CHAPTER V

SOCIO-POLITICAL ASPECT

ALL ROUND DEVELOPMENT AND EDUCATION
PART I

ALL ROUND DEVELOPMENT

So far the development of a rāṣṭra is concerned, the ancient sages of India cogitated vast. They actually advanced the theory of rāṣṭra in order to bring prosperity and welfare among the people of this land. Therefore, they got the conception of trivarga in the course of time. "The theory of trivarga may not be traced in the Vedic samhitās"², says N.K.P. Sinha. Yet the elements of trivarga include dharma, artha and kama which are frequently found in the entire Vedic literature. Though these were not discussed as trivarga but yet, we find them in individual or other forms. As a matter of fact, artha and kama were controlled by dharma in the then politics.

"Dharma in it's original form is found 56 times in the RV either in noun or in adjective forms in neuter gender in general" says P.V. Kane.³ On the otherhand, Rajabali Pandey mentions Vaiśeṣika definition of dharma and writes that the thing through which a person can obtain worldly and divine success in life is called dharma.⁴ As the word dharma is derived from the root dhṛ and the suffix man is added to that, the word means 'to maintain'. So far the Vedic meaning of the word is concerned, M.M. Williams writes, 'it to be that which is established or firm, steadfast decree, statute, ordinance, law, usage, practice, customary, observation or prescribed conduct, duty, right, justice, virtue, morality, religion, religious merit, good works etc.'⁵ On the otherhand, N.K.P. Sinha finds dharma in rta and writes, "The earlier Vedic concept of rta contains in embronic form some of the connotations which were later on attached with dharma."⁶

Describing the first dharma introduced in the world a Rgvedic passage says that the gods originated yagñia through another yagñia and the rules through which they did so were the first dharmas, virāj ascended into āhavaniya institution and thus rta, satya, ect. came into existence as a result of that. Thus, in order to originate or establish a new yagñia was to establish dharma. The word dharma means duty also. According to it, the yagñia was to create a new yagñia and these were the first dharmas. Such human dharmas were originated just after the human civilisation had come into being. So dharma played an important role in the Indian life.

Artha, as it is known through the general meaning of it, is economy but in
Sanskrit the term 'artha' has frequently been used in the meaning of politics where entire adminstrative conduct is described. So far economy is concerned, we find the people wishing crops from his motherland and the king or Prajāpati being expected to build houses for his subjects. The people expected a lot of facilities from their kings or gods. Moreover, it was thought that prosperity should be provided to all the people. The people thought of seeds, water, progeny, and the sunlight as the key of progress. After all, economy as depicted in the Vedic literature will be discussed deliberately later on.

_Kāma_ was first created when the supreme authority or God wished to create this cosmos. On the other hand, a Rgvedic passage tells that desire or _kāma_ rose in the beginning. An Atharvanic passage describes Brhaspati to have the _kāma_.

The above mentioned passage shows that the ancient Indian intellectuals realised the importance of _artha_ and _kāma_ though they wished those elements to be controlled by the _dharma_. Yagnas were conducted for the same.

**Conception of All Round Development**

So far all round development of a _rastrā_ is concerned the ancient sages of India went through the idea of it. We can find the conception that has been found by the ancient sages in a passage of the SV. The passage reveals the element through which a nation can make all round development in its life. It gives a long list of those things which may bring all round prosperity in the nation. These are:

1. _Nābrahman_ though it is used to address the almighty God, yet it denotes that there should be the existence of a spiritual knowledge and belief.
2. Brāhmaṇas that overflow brāhmaṇical lustre.
3. Kṣatriyas or the soldiers of the country should be brave, skilled in archery, efficient in shooting and are warrior of highest degree.
4. Abundant milk and sufficient cows for that.
5. Carrying things such as bullocks in the passage.
6. Speedy carrier for communication which has been expressed in the passage to have the speedy horses.
7. The young women should be responsible matrons.
8. The young should be hero, ever victorious, moving in magnificent chariot and they were expected to be worthy of assemblies.

9. Irrigation facilities.


11. Satisfaction.

Another passage of the MB 20 mentions the following attributes for a well-organised and an ideal state. The list is as follows:

1. Desire to acquire the knowledge of brahmatatva.

2. Sufficient supply of water perhaps through irrigation etc.

3. The subjects should be of good character and they should have speedy process in the state.

4. Try to maintain the self right and etiquettes.

On the other hand, the Vedas used to advise the people to acquire the qualification of getting prosperity. The man is advised to have so, through the help of lustre 21 The duties of citizens to achieve that goal of all round development of the state are very important yet, the Vedas suggest the king or an administrator to protect the people through the non-subdued lustre from all sides. He has been told to be the protector of all kinds of happiness. 22 Another Atharvanic passage shows the importance of organisation for the prosperity of a nation. 23 Again the same mentions the following qualifications of a rāṣṭra to become a well prosperous one. These are:


A long chapter of the SYV 25 gives a list of several types of officials of the state. We may mention some departments as follows:

1. Education Department: Śruti, Sabhya, Suta, Rudra etc.

2. Military Department: The master of the world, the master of all directions, Minister for Animals, Minister for Forest Reservation etc.

