

INTRODUCTION

SUBJECTS DISCUSSED:

(a) The Vedas are the first and foremost records of Indian culture and civilization.

(b) The Vedas mean both sacchitas and Brahmaas containing the upanisads and Araykas.

(c) The Vedas indicate the line of moral trainings of students, which closely connected with the advancement of religious education and culture of India.

(d) Religious injunctions and moral laws are bound in one chain.

(e) Violation of moral laws involves a crime.

(f) The general principles of moral trainings.
(a) (i) The main goal of moral trainings: Character building of students.

(ii) Healthy body and healthy mind are the basis of good character.

(iii) Observation of celibacy: mental concentration.

(iv) Restriction of good - but in plenty quantity. Non-indulgence in luxury, idleness etc.

(v) Memory Culture: repeated recitation of texts to be taught.

(vi) Wholesome occupation: studying, collecting of twigs, flowers etc. offering of 'Homa' etc.

(vii) Loyalty to preceptors.
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(i) Glimpses of the policy of moral trainings of students in the Brahmané & Upanisads.

(ii) Elaborate laws of morality in the student-life enumerated in smriti saptitas (Manu, Jajnavalkya etc.).

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THE SYSTEM OF MorAL TRAINING OF STUDIES IN ANCIENT INDIA

INTRODUCTION

(a) The Vedas are perhaps the first and foremost records of Indian Culture and Civilization.

Aryan Civilization dawned upon India from a very very remote age, which cannot be ascertained exactly by the scholars of the modern times. There is no history or glimpse of records to arrive at a definite conclusion. But it can be guessed that after the revelation of the Vedas, Indian savants found out a new light which led them to a life, full of faith and belief regarding the existence of a Superhuman power that created this vast universe.

No information about the Pre-Vedic age may be known through our limited sphere of knowledge.
A doubt arose in the minds of the old Aryans, whether this universe owed its existence to 'Nothing' (Asat) or to positive something (Sat). The doubt could not stand for a long time, as they were guided by the revealed scripture, which impressed their minds to believe in positive something from which the positive phenomena have evolved.

The ancient Aryans of India were surprised at the sight of Nature consisting of Wind, Water, Sky, the Sun, the Moon, (Full Moon and New Moon), Dawn etc., but they felt deeply that these atmospheric bodies are closely connected with every living being. Specially human beings derive their vitality from these forces of Nature. They meditated and realised them as god-heads having power of protection and destruction of the existing things. They attributed them to be the gods as 'Vayu', 'Varuna', 'Dyana', 'Visnua', 'Sinivali', 'Eknur' and 'Usa' etc. as the presiding deities. They applied their revealed hymns to the prayer of those gods as directed by the Brahmans — another part of the Vedas.

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* Rgveda 10th Mandala 6th Adhyaya Sukta 72, Mantras 1-2, Tai. B. 2.7 & Chha. 6.2.
** Chha. Bp. 6.2.
*** Brahmustra 2.1.5.
The word 'Sat' had greatly influenced the minds of the Aryans, which indicates the positive existence, pervading the whole universe. The word 'Sat' in the RgVeda has been used in many hymns and in the Upanisads linked with the RgVeda and other Vedas.

Two contradictory terms 'Sat' and 'Aat' attracted the minds of the old Aryans and subsequent Buddhist monks.

The old Aryans accepted the theory of creation from 'Sat' or positive entity and later monks supported the theory of creation from 'Aat' or Negative doctrine. The final goal of Indian life also took two distinct forms of conception

(1) To attain Brahma - the Absolute-
(2) To submerge into Nirvana or Negation.

Chandogy Up. 6th Ch. 2nd Kanda – The question arises how the positive world comes out of Nothing? Answer is – No, in the beginning there was 'sat' positive something.
Absolutism was the main theory of the early Aryans and that idea has been derived from the Vedic texts which they believed to be the source of unimpeachable truth.

Though it seems very strange to think that the waves of the articulate sounds - like sea-waves jumbled up together were received by the sages of yore, without having their sense or implication; they caught them by heart and committed them to memory, still it is the long tradition prevailing throughout the channels of old afterwards, these sounds were analysed part by part and examined thoroughly to discover some senses out of the sound. This endeavour was fruitful in finding out the construction and implication of the sentences, through the definition made by the system of six Vedangas.

Thus the first step of education for students was recitation of the hymns of the Vedas. The word ‘Sruti’, another name of the Vedas, suggests the sense that which is heard from the mouth of the preceptors, perhaps, writing was not

* Taittī Saṃhitā 6.4.7.3, quoted in the Introduction to RgVeda by Sayamacharya.
known at that time, repeated recitations were badly needed for preservation of those articulate sounds. Much stress on recitation was given for exact reproduction of the same in order to keep the Vedic sounds in tact, which were caught very cautiously by the first-hand recipient Rishis.

A strong built body with a strong retentive power of the students was absolutely necessary for the purpose. In order to achieve a sound memory, moral laws were also introduced for keeping the body and brain healthy, so education and moral training were bound with one chain.

It should be noted that at the early stage of Aryan Civilisation, the system of education preferred a grouping system. The group system of education was thought to be very efficient for the students of each group enabling them to be expert in a particular branch of education and moral laws were also moulded accordingly.

