THE SECOND CHAPTER - SMRTI SOURCES

I. MANU SMRTI

The scriptural writings are divided mainly into two sections i.e. sruti (the Veda-s) and Smrti (codifications of dharma by saints). According to some sources of interpretations, Smrti-s also are of divine origin. These Smrti-s are otherwise known as dharmaśāstra-s, as they codify the rules of dharma which is comprehensive term for all rules of righteous conduct in every sphere of human activities. Dharma regulates the rights and duties of every individual in order to ensure peace and happiness for all, by harmonizing the interests of the individuals and society. These Smrti-s mainly prescribe the rules and regulations to everyone on the guidelines of sruti. The Veda-s are considered supreme as they take care of entire world. In Bhāratīya tradition, there are sixteen Smrti-s prominently identified. Another set of eighteen Smrti-s were called upasmrṭi-s, as they are subordinate to the major Smrti-s.

Of all the Smrti-s, Manu-Smrti is regarded as next in sanctity to the Veda-s. It is the oldest of all the laws and its authorship is attributed to Mahārṣi Manu.

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395 तस्य: याक्षे अधिष्ठात तय: मन्मूहन: स नो महान्: (भ.सृ.-२-१५५)
396 शुद्धितं वेदो विचयं धर्माशाश्च तद्वै स्मति: (भ.सृ.-२-१४)
397 कण्डित्यपर्यं वचन वेदचिरोगतं। तत्त्वं वण्ड्यानुसारं स वष्णू च (भ.श.सृ.-४-२-५४)
398 अवः च वैष्णवविश्व वदाश्च चिन्तितितिः। यज्ञवाणिकुम्भः स राज्य वेद नेतरं: (भ.सृ.-१२-२-१०६)
399 विभवत्व महामूलतिः वदाश्च च सनातनं। समादेतु भर्तर्ज्ञो यज्ञयोगस्थयानम् (भ.सृ.-१२-२-१२९)
400 मन्त्ररूपो विशिष्टं ज्ञातं विष्णुस्तवादिर:। उदानवाक्ष्यतिः आपस्तम्भः परारस्तः: (श्री-२-१-५०)
401 चंद्रशेष यज्ञस्तव विद्यास्वतिः परारस्तः: (श्री-२-१-४१)
402 मन्त्रविविष्णुपरारस्तव विद्यास्वतिः:। यज्ञस्तवर्त्तां कामस्तवहृदयः (व्र.सृ.-२-४)
403 विशवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर:। उदानवाक्ष्यतिः आपस्तम्भः परारस्तः: (श्री-२-१-५५)
404 विविष्णुपरारस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-६७)
405 आपस्तम्भार्यस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
406 विविष्णुपरारस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
407 आपस्तम्भार्यस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
408 विविष्णुपरारस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
409 आपस्तम्भार्यस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
410 विविष्णुपरारस्तव विद्यास्तवादिर:। उदानवाक्ष्यतां सर्वश्च शरीरनां विद्यास्तवादिर: (श्री-२-१-५४)
He was the most ancient and greatest of all lawgivers. Subsequent writers considered Maharśi Manu as their authority and wrote their books after the same model. The laws of Maharśi Manu were held in such great veneration by the saintly writers of law-treatises that no part of their books contradicting Maharśi Manu was regarded as an authority on the subject.

In the second chapter of Manu-Smṛti, one can find all the important rules and regulations concerned to education and general instructions. The following would give us an outline of educational ideas of Manu-Smṛti. In order to have comprehensive understanding about the views of Manu-Smṛti on education, many concerned subjects are also dealt with.

**Primary Motive:** In order to ensure that every human action results in good to him and fellow human beings, Manu-Smṛti declares that all desires of human beings should be controlled and regulated by rules which are compendiously called dharma. He could identify the root of all actions as desire. He remarks, “There is not a single action of man in this world which is free from desire. Everything a man does is the result of his desire.” Man who follows morality for the sake of morality is rare to find. While highlighting the limitations of desires, he advised the path of regulated fulfillment of the same.

After having observed this nature of humans, he finds out the solutions.

