In ancient India moral training was given to the students with rigidity. The students were not allowed to do anything contrary to the laws of morality if they so wished. Discipline was maintained with utmost rigour for that reason. If at any time a student did anything wrong or contrary to moral laws he had to undergo punishment for that. Punishment meted out to him was of two kinds according to the gravity of his offence. If the student was inattentive to his lessons or failed to retain the lessons imparted in his memory, corporal punishment was inflicted on him to make him pay attention to his lessons. He was flogged with a bamboo stick or a thick rope. If he transgressed the rules of Brahmacharya that is, failed to observe the austerities enjoined in student life, he had to do penance for that. The penance that he had to do was to decrease gradually the quantity of food to be taken
by him by a handful on each successive day as the moon waned and to increase the quantity of food by a handful on each successive day as the moon waned. In each lunar month, on the first day he would have to take one morsel of food, on the second day of the month, two morsels; on the third day three and so on till he could take fifteen morsels of food on the day of the full moon; and again he had to decrease the amount of food to be taken by a handful on each successive day from the first day of the dark fortnight till the amount of food consumed was one morsel of food on the day of the dark moon. On the day previous to the day of commencement of the penance he had to shave his head and take a purificatory bath according to the rules of penance. He had to repeat Gayatri mantra all day long incessantly by remaining rigidly abstemious in the aforesaid manner. He had to repeat the Gayatri mantra either ten thousand or hundred thousand times. The erring student was purified after doing such penance and got back his previous right of doing his daily duties as before. If any student had the hardihood of violating the directives of his
preceptor again and again he had to do penance once, twice or thrice. If the student committed the same offence for the fourth time he was expelled from the hermitage.

As the preceptor had to initiate a student by investing him with the sacred thread before teaching him the practices and the religious formalities to be followed to keep his body purified. The student also received training from him in the method of purification of the body by sucking in thrice some water kept in the hollow of his palm and touching eight parts of the body with his fingers and in breath control ( Pranayam ) and also in saying his morning midday and evening prayers at dawn, at noon, and at nightfall.

The students were strictly enjoined to get up from bed before Sunrise and to ease themselves and take their morning bath before saying their morning prayers and making offerings to the sacrificial fire. The duration of time fixed for saying this morning prayers was upto the time of sunrise. There were two fixed times for making offerings to the sacrificial fire. It could
be done either before sun rise or after sun rise. One had to follow either of these two practices once adopted by one all through one's life. No one was allowed to make offerings one day before sun rise and the next day after sun rise according to his whims. In order to inculcate on the minds of the students the value of time, the time fixed for the performance of different religious rites depended on the movement of the sun along the zodiac. Nay, not only the movement of the sun but the movement of the moon was also taken into account. So lunar days were preferred for the performance of religious rites. One twelfth part of the time taken to go from the position where the sun and the moon are close to each other to the position where they are at the farthest possible distance from each other along the zodiac was considered as one lunar day. Therefore, it is the night of the darkmoon when the sun and the moon are in the same sign of the zodiac and it is the night of the full moon when the distance intervening between the positions of the sun and the moon in the zodiac is equal to the distance covered by
seven signs of the zodiac is equal each of which occupies one twelfth part of the whole zodiac. The time to pass from one of these two above positions of the sun and the moon to the other is divided into twelve parts and each of these twelve divisions is called a lunar day and particular religious rites has to be performed on particular lunar days.

The significance of these rules, regulations and restrictions was that the students might, by observing them, imbibe the habit of punctuality and be regular in their habits. Time is not meant for wastage. It should be fully utilised for doing some work that might be considered necessary. Man's life is the sumtotal of a few days, months and years. Life would be doomed by the loss of time in inactivity, indolence and in indifference and apathy. Manu says, "The fall of a man is inevitable on account of his lack of cultivation of the knowledge of the Vedas, want of practice in the observance of the rules of conduct and in the performance of religious rites idleness..."
and commission of other errors. Not only Brahmin but also other students of whatever caste they might have belonged to, had to be regular in the performance of their daily duties and they had to obey implicitly the orders of their preceptors. A student must not utter the name of his fellow student in a manner behind his back that might be derogatory to his reputation and prestige. He must not mimic the movement of his limbs, his manner of walking or his speech. When the student sits within sight of his preceptor, he should not sit with his lower limbs out-stretched at will. If the preceptor remains there with his face turned towards another direction, the student should appear before him and if the preceptor is at a distance from him he should go near him and listen to his orders or address him with his head bowed down.

