Sri Aurobindo very confidently remarks that nothing can be taught. Now the concept of teaching is being replaced by the concept of learning. If education is a spontaneous process there is no need to teach those people who have excellence, and those who have no excellence need no education. During the period of Socrates when the Greek air was hot with debate about education, Plato purports to describe in the Protagoras and Meno about the teachability of aretē or excellence. For Meno begins by asking how aretē is acquired and he lists four alternatives: (a) that it is acquired by teaching, (b) that it is acquired by practice, (c) that it is acquired by fortune, and (d) that it is possessed by nature.

The upanishadadic system of education cannot be thought of as a single, isolated, independent system separated from the system of education that prevailed in the Vedic period. To have a clear and correct idea of the upanishadadic education, it is necessary to relate it to both pre and post upanishadadic period because
throughout there remained an unbroken chain in their thought process.

The study of the Upanishads reveals that schools were established not for any missionary activities but with a mission to spread education. The age seems to be of intense intellectual unrest. The thinking people started rethinking the age-old questions and searched for a better meaning of life. Both the teachers and the taught were sincere in their quest for higher and lower knowledge and ready to reject any idea which does not suit their rational mind. No doubt it was a wonderful time in the entire vedic period when for the first time man could think independently on an independent subject.

The Upanishads are a class of works that depict the discourses delivered to the chosen pupils who were permitted to "sit near" their preceptors. The eighth chapter of the Chāndogya Upanishad expresses the importance of the teaching of the preceptors by referring to how Indra came as a student to grasp the sophisticated doctrines of the Upanishads.

Salvation Through Education:

Freedom to learn and freedom to teach were an integral part of the system of education during the vedic and post-vedic period. So it was said sa vidyā va bimukteye, which means the purpose of education was to make man free. It never happened in Greece, where freedom to teach was considered to be a crime and Socrates' famous defense of
himself could not stand along with others, whereas India enjoyed an age old freedom in the field of education. To make a man free the upanishadic teachers designed their curriculum in a scientific way to attain that highest goal and encouraged a scholar for an independent investigation of truth.

The word, "Curriculum" is Latin in origin which means to "runway," a course which one runs to reach a goal, as in a race. Once the aim is determined the next step is to find the ways and means for education. This ways and means including the goal is called "Curriculum." In the Gurukul system of education knowledge falls into two categories as in the following diagram:

```
Curriculum
  |
  |
Knowledge
  |
  |
aparavidya  Paravidya
Knowledge about things  Knowledge of how to do things.
i.e., Propositional knowledge  i.e. Cognitive action
```

Aparavidya is often considered as the temporal knowledge or lower knowledge in the sense that it is the background study to reach the stage of paravidya or ecclesiastical or higher knowledge. Higher knowledge does not mean, it is higher than the lower knowledge and lower knowledge was never viewed lower than the higher knowledge. Aparavidya is the base knowledge upon which paravidya or higher knowledge is erected. To make a clear distinction.
between the two, Mundaka tells us: tatāparā rg-vedo
* • •
Ya.jur-vedah Sama-vedotharva-vedah Sikṣa Kalpo vyākaranam
* • • • •
niruktām chando jyotisam - iti atha para vayā tad aksaram
*' •
adhiyamvate.(1:1:5) That means aparā vidya is the knowl-
**edge of Rigveda, the Ya.jurveda, the Sāmaveda, the Atharva-
**veda. Phonetics, Ritual, Grammar, Etymology, Metrics and
**Astrology. And the Parā is "that by which the Undecaying
**is apprehended".