**Varna System:** He identifies four categories of people in line with Vedic concept of varṇa system. When people work considering the well-being of society, they form the elite class. They are self-motivators and given highest regard and responsibility too. Studying and teaching of the Veda-s, performance of the

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402 मनुसूपुरुषविषयं या सा स्मृतिमधवस्य भवायते। वेदांमेविविधद्विचार्यानि भवायते। मनोः स्मृते॥

403 अकामांस यथा कायं कार्यं देशस्ते न कार्याविषयं। यथाभिध कृत्यं जनौ तत्कामाय जेहितम॥ (म.स्मृ.-२-४)

404 न जातु क्रमः कामानाम उपमोगे ग्राम्यती। विभवा कृष्णस्वर्ग भूते एकाकार्ये॥ (म.स्मृ.-२-६)

405 संपमे यथापरिधित विक्रमान्तिवेत्र वाहिनाम॥ (म.स्मृ.-३-६६)

ब्रह्मत्तेजोयजं दृष्टं गृहस्तशालकृतं॥ (म.स्मृ.-३-१५)
sacrifices, officiating as priests at other men's sacrifices, gift-making and acceptance of gifts are the duties of Brāhmin-s. By performing the prescribed austerities regularly with complete faith, anyone can attain the state of Brāhmin.

Maharshi Manu was equally cautious about the regular chanting of Gāyatrī-mantra and performance of panca-mahā-yajña.

Those who work with the sense of duty consciousness, fall in second category. They need instructions from higher authorities. They are happy to abide by the rules. Kṣatriya-s are supposed to protect the society, make charity, conduct sacrifices and study the Veda-s.

People of third category work for economical gains. Money drives them more than anything else. Vaiśya-s have to rear the cattle, get engaged in business, make charity, conduct austerities, and study the sacred books.

Final category is formed by those who are driven by fear or punishments. Śūdra-s have to get engaged in service sector. Particularly in Kaliyuga, people are, more often than not, driven by punishments and impositions. The Veda-s also have this version of interpretation, but from other point of view. It is
obvious that people of this age can not work without desires.\textsuperscript{415} All of these instructions evidently prove that even during the period of Mahārṣi Manu, people started to become greedy; which resulted in composition of a precise code of conduct or constitution. The rules underwent a lot of changes in due course of time. Mahārṣi Manu clearly stated the criteria according to which one can evaluate the standard of a person. A Brāhmaṇ was evaluated by knowledge; a Kṣatriya by prowess or valour; a Vaiśya by economical strength; and Śūdra by birth.\textsuperscript{416} These evaluation criteria help us understand the distinct difference between caste and varṇa system which are misunderstood or misinterpreted quite often by critics. Since these principles form the foundations of life and education, they have been focused upon and dealt with.

**Objectives Of Education:** Mahārṣi Manu has hinted upon the products of education, analyzing which one can understand the objectives of education with better clarity. He proudly proclaims that people from other parts of the world would approach the native scholars for higher education in different disciplines.\textsuperscript{417} While referring to the abilities acquired through the study of Veda-s and śāstra-s, he said, the scholar would be able to discharge the duties like generalship, sovereignty, the highest judgship of the land and administration as a king of the whole world.\textsuperscript{418} Hence, the education would be comprehensive during that time, in order to make antēvāsī-s grow more vigorously. Integral education includes the highest objective of liberation too.\textsuperscript{419}

**Syllabus:** The Veda-s were the primary parts of the study along with other śāstra-s.\textsuperscript{420} Mahārṣi Manu held the Veda-s at the highest regard as they are for the

\textsuperscript{415} अकामस्य क्रिया कार्यित हृष्टेऽनि नेह कार्यितम्। यथादि कृष्णते अनुतुः तत्तत्कामस्य चेतितम्॥ (म.स्म.-२.१)

\textsuperscript{416} विकल्पणा भान्तो ज्ञेयं ज्ञेयणयं तृतीयं तृतीयं। वैभवणि भान्तं भान्तं भान्तं भान्तं। (म.स्म.-२.१५)

\textsuperscript{417} पञ्चेश्वरमुखतः स्वावास्वत्तमानः। संस्कृतं संस्कृतं पूर्वव्ययः संस्कृतं॥ (म.स्म.-२.२०)

\textsuperscript{418} संभाष्यं च राज्यं च दृढंविकुलं च। सर्वोपसर्वतिथ्यं च सेवास्वरुपं विद्याशिविद्धति॥ (म.स्म.-१२.२००)

