), question made with clear objective to mind (niścita-prapitsā-prerita-praśna), question raised due to lack of clarity (apratipatti-prerita-praśna), question out of misunderstanding (vipratipatti-prerita-praśna) and so on. Interestingly, one of the six major darsana-s i.e. Mīmāṃsā Śāstram gives three types of questions.297 They are: questions concerned with objectives, aims and goals set to be achieved, enquiries with regard to the ways and means of realizing the purpose, and queries about other necessary details; for example, finding a practical solution, mobilizing the resources and so on. In another kind of classification, there are two types of questions i.e. questions raised by antevāsi298 and ācārya raises questions, which did not occur to antevāsi.299

The other element of questioning methodology is answer. By and large, everyone tends to focus attention on the aspect of question, neglecting the ‘answer’. Vācaspatyam, one of the authentic and ancient dictionaries in Sanskrit, states all the characteristics of an ideal answer. First, he states the possible mistakes, which must be avoided. In other words, these are the traits of defective answer.300 The answer, which is not related or correspondent to the question, which is too short to cover all the aspects of question, which is excessively longer than the requirement of the questioner, which covers only one part of the question- is never considered being good.301 These are to be avoided for good answer. The words or sentences, which are not in order, which are not easily

297 साधारणकोश, साधनकोश, इतिकृत्त्वत्तकोश॥ (अ.सं.)
298 अवलोकन-आद्वाकोश
299 उत्तमाप-आकोश
300 प्रकटनं तु असम्प्रद्यय अन्त्रस्य अतिभूर्ति च। फैक्टक्वाव्यापि च तव नैवेद्यतरं भेदेत॥ (वा.)
301 असामान्यताव्याय निमित्तूर्वः तत्कालम। व्यायामगमम असर्वं च तव नैवेद्यतरं मवेदेत॥ (वा.)
understandable, which hide the meaning from the knower/listener, which create confusion in the mind of reader, which needs further explanation for the clarity of thought, which are devoid of essence - never become good answers.\textsuperscript{302} The answer, which incorporates all the segments of question, which carries great weight, which is very much clear and simple, which never leads to confusion, which doesn’t need much clarification, is an ideal answer.

As we make an attempt in understanding Praśnottara Vidhānam, some fundamental ideas and ideals of ancient educational system, come to the notice. Primarily, the question was not answered immediately and directly. The only reason of doing so was, very much clear. Knowledge was regarded and respected to be sacred and precious. The more a person is inquisitive and industrious, better would be his level of understanding and comprehension. To achieve this objective, the questioner was given direction to search out and discover the answers on oneself. Moreover, questioner was answered and not the question. In the case of some philosophical and practical subject, especially, when subtle secrets are to be taught and discussed, antevāsī or seeker was duly examined. This was called adhikāri-parēkñā, in other words, pātratā parēkñā. Indeed, in gurukula educational system, the qualified antevāsī-s were provided with an opportunity to test their ācārya-s. It was called pakvatāparēkñā. The moment, a ācārya is completely convinced about the ability and character of the antevāsī, he used to transmit or transact the knowledge without any reservation at all. Supreme intimacy and transparency was maintained properly. It is very unique to note that, the questioner was encouraged and appreciated for the better exposure and expansion of knowledge. With great wisdom, the ācārya-s would behave with all humbleness. So that humility is the symbol of knowledge and wisdom.

\textsuperscript{302} वसहस्य भावभाकम सारम् अस्ति भवम् अनाकृतम्। अयणवाणाम् हथेतः उत्तरं तत्तवं विदुः॥ (पौ.)
Hence, formal education at Gurukulam, used to take off with mutual respect, understanding, examination and co-operation. The following diagram would make the role of ācārya and antevāsī crystal clear.

28. **Pravacana Vidhi**: This is called ‘lecture method’. It has two dimensions i.e. learning and teaching as well. Many of the methods, which mentioned here, are to be understood from both teaching and learning method. In fact teaching is learning twice. One of the ultimate objectives of teaching is to blossom one’s own personality. It is a process of personal expansion through helping antevāsīs to understand. ‘Learning to learn’ is of vital importance here.

Śiksāvalli gives directions on pravacana vidhi. According to it, pravacana is a linking factor between ācārya and taught. It is not confined to the ācārya. Both of them are expected to get involved through pravacana. The word pravacana stands for ‘qualitative speech’. It is more than lecturing. It involves the equal participation of ācārya and taught. Another important aspect of the mantra is to imply the meaning of education. There is no fruitful education without the guidance and proximity of ācārya and taught. Both of them learn in the process, in varied levels of understanding. At the end, Śiksāvalli gives a clear instruction to ‘study and teach’ without citing any reason. Research is also included without being distinctly mentioned about. Further, Śiksāvalli, gives twelve important injunctions which are to be followed without fail. Adhering to all these twelve instructions are equal to practicing penance.

The legend of Sanskrit literature, Kālidāsa, made an insightful statement in Mālavikāgnimitram. He said – a true ācārya is one who mastered the art of learning

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303 अचार्यधिकारम् अचार्य: पूर्वसुप्रमाणम् अनेकस्थतत्त्वनयम् लिङ्ग भविष्य: प्रत्ययः सम्बन्धम् (तै.उ.शी.-१-१)
304 स्वाध्याय-प्रत्यक्षम्यां न प्रतिविद्यम् (तै.उ.शी.-४-१)
305 प्रत्यक्ष स्वाध्यायकर्षनं च। सत्त्व स्वाध्यायकर्षनं च। तत्क तत्वायायकर्षनं च। तत्क स्वाध्यायकर्षनं च। तत्क स्वाध्यायकर्षनं च। अतितय तत्वायायकर्षनं च। अतितय तत्वायायकर्षनं च। मातृवध स्वाध्यायकर्षनं च। प्रजा च स्वाध्यायकर्षनं च। प्रजा च स्वाध्यायकर्षनं च। प्रजायकर्षनं च। सत्यविशिष्ट सत्यविशिष्ट राजीवतः। तपस्यः तपस्यः (तै.उ.शी.-५)
and teaching as well. Teaching or lecturing is not restrained to narrating the details to antevāsī-ś. It is an effective way of helping them understand the nuances of the particular subject. It should address the questions which are not asked. It is a direct and simple way to reach out ācārya. It helps in rapid learning and develops the skill of listening. It saves time and stimulates minds. Pre-planned and prepared pravacana would certainly be more fruitful. It is not monologue but dialogue. As a result, it never creates monotony. It helps to expand one’s own vision. That is why, instead of self-learning, it is recommended that involvement of two (either ācārya and taught or antevāśī-ś) would be much more beneficial.

29. **Samasyā Vidhi:** The nearest terminology according to pedagogy is ‘inductive method’. Attempt is made to train the mind by confronting with real problems and giving the opportunity and freedom to solve them. The major purpose of the problem is to afford training in thinking and solving the problems. There is a lot of similarity between samasyā vidhi and project method too. The central idea of project method is to ‘learn by doing’. It tends to stress action rather than reflection or collection of data. It is all about learning through self-experience where trial and error is inevitable. It breaks every tangible barrier of learning. To sum up project method, it is nothing by exploring new vistas with a purpose in mind.

Chāndogya Upaniṣad, which is the storehouse of many educational concepts, has indications for this method. There was a boy by name Satyakāma who asked his mother about his parentage. As mother had no knowledge about his father, she said the truth without hiding anything. Satyakāma reported gave the details to the ācārya, Gautama. On being delighted about his truthfulness and eagerness to learn, the ācārya accepted him as his antevāśī and initiated for studies. After initiation ceremony (Upanayana), he was given four hundred feeble

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306 निष्ठाविष्ठाय कस्तकिल्लामस्संयोग सहजातिनन्दन्य स्विलोपनका। तस्योऽपि तथा शिष्यकाण्य धृत प्रतिहारीपिताय भव। (मा.अ.-१९)

307 यद्य: तत्त: दिक्षायिक विधि: नीति चतुर्यथ:॥ (सु.भा.)
cattle and asked to return to gurukulam along with thousand cattle. The boy accepted the problem and faced it successfully. He learnt everything while serving the cows. After his return, the ācārya made a statement that your face is as bright as an enlightened soul.

Swetaketu anecdote of Chândogya-Upaniṣat (sixth chapter) would be an appropriate example for samasyā vidhi, too. Āruṇi, the father as well as ācārya, explains through many examples before arriving at conclusions. In the foregoing examples, it is vivid that the antevāsī-ś were not fed with information. They should strive and struggle hard in order to get education. Problem solving capacity and problem solving capacity were naturally made to grow in the antevāsī.

This approach is meaningful, developmental, sequential and based on the discovery of generalizations. It involves the thought process that results from doubt, perplexity or a problem. It leads to the formulation of generalizations that are useful in future situation involving the solution of problems. It is one of the ways of learning through direct experience. Problem should be in line with the needs and interests of a antevāsī. Valuable and timely problem would lead to functional and rich learning.

According to pedagogy, there are four approaches followed in solving problems i.e. inductive, deductive, analytic and synthetic. 'Inductive approach' is a synonym for samasyā vidhi. It enables a child to arrive at general conclusions through the observation of particular facts and concrete examples. A universal truth is proved through some examples. It is all about arriving to conclusions through examples and experiments. It aims at establishing the validity of the

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308 ते होवाच नेिदु जालब्यो विकुलब्धिि समिच सोभारोप त्व नेषे न सत्याद्ग ब्रह्म तमुर्कीण ब्रह्मानमक्षर्णि अच्छुर्वत्वं गा
निराकृति उपाचर्णा: सोभायुसोज्जेति तत्त्वभाष्याचारावास नासाहेकणात्वंपिति स इष्टाण्व भीति ता वष्ट शहस्थ सम्पेतुः॥ (छ.उ.०.४५-४५)

309 नान्हविद्व इव सोभ्य ते मुष्ट भाषति॥ (छ.उ.०.४५-४५-२)
thought process. It tests the material validity before reaching into final conclusion. It is most applicable for the exploration of new fields.

30. **Sravana Vidhi:** It was the primary step in ancient Bhāratīya education. Attentive listening was an art as well as a skill. Gone are the days when antevāsī-s had to study only from their masters. There were no other sources of knowledge apart from ācārya-s. This was the earliest stage of human history which is also called Śruti Yuga. Knowledge (the Veda-s in particular, śāstra-s in general) was transmitted through oral tradition. People of that age used to recite from their memory. With the widespread application of writing skill, a new era - lipi yuga dawned. Human energy started finding new possibilities other than making the memory sharp. From then on, men started become externally rich at the cost of losing internal worth.

The word śravaṇa is not in the general meaning of ‘listening’. It is method of understanding through listening. There is a widespread misconception that the Veda-s were memorized without its understanding. We can find two important references in nirukta, the only authentic Vedic epistemological dictionary, acknowledging the value of comprehension during śravaṇa. The person who learns the Veda-s along with meaning is lauded; whereas mere memorization (though it is a herculean task today) was ridiculed.

“Even the Veda-s learnt without appreciating and understanding the meaning of words, fail in providing anything. In the same manner, as a dry wood remains dampened if not contacted with a spark of fire.”