3. Medical Department: A doctor or Bhiṣak, Master of trees, Divine doctors etc.

4. Ministry for Trade: A Trademan, A Collector, Master or a Manager of the collected Food and Crops, Master of the Animals etc.
Conception of 'Motherland'

So far the duties of citizens to bring the state and nation to the highest pick of the progression is concerned, they should always be aware of the historical importance and grandeur of the nation. After they possess the knowledge of the nation’s history they should have the revered heart for their motherland. The intellectual and learned persons composed the poems of patriotism in the yajñas which advised that the poets of all the ages also should compose the poems, songs, essays and other wings of literatures to inspire the people in their duties. Griffith has translated the Rgvedic passage as follows: "An erst Kakśivän and the Rai Vyāśva, as erst Dirghatamās invoked your presence, or in the sacrificial chambers Vainya Pr̥thu, so be yet mindful of us here, O ! Asvins." Intellectuals, alongwith other general people used to sing the patriotic songs. Such feeling of motherland was the keynote of 'progress of the people of Japan even then when they were destroyed badly in the Second World War.'

The U.S.S.R. came to be known as a communist union of states after 1917 A.D. and it propelled atheism. Yet, it's constitution proclaims it's land to be 'mother'. It says, "Defence of the socialist motherland is the sacred duty of every citizen of U.S S R. Betrayal of motherland is the parent crimes against the people." On the otherhand, China also is a communist country but it also could not think of progression without establishing the theory of motherland and added such clause in it's constitution as, "It is the sacred duty of every citizen to defend the motherland and resist aggression." So we the people of India are proud of finding the theory of motherland in the very dawn of human civilisation. On the otherhand, it is our ill-luck that we have not got the conception of motherland in a revered place in our constitution of free India.

The combination of Kṣātra and Brāhmaṇeja: a Keynote for success

There are so many instances in the history of India when we find the combination of kṣātrateja and brāhmaṇeja that had played important roles to defeat the enemies and protect the identity of the nation.

A sage in a Rgvedic passage declares that Indra become strong through the help of the lustres got from the sages. A sage is met in a passage of the ŚYV who prays that Mitrāvaruṇa might bestow the lustre of brahma and kṣatra. Three passages of the ŚYV pray at a time for the protection of brāhmaṇeja and kṣātrateja. Another passage of the same says
that if the both brāhma and kṣaṭrateja can progress the prosperity and success may also run in the same way. Another important passage says that where both the brāhma and kṣaṭrateja run simulateniously, such state is known as a pious state. In the same way, an Atharvanic passage wishes the brāhma and kṣatra to be the state of fearness and immortality. Another passage goes to say that a man becomes lustrous through the brāhmateja.

There are a lot of instances regarding the improvement of the both tejas through which an administrator could administer the state properly.

Other attributes

An ŚYV passage presents the following attributes to make the nation well-developed and ideal one. These are: 1) The king should be a scholar of the worldly things, 2) The women of the concerning state should be lustrous, 3) The women that may choice her husband properly and accordingly, 4) There must be the ponds and wells for water. Another passage of the same mentions that if the subjects follow the path according to the king's advice become desirous to learn various Āstrās and follow the path shown by the scholars, then the state may develop rapidly. Dayānanda explains a verse of the ŚYV and mentions that the people should always be aware of freedom but he should not be an uncontrolled. An Atharvanic passage stresses upon expert messengers for the rapid progress of the nation. The decentralisation of power was also a factor of a nation's progress. A passage of the BU informs us that the emperor used to appoint several officers in the several places. It's view was to administer the kingdom in a proper way. Such was done and the administrative system was brought into practice by Prajāpati, thus he created several departments of administration where he appointed the officers.

At the very end of this discussion, it is clear that the Vedic sages sought two types of progress: 1) yoga or worldly progress, and 2) kṣema or spiritual progress. The spiritual progress seemed to reach on the pick when we hear a sage singing, "I am Indra, nobody can defeat me, I am immortal and never die." Such spiritualism led the people to the national awakening and the Vedic people became well organised in order to defend their motherland. They thought that the human body is the hermitage of seven ṛṣis which has been described as the temple of God. On the otherhand, the Post-Buddhist era is the declining history of India where the people started to pray God supposing themelve as sinful persons.
A chapter of the AVt identified as the national anthem of the Vedic people by Sātavalekar, gives a clear conception of the allround developement of a rāstrā. The elements which a rāstrā could have possessed are: a) suggestion for organisation, b) feelings of the respect to our towns and forefathers, c) the message of devotion to the motherland, and d) the feelings to make the country most powerful etc. are found in the this sukta. A sage in an Atharvanic passage expresses his view describing the duties of bridegroom and bride that they should develop their own glories along with the glories of the rāstrā. It seems that whenever and wherever the Indian sages performed any religious ritual they had the feeling of nationality behind that. In such condition, the history of India tells us that the kings of several ages ruled over accordingly and the subjects also treated in the same way. For example, we may mention a verse of Ch.U. where a king proclaims, "Neither thief, drunkerd, foolish nor curses of society like prostitutes are in my state."
PART II
EDUCATION

This topic includes a very vast range of discussion. While going to discuss the branches of education and its institutions we get some subtopics but we have to go through the terms śikṣā, vidyā, guru, śīya and chātra etc. at first.