\textsuperscript{419} तपो सन्तस्य निविवरशेषस्य परम्। सर्वामक्षिप्यं हि सविद्याशिविद्धते॥ (म.स्म.-१२.२०४)

\textsuperscript{420} बैजोदिद्रितो यमंधुतः स्वत्तित्वं च तद्भव। आचारः चेव राहुलम् आत्मनः स्वत्तित्वं च॥ (म.स्म.-२.६)
welfare of the humanity as such. Along with the chanting of the Veda-s, Mahārṣi Manu emphasizes upon the comprehension of the same. Therefore, the study of the Veda-s was considered equal to the performance of austerities. Above all, the antevāsī is given instructions on etiquette as soon as he begins formal education. Due emphasis was laid on following non-violence, using polite words and practicing right code of conduct.

**Antevāsī:** Unlike the other antevāsī-s, Brāhmaṇ antevāsī was prescribed with more regulations. He shall kindle the fire at morning and evening, beg alms, lie on the bare ground and render service to his preceptor everyday. After collecting the food by begging the alms, the antevāsī has to offer it to the ācārya. The ācārya should redistribute the food among the antevāsī-s. This process evokes social awareness among the antevāsī community. After successful completion of education, he must pay him an honorarium according to his pecuniary circumstances. (Mahārṣi Manu prohibited the system of collecting fees before the completion of education, either by fearing the dire consequences or by sensing such developments.) Naiṣṭhika-Brahmacārī (one who leads the life of celibacy) is given all the necessary guidelines like food, routine, obligations and so on.

**Eligibility For Acquiring Knowledge:** Mahārṣi Manu seems to be very particular while stating the basic criteria for antevāsī. A number of rules were
codified, perhaps, to avoid the misuse of sacred knowledge and to attach highest significance to the knowledge gained. A humble, self-restrained, service-minded, qualified, religiously inclined and knowledge-seeking antevasī should be taught by ācārya.430 A ācārya must not impart knowledge unless the antevasī is receptive.431 Unqualified, envious antevasī-ś are not supposed to be instructed even in the face of crisis.432 Maharṣi Manu upholds the importance of service in acquiring knowledge.433

Ācārya: During the period of Maharṣi Manu, the teaching profession had many grades like guru (who initiates with sacraments while providing food and education without any expectation),434 ācārya (who initiates his antevasī while teaching him the secret knowledge)435 and upādhyāya (who teaches Veda-ś and śāstra-s for the sake of money).436 On the basis of the duties discharged with selflessness, commitment and love, Maharṣi Manu graded them at various levels. Upādhyāya, ācārya, and father and mother are accorded higher regards respectively.437 While referring to the superiority of knowledge over mortal life, Maharṣi Manu ascribed highest respect for ācārya.438 Wisdom, rather than old age brings maturity

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and respect.\textsuperscript{439} Those who help in expansion of knowledge are accorded the reverence equal to father.\textsuperscript{440} Therefore, the learned scholars are considered equal to king, in terms of respect.\textsuperscript{441} To maintain the humility, Brāhmin is supposed to shun the worldly honours.\textsuperscript{442} The ācārya is not only expected to preach, but to practice in personal life.\textsuperscript{443}

Respect For Womanhood: Maharśi Manu mandates that the highest respect and regard must be extended and full protection should be given to women throughout their life.\textsuperscript{444} However, some verses of Manu-Smṛti are criticized as being against women. In fact, Maharśi Manu did not intend to subjugate or dominate them. The true meaning and purpose of such verses is that a woman requires and is entitled to protection in every stage of life. Correspondingly, it is the duty of the father, the husband and the sons to look after the daughter, the wife and the mother respectively.\textsuperscript{445} For, they bring fortunes to the family. Maharśi Manu considered men and women equally as none is lesser or greater than the other.\textsuperscript{446} Marriage is the Vedic sacrament for woman.\textsuperscript{447} To sum up, the high reverence and concern for womanhood that Maharśi Manu had, will continue to inspire and guide future generations.