Memorizing the entire Veda without its understanding is of no use. The Veda-s would become burden if not made out. He will be entitled to all the pleasures of heavens, who learnt the Veda-s along with meaning.”

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310 यद्वाचिन्तार्थाध्याय निरेल्लेन सभवात्। अनुसाराध्य शुभेच्छो न तु ज्ञाति काहिमिष्ठ। (भ-२.१८.२)

311 स्याधंत्रव भावहारः कित्स्मूलक्ष्य स्वदे न विज्ञानार्थ योःप्रस्थम। योःप्रस्थ इतिस्यहत्तः मद्यमशुकूलो नक्षत्रिति ज्ञानविभुक्तपावम्। (भ-२.१.२)
Learning the Veda-s by rote is not a simple job. It involves great amount of concentration, persistence and dedicated study. Even Western scholars like Prof. F. Max Muller,\(^{312}\) have raised their eyebrows on the Vedic tradition which has been handed down with the most scrupulous care by means of oral tradition. He too made references of Śruti Yuga and Lipī Yuga in his works. Many western scholars\(^{313}\) have admitted that Śruti Yuga existed, but there is a great deal of difference in terms of its antiquity. Though this method was used in learning Veda-s, it was not only limited to it. In the early childhood the senses become extremely active and receive knowledge through them. But in modern education the active listening is ignored by introducing the writing at the early age. It is time to revive this method at least in primary education.

31. **Sūtra Vidhi:** ‘Aphoristic method of learning’ is an appropriate and nearest translation of sūtra vidhi. It has been defined that the sūtra should consist of six basic features. It should be condensed, unambiguous, potent, complete, precise and pious.\(^{314}\) Astādyāyi, which is the magnum opus of Maharṣi Pāṇini, is an excellent example in meeting all the prescribed features of an ideal sūtra. It consists of six varieties of sūtra-s.\(^{315}\) In the initial stages of knowledge evolution, all

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\(^{312}\) The art of teaching had even at that early time been reduced to a perfect system, and at that time certainly there is not the slightest trace of anything, such as a book, or skin, or parchment, a sheet of paper, pen or ink, being known even by name to the people of India; while every expression connected with what we should call literature, points to a literature (we cannot help using that word) existing in memory only, and being handed down with the most scrupulous care by means of oral tradition. (Page no. 134. ‘India what it can teach us’-authored by F.Max Muller)

\(^{313}\) “On the basis of literary evidences, the art of writing was known in India in the later samhitā period (1600-1200 B.C.E.). There is however, no evidence to show that letters were introduced earlier.”-(M.M. Rai Bahadur Pandit Gauri Shankar Hiracand Ojha-the Indus valley discoveries-prācina lipimālā.)

\(^{314}\) अन्तरिक्षम असर्वसुविद्य विविधतोऽस्मुक्षम। असर्वस्मविद्याम् स्वयं स्वविदितो विद्य। सर्वतर्न विविधताम् सहजवायुधानमिविद्य। सर्वस्मविद्यास्तविद्याहु द्वितीय: (भ.)

\(^{315}\) संही च परिशासना च विधिनियोग एव च। अवतिद्वितिकारं पदिच्छ दूसरं च।
the Vedāṅga-s\textsuperscript{316} (which are helpful and essential in comprehending the Veda-s), six āstika dārśana-s\textsuperscript{317} and many other śāstra-s have greatly relied upon this method. It was so powerful and useful for everyone to adopt. Basically sūtra-s are oriented towards principles of specific branch of knowledge (śāstra). Sūtra-s were the means of communicating deeper thoughts and profound truths in an accurate way. During the period of sūtra-s and their composition, people, perhaps were in a position to understanding them without much difficulty. The IQ level was comparatively high during that period. Over the passing years, people required descriptions and detailed notes for which bhāṣya, vṛtti, vārtika were written. They elaborate from principles to examples.

According to pedagogy, it is one of the four divisions of 'problem method.' It is particularly named as 'deductive approach'. It is opposite of the inductive approach. Here the learner proceeds from general to particular, abstract to concrete and formula to examples. The pre-constructed formula or definition is understood by the antevāsi-s as well-established truth. It is time-saving and short in nature. It glorifies memory part. It is at a great advantage in understanding a concept quickly. It can give us formal validity because the rule is taken for granted. It is particularly suited for arriving at a final statement. It leads in a specified path of knowledge progression. It is useful in memorizing the entire content using some key concepts which are available in the form of aphorisms.

32. **Svādhyāya Vidhi:** It is another method in promoting optimum learning. The main principle is the self effort of the child, carried on independently in learning new things. It can be called 'self-study method'. In other words, it is self-directed learning method. The Veda-s greatly emphasised as the bounded duty of an individual.\textsuperscript{318} In the Vedic context, the word svādhyāya is not restricted to

\begin{itemize}
  \item \textsuperscript{316} विशालाक्षरण उद्देशी निकस्ते ज्योतिः तथा। कवर्षते नवज्ञनि वेदप्रार्थनिन्दिष्ट: II (अ. को.)
  \item \textsuperscript{317} साहित्य-साहित्य-वैज्ञानिक-सांस्कृतिक-वैज्ञानिक-कविताः: II
  \item \textsuperscript{318} स्वाद्याय-प्रक्रियायायां न प्रभुववेदम\textsuperscript{2} (तिउ.श्री.-१२१)
\end{itemize}
self-study. It implies highest principle of day-to-day practices. Therefore, in continuation of the same subject, the Veda-s prescribe different rules and regulations concerned to practices and preaching. One can gain proficiency and perfection through preaching and practice.319 One without the other is not only useless but also harmful. Therefore, highest-principles were made to talk about and discuss in public lives, while practicing them in private life. This harmony and ideal set by the elders were emulated by the next generation with tremendous conviction.

In Bhāratiya traditional practices, the Veda-s are admired with high sense of respect. Before getting into Vedic study, it is mandatory to get purified and cleansed out. Physical and psychological cleanliness is must. Despite all of these rules, the Veda-s give complete freedom to study anywhere at anytime in any posture.320 The freedom is a kind of emphasizing the value of studies. This kind of unregulated study is also, said to be, equal to penance. The Veda-s, going a step forward, declare that one can get the benefit (merit or punya) of particular sacrifice (yāga) by recitation of its mantra-s also.321 All the gods would reside in a pious man who resides the Veda-s regularly. Therefore, such sacred souls are to be prostrated always. It would be a great mistake to find fault with and rebuke such people.322
33. **Tātparya Vidhi**: All the articles or any literature for that matter is centered around a theme. It is highly important to find that central theme of our reading without which the purpose of reading will be lost. In many cases of study, it is too difficult to find the theme. In order to find out the theme, a method was devised and applied extensively in higher stage of learning. It is called ‘tātparya vidhi’ (essence-extraction method). It covers six phases: stating the objective in the beginning and at the end, constant repetition of the central theme, substantiating the theme from other sources, highlighting the benefits of achieving the objective, appreciation of the theme, and finally, substantiating the central theme from various angles. Good number of examples can be found in Vedic literature. It is carries great significance as there are many contradictory and subtle concepts elucidated in the Veda-s. Without the application of this method, it may seem difficult to get the import. Even in other areas of study, when the theme is understood clearly, it is comfortable to carry on the study. Besides, this method helps in presenting and apprehending the thought which are supported by reasons.

34. **Vāda Vidhi**: It can be ‘discussion method’. Making logical presentation of thoughts rather than getting into argument, become the core of this method. No truth (including the highest truth) will be realized unless it is
absorbed, assimilated and re-expressed by oneself. It is medium of self-expression.
In this phase of learning, though many references are used to substantiate one's own stand, it no longer remains alien. He becomes absorbed into the thought and realizes it all. Self expression is the necessary stage the mind has to pass through before ultimate realization. Some may skip this stage provided they have firm faith in scriptures and ācārya-s.

With reference to vāda vidhi, there is an interesting anecdote in Chāndogya-Upaniṣat. Three experts in Udgīta, decided to hold discussion in order to exchange one's views. Before entering into vāda (discussion), it is required to have mastery in the field of one's own interest. Therefore, it is said that mutual discussion leads to awakening of knowledge. Without open mindedness there is no possibility of knowledge. Even after achieving academic excellence, discussion was made part of the learning which gives exposure and finer dimension to the knowledge earned. Hence, a Rgvedic mantra of accepting knowledge from all directions, stands much more meaningful. “May auspicious impulsions come to us from all sides; which harm no one, are impeded and victorious over the forces of division.”

Discussion method, according to pedagogy, has been divided into two categories i.e. informal and formal. The formal, involves free verbal interchange of the participants without being governed by any rules. But the formal is one which proceeds in a predetermined manner. It may assume some such form as a debate, a symposium, a panel or a round-table discussion. In fact, all of them are responsible for higher learning.

It helps in clarifying and sharpening the issues. New ground is discovered both for agreement and disagreement. It helps crystallize our thinking. Difference

326 ज्ञानो होत्रोधेष कुड़ल्प क्षेत्र: विलक्ष: शालाल्पकः: चाकितानो दस्त्यः: प्रवाहो जैविकिति ते होकुरूद्रीये वै कुड़ल्प: स्मो हल्दोढीचे कथा क्रामम शति। (च.उ.-१-८-१)
327 वादो बांधे जायते तत्स्येऽः॥ (चा.स्तो.-भमनकिन्नरः)
328 अन्ये महा: क्षत्रो वन्तु विभक्तोत्रुद्ध्वासो अपरिवर्तन उप्तः॥ (चा.वे.-३-२९-६)
in perspective need not result in disaster. With openness one may agree to disagree. It engenders toleration of various viewpoints. It activates thinking along the lines of self-evaluation. It is helpful in establishing an attitude of looking forward to progress and growth.

All the words in Sanskrit have contextual meaning. Even a single word, as in many cases, would give multiple meanings which may not even be related to each other. This word (vāda) is no exception. It has been defined in other context also. According to Nyāya sūtra of Maharshi Gautama, vāda is an argument on philosophical issues held between two or more opponent views for arriving at a conclusion based on higher principles. This interpretation is accepted in other śāstra-s too.

Therefore, resourcefulness, liberality of thoughts, eager to learn and grow – are some of the pre-requisites for Vāda vidhi.