* RigVeda 10th Mandala Sutta 9 Mantra 16.
Education and moral training were contemplated to serve some practical purposes, as the Vedic hymns were not the productions of mere imaginary fecling like Kalidasa's poems but they had practical applications to sacrificial rites. Sacrifices were the foremost duties of the then Aryans living in India and were performed by the united efforts of the different groups of people i.e. by the human society. The society was then very limited no doubt, in comparison with the present population, so the formation of groups was not impossible for good management of the society. Groups had to do their duties with earnestness to make the sacrifice complete.

The first group had to undertake chanting of hymns, early rising, taking bath in the morning, to pluck flowers, to collect fuels to offer homa on the fire etc. Another group was more interested in meeting all needs in saving the sacrifice from outward hindrances, violences or demonic attempts against this pious service meant for the welfare of the country. The third group was engaged in supplying milk, clarified butter, corns etc and the fourth group had to provide with baskets, various utensils made of wood, necessary for the performance of the sacrifice concerned.

* Rigveda 10th Mandala Sunta 90 Mantra 16.
This group system involving division of labour in the sacrificial ceremonies gave rise to the conception of Varisrama Dharma.

The above mentioned duties were observed by the students according to the trainings of their preceptors. Students were faithful to maintain discipline in obeying their masters with due respect and modesty. This habit was afterwards the stepping stone of codifying the moral training, as we find in the later sects which will be shown subsequently.

Firm belief in the Vedas as the greatest authority; the source of all human welfare; the mine of universal truth, was the basis of moral training of the students of the ancient India. The fundamental ground of faith also became more solid by the association of the preceptors who followed the Vedic injunctions strictly and maintained ideal character. They were the guiding light in the way of students' life.

So, the moral training of the students of the old India involved three factors: (1) Unshaking faith in the Vedas, (2) Deep reverence towards their preceptors, (3) Strictly regulated life in the training period.
In conclusion it can be affirmed that the
Vedas may be taken to be the first and foremost records
of Indian Culture and Civilisation. In this connection,
we cannot pass over the valuable remark of the great
scholar like Sri V.K. Rajsans— the President of the
Vedic Research Institute, Poona, which runs thus:

"It is dangerous to follow tradition, even the tradition
established by European scholars. By work hitherto has
been altogether small, yet even this small and limited
acquaintance has borne in upon us a strong conviction
that Rigveda is a work of real art and not a mere
conglomerate of popular ballads, homely in style and
homely in thought. The composers were clever learned
men, they indulged in wit and humour; they were not
inaccessible to women's charms, they were men, had the
feelings and passions of men and expressed them as poets
like Kalidasa have done. Readers will be surprised, if
told that numbers of his carry a double import, what is
called 'double entente' occurs very frequently and shows
how Rigveda poets had cultivated the art of poetic
expression. Such highly artistic literature could never
have been the first piece of the literature of the world.

Rigveda Sanshita with commentary of Sayancharya
Published by N.S. Sontakke B.A. (F.U.) Secretary Vedic
Samsodhan Kendra, Tilak Smarak Mandal, Poona 2,
Foreword by V.K. Rajsans, President, 23th Sept. 1933;
Vijaya Dashami 1895.
Such a fruit appears last in the poetic season.
Simpler, less artistic bald literature must have preceded.
Would any one dare to say in the distant future that Kalidas was the first poet? 

"This same seems to be the case with Rgveda:
an extensive literature must have preceded. Through
Rgveda we have to form an idea of what this preceding
literature may have been; it would be no doubt to be a
guess work, but all the same even that guess work would
have an importance of its own." The Rgveda is a mine
of valuable information and it is the duty of every
genuine scholar to bring it into light. 

Some one will discover the truth though none of us may live to see it."

This remark of the learned President speaks
for itself that the imaginary preceding literature
would be then discovered, when the present generation
may not be living to see it.

It is also admitted that Rgveda "is a
document which on all hands is acknowledged to be the
oldest in the world."

* Forward by Prince V.K. Rajaade of the Rgveda Vol.I.
A few striking points may be mentioned here with humble submission. 

(1) The savants of the long long past, living in that heavy age - at the age of composition of RgVeda, left no clue of such a "simple bald literature", which preceded the RgVeda.

(2) Kalidas in his epic poem and in his drama, clearly acknowledged his indebtedness to his predecessor or mentioned the names of foregoing poets; where as Valmiki in his work 'RamaYana', which is traditionally termed as 'Adikavya' did not mention any poetical work, prior to his composition, rather, his wonder knew no bounds, when the first verse "Na misada' etc. came out from his mouth in the language of popular Sanskrit. This was composed in Anustubh metre which is abundantly used in RgVeda. Had there been any scent of tradition regarding the RgVeda as composed by "clever learned men", Valmiki would not have become so amazed or amused at this spontaneous utterance of this couplet. Valmiki
being the first poet in popular Sanskrit, composed many poems with double meaning and poetic excellence.

(3) Besides, in interpretation of words, tradition is unavoidable, either knowingly or unknowingly. People are always following the traditional meaning of words; one may change an idea from one to another word, but even in changing the idea, one cannot make his mind free from all previous acquired knowledge.

(4) The subsequent endeavour to formulate the six branches of Vedangas (i) Siksa (the rules for pronunciation of the Vedic words) (ii) Kalpa (the knowledge of information of sacrificial platforms and application of Mantras to particular sacrifice (iii) Vyakarana (Grammar) ; (iv) Nirukta (the dictionary of words showing meaning and glossary of equivalent words) ; Chhandas (metres) ; (vi) Jyotisa (astronomy)** is the definite proof of a new acquisition of a vast field of knowledge, and shows no

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* Ramayana Cantos I & II.