The upanishadic teacher did not make a demarcation
between the higher and the lower knowledge, rather he
established that both the knowledges were complementary
to each other. The importance of scriptures in our daily
life speaks of our interest in lower knowledge whereas
higher knowledge comes when our "hierarchy of needs" are
fulfilled and we reach towards the "peak experience". If
a person was confined to the empirical knowledge alone and
never strove for the higher knowledge he was never respected
in the upanishadic society. In Mundaka such persons were
abused in the following words: "Abiding in the midst of
ignorance, wise in their own esteem, thinking themselves
to be learned, fools afflicted with troubles, go about
like blind men led by one who is himself blind."(1:2:8)
Higher knowledge or the knowledge of Brahman was not easy
enough for everybody, so it was accessible only to the
ascetics who had ascertained well the meaning of the vedānta,
who had purified their nature through the path of renuncia-
tion and had come to dwell in the world of Brahman being
one with the immortal.(Mund.3:2:6) There lies a long
tradition of the knowledge of the Brahman. Brahma first
among others taught the knowledge of Brahman to Atharvan,
his eldest son; Atharvan transmitted this knowledge to Aṅgiras, Aṅgiras taught it to Satyavāha, son of Bhāradvāja. (Mund. 1:1-2) That way the higher knowledge came down from generation to generation. In another place it is mentioned that Brahmā imparted this higher knowledge to Prajāpati, Prajāpati transmitted it to Manu, and from Manu it came to mankind. (Chānd. 8:15:1)

As far as the aparāvidya or base knowledge is concerned Rigveda very clearly mentions that he who wants a particular type of education, should seek the protection of that teacher who is expert in that very subject. He should remain completely attached to him and remain under his guidance. During studentship the student had to remain in gurukula always and was not allowed to visit his or her parents. (10:32:7)

The upanishadic teachers never designed their curriculum just for the sake of curriculum. The curriculum became a process through which they thought their students could ascend from aparāvidya to parāvidya or from lower knowledge to higher knowledge. Roy P. Fairfield can be quoted who with resentment said: "Despite the insights of John Dewey, Sigmund Freud, Alfred, North Whitehead, Jean Paul Sartre, and other distinguished philosophers and psychologists of the twentieth century, both students and educators still tend to think of a curriculum as a thing rather than a process."²

Before coming to the upanishadic curriculum it is worth mentioning here that the courses prescribed in
Gurukula were somewhat tough and difficult. John Cohen writes: "If learning is to be effective, it must not be too easy."3

In the scheme of studies the upanishadic teachers put much emphasis on *Sikṣa* which to them means the science of Phonetics. In the absence of a script or alphabet they emphasised pronunciation. They pronounce different letters in their right places, with right effort and the right agent. Take the sound /P/. The right place to pronounce it is lips, the proper amount of effort is what is called full and the right agent is the tongue.

The students had to complete four Vedas with their four Brāhmaṇas i.e., Aitreya, Shatapatha, Śama and Gopatha with proper accent and meaning. Accent and meaning were important for study. Yāska in his book on philology says:

He, who reads the Vedas even with proper accents, but does not know their meanings, is like a tree weighed down by its fruit, branches, leaves and flowers, or like a beast of burden carrying on its back grain which it cannot eat. But he, who understands their meanings and acts up to their teachings by avoiding sin and leading a virtuous life, enjoys perfect happiness in this world and eternal bliss hereafter in consequence thereof. (Nirukta. 1:18)

To understand the meaning of vedic terms they were studying *Nighantu* or the book on vedic vocabulary. *Sikṣa* cannot be
confined only to the science of phonetics. In a broader sense \textit{Sikṣa} means "instruction". Siddhanta Kaumudi (2:605) clearly explains \textit{sikṣa vidyopādane} means "imparting knowledge", learning or instruction means developing various qualities like \textit{dāmyata}, \textit{dutta}, and \textit{dayadhvam} or to develop a sense of self-discipline to offer aid to the distressed and be compassionate to the weak. (Br.U.5:2:3)

The aims of education in Upanishads were:
1. All round development of personality.
2. Renewal of the cultural milieu.
3. Preservation and dissemination of knowledge.