35. Vārtika Vidhi: It is a technical term used in the context of Sanskrit grammar. There are three luminaries worshiped in the tradition of grammar i.e. Maharshi Pāṇini (author of Aṣṭādhyāyī), Maharshi Patañjali (author of Mahābhāṣya) and ācārya Vararuchi (wrote of vārtika-s). ācārya Vararuchi, being the successor of Maharshi Pāṇini, made herculean effort in making out and analyzing it with utmost precision. As far as Aṣṭādhyāyī is concerned, none can either add or remove a single letter from it. The precision is personified in the form of Aṣṭādhyāyī that it is highly impossible to rearrange the contents. Therefore, it is said, the grammarians would feel extremely happy of having a son when they could remove a single alphabet from it. On such a precise work, ācārya Vararuchi wrote

329 प्रभातार्कीलिकायनीकरणम्। सिद्धान्तसिद्धवं। पदावल्लक्षणम्। पद्यप्रतिश्वरिणाय वादः। (पी.न्या.स.)-२-२-१)
330 आचार्यविकारस्ते। पदावल्लक्षणार्थः। च। क्रियाचारीक्त्वेऽवदार्था। सवदार्था वाद उदाहरणं। (पी.द.स.)-२९)
331 ताकारणं वासर्वविभाषिकारस्ते। पदावल्लक्षणं। पाणिनि सुकुस्वर्थ म्यातोधिम मुनितप्लम।
332 अर्जुनावाल्लक्षेण पुस्तस्व मन्यते। वैयक्तिकं। (पी.द.-२१५)
vārtika-s which are basically of three objectives\textsuperscript{333} i.e. to restate according to the convenience of understanding, to add the required details, and to modify if necessary.\textsuperscript{334}

These three functions (redefining the known, adding the unknown and altering misconception) are basically needed as \textit{internal mechanism of self-evaluation} for integral development. Life is like a forward journey, where it is required to move and make advance. It is not a resting place to sit back and relax. One can grow with age provided he adapts this internal mechanism. Dr.Deepka Chopra, internationally acclaimed physician and famed author of ‘ageless body and timeless mind’, shared corresponding views in his work. He observes - whatever is flexible and flowing will tend to grow. Whatever is rigid and blocked will wither and die. It is possible to stay young only by being conscious of. Power of awareness would make a huge difference in many aspects of life including aging. People don’t grow old. When they stop growing they become old. Hence, vārtika vidhi is a great learning tool of growing wisely.

36. \textbf{Vyākhyāna Vidhi:} It is a method of description. It can be applied in learning any literature and śāstra-s. The word, vyākhyāna, stands in the meaning of ‘specialized description.’ A description to become special and complete has to have six steps, according to Vācaspatyam (one of the authentic lexicons of Sanskrit).\textsuperscript{335} The six steps are as follows.

1. Padaccheda - division of words using appropriate sandhi-s.
2. Padārthokti - meaning of individual words.
3. Vigraha - dividing compound words using proper samāsa-s.
4. Vākyayojana - re-arrangement of words according to comprehension.

\textsuperscript{333} उत्तमनृतयांकानां सिन्तानः यथ प्रस्वतः। त स्रवन्त्व वार्तिकेन प्राप्तः वार्तिकेन विचारणः॥ (वा.)

\textsuperscript{334} च्या ‘संतोषान्तः स्तोपः’ इति स्वतः संप्रेषान्तः यथा पदेन तद्वतः स्तोपः स्वार्थस्युक्तम्। तत्र अनुजयमेव योजयति ‘पणः’ प्रविष्टे वाच्यः’ इति वार्तिकेन वाच्यम्। अतः इदं वार्तिकेनिः॥

\textsuperscript{335} पदच्चेितः विधार्थिनः विभिन्नो वाच्यायोज न्यायः। आऽधोध समाहार वाच्यायां पद्विच्छ मतम्॥ (वा.)
5. Ākṣepa - raising doubts on the basis of understanding.
6. Samādhāna - finding solutions for the questions.

Kāśika is the best example for this kind of literature in the field of Sanskrit grammar. Below (in the footnote) is an example\(^{336}\) from Kāśika, on the first sūtra (aphorism) of Maharśi Pāṇini (great Sanskrit grammarian who has Aṣṭādhyāyī to his credit).

There are basically two types of description found in literature. They are: verbal description and non-verbal description. The former is known and explained in the previous lines with details. The later sounds strange, but unique in nature. Ācārya Śaṅkara, the proponent of advaita philosophy, while describing the Lord Dakśināmūrti, made the note of non-verbal description. He says, the lord is describing in silence and the disciples are enlightening by it.\(^{337}\) Here the sages, who are the elevated and pious souls, are disciples of the lord. The Veda-s declare a profound insight on the nature of speech. It says that there are four forms of speech i.e. parā, paśyanti, madhyama and vaikhari.\(^{338}\) The world of words is confined to the fourth form (vaikhari), which is used by humans. Rest of the three forms is hidden inside the body. Those who can visualize the invisible can accomplish the impossible. They alone can make use of these three forms of communication. Therefore, practice of silence was a part of individual obligations. In order to communicate through these channels, both the users should have identical abilities as in the case of above example. Hence, it becomes clear that silence is a powerful medium of communication than words.

\(^{336}\) II Sjfog: 3x5=4 #1
\(^{337}\) II (<4kt*Hr
\(^{338}\) f.3.3.)
37. **Vyutpatti Vidhi:** This can be called 'etymological method'. Unlike in other languages, Sanskrit has got unique features. This can be one of them. All the words of Sanskrit are derived from the verb root. After undergoing many stages of modifications, the verb roots get the status of 'word'. For instance, the word 'Rāma'. Hence, while understanding the words, one can depend upon verb roots. This kind of derivation of words is called vyutpatti vidhi. In order to follow this method, the antevāsī is expected to have the primary knowledge of grammar and language. The beauty of this method is that it applies (more precisely) to Sanskrit when compared to other languages. One can understand many hidden meanings by following this method. It is applied more extensively in reading the kāvyā-s at preliminary stages. Even researchers make use of this method in their hunt for novelty.

IV. **Vyaṇvahāra Vidhi-s (Learning methods In Real-Life-Situations)**

38. **Abhyāsa Vidhi:** It can be termed as practice method. This method is more useful in gaining mastery than acquiring any knowledge newly. Lord Kṛṣṇa made frequent reference of this method. While answering to the question of Arjuna about exercising control over the mind, Lord Kṛṣṇa accepts the fickleness of mind as its nature and shows two ways of overcoming its snags i.e. practice and renunciation.\(^{339}\) It is interesting to find the extension or emphasis associated to it. Lord himself attaches the term 'yoga' along with it.\(^{340}\) Ācārya Śaṅkara, in his profound commentary on Bhagavadgītā, says, 'repeatedly restoring the mind on one particular focus is called as practice.'\(^{341}\) Maharśi Patañjali gave much more precise definition of practice and its effectiveness. He says, 'practice can attain the

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\(^{339}\) अर्जुनस्य मात्रायं मनो हुर्नितव्यं च फलम्। अप्रयोगेन तु कौशले वैशाः, खंचते च गृहः॥ (भ.गी.२४.२५)

\(^{340}\) अप्रयोगयोगे भृतस्य नान्यमाहिता॥ (भ.गी.८३)

\(^{341}\) अभ्यासस्योपने ततो मात्रत्वं द्वाय, खंचते च गृहः॥ (भ.गी.२४.६)

\(^{341}\) व्यतीत्य एकत्त्वं सर्वत्-समाहितज्ञ: पुनः स्थापयनमभ्यः॥ (शा.भा.-भ.गी.)
status of 'yoga' when it is done continuously with sincerity, persistence. Practice brings perfection. Conscious practice leads not only to the heights of perfection, but also helps achieving creativity. It finally builds confidence and courage. This method is applicable as a supporting factor for any method of learning. It fine tunes the acquired skill or knowledge.

There are two views about knowledge and its acquaintance. Some would opine that the ability to earn knowledge should have come by birth. On the other hand, some thinkers believe that any field of knowledge is possible to be comprehended by practice. Long back in eighth century CE, there was a renowned Sanskrit poet by name Dandi, in his work 'kāvyādarśa', resorted to the later category. 'Even without having in-born talents, a person who studies sincerely and practice rigorously, would be, indeed, blessed by the knowledge.' All these thoughts substantiate the role of practice method in achieving educational results.

39. **Anukarana Vidhi**: This method can be named as 'emulation method'. From the pedagogical point of view, it is similar to 'simulation method'. Children learn many things by imitation. The next level of imitation is emulation. Śraddhā (faith) becomes the major driving force. In fact, imitation has got a few drawbacks, whereas, emulation is free from them. Śikṣāvalli of Taittirīya-Upaniṣat gives a wonderful explanation of such method. In the valedictory note, ācārya gives a list of instructions. 'Follow the good practices found in us. Ignore the rest. Respect the elders. Whenever you encounter a problem pertaining to rituals or practices, look at the tradition laid down by the great men and stick to their path. Lead a life as they live.' Here the ācārya advices his antevasī to follow the path of great men,

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342 aW feel || (313.31.^-?- «) 343 a feld SRjft f&IIUdl 3?l3 dl^Ml^dl SJ3 'HIcMd qPTO'JSfiR.II (33.31!.-) 344 Here the ācārya advices his antevasī to follow the path of great men,
even at the times of ambiguity. That shows the light. That gives resourceful and insightful guidance. Conscious emulation is nothing but practicing with total faith.

There are multiple advantages of this method. It helps in leading righteous life and also avoids from a person going astray. The Veda-s indicate with an analogy. ‘As the tree of fragrant flowers spreads the pleasant aroma and becomes centre of attraction, so is the person of righteous life. One must be hesitating to do wrong.’ Emulation earns goodwill and credibility. It encourages following right path with total confidence.

40. **Avalokana Vidhi:** It is the ‘observation method’. Learning through observation is given prime position in Bharatiya context. It can be of two kinds i.e. Swāvalokana (introspection) and Parāvalokana (external inspection). The examination of one’s own thoughts, behavior and intellectual development is called swāvalokana. In order to rethink and review one’s own footprints, holidays were given. On these days, there would not have been formal classes but a lot of self-study and all supportive activities are mandatory. This is the time to get introvert and to find self. It is said that one must look into oneself everyday and examine one’s character whether it is similar to beast or great souls. This kind of examination is essential in continuous development and molding one’s character. On the other hand, parāvalokana carries equal importance. Keeping an eye on the changing mind set, social system will help in deciding how to lead life. One of the primary duties of a antevāsī is to get alms from householders. In this activity, there is lot of scope for observation. Education is directly connected with our life experiences, but not confined to bookish knowledge. While defining the characters...
of a antevāsī, a subhāṣita, defines that a antevāsī should observe like a crow (attention to details), contemplate like a swan (ability to hold attention for a long time), sleep like a dog (conscious sleep), consume limited food, wear simple dress and live away from home. In this list of qualities, poet gave primary importance to the ability of observation. There is an adage which goes as: observation, not the old age, brings wisdom. Therefore, it is one of the major learning tools.

41. **Krīḍā Vidhi**: In the pedagogical terminology, it is ‘playway method’. Here it is seen as learning methodology, rather than teaching. The unexpressed or suppressed emotions find expression while playing games. It relieves from tensions and good for the body. It is the highest phase of child’s psychological and physiological development. It gives joy, freedom, contentment, inner and outer rest, peace with the world. It is a natural urge of a child. It is a wonderful motivator because it is interesting. The harmony of work and play, of freedom and restraint paves the way for the best of education. It keeps the child fully absorbed in work. The child is not compelled to learn but learns voluntarily. It helps leaning social values and overcoming one’s own drawbacks. It provides training in self-discipline and self-advancement through self-education. It is the best way of learning for a child as it helps unfolding oneself. It keeps all the senses active and makes the learning most natural and interesting.