Definition and meaning of śikṣā

1. The term śikṣā was mainly used in the Vedic literature as the first organ of the six vedāṅgas which means to be related with the science of 'pronunciation'. It is in the other word - a dhvanisāstra.58

2. What we are going to discuss here, does not mean that. A broad range of knowledge and education, its evolution, and the systems are the topics to discuss. So śikṣā in such broad sense can be analysed as follows: Mainly the term originated from the root śikṣā which means to receive vidyā.59 Such śikṣā helps people to achieve success by making them worthy.60

3. Another word vidyā was used in the meaning of śikṣā. This has some other meaning. The meanings differ according to the various branches of philosophy, dharma or eternal rules and kāla or art.61 The meaning as they reveal are as follows:
   a) According to darsana - (adhyātma śāstra) or spiritual knowledge
   b) According to dharma - (vedatrayī and dharmaśāstras)
   c) According to kālā - Art, Architecture and Industries etc

4. Vidyā has been identified as spiritual education in some passages.62 Nagesh Bhatta also is found admitting the fact.63

5. Monier Williams means the term śikṣā as "Desire of being able to effect anything and wish to accomplish."64

6. Some author in the other place defined vidyā as knowledge, science, learning, scholarship and philosophy.65
Types of Vidya or Siksa

1. Types of education were different according to the different thinkers. Muyukha refers two types of vidyas. These are (i) para and (ii) aparā.

2. Arthasastra, on the other hand, mentions four types of educations. These are (i) anvikṣikī (logic or philosophy), (ii) vedatrayī (three Vedas), (iii) vārtā (economics), (iv) duṣṭkānaṭī (political science).

3. Manu has added another type of vidya, that is ātmavidya. The vidya or which we are going to discuss in this place is aparā vidyā which, in fact, are synonyms to the term education.

Courses of Studies

The following subjects were taught to a student. The evidences are scattered everywhere in the Vedic literature and other works also.

1. The Vedas were most important subjects in those days. Pranab Bandyopadhyaya remarks, "The four Vedas RV, SV, SYV and the AV were considered the materials of knowledge and education." The MU refers that the four samhitās: sīkṣā, kalpa, nirukta, chanda and prayoga are the aparā vidyā. They can be learnt but the para vidyā can be achieved by realisations and penance only. The passage indicates that those subjects were taught in the courses to the Vedic students.

2. We get a long list of the courses of studies in the Ch.U. in which Nārada reveals what he had studied. The list informs us that the four samhitās, itihāsa, purāṇa, devavrata brahmavidyā, bhūtavidyā, ksatravidyā, nakṣatravidyā, devayajanavidyā etc also came into being in the Vedic education.

3. The knowledge of industry and literature also are found in the Vedas which prove that those subjects also were taught in those days.

4. Science subjects such as mathematics, medical science, military education and other technical education also were found as courses of studies.

5. In a long chapter Vedic Society: Socio-Cultural Aspect Ghurye admits that
the Vedic people enjoyed songs and dances. That gives a conception that perhaps some were taught dancing and singing also.


8. Dr. Sitanath Dey remarks, "Besides the knowledge of the four Vedas, the knowledge of yagñashāstra, astronomy, geography, geology, hydrostatics, medicines and navigation were also included in the syllabus.

A Teacher guru or ācārya

Definition:

The root gr (to spray, to destroy, to give proper knowledge) and gr (to sound) form the word guru. Those give four meanings:

1. He, who spreads knowledge in the ears of the disciple
2. He, who destroys darkness of innocence of a pupil
3. He, who advises about the dharma to the students
4. He, who teaches the meaning of the Vedas to his śiṣyas
5. He, who inspires a student to follow the path of truth

On the other hand, the word ācārya has been analysed as he, who selects the meaning of sāstras, executes them as ācāras and follow them. The root car with the prefix 'a' also means the same.

Several terms were used in the later period to denote a teacher. These are kulapati, ācārya, upādhyāya and guru.

Characteristics of a guru:

1. A teacher's duty is to educate the ignorant people. He is aware of his duties always.
2. A teacher is like a mother who gives birth of a child. Because a teacher takes him
to his hermitage to educate him. The guru keeps the student in his womb for three nights and begets him. Of course it is symbolic in meaning. He was respected as a God.

3. Ācārya has been identified as Yama, Varuna and Soma for its grandeur

4. Describing Varuna as a teacher, a passage of the RV reveals that intellectual Varuna teaches hundred names of Prāṇī to his students. The passage reveals that a teacher must be an intellectual and expert in teaching.