** Vide Introduction of Rgveda by Sayanacharya and Vide Introduction of Sarasvarta - Satakam by Dr. S. Vyayatirtha, Published from Calcutta University.
previous record to decipher the Vedic words or phrases. However, in fine, so far as our limited knowledge is concerned, we have to rely on the Vedic literature as available in this present age, to deal with the old moral training, and on the texts following the Vedic lines and subsequently on the Buddhistic doctrines and Jaina philosophy of non-violence, and austerity.

(b) The Vedas mean both Samhita and Brahmanas consisting of the Upanisads and the Aranyakas

In this thesis the Term 'Vedas' has been taken in a wider sense. Both Samhitas and Brahmanas are included in it. The root 'vid' means to know, the Veda is derived from the root 'Vid', therefore it signifies the book of knowledge. The real knowledge according to the Vedas is the knowledge of Atma (Brahma) or the Absolute, which has been elaborately dealt with in the Upanisads and also in Aranyakas.

* Vide Introduction of Sayanacharya to RgVeda and Apastamba Pari 1-33
  Jaiminiya Nyayasala 2.1.8.
So, the very word 'Veda' comprises the Jnana-kanda or the part dealing with knowledge and which also was augmented by Karmakanda, the practical side or the portion dealing with the rituals of the Vedas. So, the two parts combined together express the real import of the Term 'Veda'. Apastamba, Yaska and Sayanacarya, Sankaracharya Jaimini Ramanujacharya and other great men of India, unanimously accepted the view that Mantra and Brahmana both are termed as Veda.

(Mantras Brahmanayur Veda namad hayam )
(Eg Veda Bhamika by Sayanacarya).

In the Upanisads, there are some passages which commend the way of Karma or ritualistic ceremony. (Plava hyete adhira Yajnarupah) but on the other hand, one may come across such passages as speak of the excellence of 'Karma' (Kriyasamta Srotvish etc.) which is said to be auxiliary towards acquiring knowledge of Brahma. There are a few clear utterances that 'Karma' without the basis of knowledge of the Brahma.

*Mundaka Upanishat 1.1.7.
Y 3.2.10.
produces very poor result, whereas Karma combined with Jnana gives the full result of final bliss (Jo Va Khandakaram Gargyavidesva etc. Brihada Up. VIII Brham 10th). Though sometimes our mind becomes prejudiced that there is a permanent conflict between Karma and Jnana, the former, in the language of Advaita Vedanta is Sadhya or to be performed whereas the latter is 'Siddha' or axiomatic Truth, still this problem is solved by the wise lesson of the Upanisads and later Puranas.*

The purport of these lessons is that Karma or work, when performed with a selfish motive for enjoyment in this world or in the other world, cannot give the performer the full bliss, but only a transitory joy, but Karma, if performed without any self-centred motive, produces an eternal bliss. This was the very aim of ancient education in India and education used to reach the goal, when it was guided by moral laws as formulated in the old scriptures.

* Vide Bhagavadgita Ch. 10.
In brief the royal road for attaining the goal of salvation was directed by the channels of self-denying karmas which again become gratified by observances of moral laws.

Codification of moral laws holds no good, if they are not observed by proper persons, with due application. Thus a method has been adopted for practical training of the students training bearing upon their life.

It should be noted here that the method of moral training is found with brief account from the Samhitas of the Vedas, the more materials will be collected from the Upanisads and Brahmans and from the later other religious scriptures.

It has already been mentioned that the students of the ancient India used to believe the Vedas as the revealed or divine words and the reading of the Vedas was the most sacred duty of them. This belief was the ground of their moral observances which they did not dare to violate.
So, the ancient education and moral training both had a firm religious basis, which at that time, moulded and modified the ordinary course of life of India or Indian People by diminishing animal like proclivities. Checking of passions was the result of this system of training of the students, coming under the field of ancient education.

(c) The Vedas indicate the line of moral training of students closely connected with the advancement of religious education and culture of India.

We find a parable in the tenth Mundal ad 1 of Rigveda (Sukta 1 09.4.) that 'Jehu', literally means a wooden spoon to offer clarified butter to sacrificial fire but Sayanacarya explain the word as 'Vak' (learning or speech) is also. Surnamed as Brahmapjaya (Wife of Brahma, i.e., Brahmapújya), once Brihaspati was tainted with a vice, and that caused a separation from his wife - Brahmapjaya, but he was purified by performing expiation and Jehu also was free from the share.
of Vice. Then all the deities, the sun, the moon, Varuna etc. requested Brihaspati to accept her as his wife. To this effect seven Rishis began to perform Tapa (Penance). This allegorical legend indicates the beginning for Brahmanvidya or highest knowledge through penance.