42. **Prākritika Vidhi**: It is natural method of learning. There are two meanings associated to this i.e. *man learns by nature*. As it is the nature of fire to burn and wind to blow, humans learn so naturally. Therefore, learning is simple when compared to teaching. This is one of the prime reasons for shifting our focus from teaching to learning. The other meaning of natural method is to *learn from nature*. Nature is full of life. Ravindranath Tagore believed that nature is the best

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347 कक्षारी: वक्रतां धारितदा तथैव स। अत्याहारः जीर्णशः (अत्याहारी गृहत्यागी) एव। प्रक्षेपितार्थी त्रस्कणम्। (तु. भ.)
ācārya. So he advised to learn lessons from nature being comfortably seated on its lap.

Bharatiya tradition ascribes motherhood in every important aspect of life. For instance, gomātā (cow that protects us by giving gomūtra, gomaya and milk) bhūmātā (mother earth which sustains us till end) and so on. The concept is to extract from the nature as cub drinks milk from its mother. Nature is full of abundance. God has given more than what we required. But man’s greed has no end. Everyone can live on the earth peacefully provided everyone is contented with oneself.

The Veda-s have distinctly shown that one can learn the highest lessons from nature and become immortal, through the instance of Satyakāma Jābāla. Bhāgavata Purāṇa (11th skandha - 7th chapter - avadhūta upākhyāna) confirms that one can learn the self-realization from the lessons of nature. It also says that god showered everything that is required to humans. When we are prepared to learn, every aspect of life is full of positive lessons for us. One can learn great lesson for life from all the animals, birds, reptile, insects which are unique with their qualities.

43. Pracāra Vidhi: It is ‘propogation method’. When a person is driven by some powerful idea, he will not cease to inform others. It is the natural urge to make others follow what I conceive to be true. In fact, the propogation gains momentum if only it is followed by three stages i.e. adhīti (understanding), bodha (assimilation or internalization) and ācaraṇa (practice). The great poet Śrīharṣa,
The author of Naiṣadīyacaritam considers all of them as stages of learning. He says, propogation, in order to be effective, should necessarily pass through the stages of learning, assimilation and self-practice. People will believe and follow when the propogator practices what his own words. Obviously, that kind of practice is expected to get rooted in knowledge. When some thought is realized and propogated, it will be put into acid test. People raise various objections before accepting. This kind of test is necessary for having clarity in one’s own veiws. It will also gain momentum with public support. All the great luminaries like Mahātma Gandhiji, Swami Vivekananda and many stand best examples for it. They become stalwarts in the society by their sacrifice and greatness. Propogation is a stage of dedicating the whole life for a holy cause which helps society. It is a method of keeping the knowledge intact.

44. Pravāsa Vidhi: While highlighting the ways of achieving growth in terms of knowledge, it is said that a person should travel to many places and serve his masters. With these two activities, his intellect will get expansion like a drop of oil on water. That is to say, all-round development will be achieved. Exposure adds value to our personality and growth. Therefore, this is travelling method of learning. The etymological meaning of ‘pravāsa’ is “enhanced stay”. When the routine stay is coupled with joyful learning experiences, it gets enhanced. Without doubt, travelling in today’s times is not without its share of risks, irritations and twists. It is not merely change of place. It is changing our opinions and prejudices. When a person is going through troubled times, going away for a while allows one to get detached from respective situations and look at things with a fresh perspective. And, as it is said, “travel makes narrow-mindedness impossible.”

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350 अंगीरे-वो-आचरण-प्रचारणी: देशाधकता: प्रणवव्यावधि:॥ (१५.७-४)  
351 विश्व क्षेत्र गच्छित कालह्यापत सुखदमृत्त निर्भरति पादप:। तत्त जलस्थानंगत्वं सुधाति हुतं दर्शं तथ्य रित्वति॥ (सु.३.८)  
352 यदु सहस्तरं देशान्तरं यथं सेवतं पिन्धितान:। तत्त्व विस्तारिता वृड्धि: तैत्तिकशिष्यायमभस॥ (सु.३.८)  
353 प्रकृत: वातः: प्रवासः॥ (वा.)
broadens our vision and widens our perspective. It makes us more human. Uncertainty is a part of travelling plan which teaches a lot. Travelling involves a lot of planning and preparation. It teaches the unlearnt lessons (which are necessary) better. It is a great relaxation method too. Many direct and indirect benefits of travelling can be experienced by everyone. In today's method of schooling, excursions (educational trips) are arranged, but learning is too less because of undue importance given to trivial issues. This is the general observation, which may have many exceptions too. As a whole, it is a great learning experience.

45. Prayogā Vidhi

According To Mimāṃsā Śāstra: It can be applied profitably to language teaching. This Vidhi tells how principal and subordinate parts or portions are to be combined into an organic whole. From the organics, emerges one syntactical whole or Mahāvākyā the combined meaning of which is prayogāvidhi. In this Vidhi there are six means of proofs, which are instrumental in deciding the order in which various acts of sacrifice (by implication all other disciplines where it is applicable like language). This sequence or order determined by direct enunciation.

i. Śrutikrama - order determined by direct enunciation.
ii. Arthakrama - order determined by purpose.
iii. Pāṭhakrama - order of the text.
iv. Sthānakrama - order according to position.
v. Mukhyakrama - order based on principal matter.
vi. Pravṛttikrama - order of procedure.

This discussion of the śāstra is calculated to be helpful to all the ācārya-s in deciding which step in their actual procedure of teaching should follow which (like five Herbarian steps of the west).
According To Upaniṣats: Learning would become a joyful experience if only one could get such an ambience, resourceful guidance and love. Life is also a series of experiences of all kinds. These experiences are collectively responsible for molding one's character. Bharatiya tradition has accorded high place for conducting experiments in order to find truth. The so called experimental or demonstrative method of learning is strikingly brought by anecdote of Śvetaketu (in the sixth chapter of Chāndogya-Upaniṣat). Salt dissolving in the water and not seeing by the naked eyes is one such experiment. Similarly all pervasiveness of Brahman is illustrated. Similar analogy of seed and tree – how a big banyan tree with various branches grows from a tiny seed so also all these world from Brahman. Various (Nyāya-s) maxims which graphically illustrate the point of learning were found and applied in preparing many works. In fact, all the stories from one way or the other give prime importance to experimentation method. From a psychological point of view, one can understand better and realize the concepts only through self-experience. Therefore, we can observe that the questions are not directly answered, but the questioner is. Same question will have different answers according to the level of understanding achieved by the antevāsī, circumstance, necessity and usefulness.

Learning is an active process. No learning is effective unless the learner exposes himself to the learning situation. It is exploring, conceptualizing, experimenting, interacting. Experience with the concrete situation is the base for understanding. It is true not only with the practical subjects but also with concepts, and abstract relations. Only experience with the real thing acquaints a person with its characteristics. Rather than laying emphasis on memorizing facts and principles, the child should be allowed to experiment, explore, and discover principles and concepts on its own way. This will lead to creative learning. It is said, before you discover, you must explore.
This method of experimentation consists of three stages. They are prayoga (experimentation), parisilana (observation and assessment) and parishkāra (modification). In the first step, experiment is being conducted by the antevāsī from the guidance of ācārya. Both antevāsī and ācārya would become the co-travelers in the path of attaining knowledge. Since the ācārya is a senior antevāsī, he would make his antevāsī learn through observation. In this process, one of the important duties of the ācārya is to help antevāsī learn from his personal experience. It requires a lot of patience, persistence and objective observation. In deed, ācārya re-learns the concept once again along with antevāsī-ś. In the instance of Śvetaketu, father did not lose his temper although he was repeatedly asked the same question for nine times. To make Śvetaketu realize, father found nine different ways of experiments, which in fact, useful to explore the creativity and possibilities. Although this method is time-consuming, it is one of the most useful and powerful ways as this experience lasts long and become a part of our being.

46. Sahavāsa Vidhi: The company of good people is not only good but great. As the senses are essentially outward by nature, and our views are tremendously influenced by them, the association with enlightened personalities will leave lasting effects on us. The true character or personality is molded during formative age (between eight and twenty). Therefore, education was provided in gurukula-ś, away from home. Gurukula is a holy place where great men stay and visit. An atmosphere of sādhana is created by them, entering which the antevāsī automatically become able to absorb the knowledge. Even the modern science confirms that there is a collective consciousness which is influenced by and influences on every individual consciousness. In other words, as an example, the inmates of gurukula are driven by a single motive (pursuit of knowledge) because
of a powerful driving force called \textit{ācārya}. The environment of gurukula is made suitable for achieving this end. Whoever enters into such environment get influenced. Character molding is not possible in a few days. It is a long and continuous process, says Bhartṛhari.\(^{355}\) Therefore, good company is essential in antevāśī life.

According to grammar, it is one of the ways of finding association between word and its meaning. Child learns from the interactions of elders.\(^{356}\) Hence, homely atmosphere plays an important role in child’s development. According to viduranīti, learning outcome is divided into four parts of which the first part is gained through \textit{ācārya}-s, second quarter is achieved with self effort, third quarter is the result of help obtained from friends and time fulfills fourth quarter.\(^{357}\) From this light, sahavāsa (good company) proves to be significant.

47. \textbf{Samvāda Vidhi}: The word ‘samvāda’ denotes discussion, dialogue, interaction or interlocutory. As a method of learning, it has been clearly defined in Nyāya sūtra, according to which, samvāda is an interaction held between a antevāśī and the expert (expert in specific field) for the purpose of knowledge-transmission.\(^{358}\) When a antevāśī (seeker of knowledge, not by age) interacts with an expert on specific subject, it is a great tool to gain knowledge. The expert (in fact, senior antevāśī) will be able to guide from his personal experience. His words of guidance and motivation would influence the antevāśī. The antevāśī is benefited from the knowledge, insight and rich experience of the expert. It is more beneficial than reading hundred books. Therefore, exposure to meet experts will add a great amount of quality in the knowledge gained. More often than not, it would also give

\(^{355}\) श्रीते संसारसा हेइंत संबंध भूणयस्॥ (भर्तर्हरि)

\(^{356}\) प्रयोजनाः: 'गामानयं इति दशाति। तत्ततु: प्रयोजनाः: गामानयति। तद्वार्थम पार्भृष्ठम: वाल: सं: आनवन गामानयति

\(^{357}\) आचार्यांत संवादसादान पार्थ श्रमयत:। पार्थ संवादप्राप्त: पार्थ कालक्रमेण प:॥ (भ.भ."

\(^{358}\) श्रानंद्रणम्यासस्त्रिधिर्वसंवादसहसंवाद:॥ (भ.न्या.लू.-४-२-४३)
him the solutions for unanswered questions and ambiguities. It was considered to be of high value, especially in the studies like medicine, astrology and so forth, where the acquired knowledge always falls short. The more tries to know it completely, the greater would be the amount of knowledge that remains unknown (or yet to be known). Therefore, it is specifically prescribed in Suśruta Saṁhitā to meet the expert of related fields.