All round development of the students means physical, mental and moral development. Taittirīya Upanishad instructs the students:

\begin{quote}
\textit{satyaṁ vada, dharmaṁ cara, svādhyāyaṁ mā pramadah, ācāryāya priyaṁ dhanam āhṛtya prajātantum mā vyavacchetsīh, satvān na pramaditavyam, dharmān na pramaditavyam, kausalān na pramoditavyam, bhūtyai na pramaditavyam, svādhyāya-pravacanābhhyāṁ na pramaditavyam, deva-pitr-kāryābhhyāṁ na pramoditavyam.} Speak the truth. 
Practise virtue. Let there be no neglect of your daily reading.
Having brought to the teacher the wealth that is pleasing to him, do not cut off the thread of the offspring.
\end{quote}
Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the gods and the fathers. (1:11:1)

Acquiring the qualities of truth, virtue and welfare of the society the students were devoted to studies. But the upanishadic teachers were very sure that study was not possible in a weak body and mind. So they used to pray: "May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses." (Kena invocation 1) To gain physical and mental strength they were practising brahmacharya. Brahmacharya does not mean mere self-control, but complete control over mind, speech and action. A sound body can think a sound idea. This was true for the upanishadic teachers, so they used to instruct their students to remain psychologically sound.

They taught their students to retain the cultural milieu through which the student could perform rituals and sacrifices. C.Arnold Anderson describes the aim and the function of education of the past:

The principal task of formal education in the past was to inculcate accepted bodies of information and sets of
beliefs - to conserve and pass down a heritage. However in the more dynamic societies schools are called upon to play a more creative role by supporting or fostering change: everywhere they have indirectly provided support for change by giving men the basic tools with which to enlarge their knowledge indefinitely and to manipulate it creatively. The counterpoint of socialization and individuation is thus again at work.  

That may be the reason for which the upanishadic teachers taught:

\[\text{mātr devo bhava, pitr devo bhava} \]
\[\text{achārya devo bhava, atithi devo bhava} \]

Be one to whom the mother is a god. Be one to whom the father is a god. Be one to whom the teacher is a god. Be one to whom the guest is a god. (Tait.1:11:2) The students were supposed to be grateful to their parents, teachers and guests. Because at times the father too became a teacher for his son. Śvetaketu was a glaring example of being both the son and pupil to his father. (Chānd.5:3:1; 6:1:1; Br 6:2:1) Respect for the superior helps one to maintain an unbroken tradition of learning-teaching process. But these were not the ends but the means of education.
The upanishadic Sekhyā or learning covered a variety of subjects and the experts in those subjects were called mantravid. (Chānd.7:1:3) Yāska derived the word mantra from manana or thinking and mantravid means a thinker. (Nirukta 7:3:6) Chāndogya (7:1:2) says that the students were learning three Vedas and sixteen sciences in their Gurukulas. While approaching Sanatkumār for higher studies Nārada told him that prior to that he had studied:

The Rgveda
The Yajurveda
The Śāmaveda
The Atharvaveda
Itihāsa-Purāṇa (The epic and the ancient lore)
Vedanām Vedam (The Veda of Vedas i.e. Grammar)
Pitrya (Necromancy) Science of rituals.
Rasi (The science of numbers i.e. arithmetics which includes algebra)
Daiva (Divination or the science of portents)
Nidhi (Chronology and esoteric science according to Yāska (2:4)
Vākovākyam (Dialectics); logic, the science of reasoning.
Ekayana (Politics, science of ethics)
Deva-vidyā (Theology that includes Nirukta according to Sankara)
Brahma-vidyā (The science of sacred knowledge includes Vedāṅgas of Sikṣā (Phonetics), Kalpa (ceremonial) and Chhandas (metrics, Prosody).
Bhuta-vidyā (Biology).
Kṣatra-vidyā (Military science, archery).
Nakshatra-vidyā (Astronomy).
Sharpa-vidyā (The science of serpents, toxicology).
Devajna-vidyā (The Fine Arts that includes Nṛtya (dancing), Gīta, Vādyā (vocal and instrumental music) and Śiśpa (other Arts.).