The next hymn (Sukta 109, 5th Mantra) shows the kind of Tapa, i.e., Brahmacari the state of celibacy, this is also a step to enter into the grand edifice of learning. The seven Rishis, perhaps are painted as seven students, commenced 'Tapa' (austerity) to please Brihaspati - the guru of the gods who was expected to accept Brahmanvidya (Brah迈jsaya) as his constant companion. In tenth yudgh 15, Sukta 2 Mantra, also refers to various forms of expiation as canayama etc., by dint of which men may become unconquerable. Sacrifices are also a kind of expiation, by which men may attain heaven. Expiation of the highest order is Rajasuya and Asvamedha sacrifices or prayer of Hiranyagarbha renders a man as the conqueror of heaven. All these procedures bring about the power of acquiring
knowledge, even men become capable of attaining godly forms and the free movement of the wind, when they, clad in barks of trees, achieve the state of 'Mani' (10th Mandala 136.2). Manis have been described as living in a state of renouncing all worldly affairs, enjoying ecstasy or highest bliss. "The state of Manis is also described as the state of Samadhi, living in the spirit and not in the body. They are also described as assuming the subtle body resembling the wind, and Omniscient like the sun and equal with the gods by pious deeds.

Tapas gives the power to have conception of Rta Truth of thought, and satya, truth of speech (I, 190, I). The RgVeda thus threw light on the performance of Tapas to acquire true knowledge which carries a man to the highest summit of bliss. In the later smriti - it is interpreted as "Reading is the Tapas or penance for students" (Chhatranama. Adhyayanam Tapas). Tapas is based on

* Tapasca Sandhyaprabhacaya chha. Taitt. Upa. 9th Khanda.
restriction of sensual enjoyment. This hint of moral training is given by the Ṛgveda through those and other Mantras.

In course of student life—a person residing in a cottage of Guru (Preceptor) had to beg alms for his livelihood and for maintenance of the preceptor. In 1st Mandal 55 Suktas, a reference to Rais dwelling in forests, is given, for meditation of god and in VIII, 24, 26 Samyasis are described, in I, 117, the whole Sutta deals with the subject of charity and gift to the persons who begs alms in need. This is also a hint for the life of a student, who had to beg alms from door to door for himself and preceptor's subsistence. This act of begging might have roused the sense of humiliation in the minds of the students of the present age but in Indian Civilization, poverty was an object of pride and begging was not counted as the object of humiliation. Begging was prescribed for Brahmacharis and for a Samyasis only, who cannot possess any kind of wealth. Householders were not permitted to beg of others, when he lives
at home. (Machayacism Kanchana) living in a cottage, clad in rags or 'banks of trees a person has been described in the above Sukta as a Muni; so a student living a life in the same status as that of a Muni, was not decried by any one in that remote age, rather, he was looked upon as the up-keeper of proper decorum.

Along with the progress of education, moral training was also been given to lead a simple life, abstaining from all the temptation of enjoyment.

(d) Religious injunctions and moral laws are bound in one chain.

It is also to be mentioned here, that the religious injunctions of the ancient savants of India, aim at the good of the human society in general.

* Vide Sraddha Mantra.*
Do not be violent to any being
( Ma Himsyah sarva Bhutani ), Do not covet
wealth of others ( Ma gruhah Kasyasadit
Dhanam )** Be truthful ( Satyam Vada )**
etc. All these religious injunctions are
meant for the benefit of the people at
large.**

Those injunctions are counted as moral
laws to be observed by the students as well as
by the householders and even by the monks.

Religion in Indian term is called
'Dharma' has been explained in various ways,
by the scriptures, philosophy and literature
also.

Generally Dharma means the essential
quality of a thing or of a living being. Heat
of fire, coolness of water etc, are called
'Dhammas' of fire and water. Sometimes Dharma

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* Gita quoted Savyti.
** Ishpanisat - I.
*** Tatta-Upa. Au.III.
of a cow is considered as 'Gotva' and of man
is 'Manasvatva'. 'Generality' of all the cows
and 'generality' of all the human beings, this
is accepted by the logicians, whereas according
to Nisagga or smriti Dharma means the result of
the actions performed by the human beings. It
is believed, that every action has its reaction,
the reaction may be repeated in this life or
in another life. Dharma has been taken into
account as the root cause of transmigration of
soul. The different castes, colour, taste and
tendency of human beings formed according to
result of their actions done in previous lives.
This is counted as a basic principle of human
beings in order to enjoy a good life in the
present or in the future birth. Moral laws
are also formulated in correspondence with
this religious idea, pious deeds generate
virtue or merit - which becomes impressed on
the soul and which helps it to a good birth.
On the contrary, evil deeds give rise to vice
or demerit which being impressed on the soul,
cause a condemnable birth. (vide 'Chandogya
Upansad'). Hence a link between the present

* Vide Bhasaparichheda

birth with that of the past and future birth
is contemplated by the wise of the ancient
India. The religious tenets and moral laws
are based on this firm belief. Every religious
injunction therefore, is moulded accordingly.

This is the basis also of the moral
law. The present faithless western culture
may not believe in the theory of transmigra-
tion, but it is an old conception of not only
of Indian seers, but of the wise men of Greek,
Egypt etc. The Buddhists and Jains also,
firmly follow the theory of transmigration of
soul and they rigidly observe the injunctions
of their scripture, to stop transmigration and
to assure salvation. The difference between
the ancient Hindu conception and Buddhistic
idea is that according to the former, soul
is eternal, it may be liberated from the path
of re-birth by attaining salvation, but exists
either entering into the Absolute ( according
to Vedanta ) or remains free, coeternal with
God ( according to Nyaya Philosophy ).