5. Varuṇa has been mentioned as a guru and he was prayed by the students to bestow the knowledge. The meaning of the word Varuṇa becomes important. Dayānanda Sarasvatī says that the root ṛṇa adding the suffix uṇān becomes the word Varuṇa. He, who owns the ātman, pious and wishing salvation or he who is received by salvation wisher and pious persons is called Varuṇa. Thus, it is clear that a teacher should always be ready to receive the persons, who are anxious to acquire knowledge. Perhaps the students who approached to the teacher were to be examined at first.

6. Though the gurus were the married persons yet they were expected to stay in brahmacharya when they used to teach.

7. An ācārya must have to follow ṛta, satya, tapa, dama, śama, and mānīśya.

8. Deriving the word ācārya, Nir. says that an ācārya teaches dharma and artha.

He tries to form good character in a student. He has to teach the mysteries of śāstras and develop the intelligence of students.

9. A sloka of the MB mentions that none can acquire knowledge without a guru. He is a boatman of his worldly ocean who helps his student to cross it.

10. A teacher should wear the yellow coloured clothes when he stays in his duties.

11. They were told to be visible by those common eyes only but their soul was supposed to be so great that they were not worldly beings.

**A Student or Śīgya**

To denote a student we have four special words chātra, vidyārthīn, brahmacārīn and śīgya in the sanskrit world whereas two words Śīgya and brahmacārīn were used in the Vedic works specially.

The term śīgya is derived as sās + kyap and it means he who is efficient to be
administered or ruled. Another word *chatra* means the student who covers the faults of his *guru* and spreads his fame. The student who went to his *guru* to be prosperous for *vidyā* and begged this from him, was known as *vidyārthin*. On the otherhand, the pupil who followed his life being connected with Brahma was called a *brahmačārin*. Another typical word *antevāsin* was implied to denote a student. It indicated such a student who lived with *guru* and acquired knowledge by rendering his services in the *guru’s* hermitage.

**Duties of a Student**

A Vedic student had to follow some duties. His main duties were to be a worthy *ṣīṣya* which are found scattered in the Vedic literature.

1. A student should live and conduct his student life in austerity. He, if lives and stays in that way, gets the blessings from the gods.

2. (a) From the *Samhitopanisada*, Yāska has quoted a passage in the Nir. in which it is said that the teachers of the Vedic Age wanted such a student

   (b) He must not be fault-finder in the qualities of others specially of his colleagues

   (c) A student must be able to control his general and sensitive desires.

3. The life of a *brahmačārī* or a student should be kept auspicious by baths and austerities.

4. His duty was to collect food for his teacher also. The teacher seems to have lived on the materials begged by his disciples.

5. A student, when he received the education in the hermitage of his *guru*, had to follow honesty, truth, austerity, kindness, daily sacrificial rituals and humanity etc.

6. A student had not to be limited in his studies of courses only. He had to be able to achieve the *atmagnāna*. Narada, in that context, tells Sanatkumāras that he had studied the worldly educations but not achieved the knowledge of *ātman* (*atmagnāna*).

7. A student had to go for begging and secondly he had to look after the fire maintained for sacrificial rituals.

8. Another main duty of a student was to protect the hermitages of his *ācārya*.

Thus, the student who studied under a *guru* performing all such duties was able to achieve the ultimate goal of perfection.
Uniform

1. The students of the Vedic age used to wear the gridle or mekhalā. That was specially made of munja grass. He, wearing such clothes continued his austerities and studies.117

2. Another verse of the AV tells that a student must have the skin of an antelope when he goes on with his religious functions and studies.118

3. Ram Gopal with special reference to SGS, GGS, SGS, GGS and GB writes that a student uniformed with an animal skin (ajirn), a piece of cloth (vāsā), a gridle (mekhalā) and a stuff (danṣṭa).119

4. The JGS in one place refers that a Brāhmaṇa should wear the gridle of munja grass A Kṣatriya of murvā grass and a Vaisya of the mixture of tamāla and munja grass.120

Types of brahmaṇarins

There were three types of brahmaṇarins mentioned in the Vedic literature. Specially the Ch.U. indicates that (1) The lower type of brahmaṇarins should study under a guru for twenty-four years. (2) He, who stayes for 44 years in brahmaṇarins studies along with other physical trainings, is the student of medium class. (3) The third or the best type of student studies in the first age and lives for 48 years in brahmaṇarins.121 Sitanath Dey in the light of Devichand mentions that these three types of brahmaṇarins were known as Basu, Rudra and Adityas.122

Daily Life

The daily routine of the student is found as follows:

1. They got up in the brāhma-muhurta (the period that included between the 4th ghajika and the second before sunrise) 123

2. They had to bath and perform their daily sacrificial rituals after that.124

3. After the completion of the sacrificial rituals, they had to study up to noon, they took their meal and had little rest.125

4. In the evening, they went to collect fuels in the forests. Without fuels in the hand, one was thought to be unfit to take lessons.126

5. The students used to gather and offer their oblations to gods in the evening also.127 The students who did not perform the daily rituals was considered as a sinner and was called a fool.128

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Sometimes they had to go to collect their materials from the villages. The students were highly respected in the villages and the villagers offered humbly. If a women would abuse and dispel the brahmacārī from her home, then, it was supposed that the brahmacārī had taken all the human qualities from her home. A most important point is that the students were kept bound with a strong ring of sanctified daily routine and they were inspired for that. As a result of that, the brightness of his lusture dazzled in his face.