The repetition of such learning in the same Upanishad (7:7:1) affirms that from the vedic period till the post-upanishadic period these subjects were being taught in most of the Gurukulas. In the gurukulas Vedas were the staple of the courses of study. The twenty-one Sākhas or sections of Rigveda, one thousand sections of Sāmveda, One hundred and one sections of Yajurveda, five Kalpas or sections of Atharvaveda were prescribed for the students. They were practising it in diverse svaras or accents and varnas or letters of the alphabet. This practice continued till Mahābhārata period. (Shanti 330:32)

Next to Vedas the most important literature taught during upanishadic period was Vedaṅga or the Limbs of the Vedas. Six subordinate branches of the vedas consisting of Śikṣa (pedagogy), Kalpa (the work written in the form of aphorisms in which religious rites and ceremonies are described in detail), Vyākaraṇa (grammar), Nirukta (etymological explanation of the words in the Vedas), Chanda (Metrics) and Naksatra vidyā (Proto-astronomy).
were prescribed in Gurukulas. To enhance the importance of Vedāṅgas it was termed as Pañchameveda or the fifth Veda.

It is revealed from the Chandogya (7:1:2) that Nārada had studied four Vedas. The Vedas cover a series of specialized subjects like physics, chemistry, astronomy, medicine, mathematics, psychology, politics and some allied subjects. If Nārada had studied Vedas he must have studied some of the most important verses of the Vedas relating to the above subjects and these subjects must have been prescribed to the gurukula students at that time. To substantiate his studies, here are some examples from the Vedas.

The Vedas include lessons on pancha tanmātrā, (Yajur 23:52) the five elements which are composed of the atoms of five gross substances known as mahābhūta, like Agni, Vāyu, Āpah, Prithivi and Ākāsa, from which Kanāda might have developed his atomic theory. In another verse it is asserted that in the end of chaotic state the physical forces were endowed with the energy to assume forms which marked the vigourising of creation. There arose the multitude of atoms full of motion. (Rg.10:72:6) All the physical forces of the universe follow the course of eternal law. (Rg.1:65-2) Indra strikes the cloud in such a manner as the external triangle crosses the circumference of circles. (Rg.10:130:3) The Marutah forming the north-east direction, communicating tremor and consuming dead particles produce air and electricity by their operation. (Rg.1:64:5) Electricity is the powerful seed of fire. (Yajur.23:2) Heat is the remedy of
Mitra and Varuna heated and mixed together complete the demonstration of composition of water. (Rg. 1:2:7) The Sushumma rays of the sun illuminates the moon. (Yajur. 18:40) The sun has seven kinds of rays. (Rg. 1:164:1) The Earth not only takes round the sun, but, along with it rolls round on its own axle just like the wheel of a chariot, which rolls round on its axle and also runs on the road. The Earth also provides necessities of life to those who reside on it. (Rg. 10:65:6) The earth circles round the sun continuously with great speed. There is a force of gravitation between the sun and the earth. (Yajur 3:1:6; Rg. 1:35:2) The whole group of planets describe a regularity of motion because of the existence of the sun and its gravitational force. (Rg. 8:12:30) The year of twelve months has been mysteriously described as a wheel which possesses three naves, viz. the rainy season, autumn and spring, and three hundred and sixty nights and days make a complete year. (Athrv. 10:8:4) Ten times ten (or ten multiplied by ten) make hundred. (Athrv. 5:10-10)

Laplace, the great scientist of his time eulogizes the achievement of the Aryans in the field of mathematics. He says: "How grateful we should be to the Hindus who discovered this great decimal system that did not occur to the minds of such mighty mathematicians as Archimedes and Appollonus." Regarding medicine it is mentioned: "I know one hundred and seven types of medical herbs which grow at one hundred and seven places and useful for one hundred and seven different limbs of the body." (Rg. 10:97:1)
Devi Prasad Chattopadhaya unhesitatingly admits that the Indian seers took the momentous step forward from magico-religious therapeutics to rational therapeutics, i.e. in the language of the grand medical compilation called the *Caraka-samhita*, from *daiva-vyapāsraya bhesaja* to *vukti-vyapāsraya bhesaja* and boldly puts it like this:

In ancient India, the only discipline that aspired to be fully secular and promised—though inevitably in a rather rudimentary form—the beginnings of natural science in the modern sense, was medicine or Ayurveda. It moreover represented the original nucleus from which could eventually branch off specialised sciences like botany and zoology, anatomy and physiology, meteorology and metallurgy, even physics and chemistry.