According to Buddhists, soul is not eternal,
total annihilations of it is possible, in the
case of a man, who fully renounces worldly
pleasure and strictly observes the austerity
laid down in the Buddhistic scriptures.
Jains also maintain that view, if total
Ahimsa (non-violence) is observed - human
soul may be freed from re-birth. It may be
deduced that in the indigenous Indian culture,
religion of Hindus, Buddhists or Jains has
unambiguously accepted the theory of trans-
migration and in view of attaining the
salvation every action of human life has
been directed towards the goal of salvation,
mentioned above.

So the moral laws become essential
to discriminate actions which are to be done
and which should be avoided. It is a natural
propensity of a man to step into the path of
pleasures derived from enjoyment through the
senses. It is known to every body that eating
drinking, seeing, smelling, hearing, touching
of attractive things through respective sense
organs, the sources of pleasure. But enjoyment
if is not restricted, sometimes invites very
serious danger. Therefore, parents are always
aware of their children to save them from that
danger by warning them against their going
astray. This is the common fact of every
householder, to protect his children from
the danger of their life. But when the
children attain the age of education and are
sent to the educational institutions, the
masters of the institution become responsible
for their real training. If they are well
trained, they become illustrious students of
the institution and afterwards respectable
gentlemen of the locality in which he
resides.

Here acquiring knowledge of books
or of manufacturing various things i.e. the
practical use of machinery cannot make a man
in its true sense, 'Manhood' is essential
quality of a man. The real purpose of Indian
education is nothing but to develop humanity
in members of the society. It is no wonder,
that without real education men become brutes,
but through education men become cultured.
As we find in the uncultivated lands weeds
and thorns grow naturally but when the lands
are cultivated and corn seeds thrown about
carefully, they produce good crops, so the
human mind when cultivated, becomes the
source of good thought which gives vent to
good actions.
But education should be a real education which elevates the idea of life. Mere hoarding of wealth and to satisfy greed for enjoyment are not the goal of real education, so moral laws are essential for conducting education in the proper way. In ancient Indian method of education, moral laws were an inevitable part and parcel of it. In every step of education moral laws were the focusing light to show the way of human progress.

No education - without the training of above description can produce a good student. Discipline is not only meant for some tricks in bodily exercise to practice parade etc. but discipline should be extended from body to mind and from mind to the soul. A student must check his passions, and ill propensities in the period of training, which would be the foundation of future life also.

The habit of checking passions, gives rise to humanity in man; the sentiment of Rajas, one of the three 'Gunas' produces desire for enjoyment and excited anger.
These two internal enemies lead a man to a deep abyss. According to ancient idea of this country that a human being, having no check upon his passions, is equal to a beast. 'Dharma' as mentioned before, prescribes for checking of evil desires by practice of 'Yoga' or restriction of mental activity. Those, who think that mind cannot be controlled by any way, as Arjuna said in Gita, that mind is like wind, cannot be captured by any trap, but Lord Srikrishna answered that this is possible by the practice of Yoga. The method of Yoga will be discussed afterwards. Now, we shall think over the nature of moral laws.

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(e) Violation of moral laws involves a crime

(f) The general principles of moral training

We have already discussed the importance of moral laws to be observed by the students of ancient schools of India. These laws were meant

* Hitopadesh I Dharmak Winah Pasubhik samanah
** Patanjala Yogadaran Sutra I
*** 6th Chapter Verse 31.
for mainly to make a student an educated, sober, active and great man of calibre. It was stated above that the moral laws were based on fixed principles of ethics, which could lead a man to the path of good health, good motive and even to attain salvation or supreme bliss.

Observance of moral laws was considered not only a way to achieve success in this world but also to have a future life of the high order. Thus the moral laws were formulated with a view to making of them the connecting bridge between this earth and the other world. So the violation of moral laws cannot be taken as a trifling matter. Had the moral laws been desired by the political or secular code, the violation of them would not have incurred any serious crime on the part of the students; but religious order is inviolable. If any one had done it forcibly, he would have been punishable not only physically in this world, but also mentally in the other world. This belief was firmly acquired by the students from the teachings of the preceptors, who also moulded their lives according to the religious injunctions. Most of the pupils did not dare violate the rules, such was the mode and method
of the teachings. Boys of ten or twelve years were sent to the houses of preceptors, leaving their parents in distant places; preceptors were both kind and cruel towards their pupils and used to supply plenty of food, milk and fruits etc., but were very strict regarding the whole day long routine to be followed by their pupils. Teachers never indulged in indolence or idle talks, but engaged their pupils from the very sunrise to the late hours of the night by giving various tasks on recitation of the hymns of the Vedas, offering of clarified butter into the fire, tending cows and begging alms from villages and bringing fuels etc. The pupils had to commit to memory the Vedic texts by daily recitation, in order to have their practical application by chanting them at the time of Home offerings. They used to sing the hymns in chorus with their fellowmates. After completing their morning duties, they would go to the pasture grounds with the cowherds of the preceptor. Leaving the cows in the green fields, they begged alms from door to door of those neighbours, selected by their teacher. After collecting the alms they would come back to
the preceptor's house and surrender all the amount of alms to the preceptor, who would then invite them to take their mid-day meal.

After taking dinner, they were not allowed to sleep during the day-time. The preceptor used to teach the significance of the hymns, which were recited in the morning and had to be used as 'Mantras' in the offer of 'homa' ceremony. Just within an hour of the sunset, the students were allowed to bring back the cows who had been let loose from their sheds for grazing in the pasture-lands and to come back home before the due time in the evening. They had to come with a bundle of 'Samidhas' (twigs of fig trees) and fuels for the fire to perform 'Homas' according to daily routine of their duty. After performance of 'Homa', they had to sit again before the preceptor to chant the hymns of the Vedas and to explain their meanings, as they had been taught by the teacher.