Then disparaging remarks about the preceptor are made. The disciple should plug the apperatures of his ears with his fingers or leave the place at once and go elsewhere.

* Manu Ch. V.6-11.
** Manu Ch. II. 31. 199.
If the preceptor of his own preceptor happens
to come he must behave with him like his own
preceptor. Again while residing in his
preceptor's house, he must not make obeisance,
even to his own parents, uncles and other
superiors without the permission of his
preceptor. But on other occasions when he
has to remain outside his preceptor's house
he has to treat like his own preceptor, the
teacher who has imparted to him knowledge of
subjects other than the Vedas, his blood
relation and the persons who point out to
him his acts impiety and forbid him to do
them and also those who impart to him
knowledge of the principles of religion.
He should also treat like his own preceptor
those who have become great and noble, the
sons of his preceptor senior to him in age
and the uncles and friends of his preceptor.

By virtue of this training in such conduct
and behaviour of the students learns to be
polite and modest in their behaviour and
were able to set an example in society. Though
the duties that a student had to do in his
preceptor's house at his preceptor's bidding
may seem to be rigid and strenuous from the

* Manu. 2nd Chapter. 
present angle of vision, it is easily learnt from the following stories that this practice of undergoing hardship enabled the students to become great in their lives. The greater was their hardship the more desirable was its outcome. So their hard life should not be judged by what it appears to be. It should be judged by its fruit.