The upanishadic jurisprudence entirely rested on the vedic jurisprudence of that time. The society was bound by the rules of the laws. The moral principles were named as *Dharma* and a breach of moral principles was called sin. Kings were incharge of all the departments of the state including law and legislation though ministers were appointed as judges. These judges were judicious impartial and truthful. In Rigveda it is said: "O judge: never encourage crime and the criminal, never give protection or encouragement to false claims. As a warrior or brave man kills the wicked, so you also destroy the person who tells a lie, let such a person remain entangled
In the field of politics the Vedas teach that people should elect the king and members of his council, who are bold, learned, wise, truthful and justice loving. Such persons should not be selfish but should work for the benefit of their subjects. (Rg.8:22:3) The king and people should join to form three councils relating to the officer's of education, religion, and administration for their welfare, for advancement of knowledge and protection of the interests of government and the country, which adore the civilization of the people with science, independence, religion, morality, wealth and health. (Rg.3:86:6) Even students were taught the Parliamentary procedure regarding the Sabha or Upper House (Rg.6:28:6; 8:4:9; 10:34:6) and the Samiti or lower House. (Rg.5:10:71:10)

This is clear that Nārada was completely aware of these branches of knowledge discussed in the Vedas. Now the courses prescribed other than the Vedas can be discussed.

Swami Dayanand Saraswati ascertained that in gurukula the students were studying Upavedas or sub-vedas after studying the Vedas. Sub-vedas were four in number: i. Ayurveda (Medical Science): included the works of Charaka and Sushruta, and other sages. They were learning both theory and practice, including Medicine, Therapeutics, Physiology and Pathology, Hygiene and Climatology and the science of Temperaments, Anatomy and Surgery with proper use of instruments in different operations.
ii. Dhanurveda (Science of Government): It consisted of two parts: Civil and Military. Civil part was the art of governing people, protecting their lives and property, developing the wealth and resources of the country, making people happy and contented by the right administration of justice—protecting the good and punishing the wicked, etc. Military part comprised organization of the army, use of fire-arms and the knowledge of different kinds of drill, tactics and strategy, etc.

iii. Gandharvaveda (Science of Music): They were learning all the different parts of music, such as tunes, modes, modifications of modes, time, harmony refrain and also learning singing and playing the hymns of the Sāmaveda on musical instruments.

iv. Arthaveda (Science and practice of mechanical arts): also called Shilpavidyā. They were studying the laws of matter and motion and also knew how to make various kinds of machines.

Gurushool School System of Education:

During the *upanishadic* period the residential schools were called Gurukula or Guruschool which means the family of the teacher. They were situated near the mountain and the concourse of two rivers. (Yajur.26:15) In the language of B.Radhakrishna Rao: "Vedic seers could clearly and cogently perceive the symphony of harmonious unity beneath the immense diversity and spectacular variety of the universe. Nature was to them at once the sustaining source of life on earth, fountain head of beauty and bounty, and divinity incarnate."
These forests or aranyas were not in the wilderness, but there the upanishadic teachers were sitting under the green wood tree and teaching their students. So forest homes and schools became the fountain-head of Indian civilization. The forests created the atmosphere of peace and tranquility.

In an oft quoted saying Cardinal Newman says: "A university is not a school or a group of schools, but an atmosphere." At the tender age children were sent to study in the gurukulas. In order to make the young students free from parental influence and their domestic problems these gurukulas were established far from home and far from the madding crowd. Besides, these residential schools helped the students form their own personality or identity as an individual irrespective of their parental status and position. Stating the importance of a residential school John Cohen, Professor of Psychology, explains in the language of Kafka: "A father may see in his child characteristics of his own which he hates in himself and which he now tries to stamp out of the child, who is more under his control than he is himself. Or he may attempt to hammer his own gifts into the child and so succeed in hammering the child to pieces, or he may see in the child characteristics of his wife which he loves in his wife but hates in his child, whom he identifies with himself."