For explanation of the verses of the Vedas, students had to go through six Vedangas, as

(1) 'Siksa' - the book composed for showing rules regarding the pronunciation of short and long vowels and also of consonants. (2) Kalpa the

vide Introduction of Sayamasharya to RgVeda.
book showing the utility of particular hymns for particular sacrifices and of diagrams or figures Vedas and of Kundas (raised platforms and pits) for different sacrifices. (3) Vyakarana—grammar (4) Nirukta Lexicography for derivation and meaning of the terms used in the Vedas. (5) Chhandas—metricals of the Vedic verses. (6) Jyotisa—astronomy, to ascertain auspicious time for performing sacrifices. Every student had to go through the Vedangas, which helped them to understand the inner significance of the Mantras for their extensive knowledge as regards the Vedic words and injunctions. Without the knowledge in Vedangas, none can understand most part of Vedic mantras with the exception of some of them revealed in plain language. The study of the Vedangas had more necessity, the necessity in moulding the Sanskrit language. The variation of forms of words in Vedic literature was thought to be redundant and was checked by the rules of Vyakarana, a part of the Vedangas. This modification of Vedic language gave rise to Samskrit language, which means 'Sam' and 'Krita' — modified. Some say, that Samskrita means modified from Prakrit and not from Vedic language. But one may easily understand and may be convinced one if goes through the Vedangas.
and compare the words of the Vedas with the Sanskrit words, that most of the Sanskrit words are similar to or originated from the Vedic words.

Prakrt languages differ from one another according to the provinces, where they were spoken and even now, the influence of spoken Prakrt language of different provinces had left its stamp on Bengali and Hindi etc., but not on Sanskrit. However, the Vedangas helped the students in conversation in Sanskrit, which was a spoken language at that time and the following injunction is to be marked.

Do not speak such a language which is mingled with bad words, do not speak any word which cannot be derived according to grammar.

The peculiarity of Sanskrit language is that most of the words in it can be derived the rules of grammar. Moral laws also are extended even in the speech of the students. At the time of performance of Homas or Yajnas the worshipper is not allowed to speak in any language other than Sanskrit. Otherwise the worshipper should maintain silence. It is strictly prohibited that students should move their hands and feet at will, rather they should sit before the preceptor calmly and quietly.

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* Vide Sayanacharya's Introduction to RgVeda.*
Neither they should move their eyes briskly nor should they have irrelevant talks. The rules are to be observed with due respect.

The following rules are mentioned in the Vedas and Smritis which speak the truth. Perform religious works. "Be respectful to the preceptors. Respect your father and mother. Brahmanas should wear sacred thread made of karpasa, Kshatriyas should do that made of Soma and Vaisyas, made of wool or sheep. Brahmanas should take stick made of palala, Kshatriyas made of Soma tree and Vaisyas should take stick made of sacred fig trees. That stick will be as long as one that would reach the edge of hair for Brahmanas, for Kshatriyas it will be long as one that would reach the brow and for Vaisyas it will be as long as one that would reach the tip of the nose. Every pupil has to pray to the sun in a standing posture uttering the Vedic hymns in the morning and noon.

In the morning after performing Homam, pupils pray to the fire-god by going round the place of Homam. Then the pupils will go out for begging alms from selected houses, wherefrom
there would be no chance of refusal. It has been
already mentioned that the whole amount of alms
should be dedicated to the hands of preceptor, who
will then arrange for the dinner of the students.
The preceptor will teach his students after the
sacrament of sacred thread, and to teach them the
practice of cleaning the body according to the
injunctions of the shastras.

It has been discussed before that early
Indian civilisation and culture has their roots
in the Rigvedas and the moral and spiritual
training of the Indians in early times was based
on the ideas and principles enunciated in the
Vedas. In ancient times the distinctive
characteristic of Indian civilisation was that
it was peaceful and unostentatious and full of
simplicity and at the same time it drew its nourish-
ment from rural environment full of natural sylvan
beauty. There was then no hurry and scurry of
modern urban life and no usual manifestation of
its crookedness. The standard of moral training
imported to students was adequate to the needs
of a village society. The rural life in those days
meant cultivation, rearing of cattle, living in the

* Tattiriya Up. 11 Anurakta.
midst of fields green with corn and learning
lessons sitting under the trees, even though the
colleagues of their teacher might have been
commodious or not. Simple living and high
thinking was the motto of life of the people
living in the Vedic ages. They were dressed
in simple attire. They wore a piece of hand
woven cloth dyed with redochre and a piece of
scarf to cover the body. The very purpose of
wearing a cloth coloured with redochre was
that it would not look dirty and even if it
got dirty it would not appear to be so
easily.

The main purpose of moral education
was the development of innate, dormant quali-
ties of their head and heart.

Some of the Western scholars have
described the Vedas as the rustic songs - on
the one hand this remark is surely derogatory
but on the other hand it hints at something
true. As the prayer of the rural people to
the deity is "Please give us a good harvest,
give us our off-spring and give us riches".
There are, besides this, prayers of this type in some of the Vedic hymns. This is a clear indication of the existence of a rural civilization deriving mainly its sustenance from agricultural pursuits but this is natural mental development. In those days of the distant past, rivers overflowed their banks flowed by the pasture lands covered with green grass. The peasants were engaged in their agricultural pursuits. Trees adorned with green foliage stood all around. In the midst of such natural environment the light of knowledge and wisdom suddenly burst with all its soothing effulgence.