Qualities of a Student

1. The qualities of an ideal student can be found in the story of Naciketā mentioned in the Kaṭh. U. There are two kinds of things sreyas and preyas. The meaning of the two words can be expressed as the satisfaction originated from the distinguished knowledge or atmagñāna and worldly enjoyment respectively. A real student wishes sreyas and kicks the mortal and worldly wealths.

2. The path of knowledge is a sharp as a razor yet a thirstier of real knowledge does not hesitate to follow such a path.

3. A real student was respected like a god. It was supposed like the rays of the sun of nights under the earth which shines after rising and mingle in the space. The lustre created by those two is acquired by a student.

4. A perfect student is protected by forefathers and gods such as Indra and Visvāvasu etc. So a brahmacārī or a student worships him through his austerities.

5. In a passage of the RV it is said that a brahmacārī is the member of the god's own body.

System of Teaching

The term 'teaching' or siksana has been defined by Saṅkarācārya as the knowledge, endeavour and austerity for an acquirable knowledge or education. The Vedic sages adopted some methods to bestow the knowledge to the students in their āśramas.

1. The courses were divided and taught accordingly. The Brāhmaṇa students were taught religion, philosophy, astronomy, astrology and rituals. A Kṣatriya got the education of archery, fighting, reigions and laws. The Vaiśyas were mainly educated on trade, commerce and artisan etc.
2. While going to teach a student, a teacher should behave him like his parents. Teaching is like making a hole in the ear when a taught feels pain but after the action is over, he is thought to become a very beautiful as one wears the *kupūlas* in his ears.\(^{138}\)

3. Students were not allowed to take scents, necklaces, shoes, umbrellas and had to avoid dances, gamblings, sleeping in daytimes and going to crowd etc. They were kept in the *āśramas* under hard rules.\(^{139}\)

4. Periods of teaching were conducted after the rituals of the *āśramas*. Both the teachers and the taughts performed those religious function together.\(^{140}\)

5. The teacher taught the students by pronouncing what they wanted to teach. The students also followed him. Those teacher and students have been compared with frogs in which others make sound after one.\(^{141}\)

6. The art of writing also seems to be developed in those days. Pranab Bandyopadhyay remarks, "In Vedic age it is known that *ṛṣis* in their hermitages taught not in oral but reading, writing were also the part of their curriculum."\(^{142}\) Khagendra Dasgupta also admits and firmly urges that the Vedic *ṛṣis* taught their students with the help of scripts.\(^{143}\)

7. A student had to touch the feet of his teacher at the beginning and at the end of his lesson.\(^{144}\)

8. Discipline was the most important matter for the students of the Vedic era. Kireet Joshi remarks, "The life of pupil began with a resolve to impose upon himself the ideal and practice of *brahmacarya* which meant not only physical continance, but a constant burning aspiration for the knowledge of *Brahma*. This one ideal uplifted the physical, vital and mental energies, unified concentration to achieve self knowledge and self-mastery. For this reason, the pupil came to be called *brahmacārin* one who has resolved to follow the discipline of *brahmacārya*. *Vratam carisyāmi* - I shall resolutely follow my vow, is what the pupil resolves when he embarks upon his journey of disciplinesship."\(^{145}\)

9. The teachers emphasised upon correct pronunciation. It was supposed that Indra, Varuṇa, Mitra and Aryaman stay in such *mantras*.\(^{146}\)

10. The students were advised to sing the *mantras* loudly. One RV passage says that
the sound of *soma* preparation is heard from distance same as the sound of the Vedic *mantras*.147

**Medium of Teaching (Languages)**

Many languages are found to be existed in the Vedic period. A passage of the AV reveals that the earth gives the shelter to the people of various languages.148 On the otherhand, there was another language existing among people, to whom they used to think that the language was bestowed by gods and sages through their austerities and penances, and thus that was brought in use.149

The SB in one place mentions that there were four types of languages in the world spoken by men, animals, birds and creeping creatures.150 It is also found that there were *daivī vāk* and *mānusī vāk* as two main divisions of languages.151

Thus, it is found that the people of the Vedic ages used to speak many languages, yet a prominent language, which was known to be divine one, existed. That particular language came into existence as a result of the hard labour of intellectuals.152

Ram Gopal writes, "There is no doubt that Sanskrit was the medium of instruction in the Vedic Universities." He again adds, "Sanskrit was understood and spoken by all so much so that even the Sudras conversed in Sanskrit."153

**Teacher Student Relationship**

Relations between teachers and taughts are found very sound in the Vedic ages. The Vedic passages and the other sources tell the fact as follows:

1. A student was supposed to be regenerated 154, and the *upanayana sanskāra* made his second birth. So, he was called a *dvija* or twice-born. Therefore, the view of an *acārya* or teacher became like the view of a father. The student also wel-behaved his teacher like an obedient son.