Though samvāda vidhi (interaction method) is quite different from ‘vāda vidhi’ (discussion method), it was highly appreciated and adopted in Āyurveda also. Caraka saṁhitā lavishly showers appreciations on various merits of samvāda vidhi. (Refer appendix-3 for details)

48. **Sevā Vidhi:** Service was conceived to be one of the great tools of learning. Bhāratīya system of education attaches high significance to service. The child is loved by everyone at its growth. In order to bring the ego, perhaps, service to the ācārya (gurukula) was made mandatory. The mind and ego are humbled through service. With politeness one can learn better. Such service orientation will also help in rendering assistance to the parents at their old age. It is said, one who serves the elders regularly is blessed with health, knowledge, fame and strength.359 Antevāsī gradually leans from his ācārya with sincere service to him.360 Bhartrḥhari, a renowned poet and grammarian of Sanskrit, reminds that no knowledge will be fruitful without rendering due service to the ācārya from whom it is learnt.361 Apart from these apparently appearing advantages, there are many others too. By rendering service, one can gain the life experiences of elders, courage to face the dark sides of life, empathy with others, ability so harmonize emotional outburst, setting high standard of self example in society, whole hearted blessings of elders.

359 अभियादनयोजन प्रिन मति कुष्टोपच्छिन्द्र | चतुर्वर तत्त्व वाचेत्ता आपाविक्ष्य यथो ब्रह्म || (सू.र.भा.)
360 यथा लक्ष्मण लक्ष्मणो नरो कार्युपप्रच्छलय || एवं गुरुमात्र बिप्रता सुवृद्धिप्रपच्छलय || (सू.र.भा.)
361 यथा तदस्तो देशान परसौ सेवित परिपाठन || तत्स्य विनाशा रूढि तैलविन्धय एवंम || (सू.र.भा.)
360 तत्त्वदेशस्यमानां पुरुषोर्मान्यविकालोऽनुवाचित्रत्वात् नानां प्रसन्नति || (सू.र.भा.)
who were responsible for our growth, contentment of giving back whatever we received from, earn merits (punya), purification of substance of the mind (chitta śuddhi), goodwill from the public, shaping one's personalities and views towards life etc.

Service is not as simple as it seems to be. It requires a number of skills and qualities. It is said, the intricacies of service are difficult to realize even by great men. It is a kind of offering help (without expecting anything in return) to others according to their need.

49. **Tapo Vidhi:** Perception is not the sole means of knowledge. Even some Western psychologists uphold ‘extra-sensory-perception’. Mahārṣi Patañjali, the great exponent of the Yoga system, mentions that by a particular method of meditation on the effulgent light in the heart of a person can gain knowledge of things that are very subtle, hidden and remote. According to Sāṅkhya School, the mind of the yogi can come in contact with distant and hidden objects by virtue of a special power acquired by meditation. Evidently, the supernormal perception of the yogi is effected through the mind unaided by the sense organs. Of all the instruments, mind is supreme. The organs depend on the mind for cognition. From ancient times in most countries there have been seers reputed for the intuitive vision of the past, the present and the future. Tapas was...

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362 सेवास्य: निर्माणन्तरो योगियमयायांम्: (भू.र.भ.)
363 Clairvoyant perception is the awareness of objects or objective events without the use of the senses, whereas telepathy is the awareness of the thoughts of another person, similarly without sensory aid. The term “clairvoyance”, although it literally means impressions may be in the form of visual imagery, but they may also be of other types as well. Any direct apprehension of external objects is clairvoyance if the senses are not involved. *Extra sensory perception after sixty years*-authored by J.B.Rhine—New frontiers of the mind, New York, Farrar Rhinehart, 1937.
364 प्रकृतपश्चात्याधारं शून्यवाचिनविद्वक्षीत्र: (पात. यी.सू.-३-२५)
365 वह सामसंध्य सत्तु सत्यायोगिनि विद्वान्तत सत्त प्रत्येकाम् (का.सा.सू.-१-८९)
योगिकासारार्थ्यमग्न: न दोषोः: (का.सा.सू.-१-९०)
लीलाकारालो-व्यक्तिविद्यामन्त्रसंक्षेपवादंशेषः: (का.सा.सू.-१-९१)
also a method of learning that can be clearly seen in Bhruguvalli.\textsuperscript{366} It can also be called by ‘nīdīdhyāsana vidhi’. Maharshi Yājñavalkya, in the fourth chapter of Brhadāranyaka-Upanishat, denotes this method as the continued step of śravaṇa and manana, to attain bliss.\textsuperscript{367} The third stage ‘nīdīdhyāsana’ or absorption is for the realization of the highest self-ātman. It results in illumination in which all doubts are dissolved, all ties are broken, highest fulfillment of the life is attained. All the three stages can be viewed as psychological process of learning i.e. śravaṇa (cognitive domain – knowledge), manana (combative domain – understanding) and nīdīdhyāsana (affective domain – application). In short, tapas is single-track-mindedness in pursuing spiritual goals.

While maintaining sense perception as the valid source of knowledge in the physical plane, Vedānta recognizes yogic insight. Lord Kṛṣṇa himself bestows his disciple Arjuna with divine vision (divya caksu) before his viśvarūpa avatāra.\textsuperscript{368} It is said that Saṅjaya, who related the entire message of Bhagavadgītā to the blind king Dhṛtarāṣṭra, without being present in the battlefield of Kurukṣetra. He himself declares that he had been granted by the Maharshi Vedavyāsa the supernal vision (divya caksu) to see and here from a long distance what happened there.\textsuperscript{369}

The practice of concentration on any single object is primary requirement.\textsuperscript{370} Meditation is the uninterrupted concentrated flow of thought on particular object. This itself turns into samādhi when the object alone shines and the thought of meditation (and the meditator) is lost, as it were.\textsuperscript{371}

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\textsuperscript{366} तपस् वध्य विनिदेशासनम्। तपे ब्रह्मस्त। स सत्य तपत।। (२.३.२.१,२,४,६)
\textsuperscript{367} आत्मा वर्णे त्र०वर्णे, श्रवणे, मन्त्रवर्णे, निद्दिद्याविशालन् मैत्रियो आत्मतो तवं दर्शनेन भवेन मद्या विशालनेन रम्य विदितम्॥ (२.३-४-६)
\textsuperscript{368} न तु मां शक्ले दृष्ट्वन्तैव स्वरूपः। दिव्य दशामि ते यथा। परम् ये योगमिथिस्म॥ (२.४-२५)
\textsuperscript{369} प्रयासारदातृतुतवातीदुगुप्तार्थात्। योगव योगमिथिस्म युक्तासंसाक्ष्यत्। स्वप्नात्। स्वप्नात॥ (२.४-१८-४)
\textsuperscript{370} दक्षिणात्मक स्वयं भारताः॥ (पाद.पौ.स०-१-२)
\textsuperscript{371} तत् प्रत्येकतानस्तु व्याप्तम्॥ (पाद.पौ.स०-१-२)
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intense meditation on the subtle entities, when the mind goes beyond contemplation (vichāra) and becomes refined and transparent the yogi develops intuitive knowledge which unveils what inference and scriptural study cannot, says Maharshi Patañjali.372 At the seventh stage of discriminating knowledge the yogi reaches its highest level.373 Even then self is not realized. Being firmly established in samprajñāta samādhi, the yogi develops the power to enter into asamprajñāta samādhi, through which he attains final liberation.374 This state is being signified elaborately in Mahānārāyaṇa-Upaniṣat from various dimensions.375

50. Upadeśa Vidhi: It is a method of learning through initiation. Scriptures firmly confirm that our ancestors were ṛṣi-s, sages and saints, but not monkeys as some of the modern thinkers presume. In relation to this, the concept of yuga (Kṛta or Satya, Tretā, Dwāpara and Kali) carries significance. During the period of Kṛta yuga sages were more in number and they used to get enlightenment through their penance. Over the period of years, outwardness of human beings resulted in loosing this unique competence. In later years, the Vedas (Ṛgveda, Yajurveda, Sāmaveda and Atharvaṇaveda) and vedāṅga-s (Śikṣā, Vyākaraṇa, Chandas, Niruktam, Jyotisham and Kalpa) were learnt from those sacred souls, seers in the strict sense of the term, through upadeśa method. This reference is found in one of the Vedāṅga-s, called Niruktam.376 To illustrate,

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372 सततनुमानवहृदयः अन्यविषया विशेषार्थवर्णात् || (पात.पौ.सू.-१.-२५)
373 तत्य सम्बन्धा प्राणस्वरूपः प्रहा || (पात.पौ.सू.-२.-२७)
374 तस्यापि मिरोधे सविनिरोधान्तिपीतः समाधि: || (पात.पौ.सू.-१.-३३)
375 पुराणार्थद्वारानां पुराणानां प्रतिस्वयः कैलायं स्वरूपान्तिष्ठा व भितंत्राभिषिक्ति || (पात.पौ.सू.-४.-१४)
377 तस्माद देव देवलय्याय अयत्नस्वरूपस्वस्वस्वविद्यान्तः स्वतः सप्तान्तः प्रज्ञामारात्ममेतेनसि द्वी प्रतिक्षितस्तम्यात्तत: परमेव वदनि || (म.ना.उ.-शास्त्रार्थजनस्वरूपम्)
378 सावर्तकादकांभवत् श्रवणो वदितु: || तेषवर्त्तमः असवर्तकादकांभवव: उपदेशोऽन्तराला महानां समाहुः: उपदेशश्च गत्तयति: असं: किंतु, ग्रामणवः इत्य अर्थं समासास्त्रितः: वेदं वेदाश्च च || (म. न. -१.४.-५)
according to Vyākaraṇa śāstra, the word upadeśa (at a later age) denotes fundamentals of grammar principles.\textsuperscript{377}

Nyāya sūtra says that such upadeśa-s were made in holy places like forest, cave where there is much scope for contemplation and meditation.\textsuperscript{378} This method of initiation is also called as dīkṣā. It is a process of transmitting the sacred knowledge and redeeming from sins. Etymological connotation of the word dīkṣā validates this concept.\textsuperscript{379} The word śāstra is another synonym for upadeśa. In fact, that was the golden age in human history, when there was no king to rule, no geographical boundaries to limit freedom, no ruler or administrator to make people follow rules, none to punish the other for transcending stipulated rules and regulations, people were driven by themselves in the direction of dharma.\textsuperscript{380}

Similar references can be found in Chāndogya-Upaniṣad where king Aśwapati gives a clear picture of his state. He says my kingdom is devoid of thieves, stingy person, drunkard, unrighteous people and prostitution.\textsuperscript{381} When outwardness grew in the society, rules were formed and imposed to follow. Misuse of freedom landed in imposition of regulations. Those obligations and restrictions were later took the form of śāstra. They had two objectives encouraging right practices and inflict punishment on wrong behavior.\textsuperscript{382}

Many scriptural references clearly say that upadeśa was one of the chief means through which ācārya-s can transmit their knowledge (śāstra vidyā or śāstra vidyā) to their eligible candidate. According to the reference of Vālmiki
Rāmāyaṇa (22nd canto of Bālakānda), Maharsi Viśvāmitra initiated Lord Rama with balavidyā and atibalavidyā to fight against the demons. Using this vidyā one can no longer be subjected to fatigue, hunger or any physical or psychological needs. According to Mahābhāratha (sauptika parva of 8th chapter), Arjuna was inducted into the secret knowledge aśwaśīra and brahmaśīra by Dronācārya. It is worthy to note that these vidyā-s were not taught even to his son, Aśwathāma. Later with the repeated requests, dogged pursuit and observing his sheer inquisitiveness, he was also initiated to. After initiation he takes pledge from them not to use on any human beings at any point of time. With this evidence, it is once again made clear that knowledge was given to credible and eligible candidate only. Bhāgavata Purāṇa sheds light on this method with two major incidents. The great sage by name Kapila, the proponent of Sāṁkhya śāstra, taught the entire Sāṁkhya principles to devahūti, the spouse of Maharsi Kardama. With this reference of Bhāgavata (3 skandha – 25th chapter to 33rd chapter) it becomes evident that women were not prohibited from education. If they are found eligible they were considered on par with men. In another anecdote of Bhāgavata (6th skandha – 15th chapter), Maharsi Nārada and Angirasa taught fundamental principles of body and soul to the desperate king Chitraketu. Having realized their words, the king became renounced the world and got the divine blessings of Saṅkarṣaṇa Svāmī.