(II) THREE ILLUSTRIOUS STUDENTS MENTIONED IN THE MAHABHARATA

Brilliant instances of how students implicitly obeyed the orders of their preceptors can be found in the Mahabharata. There was a sage named Ayoda Shoumya who had three disciples named Upamanyu, Aruni and Veda. He once ordered Aruni who had hailed from Panchala, "My son, go to my cornfield to dam the water, to prevent the water there from flowing out and do what you think best. Aruni went to the field in obedience to his orders but as he failed to dam the water it began to flow out. Then he himself lay down at the spot to check the flow and the flow of water stopped. As Aruni did not turn up Ayoda..."
Dharmya (Preceptor) went there accompanied by his two other disciples and as he could not see him he cried out, "Dear Aruni, where are you rise up and come to me". On hearing the call of his preceptor Aruni rose up and came to his preceptor and stood before him. He said "failing to check the flow of water I lay down and any how managed to stop the flow of water. Called by you, I have risen up and come to you. Now please bid me what I shall have to do now". The preceptor said, "As you have come splitting the dam you earn the epithet uddalak or one who splits. As you have obeyed my orders to the letter all the texts of the Vedas and religious scriptures will be clear to you". Ayada Dhaumaya ordered another disciple of his, named Upanayana to tend the cattle. Upanayana led the cattle to the pasture land to graze every day. Leading them to the hermitage he used to bow down before the cows. One day the preceptor asked him, "My son, what food do you take that you look so robust in health"? Upanayana said "I obtain my livelihood by begging alms". The preceptor said, "you should not eat rice got as alms without offering it first to me". Thereafter Upanayana gave over whatever he got
by begging to his preceptor. Still finding him well-nourished the preceptor asked him,
"All that you get by begging is received by me what then do you eat now"? Upamanyu said,
"Whatever I get by begging on my first round, I make over to you then I go back again to beg and I live on whatever I get then". The preceptor said, "This is wrong. It is harmful to others who beg and you are becoming greedy. After this he went a begging only once and made over to his preceptor whatever he got.
Again when the preceptor found him still robust he asked him (Upamanyu) "My son, you look quite robust what do you eat now?" Upamanyu replied, "I drink the milk of these cows". The preceptor said, "It is an offence on your part to drink the milk of these cows without my permission". Upamanyu gave up drinking milk. Still finding him robust the preceptor asked him, "What do you take now?" Upamanyu said, "I drink the foam that comes out of the mouth of the calves while sucking their mother's udders". The preceptor said, "The calves, out of compassion throw out plenty of foam for your subsistence. So the calves become ill nourished. You should not therefore take the foam issuing
out of the jaws of the calves. Then forward
Upamanyu began to tend the cattle strictly in
conformity with the restrictions imposed on
him, oppressed with hunger one day he ate some
Akana-leaves. These leaves tasted bitter,
alkaline and acrid and were poisonous. As a
result of eating these leaves he became blind
and while going he fell into a well. Then
Upamanyu did not return after sunset, Ayada
Dhonaya said, "I forbade him to take all sorts
of food, he must have been angry with me so we
should go in search of him. So saying he went
to the forest along with his disciples and
called out, "Dear Upamanyu where are you?
Come to me at once". Upamanyu answered from
inside the well "I have become blind by
eating Akana leaves and have fallen down
into this well". The preceptor then said,
"Sing hymns in praise of Aswani Kumar brothers.
They are the physicians of the Gods and they
will restore your eye sight". Upamanyu then
sang hymns in praise of the two brothers.
Both Aswani Kumar brothers appeared before
him and said "we are pleased". Now you eat
this cake". Upamanyu said, "I cannot take
without first offering it to my preceptor".
They said, "your preceptor also sang hymns
in our praise and when we offered this cake to him, he ate it without first offering it to his preceptor." Upamanyu then said, "I implore you not to insist I can not eat it without offering it to my preceptor". Both the Aswini Kumar brothers were highly pleased and said, "We are pleased at your devotion to your preceptor. We therefore confer this boon on you. The teeth of your preceptor will be black and turn into iron and your teeth will be golden. You will regain your eye sight and be endowed with blessings".

Upamanyu got back his eye sight and going up to his preceptor told him everything. The preceptor was pleased with him and said, "Your life will be blessed at the boon of Aswini Kumar brothers and you will be able to master all the Vedas and religious scriptures".

Ayodhya Dharmya then said to his other disciple Veda, "Stay in my home for sometime and serve me, you will earn my blessings". Veda resided in his preceptor's house for a long time and carried heavy loads by his orders like a beast of burden and bore the pinch of hunger and thirst, heat and cold.
At last he became omniscient by pleasing his master. This his ordeal was over and with the permission of his preceptor he entered domestic life.

He had also three disciples. He never said to them, "Do your work or serve me". He had experience of the hardship of the students in their preceptor's house so he did not want to cause any hardship to his students but once Veda had to go abroad in connection with his office of a priest. Then finding no alternative, he said to his disciple Utaka, "During my sojourn if there is any want in my house you will have to remove that want". Utaka resided in his preceptor's house and did all that he had to do.

(III) VARIOUS LAWS REGARDING THE CHARACTER OF THE STUDENTS IN THE PURANAS:

"A boy after his investiture with the sacred thread shall live in the abode of his preceptor with complete self-possession in order to study the Vedas and there attend on his preceptor observing all the rules of sanctity, ..."
and devoting himself to all established religious practices and observance of all rules of conduct and all vows taken by him. He will have to worship the Surya and the Firegod both in the morning and at night fall with undivided attention. After such worship he must make obeisance to his preceptor. If the preceptor is seated, the disciple must remain seated there. If the preceptor takes a stroll the disciple must also walk with him. He must never do anything that is contrary to what his preceptor does or wants. If the preceptor orders him to sit down he must do so before him and study the Vedas with deep attention. He will take the food granted by him by begging, with the permission of his preceptor. If the preceptor first takes his bath in a tank or in a river, the disciple must take his bath after him. He will have to gather Kushagrass, flowers and water for his preceptor every morning. The disciple, after assimilating the knowledge of the Vedas according to his power of assimilation and being well versed, will enter domestic life with the permission of his preceptor after giving him his honorarium.
A student being twice born after his investiture with the sacred thread will have to reside in the family of his preceptor with self-restraint when called by his preceptor he must go to him and study the Vedas. The student who takes a vow of celibacy and observance of religious austerities while living in his preceptor's house must wear matted locks of hair and should not brush his teeth with fibrous twigs. He should never apply fuller's earth to his clothing to cleanse it nor should he sit on a seat dyed red. Wearing a girdle of kushagrass round his waist, his sacred thread across his breast and with a mendicant's staff, and his rosary and some kusha grass and buck skin in his hand he will have to reside there. He must keep silent while bathing or dining or making offerings to the sacrificial fire or muttering the mantras and telling the Vedas or while saying his morning or evening prayers. A Brahmachari who has taken the vow of celibacy must not deliberately cause seminal emission by masturbation. If by chance seminal emission occurs he will have to take a dip in the water and after controlling
his breath by practising Pranayama, must repeat Gayatri mantra. After purifying his body by taking his bath he will have to worship the Fire god, the Sun god, his preceptor, cows and Brahmins, old men and other gods. He will have to pay his homage to the Fire god by offering oblation, to his preceptor by gathering twigs, to cows by offering grass to them, to Brahmins by making gifts to them, religious preceptors by making obeisance to them, to old men by serving them and go to the gods by worshipping them. After the completion of the first stage of life, the life of continuance he will enter domestic life.

After the investiture of the twigs born with the holy thread they must reside in their preceptor's house as a Brahmachari leading a life of continence and observing all the austerities of life. 'Listen to what I say about acts of piety you will have to do and where and when you will have to them. It is the duty of a Brahmachari to study the prescribed Vedic texts, keep the sacrificial

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fire a blaze and ever-burning and make offerings to it daily, to take his bath and then go abegging and coming back after what is given to him as alms to his preceptor and take the food cooked by him with the permission of his preceptor. He should be ever ready to perform what his preceptor orders him to do and always try to please him. When called upon by his preceptor to study he will readily study attentively listening to the reading of the texts of one or two or the four Vedas and reciting them. He will bow down his head at the feet of his preceptor when his studies are finished. The Brahmachari will enter domestic life if he desires after paying his preceptor his honorarium or he may renounce the world or lead the life of a recluse or he may reside in his preceptor's house all through his life as a confirmed Brahmachari leading a celibate life. He will live at his preceptor's house without any conceit and serve his preceptor's son or his disciple in case he has no son when he is dead and gone and he will lead a celibate life there, observing all the austerities of the first stage of life.

* Narxandegya Puranaan 28th Chap. 10-15 slokas.
A Brahmin boy on attending the eighth year of his age calculated from the date of conception will have to be purified by his investiture with the sacred thread. He will then wear a three stranded girdle Kusha-grass round his waist, his sacred thread and a black deer skin and hold the mendicant's staff in his hand. Living happily ossalins and leading the austere life of a Brahmachari in his student life, he will have to study the Vedas. He will wear either a cotton cloth or a silk cloth and the deer skin shall be his scarf. His sacred thread will hang from his left shoulder at ahead his chest down to the tip of his right arm. He will wear either a three stranded girdle of Manjugrass or a single stranded girdle of Kusha grass and use a mendicant's staff made of a branch of Bael or Peles tree or any tree or any tree the wood of which is used as fire wood for use in sacrifices. The Brahmin must say his prayers every morning and evening. If he does not say his prayers under the impulse of carnal desires, greed, fear or infatuation he will be defiled. Thereafter he must make offerings to the sacrificial fire every morning and evening and offer water to the
sages and manes and gods. Then he will have
to worship the gods with manes, flowers and
water and make obeisance to his preceptor.
While touching the feet of his preceptor, he
will have to touch his preceptor's left foot
with his left hand and his preceptor's right
foot with his right hand. He will have to
make obeisance first of all unto whoever
imparts to him all kinds of knowledge
worldly, Vedic and spiritual while making
such obeisance a Brahmacari should have
flowers, twigs and a water vessel with water
full to the brim and other ingredients for
use during the worship. He should never sit
on the same seat with his preceptor and should
never quarrel with his preceptors even if he
has reasons to do so. Out of spite or even
to save his life, he must not quarrel with
his preceptor. One who bears an ill will
towards his preceptor becomes degraded even
if he possesses many virtues.