2. The teacher always expected that his and disciple's fame should spread together. He further prays God to bestow the *brahma* lusture in both of them. Thus, the teacher and the taughts were not thought to be different but one soul.155

3. Both the teacher and the taughts were directed to follow eternal laws, truth, austerities, kindness, humanity etc., whenever they taught and learnt.156 So, it is clear that from such strong disciplines and rules a sweet relation was built up.

4. The people in those days thought that the *Vedātmaka Brahma* comes out from
teacher and it is established in the disciple. A passage of the AV indicates that a student cannot be a perfect one without the advices and teaching of a teacher. As a thirstier person wants water so was the teacher for a student. 

5. The *sandipatha* of the Kath U. focusses a very important light upon the teacher student relationship in which it is expected that God should protect and nourish them together. They wanted to get strength, bright knowledge, sweet co-relation and non-zealousy life together.

6. A teacher was expected to have possessed the fine qualities such as interest, devotion, piousness and scholarship. The student considered him as guardian. He proved him to lead him towards an austre life.

7. The teacher used to visit the residences of the students sometimes. The people highly respected him. In a passage of the SYV a host welcomes the teacher when he visits a home. Such passage proves that they kept all round relations with the students.

8. The teacher was always aware of the health of his student. In a passage of the SYV he declares that he is ready to protect all the organs of the student and develop through good character and behaviours.

9. Dayānanda Sarasvātī while explaining a passage of the SYV means a teacher to oṣadhi and says that a teacher should not punish a student improperly.

10. As *sāha nāvavatu* reveals in the Upaniṣad as so the AV tells that a student must be a protector of his teacher all the times. The passage tells us that the teacher is the creator of sky and earth which means the teacher to be an expert in the theories of creation. Similarly, passage indicates that the teacher student relationship was very cordial in those days.

11. After research on the Vedic Kalpaśūtras, Ram Gopal concludes, "The student lived with the teacher as a member of his family. Loving the student like his own son the teacher taught him attentively without concealing anything from him, and the teacher did not use the student for his own purpose to the detriment of latter's education."

12. Pranab Bandopadhyaya gives a distinct picture of the teacher student relationship in the Vedic age. He writes, "There was, however, no intervening medium between the guru and the disciples. The guru fully influenced the life of his pupils, although not intentionally but naturally. He was the only source of knowledge available in the country. Hence the
relationship between the guru and his disciple was very pure and warm and essentially very cordial which was based in love, affection and unpretentions sympathy. The main function of the teacher was to ensure the all-round and complete development of the personality of his pupils. There was always personal touch, a human element, a living inspiration in the matters of instructions, creating a communion of soul."167

Convocation

After the completion of the studies or the brahmacarya āśrama, a student went to the ticārya where he advised his student.168 He used to advise thus, "Speak the truth. Follow the path of dharma. Never leave the studies or svādhya. Do not avoid the grhaisthāśrama after brahmacarya āśrama is over. Do not avoid the truth. Never turn away from dharma. Do not avoid the auspicious duties. Be not proud of worldly wealths. Never neglect in offering oblations to gods and forefathers. Respect mother as goddess. Respect father as god. Respect the guests as gods. Perform the unblamed duties. Follow our good and ideal deeds only. Not others ... ..... 169

Female Education

Education was not only for male students in the Vedic India, but emphasis was given on female's education also. We get such examples everywhere in the entire Vedic literature.

1. In one passage of the RV we find the wife of Mudgala roaring in the battlefields. That was possible for the military education which she got in her student life. Later on, she got victory over their enemies also.171 Likewise the above passage, Viśalā in the other one, is found in the war where her thigh is cut.172 Thus, the Military education is found among the female students also

2. In a passage of the SYV, the female students are advised to go to sabhās and were expected by the teachers that they could enlighten everywhere.173

3. Several suktas themselves reveal that some scholarly women are the seers of the mantras. Some of them are Apālā, Lopāmudra, Aditi, Ghoṣā, Gaurī, Rātri, Saramā and Urvasī etc. Such evidences say that the women also were educated as the boys in those days

4. Learned women were found everywhere, because the female students were advised to mingle with the educated ladies whenever they had to go.174

5. The women of the Vedic India got such education through which they could control the household problems in their life. We get a lady warning her husband for his evil deeds
6. Dayānanda Sarasvati explaining a passage of the SYV remarks that the female education also ran along with the male education.\textsuperscript{176}

7. Appointment of female teachers \textsuperscript{177} is mentioned in the RV. Indā, Piṅgalā and Sarasvatī or Bhāratī are the goddesses of learning.\textsuperscript{178} The evidences denote that the female education was not only introduced but continued in full speed in the Vedic India.

8. In a passage of the RV it is mentioned that the educated women were expected to attend in the sabhās.\textsuperscript{179} Thus, to make eligible for the membership of the sabhā a woman or a girl was to be educated.