This is how the upadeśa method of learning (even teaching too) got different dimensions over the years. In today’s circumstances, one can learn many things from following prescribed rules and regulations (upadeśa-s).

51. **Vinimaya Vidhi:** This method may sound strange to us, but references talk about it. It is a method of learning through interchange. The sage Yajñavalkya, in his work Yajñavalkya śikṣā, finds three sources of learning i.e.
serving the masters, offering huge money (similar to 'donations and fees' of today) exchange of knowledge.\textsuperscript{383}

XI. EVALUATION SYSTEMS

Evaluation, as being an integral part of education system, was made from the time immemorial. The Vedic view of education system could be thought of comprising three processes: teaching, learning and evaluation processes. They were perfectly integrated. The ācārya was a ācārya as well as evaluator and was exercising full supervision over the antevāsī-s who were treated as his family members. The ācārya would be fully aware of the antevāsī-s strengths and weaknesses. Traditional system professes of continuous, comprehensive and collective evaluation in order to maintain the tradition as it was. The vigilant ācārya would try to minimize the gap between teaching and learning. That is how tradition was passed on to the next generation without any flaw.

As regards the evaluation of antevāsī-s in respect of their educational attainment during these periods, various methods were invoked by preceptors. Ācārya-s were autonomous in their functioning, framing curriculum and evaluating the level of knowledge gained by their antevāsī-s. However the basic ideal that the education should be imparted only to those who possess appropriate moral and mental aptitude for the kind of education was not sacrificed.

In the absence of direct references about evaluation methodologies adopted or advocated in Vedic texts, the study of various hymns lead to infer upon them. In corollary to the above system of evaluation as was being generally adopted, the extensive study of the old literature provides a glimpse that the under mentioned kinds of tests and mode of evaluation were followed.

Moral Test For Admission: Under the ancient system, a antevāsī aspirant for Vedic knowledge had to approach a reputed ācārya with fire wood in his hand for

\textsuperscript{383} मुहुष्टवेय ववाय पुकालने भोने वा। अथव ववाय ववाय चक्तवेय नोपलुप्ते॥ (पा.शि.-११२)
the grant of studentship. Ācārya with a view to adjudge the suitability and deservedness of the antevāsī for the education would ask certain questions and also the family background of the aspirant antevāsī before granting him studentship. The antevāsī had to undergo a kind of mental and moral test for admission to the course. This procedure formed an inseparable part of ancient Bhāratīya education. The screening was necessary to ensure that only the right type of stuff got entry into gurukula-s. It is believed that disastrous result might follow, if indiscriminate admission was granted to every antevāsī for Vedic education.

**Test Of Eligibility:** It is the clear verdict of the Veda-s to conduct test on two different occasions i.e. while enrolling to gurukulam and while imparting subtle secrets or while certifying his knowledge. In the instance of Satyakāma Jābāla, the ācārya has conducted a test before admitting him to gurukulam. Therefore, it falls on the part of ācārya to analyze the antevāsī thoroughly before allowing him to gurukulam. This test facilitates in knowing the child and its background. Whereas, in the anecdote of Nachiketa and Yama, (in Kena-Upaniṣat), the antevāsī was put to test before instructing him with highest knowledge. One of the most significant duties of ācārya is to see that the knowledge is not abused against social good or utilized only to selfish ends.

**Entrance Test For Higher Knowledge:** There is a mention of learned assemblies called ‘brahma sangha’ where learned persons met for discussion and exchange of various points pertaining to Vedic knowledge of higher order. The entrance to these assemblies for the aspirant antevāsī-s was linked with satisfactory answering of questions put to the antevāsī-s. Similarly Upaniṣat-s contain several references to the effect that higher knowledge (of philosophical doctrine) was imparted to the aspirant person after subjecting him to a kind of test

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384 हुद नेतृत्तु मनसो जनेतु पदार्थामां स्वयंजने सर्वाय आत्रां सदि व जहैनार्माणोहों ब्राह्मणो विषयं उत्ते॥ (श्रेष्ठ-१०-०३-०४)
of exacting moral standard. Nachiketa and Upakosala are the examples to uphold the point. These references show that entrance test for higher education has been one of the important characteristic features of ancient evaluation system.

**Continuous Assessment:** The hymns of Rgveda which have been explained by Yāska, a noted interpreter of Veda, mentions the three grades of antevāsī-ās and those of higher grade were only allowed to pursue higher education. This is only possible as a result of close monitoring of antevāsī-ās. Since Vedic education system advocate small number of antevāsī-ās for each ācārya, it is possible to concentrate upon all of them individually. Everyday evaluation of previous lessons was part of teaching-learning activity. In some cases, the ācārya would suspend further classes till the antevāsī-ās have not learnt the previous lesson. As the ācārya treats his antevāsī-ās with love and affection, it is more likely that the antevāsī-ās are given direction and guidance after carefully observing their shortcomings. Living together helps to evaluate in myriad ways. Evaluation of intellectual development, behavioral changes would be an integral and informal part of gurukula education system.

**Grades Of Antevāsī-ās:** Maharshi Vedavyasa (who classified the Veda-s, authored Mahābhārata and Purāṇa-s) and āchārya Sāyaṇa (One of the greatest and authentic commentators of the Veda-s) classified the antevāsī community under three categories. Antevāsī-ās of high ability were placed in Mahā prajñāna grade (uttma-adhikāri). Antevāsī-ās of medium ability were given madhyama prajñāna grade (madhyama-adhikāri). Antevāsī-ās of low ability were given alpa prajñāna grade (kanistha-adhikāri). These grades were given to the antevāsī-ās as a result of their continuous assessment by their ācārya-s. Antevāsī-ās placed in the highest grade i.e. Mahā prajñāna were only allowed to pursue the higher knowledge. For the brightest antevāsī-ās, śruti is prescribed. Reading and understanding śruti is like

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385 अध्यात्म: कर्णस्यां: सलाही मनोलेख्यसमयम श्रुतिः। आदायास उपकारास उ ले हता इव त्वान्य उ ले दर्शस॥ (भ.भ. -१३-११-२)

386 अध्यात्मायं पावनं करते न केवल तावनं कार्यं तन्नातुपपित॥ (बी.प.सं.-१२-१)
a coconut. When a person wants to eat copra from the coconut, it is not so easy. First he has to remove fiber from that, break it, scrape it and take it. It requires a lot of effort. So only for such antevāsī-ḥ who have high level of intelligence, and ability to work hard, śrutī is prescribed.

But there are many antevāsī-ḥ (madhyama prajñāna or madhyama-adhikāri) who want to have knowledge, but do not have high intelligence. They can put in small amount of effort. For them Smṛti-ḥ and dharmaśāstra-ḥ were prescribed. Understanding them is like consuming a banana. Though it does not require as much effort as to remove copra, but the antevāsī has to make some effort, at least to remove the peels. It cannot be consumed with the peel on. Some effort is enough to get the desired fruit. They were expected to be settled in their occupations i.e. plough, loom etc. However, low ability pupils (alpa prajñāna or kaniṣṭha-adhikāri) grade were encouraged to read Purāṇa-ḥ which are like consuming grapes. They can get the essence of teachings in a nutshell. Purāṇa-ḥ are, in fact, simple and direct in their nature. They educate through entertainment. These people were encouraged in physical work or service sector.

The education system did not ignore any category of antevāsī-ḥ. Maharṣi Vedavyāsa was a ācārya with a difference. He made a tremendous contribution in all three sections.

Terminal Examination: Ancient Bhāratīya education was characterized by high aims of character building, self fulfillment and shaping of distinct personality, besides intellectual knowledge of the Veda-ḥ and other sciences (śāstra-ḥ). Therefore, conducting terminal examination was no answer to evaluate the total attainment of a antevāsī. There was no terminal examination for declaring a antevāsī successful or otherwise as in modern times was in vogue. However, there are evidences that some preceptors or ācārya-ḥ have invoked the method of evaluating their pupils in respect of their educational proficiency through a terminal examination. Śalākā system of terminal examination was followed.
However, there was no universal practice of testing the antevāśi's knowledge through conducting a terminal test.

**External Check On Evaluation Standard:** The Vedic schools run by ācārya-s were fully autonomous in their functioning and the ācārya was the sole pedagogic authority. The snātaka-s produced in such schools must have attained proper standard and proficiency in their knowledge before their ceremonial completion of study. The Veda-s promote an inbuilt provision to exercise a check on the standard of evaluation and education. There was a tradition and procedure that a snātaka after having undergone ‘Samāvartana’ ceremony was taken to learned assembly by his ācārya. The knowledge of antevāśi will be evaluated by the assembly of scholars.

There is an anecdote in Brhadāraṇyaka-Upaniṣat (6-2-1) and Chāndogya-Upaniṣat (5-3-10). Śvetaketu was a son of Āruṇi (who is also known as Gautama). Once he went to the assembly of Panchāla. The king by name Pravāhaṇa enquired about Śvetaketu. Later the king started firing the most fundamental philosophical questions at Śvetaketu for which he could not answer. Being insulted with this incident, Śvetaketu came back home and complained his father for not having taught the secrets which are unknown to him. Āruṇi said, ‘I have taught everything that I knew. I hid nothing from your knowledge. If the king has got that knowledge, come, let us lead a life of celibacy and become his antevāśi-s.’ Śvetaketu became unruly and arrogant. He felt ashamed and was reluctant to become the disciple of the king. The father Āruṇi went to the king and requested him to bless with knowledge. The Kṣṭriya king Pravāhaṇa accepted the Brāhmin Āruṇi as his antevāśi and said to him, ‘this is the holy knowledge which was not known to any Brāhmin till today. Be cautious that no one blames me for having

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387 वेदेऽ जानेऽति: प्रश्नं: प्रत्येकम् विज्ञानमाहं भवति। नेति होतानो। वेदेऽ जानेऽति: प्रत्येकम् विज्ञानमाहं भवति। नेति होतानो। वेदेऽ जानेऽति: प्रत्येकम् विज्ञानमाहं भवति। नेति होतानो। वेदेऽ जानेऽति: प्रत्येकम् विज्ञानमाहं भवति।
taught this secret to you.' Āruni followed his words and was taught the subtle
issues.