As soon as the child reached the age of eight either the parent or his would-be teacher initiated him with the sacred thread and allowed him to take admission in the Gurukula Forest University. Admission to the
gurukula was also called upanayana. Satapatha Brāhmaṇa (11:5:4) describes the student after this admission as dvija or twice-born. It is believed that upanayana creates a sense in the mind of the teacher that he is "holding the student within him as in a womb, impregnated him with his spirit, and delivers him in a new birth."

Upanayana ceremony reminded the child three duties i.e., duty towards his parents, duty towards his teachers and his social and civil duties. These three duties were called three debts.

Ten kinds of students were admitted to the Gurukula:

1. The teacher's son (Āchāryaputrah),
2. One who desires to do service (Susrūshuh),
3. One who imparts knowledge (Jñānadaḥ),
4. One who is intent on fulfilling the law (Dhārmikah),
5. One who is pure (Suchih),
6. One connected by marriage or friendship (Āptaḥ),
7. One who possesses mental ability (Saktah),
8. One who pays (Arthadaḥ),
9. One who is honest and noble (Sādhuh), and
10. One's own kin (Svah).

In the residential atmosphere the teacher remained a father substitute, a real friend, a philosopher and guide who can guide the student to lead a complete life. So the pupils became more than the children of the teacher. As a member of the teacher's family they served and studied. Education was entirely free for
everybody. It was the discretion of the students or their parents to pay or not to pay. Gurudaksinā or the fees of the teacher thus remained entirely voluntary. Caste or wealth was not the criterion to get admission to a gurukula. But approaching a teacher with fuel in hand as a mark of respect for their household fire was much appreciated. Such examples are not rare in the text of the Upanishads. (Chand. 4:4:5, Kath. 1:2:9, Mund. 1:2:12) Even Satapatha Brāhmaṇa (11:5:4:5) refers to the fact that the students "put on fuel to enkindle the mind with fire, with holy lustre." The most important benefit a student got after entering the gurukula is described by A.S. Altekar in the following words:

The recognition of the importance of association and imitation was one of the main reasons for the great emphasis laid on the gurukula system. Direct, personal and continuous contact with a teacher of noble character naturally produce great effect on the mind of the scholar during the pliable period of childhood and adolescence. The close association with elderly scholars, who had made progress in education and won the applause of their teachers, naturally induces the new entrants to emulate their example. The invisible yet all-prevading influence of established traditions of the institution naturally spurs the student to identify himself with them.\textsuperscript{12}
At the gurukula the students were staying at least for twelve years or more. Both Svetaketu (Chānd. 6:1:2) and Upakosala Kāmalāyana (Chānd. 4:10:1) spent twelve years at the gurukula whereas Satyakāma Jābāla had to stay till his four hundred cows became a thousand. (Chānd. 4:4:5) In the same Upanishad it is mentioned that some students were spending thirty-two years (8:7:3) and other spent 101 years. (2:3) But the hundred years planning tells us that usually the studentship completed on or before twenty-five years. So that he can start his married life again for twenty-five years and prepare for wilderness and saintly-life for the next fifty years.

As it has been mentioned earlier, after the admission the student not only becomes a member of the gurukula but becomes a member of the teacher's family. As a bonafide member of the gurukula he had some duties and responsibilities for the school. Besides studies the students were collecting fire wood for the teacher and for the sacrificial fires (Chānd. 4:10:1-2; Satpath. 11:3:3:4) and begging for the teacher. (Chānd. 4:3:5) Radha Kumud Mookerji explains the next duty of the student at the gurukula as such:

Tending the house was training the pupil in self-help, the dignity of labour, of mental service for his teacher and the student-brotherhood. Tending cattle was education through craft as a part of the highest liberal education. The craft selected was the primary industry of India.
school and the homestead centre round
the cow whom the Indian counts as his
second mother whose milk nourishes the
child and is the best food even for the
grown-up. Three acres and a cow has been
India's economic plan through the ages.
The pupils received a valuable training
in the love of the cow and the industry
of rearing up cattle and dairy-farming,
with all the other advantages it gave of
outdoor life and robust physical exercise,
which was more fruitful in every way than
the modern barren games of Football and
Hockey.¹³

Both Yājñavalkya and Ṣābāla are the examples in Brihadāraṇyaka and Chhandogya Upanishads respectively where the
latter being in charge of cattle increased the number of
cows from 400 to 1000 at the gurukula and the former
brought 1000 cows as reward for his scholarship from the
kingdom of Janaka.