While begging for alms the Brahmin
Brahmacari according to the prevailing custom
would first utter the honorific word of
address Bhava, i.e. you at the beginning of
his speech while a Kshatriya Brahmacari will
utter the same word in the middle and
a Vaisya Brhamachari will utter it at the end. They must beg alms of families of their own caste. If there is dearth of such families they are allowed to beg of people belonging to any of the four castes but in no case should he beg alms of degraded persons. After purification of his body every day a Brhamachari will beg alms of persons of their own caste mentioned above who are engaged in some occupation or avocation in life. A Brhamin must not beg alms of a person descended from his preceptor's family or of one who is his kinsman or his close relation belonging to the families of his maternal uncles but if he gets no alms in proper places he may beg alms of persons belonging to his maternal uncle's family. He will carefully cook the rice got as alms with the permission of his preceptor after first offering it to his preceptor and eat the cooked rice with whole hearted attention keeping silent all the while. A Brhamachari must not eat rice given by a single person. He must collect rice from different houses as alms and take that after it is cooked because the sages have said that this mode of living of a Brhamachari namely eating rice collected by
begging from door to door is akin to ceremonial fasting. He must take it with great appreciation without finding any fault with it. He must be delighted and pleased at the sight of the meal and take it silently. Though it has been said in the Vedas that a Brahmachari should eat much but Kurmapuram says—"Over-eating is the cause of diseases and shortens life. Here over-eating means eating in excess out of greed even after the satisfaction of his hunger. But in the Vedas over-eating means eating one's fill not more and not less. A Brahmachari holding his mendicant's staff and observing all the rules of purification when summoned by his preceptor, must study the Vedas casting his eyes on his preceptor. If the Brahmachari is in a standing pose he must take his seat, facing his preceptor when called upon by him to sit down. He must not address his preceptor or listen to his orders while lying on bed or sitting on a seat or while taking his meal or standing at a distance or while turning his face in another direction. In the presence of the preceptor the position either of the seat or of the disciple must always be lower than that of the preceptor. The disciple must not sit
with his limbs out-stretched at his leisure within sight of his preceptor. The disciple must not utter the name of his preceptor even behind his back without prefixing the titles Upadhyaya or Acharyya and never mimic his preceptor's bodily movements or his pronunciation of words or his actions. Wherever his preceptor is slandered or contradicted he should cover his ears with the palm of his hand or leave that place at once. He should not adore his preceptor from a distance with sandalpaste, garlands and flowers with the help of others. He should not also adore him when he is angry. When the preceptor is in the company of women he should not adore him. If the preceptor keeps standing the disciple must not take his seat in his presence. The disciple should collect pitchorful of water, Kushagrass, flowers and twigs for his preceptor. He should cleanse the body of his preceptor and anoint it with sandal wood paste and must not step over the garland, bed, leather shoes, wooden sandals, of his preceptor or his seat or his shadow or the stool on which he sits. He will gather the fibrous twigs for brushing the teeth of his preceptor and inform him
of all his daily activities. He must go nowhere without prior permission of his preceptor. He must always be engaged in some work which pleases his preceptor or is beneficial to him.

While yawning, laughing, practicing vocal music in an elevated tone or maintaining musical time or beating times with anybody else he must always refrain from conversing with his preceptor.

If ordered by the preceptor the Brahmacari disciple will follow his preceptor, if he goes some where sitting on a wooden chair.