\textsuperscript{439} यो वै युवायुर्मुनीयः सं देवा स्थायिरे विदु: || (M.Ś.-२-१५१)
\textsuperscript{440} श्रवणं विधायमां जातीयतात्त्विति || (M.Ś.-२-२३८)
\textsuperscript{441} भ्रात्रस्तरानाघाती || (M.Ś.-२-१५३)
\textsuperscript{442} मुरध्वरमन्त्रायन || (M.Ś.-२-१५२)
\textsuperscript{443} अनाकृष्टो विश्वविद्यायां पारस्य कालं || (र.भ.-१-२६)
\textsuperscript{444} महर्षी मृणालिक भजन्म भजनिन || (M.Ś.-२-१५२)
\textsuperscript{445} वनसम्बंध || (M.Ś.-२-१५२)
\textsuperscript{446} वनसम्बंध || (M.Ś.-२-१५२)
II. BHAGAVADGĪTĀ

The Bhagavadgītā, which dwells particularly on the application of the upaniṣadic teachings to the practical life, marks the third stage of Vedānta - that of 'applied truths'. It enunciates spiritual and moral disciplines for different types and grades of seekers and points out the way to confirm normal life to the highest ideal. Thus, the Upaniṣat-s, the Brahma-sūtra-s and the Bhagavadgītā are the three norms or standard works of Vedānta, forming its triple basis (Prasthāna-traya). They are called the Śruti-prasthāna, the Nyāya-prasthāna and Smṛti-prasthāna respectively. Vedānta follows the course of the revelation (Śruti), reason (Nyāya), and the regulation of life (Smṛti). Hence, Bhagavadgītā was also studied under the section of Smṛti-s.

Bhagavadgītā From Education Point Of View: The message of Bhagavadgītā was given on the tumultuous battlefield of Kurukṣetra around five thousand years ago. Here, the antevāśi and the ācārya, Arjuna and Lord Kṛṣṇa are great warriors. And the practical ācārya, Lord Kṛṣṇa, was a man of compassion, and endowed with universal vision. From the traditional interpretations, he was considered to be the complete incarnation of the God almighty. Thus the Bhagavadgītā is a heroic message from the greatest ācārya of the world. It does not give any dogmas which are beyond questions. Rather, it invites questions and helps to realize the answer by oneself. Its universal application helps everyone to realize one's fullest possibilities. It deals with human problems in a human way. Therefore, it has tremendous appeal to people from different backgrounds. Since it addresses the fundamental questions concerned to life, world and God, it is a magnanimous work of excellence and a guide book for humanity to progress in the path of evolutionary advancement.
Objectives Of Education: It was Ācārya Śaṅkara who discovered the significance of Bhagavadgītā, wrote commentary on and considered it as one of the main streams of Vedānta. In the introduction to his commentary, he expounds the comprehensive view of human development. There are two-fold developments which are characterized by pravṛtti (outward action) and nivṛtti (inward contemplation) which are meant for abhyudaya (socio-economic welfare) and niṣreyasa (spiritual freedom). The comprehensive wisdom of ancient sages has given us the golden mean which is the combination of action and meditation. Both are equally required for human and social well-being. Attaching undue importance to pravṛtti and abhyudaya is the root-cause for the widespread value-erosion and increase of violence. Addition of second element (nivṛtti and niṣreyasa) would bring tremendous positive change in individual and social life. Thus the harmonious blend of pravṛtti and nivṛtti, of abhyudaya and niṣreyasa was the objective set to achieve.

Bhagavadgītā - The Source Of Integral Human Psychology: More often than not, education exclusively depends on the understanding of man. Since mind is the source of all our activities (and liberation), education and psychology are interdisciplinary subjects. Unlike the behaviorist psychology of the West, Bhagavadgītā analyses the human mind more fundamentally and from internal aspect, indeed. A little depth psychology came with Freud and McDougall who started to give new dimensions to the study. According to Bhagavadgītā, human mind is an integration of the three constituents (guna-s) i.e. satva, rajas and tamas. Satva guna is characterized by purity, luminosity and non-violence. It brings happiness and