To make life easier the upanishadic teachers
were providing vocational training to their students.
Here is an example of such training where the son explains
the profession of his parents in a verse of the Rigveda:
"We, different men, have different aptitudes and pursuits.
The carpenter seeks something that is broken; the physician
a patient; the priest someone who will perform sacrifice."
Then the son tells: "I am a poet, my father was a physician,
and my mother a grinder of corn."(9:112).
During post-upanishadic period, Manu explains in detail the daily routine of a student at gurukula. The student got up in the early morning. (2:194) After taking his bath etc. he attended to sandhyā and agnihotra. (2:101, 108) The duty of feeding fuel to the fire was very important. (2:187) The teacher did his lecturing in the morning. Both the teacher and the students were properly seated on seats of Kusa grass. The relation between the teacher and his disciple was extremely mild and of a parental character. (2:171) The student then attended to his svādhyāya after which he begged his own food, and whatever he got placed before the teacher. After lunch a little rest was allowed. (2:121) The rest of the day was spent in study or doing work as the teacher directed. In the evening, the routine of meditation and "havana" was repeated. At night the student slept on the bed of hard ground. (2:108) He was to conserve his creative power as much as possible, avoiding impurity in word, thought and deed. The student was made to realise that the basic principle of all intellectual and moral progress was brahmacharya, which consisted of perfect control over the senses. (2:93:94)

In the gurukula the students were roughly divided into two classes, the Vaidikas and the Śāstrins. The former aspired to become Srotriyas, Ritvijas, or Brahmavādins. (Manu 3:128; 2:143, 113) They were supposed to master the four Vedas (Manu 3:1), or three, or two or even one Veda. (Manu 3:2) Sometimes they were satisfied only with one Sākha, or even with a portion of the Sākha. The Śāstrin type of students took over the study of one or more Vedāṅgas
or Śastra. According to their period of stay in the gurukula, the students were put into two categories, such as the Snātakas and the Naisthikas. The latter took a commitment of perpetual studentship, the love of knowledge being so much enkindled in them, they chose to stay life-long in their teacher’s family. (Manu 2:243)

Commencement of life was equally important for the student at gurukula. The snātaka (so-called because snāna or bath was the main function when education was completed), the graduates were classified in to three categories (Manu 4:31) according to their acceptance of vedic teaching to their life. They were:

1. The Vidyāvrata-snātaka: who had not only completed the study of the Veda but also were duly committed to it.

2. The Vidyā-snātaka: who had completed the study of the Veda without any commitment.

3. The Vrata-snātaka: who were duly committed but had not finished vedic study.

When the study was completed with the Vratas or commitment then there was Samāvartana or convocation ceremony. This ceremony was held during the Uttarāyana, in the bright fortnight, under the Nakshatra Rohini or Mrigasiras or Tishya or Uttarā phalgunī or Hasta, Chitṛā or the two Visakhas, the bath may be taken, with the teacher’s permission. After that the graduate would return to his family and prepare for the house hold life.
Teacher as a Monitor:

As in all ages in upanishadic age too, a teacher was indispensable for a student. A learned father was also eligible to become a teacher. (Chând. 3:11:5; Br. 6:3:12) Those who were inferior in intellect and morality never entered the teaching profession because truth cannot be grasped by an inferior man. (Kena.1:2:8) A teacher should be a learned person and a man of action. (Mund. 1:2:12)