If the preceptor goes fast the disciple will follow him with rapid step, though it is strictly forbidden to sit on the same seat the disciple may sit together with his preceptor on a bullock cart or in vehicles drawn by camels or horses; or in a palace or in a big-seat made of mat or carpet or in a boat. The disciple should always be cool-tempered, self-restrained and docile.

He must always be pure and use sweet words. A Brahmacari must not use perfumes, wear garlands or drink fermented honey or date palm juice etc. and carefully abstain from slaughtering animals and smearing his body with oil or painting the eye lids with collyrium or wearing shoes or holding an
umbrella over his head. He must overcome all carnal desires and temptations and fear. He must give up the habit of enjoying his midday siesta, listening to vocal and instrumental music, witnessing dances, playing dice or finding fault with others or casting voluptuous glance at a woman or embracing her or doing harm to others or speaking ill of others behind their back. He must not take artificial salt and any stale cooked food. He must not cast his eyes on the sun and must take no interest in music or other kinds of entertainments. He must not brush his teeth with hard twigs. He should always do what gives pleasures to his preceptor without doing anything at his pleasure. While bathing, he must not make his body glossy. He must not harbour any thought of renouncing his preceptor. He should never be jealous of his preceptor who imparts knowledge to him.

It is the opinion of Hanu that one cannot discern his preceptor if he is vain, and cannot distinguish between what is right and what is wrong and is wayward. If the preceptor of the preceptor comes one must pay homage to him as one would have done to one's own preceptor. A Brahmachari must not make
obeisance even to his parents or uncles or other superiors while residing in the house of his preceptor if he does not permit him to do so. If his preceptor's son becomes a teacher of the Vedas the Brahmachari disciple should pay his respect to him like his own preceptor even though he may be junior to him in age or of the same age, but he must not massage his body with oil or bathe him or eat the remains of his meal or wash his feet. The Brahmachari disciple must not massage the body of his preceptor's wife with oil or bathe her or do her hair. Youthful disciple must not make obeisance to his preceptor's young wife by touching her feet. He will only say from a distance, "I am so and so I make obeisance to you" and so saying he will bow down his head on the ground. Youthful disciple coming from abroad will pay his respects to the old wife of his preceptor by touching her feet on the first day remembering the etiquette. Afterwards he must pay his respects by touching his forehead on the ground. The system of teaching the Vedas was this:- The twice born must utter the mysterious symbol 'Oṃ' at the commencement of his study and, also when he
finishes his study. Every day while studying, the disciple must take his lessons with folded hands.

*The ceremony of investiture of a Brahmin boy with the sacred thread should be held at the eighth year from the date of his birth or from the date of conception. In the case of Kshatriyas, at the eleventh and in the case of Vaishyas at the twelfth year such ceremony should be held. They should be invested with the sacred thread according to their prevalent family custom*

The preceptor after investing his disciple with the sacred thread will teach him the Vedas and along with that teach him to perform the rites that are performed by people of their caste. The brahmans will place their hands between their knees and sit in a place which is sanctified. He will then say his prayers with his face turned towards the east or the north. A Brahmacari will take his bath after uttering hymns in praise of the presiding deity of water to please him. He will then rub his body and wipe it and after practiseing breath control pray to the Sun-god in a standing posture. The time fixed for the performance of morning duties is from pre-dawn*
hours to sunrise and that fixed for doing evening duties is from sundown to the rising of the stars. During both the transition periods daily religious rites are to be performed. At that time one must make obsequience to people senior to one in age present there. Thereafter on being called upon to study, one must approach one's preceptor and study with a deeply attentive mind. One must always be ready to do good to one's preceptor in deeds, thoughts and words. One must wear the girdle round one's waist, black deer skin as one's scarf, and the sacred thread and hold the mendicants staff in one's hand. In order to obtain his livelihood a Brahmachari will beg alms from door to door of houses of men of spotless character according to following order. First he should approach Brahmins for alms then Kshatriyas and last of all the Vaishyas and beg alms of them. He will then cook the grains thus obtained over fire and take his meal with the permission of his preceptor and without finding any fault with it. According to the rules of Brahmacharjya it is necessary for him to live in safety. So he should not over-eat and should abstain from wine, meat and stale
food. He who taught the Vedas observing all the rules is called the preceptor. He who teaches the Vedas after investing the learner with the sacred thread is called the Acharyya (teacher). He who teaches only a portion of the Vedas is called the Upadhyaya whereas he who guides one to perform a sacrifice is called Ritwik. Of these the acharyya is the most adorable preceptor. The next in order is Upadhyaya and next to him is the Ritwik.