This sudden burst of the flame of all knowledge and the rays of the light of knowledge falling on human hearts illumine them and elevate them.

In those days automatically a desire sprung up in the minds of the students to bring their own nature into harmony with the beauty of nature observed by them. The students felt a satisfaction when they saw the reflection of the beauty of outside nature in the Vedic hymns.

"Let us worship God Trimbaka who is like a fragrant melon fruit." As its stem falls off of itself so may our chains of birth

* Yajurveda.*
and rebirth snap as under of itself but may we not be deprived of the supreme bliss."
The students feel as if two birds who are in holy communion are perched on a peppal tree looked in each other's embrace. One of them is eating a delicious fruit and the other is merely looking at him as an witness? This description of the intimate relationship between the human soul and the Supreme Being with the help of this allegory fascinates the minds of the students. The peppal tree denotes here our worldly life. Two pleasing aspects of nature are the dawn and the twilight. To enjoy the real beauty of nature the students were enjoined to follow regularly the practice of rising at early dawn and returning either to their hermitage or to their place of study just at twilight.

When the RgVedic hymns in praise of Dawn, were recited, really, a true picture of nature revealed itself before their eyes. Dawn is, as it were, a living woman and the rising Sun her admiring lover. This Sun with his soft and mellow rays follows in the foot steps of Dawn, his lady love.
Rising amidst this soothing aspect of nature, the students had to stand facing the rising sun and say their morning prayers. The soft rays of the morning sun kissed their bodies at that time. It is said that the Gods shower nectar at this hour and the rays of the sun, just risen above the horizon impart a new energy and strength to the body. Just after this or some time before the sacrificial fire used to be lit up. Into this sacrificial fire clarified butter (Ghee) and green twigs (Samidh) were thrown as offerings. The fragrance of the burning green twigs and particles of ghee clinging to them when dipped into it pervaded the whole atmosphere at the place of sacrifice. The whole atmosphere was thus purified and free from polluted air. This naturally improved the health of the students and enhanced their physical beauty. The Mantras that were uttered at the time of throwing their offerings into the fire were nothing but repetitions of the same Mantras to the utterance of which they were habituated. Such repeated utterances of the same Mantras often resulted in taking their dry
and genuine and therefore could not delight their hearts but these Mantras were set to music and were uttered in a melodious voice while making offerings to the fire and therefore became delicious and regaling and at once the fire blazed up. Thus this installed a new enthusiasm and a new sense of beauty into the minds of the students attending the sacrificial fire and a spiritual strength of the fire God was generated in their minds. Their fire became a god to them. He was the giver of boons and giver of all blessings of life. The students felt that the life-giving forces emanating from the Sun god, the fire god and the goddess of dawn and other gods and goddesses are mingling within their bodies. The students who were Brahmacharis (who had taken the vow of celibacy etc. till the completion of their studies) acquired a new vitality from the atmosphere by sitting round the sacrificial fire in the morning and in the evening as the - - - - - 
whole atmosphere was then free from all disease germs and was permeated with the fragrance of burning green twigs and clarified butter

Reciting the Vedic Mantras with proper intonation and accentuation in a melodious voice they felt unbounded joy. As they had to move their hands and head rhythmically in harmony with the musical tones of their voice they automatically acquired a sense rhythm, melody and poetical metre. From this idea of musical notes they learnt proper pronunciation of each word. If the pronunciation of words is learnt in a correct way, it is also testament of the observance of certain rules of delivery of one's speech. The Brahmacharins were strictly forbidden to use incorrectly pronounced or grammatically incorrect words. As they were nurtured in the midst of a natural and pleasant environment and picturesque rural surroundings, they left such an indelible impression on their minds that the precepts learnt by them from their teachers touched them to the heart.

Though it has been said before that the great and ultimate aim of student life was the realisation of God after which man

* Vide Swayamcharya's Introduction to RgVeda.
becomes free from the chains of birth and rebirth but all the students cannot have this great spiritual ideal but this moral training has an antilibrarian aspect which is the formation of a student's character.

The principal method of forming one's character is the impartation of moral training from early life. Without this man cannot attain manhood and become a man in real sense of the term. As there cannot be a good harvest without cultivation and brambles and other thorny plants grow in barren and fallow land, a student's life similarly cannot be properly built without moral education. If man has to acquire those traits of character that would make him a man in the real sense of the term, moral training leading to the formation of his character is necessary. All the ancient sages say that learning to lead a disciplined life舍弃ing all sensual pleasures is the best method of forming one's character. A short description of how to lead a disciplined life abstaining from all sensual pleasures has already been given in the introduction.
The teacher clearly instructed or ordered his students in the following language:

"Follow the habits and manners which are termed good behaviour and never follow which are quite the contrary. If at any time you have doubts as to what vocation you will adopt and what way of life you will follow, in order to dispel those doubts, you will have to follow during my absence, the directives of the nearest Brahmin if that Brahmin is pious and not greedy, no matter whether he is an erudite scholar or not". It is needless to say that this precept has an eternal value. If the students bear this in mind, students cannot have to think of how to dispel his doubts. Even now-a-days there are teachers who are men of stainless and unimpeachable character and worthy of everybody's respect. Their character may serve as models to the students for emulation.