**Observations:** In the above incident many details pertaining to education
system were hinted upon. There is no restriction or age limit to learn from others.
Celibacy was prerequisite to gain knowledge. Father would also play the role of a
ācārya. It is the responsibility of a ācārya to teach or share everything that he
knows. Failure of a antevāsī was considered the failure of his ācārya. As far as
evaluation is concerned, knowledge of the antevāsī is put into test in the assembly
of scholars (need not be Brāhmin-s alone). Obviously the answer given by the
snātaka would provide a glimpse of the standard of education he had received from
the ācārya. It helps in evaluating the antevāsī in terms of his educational
attainment. After being satisfied about the requisite proficiency gained by his
antevāsī, the ācārya would agree to Samāvartana ceremony.

**Directions For Evaluation:** Unlike in today's competitive world, the Veda-s
promote evaluation of one's knowledge and skill in a totally different way. In the
present competitive world, every aspect of life is being evaluated in comparison
with the others. This comparison leads to a number of problems in personal and
social life. In order to minimize the comparison with others, it is better and
healthier to compare with one's own past performances. When evaluation is made
in comparison with others, it leads to psychological problems. Either the antevāsī
becomes egoistic or depressed. Rather than this, if his previous performances are
compared he can get better idea of his progress. In fact, this should be the criteria
of evaluation. For this self-comparison or self-evaluation, there is a need to accept
a fundamental truth that every individual is unique. This has been told in Rgveda.
'Although all antevāsī-s possess eyes and ears alike but each one is different in
aptitudes and abilities. Therefore, while a few hear only the words spoken by the
ācārya, others follow its meaning as well. Some intelligent ones understand even
the hidden import of the words. The differences in pupil's understanding lie in
their own potentialities and attitudes and not in the teaching of the ācārya. He teaches them all the same content in the same manner.\textsuperscript{388} Although there is a difference in understanding some concepts, one must not forget that every individual has been bestowed with a gift. This understanding would give a balanced view of evaluation. Even if a person fails to achieve some academic standards, he will not be looked down upon. He also deserves respect. He too can live life successfully in his own field of specialization. Perhaps it takes some time to identify the field and channelize one's energies.

There are three stages in learning i.e. absorption (getting the ideas and thoughts) assimilation (ability to feel those ideas individually) and re-expression (articulating personal thoughts that are refined). Evaluation, in order to be comprehensive, should take place in all these three areas. Continuous, non-formal and non-obvious evaluation is an ideal which is not impractical at any point of time. Self-evaluation by antevasī-s and ācārya-s is a must to bring effective education.

i. \textit{Ghaṭikāsthānam – The Ancient University-Par-Excellence:}

Education in its highest sense is the progress of a human to the divine. In this spiritual sense, education is something that should take place throughout a lifetime and even across lifetimes. But from a more down-to-earth viewpoint, we can identify a lesser form of education – the development of a person to their maximum capacity – physically, emotionally, intellectually. This kind of education spans one lifetime, so long as one is not gripped by old age. It has to start over again for the next lifetime.

And a subset of this is what we call formal education. It spans a relatively much shorter time – the time of one’s later childhood and early youth. It does give the training and impetus for the systematic development of the faculties of a

\textsuperscript{388} अहमवत: करणवत: सखायो मनोविनिवयसमा वेघु। आद्भुतस उपस्थास्स उ ले हदा इव भाव्या उ ले ददेशे॥ (भ. २८-२१-३)
person so that they may function best as healthy individuals of a society, who may or many not pursue the life-long education.

**The University Today And Its Ancestor:** Today, the place where one may reach the highest echelons of formal education is the university, since it is the place where all high-level activities related to education take place. It is an institution where frontier research is done and where the future direction of education is shaped. In ancient Bhārata, such a place was the ghaṭikāsthāna. We find a great number of references to ghaṭikāsthāna-s in ancient texts, inscriptions, etc. But these are relatively of recent history.

**The Ancestor Of The Ghaṭikāsthāna:** In the far past, such places of mass education were unknown, and education was passed down only via the gurukula system. This system is, from the viewpoint of Bhāratīya tradition, the ideal system for the focused pursuit of knowledge and wisdom for knowledge and wisdom’s sake alone. In this system, a scholar would have a small number of antevāsī-s living in his house as members of his family, and studying from him. The antevāsī-s would receive education not only in academic activities, but they would also imbibe culture, spirituality and emotional balance from the preceptor. Thus a antevāsī could gain overall development in this system.

However, in later times starting about the sixth century before the Common Era, we find mentions of ghaṭikāsthāna-s in authoritative texts and we presume that the gurukula system slowly lost its predominance and shine.

**The Rise Of The System:** The emergence of the ghaṭikāsthāna-s is seen as a Hindu response to the institutionalization of education by the Buddhists and Jains, who built universities like those at Nalanda and Takṣaśila. Since there is evident power in concerted mass effort as against scattered individual effort, the Buddhists and Jains were poised to gain control over the educational field. Realizing that controlling education means controlling society, the Hindus responded with a
similar effort, and constituted the institutions which came to be known as ghaṭikāsthāna-s.

The earliest evidence of ghaṭikāsthāna-s goes back, as said before, to the 6th century BCE; and we are able to infer that they faded away before the 16th century, right about the time when the East India Company was formed and the seeds for drastic cultural erosion were sown. We shall herein mention some of the important references to ghaṭikāsthāna-s that can be found in ancient texts, inscriptions etc.

Kumarila Bhatta, an ancient scholar of the Vedic discipline Mīmāṃsā, mentions ghaṭikāsthāna-s in his work, the Tantra Vārtika, which is a commentary on the bhāṣya of ācārya Shabara Swāmī upon the Mīmāṃsā sūtra-s of Jaimini (at 1-3-6). Here he has referred to an examination system called ‘ghatikāmārga’ or the ‘the system of pot’. It was only in the ancient universities called ghaṭikāsthāna-s that this system was used. This text is hence the earliest known reference to ghaṭikāsthāna-s.

Of course, the above claim of ‘earliest reference’ follows the traditional assertion that Kumarila Bhatta was a contemporary of Ācārya Śaṅkara, who was born in the 6th century BCE. But modern scholars state that Ācārya Śaṅkara was in the 8th century CE. Even then, we have an inscription dated back to the 4th century CE mentioning ghaṭikāsthāna-s.

This inscription is found in the Praṇaveśvara Swami temple at Talakānanda in Śivamogga province of Karnataka. It records that a king of that region, one Mayura Varma, along with his ācārya one Vira Šarman went to Kanchipuram in Tamilnadu and stayed and studied at the famous ghaṭikāsthāna there. When a king, and what is more, a king’s ācārya himself, would travel all the way (in those days without fast transport) from Śivamogga to Kanchipuram to study there, we can conjecture as to what the standard of education at that institution was.

389 अनुपमेष्टु केदारनं घटिकामार्गःवृत्तिः। न कत्स्मश्वाहिनानं लभ्यते कुलश्चेते। (शाब.भ. -२१२)
Similarly, we have inscriptions from the 6th century CE mentioning ghaṭikāsthāna-s on the banks of the river Godavari and even further references dated to the 8th and 12th centuries. An inscription dated to the 15th century even refers to such an institution as a ghaṭikāśrama. It is well known that the word śrama was used only with the utmost respect and we can thus understand that even when institutionalization had unavoidably crept in to the traditional education system, very little, if at all any, of the ancient sanctity of the system had been lost.

The inscriptions freely mention a thousand, three hundred thousand and once even seven thousand antevāsī-s studying in ghaṭikāsthāna. While Moscow University, the largest of today’s universities, housed thirty-three thousand antevāsī-s (as of 2007 CE), seven thousand was a large number in those days, seems comparatively higher, when the total population itself was not as high. Of course, there will always be skeptics who would discard these references to thousands of antevāsī-s as exaggerations. But one must think – is it not so that we can say an institution has seven thousand people only if at least half that number had really been there?

The Downfall: The available evidences for ghaṭikāsthāna-s come to an end by about 16th century. We can infer therefore that for some reason, probably declining interest of Bhāratīya-s in their own heritage, ghaṭikāsthāna-s died down. The last reference we have is by Appayya Diksita, a renowned scholar who lived in about that time. In his work the Parimala, a fourth-generation commentary on the Brahma Sūtra-s, he says, “ghaṭikāsthāna are holy places well known in regions such as the banks of the Godavari.”390

These are probably the ghaṭikāsthāna-s mentioned in the 6th century inscriptions, but why did Appayya Diksita, a savant who was famed during his own

390 घटिकास्थानानि नाम कुष्ठिक्षेत्रोक्षेत्रो गोदावरिततात्त्विकु प्रसिद्धः। (परिपत्र-२-४-२४)
days, not explain what a ghaṭikāsthāna was? All he could supply is that, they are respected, and that some exist near the Godavari. A native of Tamil Nadu, would he not have known the great ghaṭikāsthāna of Kanchipuram, more than once mentioned above, if that institution had remained even in a residential form in his time?

From this, we infer that ghaṭikāsthāna-s had all but died down by that time.

**The Origin Of The Name:** Now why was a ghaṭikāsthāna called by the name?

It is well known to Indologists that our ancients had a penchant for explaining any and every word morpho-etymologically, even if that explanation sounds impossible. But we do have a very clear explanation for this particular name.

Nārāyaṇa Bhatta, the commentator of Kumārila Bhatta’s Tantra Vārtika which is the earliest available evidence for ghaṭikāsthāna-s, in his work called Nyāyasudhā, explains elaborately.\(^3\) It is clear from this text that the name is derived from a method of examination that was used in those days. The word ghati or ghatika means a small pot. Various possible questions for examination will be written in small pieces of paper, and all those papers will be put together into a pot. The examinee would put his hand into the pot and draw out one of the pieces of paper and answer the question written in it. This would go on until the examiner is satisfied with his proficiency. This makes sure that the antevasī is so well versed in his studies that he is able to answer any random questions put to him on his subject.

The word ghatikā meaning pot is used by lakshaṇa (indirect reference) to mean this system of examination and the place or sthāna where such an examination is conducted is a ghaṭikāsthāna. It can be inferred that such a rigorous method of examination was not found everywhere but only in authoritative

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\(^{3}\) तन्त्राद्वेदमहानिदेशस्य तत्तवद्भावात्मकाध्यायिनी परिक्षेत्राय गुणमाध्यायां निष्क्रिय तत्तवद्भावाः भावप्रबंधकतः तत्त्वाकृत्य आकृत्यलेखाचिह्नितः पठन्याचिन्ता:॥ (न्या.सू.)
centers, whence the word itself has become a name for such centers. It also is a mark of the quality of education such institutions were able to impart.

**Academic Areas Treated In Such Institutions:** Obviously the focus of these ancient institutions was the studies of the Veda-s and śāstra-s. However, it is clear that 'secular' subjects such as sciences and arts were also taught with such 'religious' subjects. Going by the (academic) respect with which these institutions are referred to in texts, the education provided here in whatever subject would be authoritative. It can be presumed that antevāsī-s of those times, when they wished to attain excellence in any academic field would immediately turn to the ghaṭikāsthāna-s for what they sought.