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449 द्विविद्यो दि वैदेहिको पराय: प्रत्यक्षमध्यस्तं मन्त्रायामात्रं समस्तमेवमिश्रितसंहा:। भगवद्गीता: प्रक्रियाकाः प्राणिः साधनां आधारात्र अन्यद्रव्यनिश्चितसंहा:। च: स: धर्मी
450 तत्त्वातः सत्वमेव विद्वान् मानुषं यज्ञवद्यत:। मानवविस्तरस्तिः: मानवविस्तरस्तिः:। (भग.गी.-८-१३)
451 मनुष्यस्य कार्यमिति सत्त्वनिर्माणसंहत:। निरस्तरविनिर्माणस्य भूतव्यवस्थित:। (भग.गी.-३-१०)
452 सत्त्व मनुष्यनिर्माणसंहत:। कथमेव विवेकार्थचित्त:। मूर्तिविवेकार्थचित्त:। (भग.गी.-१५-५)
knowledge.\textsuperscript{453} Rajas can be understood as the nature of passion, giving rise to thirst and attachment. It embodies by attachment to action.\textsuperscript{454} A delusive attitude and ignorance come out of tamas.\textsuperscript{455} One or the other of these three guna-s comes into dominance.\textsuperscript{456} All the three are mixed up in nature and individual too. But, to gain better standards in evolutionary advancement, one should constantly endeavour to develop satva guna more and more.\textsuperscript{457} (Lord Kṛṣṇa enlisted a number of divine qualities which are considered to be responsible for the development of satva guna. Meanwhile he has given a list of vices to be avoided)\textsuperscript{458} Varna system was also dependant on this analysis.\textsuperscript{459}

**Barriers Confronted In The Path of Progress:** Arjuna, being a great warrior and the best antevāsī of his master, was confronted with a number of common psychological problems like value-clash, ignoble attitude, loosing courage in the face of difficulties,\textsuperscript{460} dejection, nervous breakdown,\textsuperscript{461} grief over undeserving issues,\textsuperscript{462} vindicating failure with wise logics, interest in critical philosophy of the Veda-s rather than finding its proper application,\textsuperscript{463} fickleness of mind\textsuperscript{464} and so on.
Without addressing these primary questions which are commonly faced by everyone, there would be no further progress. Some weakness has come and obstructed the true form of Arjuna who was essentially strong. Hence Lord Kṛṣṇa gives a detailed answer which forms the fundamental principles of education policy.

**Three Virtues Of A Seeker:** In order to gain knowledge, there is a dire requirement to possess three major virtues viz. firm faith (śraddhā), complete concentration (tatparatā) and regulation of senses.\(^{465}\) Believing the teachings of ācārya and śāstra is called śraddhā which is main source of gaining knowledge. The word ‘śraddhā’ encompasses wide range of virtues that include self-confidence, faith in truth, faith in fellow human beings, faith in values, and finally faith in God almighty.\(^{466}\) It is a positive frame of mind.\(^{467}\) Without this virtue, it is highly impossible to achieve any positive growth in terms of knowledge, peace and happiness.\(^{468}\) The second element is concentration. No knowledge can be gained without concentrating our energies towards particular subject. The science of yoga and modern scientific discoveries prove that everyone has been endowed with the gift of tremendous mental power, concentrating which one can attain highest state of success. Regulation of senses is the third aspect. One cannot rise to knowledge until the sensory energies are disciplines.\(^{469}\) Lord Kṛṣṇa elucidates on how a person finds self-destruction step by step without exercising sensory control.\(^{470}\)

465 स्त्रद्धा यथा ज्ञानं पति ज्ञानं लक्ष्यं पति अश्विनिम अपरियविलयण्यांच्छिन्नतिः (भ.गि.-२-२१)
466 श्रद्धा ज्ञानसम्बन्धै यथा मृत्यु मे पुन: में मन सम्बन्धै मता (भ.गि.-२-१५)
467 आश्विनिम अपरियविलयण्यांच्छिन्नतिः श्रद्धा (भ.गि.-१६.२८)
468 अश्विनिम अपरियविलयण्यांच्छिन्नतिः नान्य लोकेऽक्ष्यत स परं न सुलभं संदर्भात्मकं (भ.गि.-५-३८)
469 यथा सत्सिद्धं संत्र्यं युक्तं आश्विनिम अपरियविलयण्यांच्छिन्नतिः (भ.गि.-२-२२)
470 वप्पंतो विषयेयवृष्टिः सञ्ज्ञानवृत्तिः सञ्ज्ञानवृत्तिः कामं कामाक्षोपोषिणज्ञासतः (भ.गि.-२-०२)