9. Dayānanda Sarasvati remarks that the education of the Vedas was given to women without any disturbances.\textsuperscript{180}

10. Acarya Baladev Upadhyaya mentions that there were two kinds of female brahmacārins. These were sadyodvāhā and brahmavādinīs.\textsuperscript{181}

11. With the references of the AB and the SB, Jogiraj Basu informs that the women not only participated in sacrifices but also they watched and warned when the mistakes were committed by the priests at the time of the singing the sāmas.\textsuperscript{182}

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NOTES AND REFERENCES TO CHAPTER V

1. AV 19/41/1
2. *Political Ideas and Ideals in the Mahabharata* by N.K.P. Sinha, p 73
3. Qtd. from DDO p 4
4. HDKR p 338
5. SEDM p 510
7. Read, "Yāgniṃna yagñamayajanta devāḥ tāni dharmaṇi prathamānyāsan."
   SYV 31/16
8. AV 8/10/4
9. The term *arthaśāstra* denotes a vast range of politics and administrations but not mere economy. Kautilya's *Arthaśāstra* is the example of it.
10. AV 10/5/45
11. Ibid. 9/3/11
12. RV 1/159/5
13. Ibid. 1/160/1
14. Ibid. 6/31/1
15. RV 10/129/3
16. Ibid. 10/129/4
17. AV 11/3/3
18. Ibid. 19/4/4
19. SYV 22/22
20. SYV 1/1
21. AV 17/1/7
22. Ibid. 17/1/9
23. SYV 40/11
24. Read, "Satyaṃ brhat ṛtam ugraṃ dikṣā tapo yagñāḥ prthivīṃ dhārayanti."
   AV 12/1/1
25. SYV 16th chapter
26. RV 10/90/2; SYV 30/2; & AV 12/1/5
27. RV 10/173/1
28. Ibid. 8/9/10
29. RVg. p 400
30. Read, a) "Yasyaṃ samudra uta sindhurāpo" AV 12/1/2
   b) "Visvambharā vasūdhāni pratiṣṭhā" AV 12/1/6
   c) "Sa no bhūmistvisīṃ valaṃ rāṣtre dadhātītumā." AV 12/1/8
   d) "Sa no bhūmirvisrjarām mātā putrāya me payah" AV 12/1/10
   e) "Mālā bhūmiḥ putro aham prthivyāḥ." AV 12/1/12
33. RV 8/3/4
34. SYV 5/27. & 6/3
35. Read, "Sa na idam brahma kṣatram pātu tasmai svāhā." SYV 18/40, 41 & 42
36. Ibid. 18/44
37. Read, "Yatra brahma ca kṣatrayaṃ samyaṅcāḥ caryatḥ saha
   Tam lokaṃ pūṇyaṃ pragraśeṣam deva yatra sahāṅginā." SYV 20/25
38. AV 2/15/4
39. Ibid. 10/5/31
40. SYV 10/3.
41. Ibid. 17/86
42. SYVD 15/5
43. AV 3/4/3
44. P.U. 3/4
45. B.U. 1/5/21
46. Read, "Yogakṣeṣo na kalpatām." SYV 22/22
47. RV 10/48/5
48. SYV 34/55
49. With special reference to "Pāpo aham pāpakaṁ āham." etc. from AGVDJRUS p 2&3

50. RV 12/1/1
51. Ibid. 12/1/44
52. Ibid. 12/1/29
53. Ibid. 12/1/56
54. Ibid. 12/1/62
55. AVMSS p 11. There he says that the AV 12/1 sūkta is the national anthem of the Vedic India.

56. AV 6/78/2
57. Ch.U. 5/11/5
58. Mun. U. 1/1/5
59. Read, "Sīkṣā sīkṣyate anayeti varyaḍyuccāraṇa laksanam
Sīkṣyanta iti vā sīkṣā varyaḍayah sīkṣāiva sīkṣā
Dairghyaṁ chāṇḍasam" Commentary of Saṅkarācārya on Sīkṣā of TU 1/2/1. Qtd. from Sīkṣānika, Kalyāṇ Gorapkpur p 86

60. Sīkṣā evam guru sābdon ki nirukti by Jagannath Vedalankar in Sīkṣānika, Kalyāṇ, p 263
61. HDKR p 589
62. Read, "Vidyāntica avidyāntica yastadveda ubhayam saha
Avidyayā mṛtyum tīrtvā vidyayāmṛtamasnmute" IU 1/11
63. Read, "Paramottama puruṣārtha sādhanabhyāta vidyā brahmaṁkāṇasvarūpā"
Nagesh Bhhatta

64. SEDM p 1070
65. Ibid. p 963
66. MU 1/1/4
67. Qtd. from HDKR p 589
68. MS 7/43
69. MU 1/1/5
Gobardhan Maṭh, Puri is a surprising discovery. He gives sixteen Vedic formulae to solve the hard mathematical problems in an easy manner. Published by Motilal Banarasidas, Delhi 1989, 11th edition.