**The Respect Commanded:** The sources which indicate to us the location and extend of these institutions also indicate clearly that kings and other wealthy people took pride in being patrons of such institutes of excellence. There is even a mention that one Pallava king called Skānda Śīṣya waged a war and forcibly 'abducted' a ghaṭikāsthāna near Kanchipuram from another king, one Satyasena.

History tells of wars being waged to gain control over gold (black gold, in today's context), water and other natural resources; wars for religious fanaticism and wars of pure sadism. But never is it mentioned of a war like this, purely for the patronage of an educational institution.

In those days, the sanctity of education was inviolate by politics. There were even rules that a king should not enter a place of education with his crown on his head, but only in humility, his head bowing before the scholars and spiritual leaders. So it is not conceivable that the king did so for any personal gain or for control over the centre of education.

Thus, it is evident that how the scholars and antevāsī-s of the ghaṭikāsthāna-s were held in great regard by society. They in turn performed many social functions that the rṣi-s did in ancient time, for example, mediating
between kings, or serving as authoritative and trusted witnesses in socially important activities.

Of course, the academic function of the ghaṭikāsthāna cannot be downplayed. In matters of great academic importance, even the words of a young boy studying in a ghaṭikāsthāna would be held as authority. This is illustrated in a Vedānta text called the Kalpataru, which is a third generation commentary on the Brahma Sūtra-s. "Those who do not agree, have not heard the following verse from the Atharvaṇaveda well known to the antevāśī-s of the ghaṭikāsthāna-s." If, amidst a serious Vedānta discussion, the words of the antevāśī-s of institutions are held as authority, that itself speaks of the quality of the education there. It should here also be noted that while commenting on this 12th century text, Appayya Diksita (16th century) wrote the vague words in Parimala quoted previously. The decline in four centuries is clear – from an academic authority to unknown leftover.

**Merits And Demerits:** The institutionalization of education creates more opportunities for experts to meet other experts, antevāśī-s to meet more experts, and antevāśī-s to get a wider variety of subjects to study than in the gurukula system. There is a possibility of a greater variety of academic activities other than classes too – for example: research projects, library buildings etc are easier done in institutions than in individual’s residences.

However, the personal touch is lost. In the gurukula system ācārya and antevāśī stayed in a parent-child relationship, thereby fostering love and affection and emotional development. In the ghaṭikāsthāna system, per se, antevāśī-s would probably stay in large numbers where the atmosphere would be more of a monastery than a family.

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392 तु... न मन्यते, ते न पश्चिम प्रत्यक्ष ग्रहितकास्थाने पद्मानामानामकर्मयो शृतिम...॥ (व.प्र.सु.-कन्यकु.)
But efforts can be taken to remedy this defect. In some cases even a large number of gurukula-s were clustered together in one place. In this system, there would be scholars in various fields available at accessible distances, facilitating discussions, whether intra-discipline or inter-discipline. Antevāsī-s also could learn one subject from one ācārya and another from another. Another variant would be when there exists a central place for teaching/learning, and each ācārya may host a number of antevāsī-s in his own house situated near the ghaṭikāsthāna. For academic activities alone the antevāsī-s may go to the institution.

These are alternatives which would provide both the academic advantages resulting from the pooling of resources in an institution, as well as the idealistic advantages of the antevāsī staying as part of a guru’s family. This would be the best of both worlds.

**Lessons For Us In Today’s Context:** In today’s context, we can learn many lessons from the ghaṭikāsthāna system. Apart from the rigorousness in examination and hence academic excellence, we can learn how such institutes commanded social respect, thereby underlining the social responsibilities of scholars, and the responsibilities of society towards such scholars.

The gurukula-ghaṭikāsthāna hybrids discussed above are the best paradigm for educational institutions, since they are capable of both academic excellence and character shaping. This is irrespective of whether the academic part is traditional or modern or both. There is a need to recreate at least one instance of this paradigm today, where at least the ancient studies can be pursued with as much rigorousness and fidelity to tradition as is practically possible. Only then, academic and cultural greatness of our ancient heritage would be preserved for posterity, in true sense.

ii. **Śālākā Paṭīkṣā**

It is one of the oldest practices of evaluation. The word śalākā refers to ‘a small piece of wood or stick.’ In this system of evaluation, a small piece of stick is
used as a mark of reference. After a thorough study of any particular text (treatise), the antevāsī is supposed to approach his ācārya(s) along with it. Ācārya would insert the śalākā at any point of reference from which the antevāsī is asked questions. He must be able to answer all of them till the satisfaction of his ācārya(s). This method of testing would obviously have come into vogue, only after discovery of scripts.

**The Decline Of Śalākā Panīkṣā:** But there were hardly any textual references available till date. On the other hand, this method of evaluation is also not being practiced anywhere. In spite of that, it is possible to get a gross idea about śalākā parīkṣā through the cherished memories of erudite scholars of past. In many ancient educational centers like Kaśi, it was being practiced. The traditional scholars of previous century say that śalākā parīkṣā was practiced in Kaśi in order to test the master of the antevāsī in all the four Veda-s. In the context of not having one of the greatest systems of evaluation (śalākā parīkṣā), in order to revive and rejuvenate the glorious tradition, two institutions have made novel attempts.

**Initiatives To Bring Back The Elapsed Tradition:** Rāstriya Samskrta Samthānam, an organization of international repute, took this initiative in the year 2001. A panel of traditional scholars framed the rules and regulations concerned to śalākā parīkṣā, in the light of traditional evaluation method. Samskṛta Bhāratī, a national organization for Sanskrit propagation, has also been making this effort in the line of Rāstriya Samskṛta Samsthānam.

**Rules And Regulations:** The examination must be conducted in three phases. There should have three insertions of śalākā at every phase. Antevāsī will not be allowed to enter into the second phase unless he is successful in the first round. Once the antevāsī passed and entered into the second phase, he must be allowed to the third round, despite his failure in the second round. Each phase can be divided as follows:
1. The antevasī should recite from the text which is identified with the insertion of śalākā. He must continue to recite from his memory till the examiner is satisfied about his knowledge.

2. The antevasī should also be able to explain and describe every aspect of the texts he recited.

3. The antevasī is supposed to answer the questions raised by the examiners.

**Merits Of Śalākā Parīkṣā:** As we analyze the merits of śalākā parīkṣā, with the directions shown above, we would be identifying them in two primary angles. They are:

1. **Merits From The Viewpoint Of Antevasī-s:**

   - The entire gamut of intellectual abilities of antevasī is put into test. In the first round (recitation of text), the memory power or retention ability is completely examined. The entire text becomes important and nothing is left without use. But in the modern examination method, even though the text is prescribed, both ācārya and antevasī know that only selected questions are asked and answered. It goes without say that one may not need to prepare and master the entire text. There is no scope for this attitude and problem in śalākā parīkṣā.

   - In the second phase, inner abilities of intelligence are investigated thoroughly. Capacity of comprehension and describing skill are of main focus. This phase of examination cannot be successfully completed unless the antevasī has fully understood the particular treatise from the viewpoint of the author(s). It also helps examiners to evaluate communication skills, clarity of thought, language skills, virtues like courage, confidence and so on. To sum up, this phase examines the teaching skills in antevasī-ś.

   - In the third and final stage, antevasī should be ready to answer any queries raised by examiners. To be successful in the final level, antevasī may not be satisfied with memory power and descriptive abilities. He is supposed to be quick
wit.\textsuperscript{393} It is the test of talent (pratibhā). It can be understood as the ability to define concepts from totally different (new) point of view or having more number of options for the given situation.\textsuperscript{394} This is called creativity in modern outlook. Śalākā parikṣā promotes to create creative brains that will be able to preserve the glorious heritage of knowledge and also be able to contribute something original and virtuous. Therefore, Sanskrit literature has been made rich by these creative people through their contributions.

\[\Rightarrow\] Unlike the modern method of examination, where memory skills are only tested, śalākā parīkṣā seems more comprehensive and integral in its approach. It produces erudite scholars and offers challenge to both (antevāsī and ṛcāra).}

2. **INTRINSIC VALUES FROM EXAMINATIONAL POINT OF VIEW.**

\[\text{\textbullet}\] Evaluation system plays a pivotal role in bringing up virtues products from educational set up. At present, many educationist and scholars find a number of faults with the system of examination followed. *Deceiving* is a common problem in different stages of educational arrangement. It is no more a secret that the question papers of even competitive examinations leak out before examination. With regard to śalākā parīkṣā, it is completely free from all these problems.

\[\text{\textbullet}\] Before entering into examination hall, neither the antevāsī nor the evaluator knows any questions. Since it is *personalized evaluation*, absolutely no scope for copying from others. Knowledge is evaluated without any favor or fear. In this respect, śalākā parīkṣā is comprehensive and accurate.

\[\text{\textbullet}\] Since the questions are posed to antevāsī on the spot, he is expected to prepare completely. Evaluation is done by the panel of scholars who are of profound wisdom. So the *level of excel* will not be easily achieved without hard and earnest study.

\[393\text{प्रतिकृति}\
\[394\text{प्रश्न नन्दकोमेश्बरशास्त्री प्रतिश्रय मता} (अ.सो.)\]
Relevance: Evaluation system is an integral part of education which is mainly responsible for bringing the best outcome of educational set up. History proves beyond any sting of doubt that these kinds of rigorous evaluation systems were chiefly responsible for preserving the age-old rich tradition and contributing substantially for the field of knowledge. It also helped in setting some high standards of excellence. Therefore, in spite of foreign invasions for several centuries, many traditional branches of knowledge never seize to grow.

It is unfortunate but true that at present, the number of traditional scholars of highest repute is dwindling down much rapidly. It is sad that antevasī-s even in traditional system try to get through examinations in a wrong way. Without having achieved the set educational standards, they become educated and ācārya-s for the next generation. As a result, the teaching level would go down drastically. The antevasī-s are given wrong ideal and indirectly informed about the failures of evaluation system. It is going to end up in giving a message to the antevasī that one can get through examinations even without having enough knowledge.

Obviously, this method is not applicable for mass evaluation. But it is extremely required to set high standards of traditional knowledge. It is the harsh reality that intellectually or economically weak antevasī-s are pursuing traditional knowledge. Those who fail to tread in the successful path of accomplishing modern education, seek admission for traditional education. But the traditional knowledge demands more concentration, more dedication, higher level of comprehending capabilities and persistence when compared to modern education. To preserve the traditional knowledge in its original form, we have to have these systems of evaluation at least in some parts of the country. In this light, it is high time and indispensable to re-establish the forgotten tradition in order to bring back ancient glory.

Conclusion, Nay The Beginning: Profounder truths about Bhāratiya paramparā are there for the world to grasp. But wanton misleading, lack of
guidance and orientation have allowed the myths perpetrated by the likes of Maxmuller and Macaulay to still linger. The deep intellectual slumber caused by western education should be broken. Prejudices just centuries old shall not be allowed to obscure Bhāratīya intellectual wealth of millennia. The process of unlearning should begin. Scholars and intellectuals must wake up to this truth. The vidyā of the ṛṣi-s should be presented in proper light for the welfare of the world. In fine, it is imperative that we learn the truths of our traditions first and stop the senseless parroting of the distorted perceptions of people who never took care to understand our tradition well before commenting on it.