संप्रदाय लक्ष्यं ज्ञानं पति संप्रदाय लक्ष्यं पति अश्विनिम अपरियविलयण्यांच्छिन्नतिः (भ.गि.-२-२३)
Directions To Develop The Virtues: The satva guna will be in accordance to the level of śraddhā which determines the true nature of an individual.⁴⁷¹ Therefore, to increase śraddhā it is necessary to develop satva guna. In the seventeenth chapter of Bhagavadgītā, Lord Kṛṣṇa stated many basic aspects (like śraddhā, food, charity, performance of rituals, austerities) from point of all the three guna-s. By following satva way of life, one can develop the śraddhā. Before giving guidelines for the development of other two aspects viz. concentration and regulation of senses, Lord Kṛṣṇa accepts the problem from reality point of view. Later he suggests to achieve through conscious practice and renunciation.⁴⁷² Things which are seemingly impossible become possible when they are worked out repeatedly. Because there are many things to attract the mind, it is equally important to develop detachment. That helps in focusing our energies. Maharśi Patańjali, the famed author of Yoga sūtra-s, also expressed similar views.⁴⁷³ Brining back the mind from other distractions is called pratyāhāra, in Yoga sūtra. Tremendous faith in the innate capacity of the mind has to be achieved. The wild mind can be trained and made our servant by faithful regular practice.⁴⁷⁴ One can make the mind controlled, steady, stable and strong by detached practice which helps in controlling the mind and senses.
Educational Insights In Bhagavadgītā: While addressing the problems, Lord Kṛṣṇa adopts positive approach. He says that *the way you behave does not befit you.* This positive approach would bring the best out of a person. It can also be an educational maxim for parents and ācārya-s with respect to children, and generally also for men and women when they deal with each other. It evokes the forgotten self-esteem of a person and prevents him doing something below his dignity. The temporary weakness, dejection and nervous breakdown cover the true personality like clouds covering the Sun. It is just a temporary aberration, a little cloud has come there and the sun has become dark. The Sun will shine again as soon as the clouds move away. This is the message of Lord Kṛṣṇa who shows the way to deal with human weakness. This is the process of positive reinforcement.

The strong educational philosophy etched in these śloka-s (second and third śloka of second chapter of Bhagavadgītā) is meant to make heroes out of clay. The ‘can-do-attitude’ promoted in Bhagavadgītā is the need of the hour. Awakening of human spirit is the essence of Bhagavadgītā.

The Art Of Acquiring Knowledge: Lord Kṛṣṇa mentions three methods that help in gaining knowledge. Antevasī gains confidence of his master by prostrating to him. Prostration has got multiple advantages from the point of

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475 नैतिक्यपुग्द्धातः॥ (भ.गी.-२.१)
476 सदिशिच्च प्रणिपातेन परिव्राजने सेवाया। उपदेश्यन्ति ते ज्ञानं ज्ञानिनत्तत्त्वदृष्टिः॥ (भ.गी.-४.१४)
antevāṣī and ācārya as well. It helps in building cordial relationship between the two. Antevasī learns the virtue of humility and, on the other hand, ācārya becomes more responsible and concerned about his antevasī. Arrogance has no value in the field of knowledge. The second method is to question constantly. (Refer prāśna vidhi and sevā vidhi in first chapter) Third and most important method is to render service. It is a tremendous source of character development. Even while serving the old, one can learn the lessons of real life. Apart from these three sources, Lord Kṛṣṇa enlisted a number of qualities essentially required for earning knowledge. When the antevasī is inquisitive, it becomes the duty of his ācārya to make him learn by adopting any method.

Bhagavadgītā - The Repository Of Resources: Many scholars maintain the view that the Bhagavadgītā is a complete work. It guides on various aspects like purification of thought and mind, austerities and charity, impact of great personalities on society, self-development, karma philosophy, detached involvement, fusion of knowledge and experience, combination of vision and

477 Deve hita bhūtah pūrṇam shīchāmaṇam. Bhāṣaḥ pārvatāṁḥ sa jatārī tatu āchare || (B.G.-13-14)

478 Aham bhavānām api śākṣamāyataṁ. Aca bhāṣyate tattvam āviveśāyaṁ vibhīṣayā || (B.G.-13-15)

479 Indrāyādī bhavānām anādī tāvān āṃśāpātāhāyaḥ. Jaya pārvatāṁḥ iṣṭe || (B.G.-13-16)

action, freedom to think and act, caution in distributing knowledge, benefit of education, and so on. All these subjects have great impact on life and education as well. The beauty of Bhagavadgītā is that it guides people from all walks of life.