AV 1/3, 1/24 and 1/23 etc.
RV 6/35 & 10/103 etc.
Ibid. 1/116/6; 10/143/5 etc.
VIG p 254
VRDB Vol II p 109
ILSYVS p 24

Read, "Girati sincati karnayorgñanāmṛtam iti guruh (gr secane) Bhuvādi Qtd. from Śikṣāṅka p 263

Read, "Girati aṅgaṇāndhakāram iti guruh (Gṛ niagarae) Tuddādi, Qtd Śikṣāṅka, p 263

Read, "Gṛṇāti dharmādi rahasyam iti guruh" (Gṛ Sabde) Kṛyādi Qtd. Ibid. p 263

Read, "Gṛṇāyate vignapayate sastrarahasyaṃ iti guruh (Gṛ abde) Kṛyādi. Qtd Ibid. p 83

Read, "Gurate satpathe pravartayati ṣisyaṃ iti guruh (Guri udyamane). Qtd. Ibid. p 83

HDKR p 75

Bhāratīya Prācīṇ Śikṣāvṛṣṭhā by Acarya Ramnath Suman in Śikṣāṅka, Kalyāṇ Gita Press p 114

RV 7/4/4
91. AV 11/5/3
92. Ibid. 11/5/14 & 15
93. RV 7/87/4
94. Ibid 7/87/4
95. Ibid. 1/86/6
96. SPD p 10
97. ILSYVS p 30
98. AV 11/5/17
99. TU 1/9
100. Read, "Ācinoti hi śāstrārthānācārya sthāpayatyapi" Qtd. HDKR p 75
101. MB Śānti 326/22-23
102. RV 10/136/2
103. Ibid. 10/136/3
104. Ash 3/1/109
105. Read, "Sāsiūn yogaḥ śīṣyaḥ?"
106. Read, "Gurordaṣṭānām āvaraṇaḥ chatram. Taṭṭhiḷamasya chātraḥ
 (CHATRĀDIHBHYO ḥaḥ) Āṣṭ. 4/4/62
107. Read, "Vidyām arthayate tacchīlaḥ Vidyārthaḥ, Vidyā + ṛīṇi, Āṣṭ. 3/2/78
108. Ante gurusmipe vasati tacchīlah. Āṣṭ. 4/3/18 for ṛīṇi
109. AV 11/5/1
110. Nir. 2/1-4
111. AV 11/5/26
112. Ibid. 11/5/1
113. T.U. 1/9
114. Read, "So aham bhagavo mantrādveśāmi nātmaviśrutam hyeva." Ch. U. 7/1/3
115. Ibid. 4/10/2
116. SB 3/6/2/15
117. AV 11/5/4
118. Ibid. 11/5/6
119. IVKR p 293
120. JGS 1/12
121. Qtd. from the SPD p 31
122. ILSYVS p 29
123. VRDB Vol II p 93
124. AV 11/5/6
125. VRDB Vol II p 93
126. Read, "Sah gurumevabhigacchet samitpāgi śrotiyam brahmaniṣṭham."
M.U.1/2/12
127. AV 11/5/6
128. RV 10/71/9
129. ADS 1/1/3/24
130. AV 11/5/26
131. Kaṭh. U. 1/2/2
132. Ibid. 1/3/14
133. AV 11/5/11
134. Ibid. 11/5/2
135. RV 10/109/5
136. Qtd. from Siksāṅka Kalyāṇ p 86
137. AHVP p 86
138. Read. yośātṛyatya vitathena kaṇḍāvaduḍkhaṁ kurvannamṛtaṁ samprayacchan
taṁ manyeta pitaraṁ mātaraṁ ca tasmai na druhyet katamacchanāḥ Nir. 2/4
139. ĀpDS 1/2/5; 9 & 10
140. RV 7/3/5
141. Ibid. 7/103/5
142. AHVP p 83
143. ASSK p 75, 77
145. VICK p 33
146. RV 1/40/5

152
147. Ibid. 9/111/2
148. AV 12/1/45
149. TB 11/88
150. SB 4/1/3/16
151. HDKR p 581
152. RV 10/71/2
153. IVKR p 342
154. AV 11/5/3 & SB 11/5/4/12
155. TU 1/3/3
156. Ibid. 1/9
157. AV 11/5/22
158. Read, "Sahnaavavatu, sahanau bhunaktu, saha vīryaq karavāvahai ..." etc
Sandpatha in Kath.U.
159. SYV 11/37
160. Ibid. 5/40
161. Ibid. 6/14
162. Ibid. 6/15
163. Sandpatha in Kath. U.
164. AV 11/5/8
165. IVKR p 325
166. RV 8/6/31
167. AHVP p 87
168. TU 1/11/1
169. Ibid. 1/11
170. RV 10/102/6
171. Ibid. 10/102/11
172. Ibid. 10/39/8
173. SYV 6/24
174. Ibid. 11/64
175. Ibid. 8/48
176. Ibid. 10/6
177. Ibid. 11/59
178. Ibid. 21/19
179. RV 1/167/3
180. SPD p 52
181. VSSB p 424
182. IABJr p 50

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