Of the precepts mentioned previously in the introduction the first precept is "Be truthful". The first stage of the

* Tattiriya Upa. 11 Anuvaka 3-4 etc.
** Satya Veda. Talita. Upa. 11 Anu.
formation of one's character is one's devotion to truth. Truth is the embodiment of God. It has been stated in all the Shastras. It is for this reason that Sram says - "The five principles of life that all men in different stages of advancement and in different stages of life should follow are (1) non-violence (2) devotion to truth, (3) abstaining from stealing (4) maintaining purity of life and (5) control of the sense organs to check one's carnal desires if humanism is to have a firm footing in society, these five principles of life must have to be cultivated." In ancient India cultivation of these five principles was regarded as absolutely necessary for the formation of a student's character. In fact, if a man does not acquire physical and mental purity in his student life there will be no welfare of them in society as the well-being of a society depends on the character of the people living in the society.

Again one's mental purity depends on one's mental health which again depends on one's physical health. So the system of education in vogue in ancient India was to a large extent

* Manusmriti - I Ch.*
individualistic. There was never any gathering of a large number of students in order that the teacher might be able to take individual care of each of the students and keep an eye on their progress, activities and propensities etc individually. What we call mass education and enhance teaching came in vague and had an unprecedented progress in our country only during the Buddhist age. The moral training imparted during the Buddhist age will be discussed later on. As there was a constant effort to keep this system of training based on renunciation it became quite different from the system of moral training imparted in the Vedic ages. It has been said already what the aims of Vedic education were. There were two ways of fulfilment of these aims, one based on renunciation and the other based on the sublimation of instinctive desires leading to their satisfaction in a proper way. One is called, "praya" (desirable in this world) and the other "Sraya" (in the other world). The teacher used to determine which of these two ways a particular student should follow by watching closely his natural propensities and his innate qualities. So according to the
system of ancient Vedic education there was no bar to one's entering domestic life or to one's renouncing the world and leading the life of a sannyasi.

It was not the aim of Vedic education that everybody must renounce the world. That second stage of human life in which a man was to lead a domestic life was not at all reproachable. The stage of life in which a man renounced the world and became a sannyasi was not also disgraceful. The teacher had to understand the propensities and traits of the character of each of his students. All must receive moral training. As a result of this type of education a student receiving education, whether along the path of renunciation or along the path of his inclination, was able to lead a disciplined and methodical life. Vedic system of moral training shows no middle way. So it is only for those who are by nature indifferent to worldly matters that retirement from worldly life was prescribed; otherwise, those who forcibly suppress their organs of action but cherish carnal desires in their inmost heart are called hypocrites (Gesta). There is a social utility of such rules or in other words, in order to keep
intact this system of teaching and learning there was need of teachers enjoining domestic life and students who wanted to enter domestic life and so in apprehension of ultimate abolition or impairment of this system it has been said in the precepts of the teachers "Do not discontinue your lineage."

Particular care was taken of the proper formation of one's body and mind along with the impartation of moral training. Brahmacharyya in a disciplined life of self-restraint is necessary to build a healthy body. There is great need of Brahmacharyya to check the decay of the body. Physical exercise of various sorts and pranayama (breath control) for making the body jale and hearty and stout and strong. The thinkers of those by-gone ages knew particularly that though apparently tending cows was quite undignified still it was an obligation on the part of a Brahmacari to tend cows, wander about and run according to necessity as these are closely related to pasturing of cattle.

* Prajataxturn an Vyavachhatsih (Taitt. Up. 11 Ann.).*
Walking is also the best form of physical exercise. It has been said in the Upanisads "Proceed onwards, proceed onwards". It means that one should be always active and industrious. Only zealous and industrious life can fulfill one's life's mission. A Brahmacarri should keep his body active by constant labour. Though this form of exercise keeps the body strong and active still Pranayam is needed for attaining longevity. There are two separate paths of circulation of blood called venous system and arterial system, one for the circulation of impure blood from the body to the heart and thence to the lungs and the other for the circulation of purified blood coming to the heart from the lungs and from the heart to different parts and organs of the body. Pranayama is necessary for the complete purification of blood in the lungs and exchange of gases there and also for strengthening the heart. Pranayama consists of three kinds of operation, purak, kumbhak and rechak (deep breathing, retention of breath, and slow emission of breath). Of these three operations kumbhak means retention of breath.
in the lungs and the abdomen for some time. When as a result of this deep breathing exercise breathing is of longer duration the period of one's life becomes longer. Sudden attacks of coronary thrombosis, blood pressure and other heart diseases cannot be possible. Besides, one cannot have an attack of pleurisy and other diseases of the lungs. Pleurisy is a disease that causes the inflammation of the pleura which is a serious membrane lining the thorax and enveloping the lungs. One cannot have pleurisy if one practises pranayama regularly with assiduous care under the instructions of a preceptor and there is never any excess of exudation in between the two folds of the pleura on account of its inflammation. It is for this reason that Brahmacharins in Vedic ages took to regular yogic exercises. Their aim was to sit in the particular posture adopted by those taking to yogic exercises and sitting in that posture for some time, keep their spinal column erect and control the inhalation and exhalation of air according to the rules pranayama and thereby acquire longevity.