(IV) STUDENTS ARE THE FUTURE FATHERS OF GENERATION OF GOOD MEN

Brahmachari students, after entering domestic life in future will procreate good children. As there was provision for strict observance of the rules of continence, this sort of social well being was possible. Everywhere whether in the Vedas or in the Upanishads or in the Puranas it is strictly forbidden to embrace a female body or even to cast a voluptuous look at a woman so that there may not be any seminal emission of any Brahmacary on
that account. If any Brähmachari, who has taken the vow of celibacy ever did what he had been forbidden to do, he had to tone for it and practise various austerities and mutter various mantras for purification of his body. To check seminal discharge was the prime necessity for a Brähmachari for there was no other way of increasing bodily vigour and strength and sharpness of intellect and power of memory than this. This was the opinion of ancient India. A son was not so very desirable that a father would have to do penance to have good children.

It is said in the shastras that one must marry to have good children and these children again are required for offering pindas to the dead ancestors. In this way in India continuous succession of students engaged in the study of the Vedas was maintained. A good child born of a Brähmachari father became a Brähmachari and read the Vedas and his son also will study the Vedas and thus their family tradition was preserved. This preservation of the family tradition by observing certain rules of conduct rigidly and by the study of the Vedas, preserved the community and so this old
Vedic studies has not yet been obliterated and are still continuing. In spite of various trials and tribulations and administrative lapses and changes this system of Vedic education is still current though in an enfeebled state. The glory that is in the observance of these rules of Brahmacharyya made the birth of such a son possible as could fulfill the hopes and aspirations as well as the desires of his father.

(V) **PRECEPTOR'S HOME IN THE ABODE OF HIS STUDENT**

The preceptor's house was the abode of the student. A student could acquire all the knowledge of his preceptor if he resided in his house and attended upon him and served him. Manu says - "Just as one finds water while digging a well with the help of a spade, similarly a disciple can acquire the knowledge assimilated by his preceptor by his constant attendance upon him and by rendering service to him. The ideals of his preceptor are instilled into the minds of his disciples by their constant association with the preceptor. If the disciple is
talented he may be a greater scholar than his preceptor. A preceptor also desires that his disciple may be a greater scholar than he.

It is for this reason that there is a prayer in the Upanishads which is to be made before the commencement of the study of the Vedas:—

Oh ! Supreme Being, save both of us, nourish both of us. May our study and instructions be vigorous and may we not cherish any malice against each other in our minds.

It is under the influence of this intimate relationship between the preceptor and the disciple, that the preceptor and his disciple had to some extent, oneness of spirit. Always remaining in constant association with his preceptor the mentality of the disciple becomes akin to that of his preceptor.

As a Brahmacari student had no opportunity to enjoy the cares of his parents while living in the house of his preceptor, he was compelled to live in the house of his preceptor according to his instruction, and abiding also by his directives. Though in modern times there is provision in certain colleges and universities for the residence of

* Vide Shantipatha of Kathopanisdt.*
the students in a hostel there is no arrangement yet for the engagement of a tutor to keep an eye always on the students under his charge. Though a hostel Superintendent is appointed he is a non-entity among so many students. This is quite contrary to the ancient system. In former days students resided in the homes of their preceptor, now the preceptor himself resides in the house of his students; but it must surely be mentioned that the system of education prevalent at the present time has become comprehensive and requires extensive and thorough study of various subjects but in ancient India only a small number of students could get accommodation in the preceptor's house according to the capacity of the preceptor's house according to the capacity of the preceptor to accommodate them. Though it has been stated in the Shastras that he who is able to teach ten thousand students providing them with food, drink and lodging will be known as a Kulapati, it was easily possible only for an ascetic to do this. Sage Vasistha had a brown cow and through its magnanimity he could get as much as he wished to have. In fact, five to ten or twenty to twenty five students could be provided with food and lodging in the house of an ordinary preceptor.
(VI) MASS EDUCATION AND MORAL TRAINING IN THE LATER AGES

In fact, in ancient India there were very few institutions for the impartation of general mass education. There were two reasons: (1) the aim of education in those days was acquisition of knowledge which did not attract the minds of common people leading a domestic life. If the education was not helpful to them to maintain their families and if the education received did not enable them to earn money what was the need of receiving that kind of education. The mentality of the people in those days was quite similar to that of the people of the present age, (2) Secondly, owing to the existence of the caste system and consequent division of avocations in life according to the caste, no institution imparting a general system of education could grow. As the Brahmans by virtue of their superior caste had to learn the Vedas, the Kshatriyas had to learn the art of using weapons besides studying the Vedas and the Vaishyas had to learn methods of agriculture and animal husbandry besides the study of the Vedas. The Shudras had to receive training in
many industrial vocations and fine arts. So there were separate arrangements for their education and no institution to impart a common system of general education came into existence. It was not possible for a Kshatriya to observe fully all the rules of conduct that a Brahmin had to do while studying the Vedas or while learning how to keep one's body purified. With the spread of Indian civilization in course of time and gradual change of ideas, the study of the Vedas fell into a decline and the study of other subjects came in vogue. Consequently the sphere of general education extended. It is stated in the Artha Shastra of Kantilya that people in general were taught the three Rs when people received this education, mass education became possible.

In fact as the avocation in life was fixed according to the caste, the system of education could not be the same for all everywhere. So moral training could not be introduced for all out when a principle of life takes root in the minds of the people of a country its influence is felt by all. Though the institutions to impart education to the Brahmins were few in number their standard
of discipline in life and conformity with rules and regulations spread all over the country as a result of which there was in existence a sense of piety and discipline among the masses of the country. As the Indian principles and ideals got nourished in this way the social fabric became well-woven. Society meant the society of people belonging to four castes - Brahmans, Kshatriyas, Vaishyas and Sudras which were the four pillars of society and as different vocations were adopted by people belonging to a particular caste the society has been compared to a human body. As the human body does different work with the help of different parts of the body the work of the society is also managed by different classes of people.

But it is not possible to keep so many different classes of people satisfied with the particular avocation of people of their own caste for a long time. Even in ancient India, there was serious controversy regarding the supremacy of the Brahmans or of the Kshatriyas, between Vishishta and Viswanitro. In later times Buddhism had its
origin from the all pervading disaffection of those who were not twice born towards those who were twice born and it was welcomed by the former. Even twice born in later years were also attracted towards this religion embraced by a large number of people. This endeavour of Buddhism to unify all castes brought about a new awakening - a sort of renaissance - in this country.

As a reaction of this new awakening a system of extensive general education even in Brahmin i.e. education was introduced at Taxilla for the first time. If we analyse Vedic culture and education it is noticed no education or regulations for the unification of all castes was ever introduced. Mass education was in existence in this country after this grand plan of Buddhism in this regard became effective.

The principles that had to be followed in the house of the preceptor while practising Brahmacariya according to Vedic religion were also introduced more rigidly along with the introduction of Buddhist education and training and at one time
under the influence of Buddhism half the world became Buddhist-minded Vedic religion was not a religion to be preached. There was no Shastric injunction for conversion of a person professing another religion or no religion to the fold of Vedic religion. Caste of a man was determined by his birth and was thus inherited. But the tenets of Buddhism changed those principles and declared that every man had the right to profess Buddhism. As a result of this declaration many races came under the shelter of this religion. The system of Buddhist education and discipline will be discussed in the next chapter.