It is inconceivable in the age of distance education to think about education without any recorded medium like scripts, alphabet and text-book as it happened in the vedic and upanishadic age. In such a situation the teacher was the Brahma, Vishnu and Maheswar for a student, who could teach vedic verses with correct pronunciation and proper accent. It may be the reason for which in the second section of the Siksa Valli of Taittiriya Upanishad the upanishadic teacher declared the lesson by laying emphasis on pronunciation, letters or sounds, pitch, quantity, force or stress, articulation, combination. For that reason Sruti declares: "acâryavân purusa veda." knowledge could gained a preceptor or a teacher. The teacher acted as a guide and a facilitator, and did not use direct control over his student. John Cohen says: "The teacher establishes control over his pupils by 'keeping an eye on them'." In teaching learning process the teacher only transmitted one-fourth of his knowledge to the student. Smriti has rightly remarked:

acâryat pàdamàdatte pàdàm siyàh svamedhnya
pàdamà sabrahmacàribhyaḥ pàdamà kalakramena tu.
The student learns only a fourth part of knowledge from his teacher, a fourth by self-study, a fourth from his fellow students and the last fourth by experience gained in future life.\textsuperscript{16}

In integrity, character and conduct the upanishadic teacher remained an example for his students and for the society as well. Mundaka Upanishad explaining the qualification of a teacher says he should be Srotriyam brahma-nistham (1:2:12) which means the teacher should be well-versed in scriptures and should have realised the Supreme Reality. The conduct of the teacher should be virtuous, peaceful, concentrated, so that he can attain the right knowledge; says Katha Upanishad.(1:2:24) Again it is said that he should be of purified nature (Mund. 3:1:10) and can influence and inspire his students. Praise of the teachers by the students speaks the greatness of a teacher. In Prasna Upanishad the student with emotion praised his teacher as follows:

Thou, indeed, art our father who does take us across the other shore of ignorance.
Salutation to the supreme seers.
Salutation to the supreme seers.(6:8)

The teacher was not duty bound rather morally bound to serve his student even in teaching. In Mundaka it is said: Pravācatāṁ tattvato brahma-vidyāṁ(1:2:13) which means the teacher should teach his student the very truth he knows. Prasna says that the teacher should not conceal anything which may result in the ruin of his student.(6:1)
It was the sincere duty of a teacher to teach his student the subject he knew. If he failed to teach the subject he used to send his student to a teacher who was an expert on the subject. A glaring example can be cited here. Maitreya through his discussion knew that his friend Maudgalya was superior in knowledge of the subject which he taught and until he mastered the subject like Maudgalya he did not go to his class. (Gopatha Brāhmaṇa 1:1:31)

It was the sincere desire of the teacher to get students who could continue the unbroken tradition of their school of thought. The Taittiriya Aranyaka shows such anxiety of the teachers who were intensely in search of such students in their gurukulas. (7:4) In the Taittiriya Upanishad the teacher prayed to gain such students from all quarters: "As waters run downward, as months into year, so into me, may students of sacred knowledge come... from every side." (1:4:3)

Beyond Caste Prejudice:

The cross-section of the social class that we find in the Upanishads does not necessarily cut across the entire social structure of those days. Upanishadic school seems to be confined among the students and the teachers, priest and princes, kings and warriors. Besides, we are astonished to see a very few ladies who enriched the Upanishads through their philosophical discussions although there was total absence of vaisyas, the business class people and Sudras, the common people of the society
in the whole of the Upanishads. R.R. Diwakar writes: "Artisans, agriculturists, herdsmen, fishermen and such other classes are not to be found in the Upanishads at all." This does not mean that these sections of people were totally absent during the upanishadic period. The mention of Sudras in Chāndogya (4.2.2) indicates that the seers of the Upanishads were not ignorant of or neglecting the sudras. But in a highly intellectual discussion it was not the representation of a class but the study of a subject that was important. When one became a student his identity as a class lost its significance. That may be the reason why the upanishadic seer did not mind which section of people could not get space in their gurukulas. Those who have goodwill for all and no illwill for any and think about the welfare of all the creation cannot neglect any specific class of people. The Upanishads cannot be understood by referring to the dictionary of the sociologists of today. To understand it one has to go to their time, place and circumstances. Without moving from our place and time we cannot reach their period.

In order to elaborate the heterogeneous population during the upanishadic period they have been kept into two broad and sharp distinctions. They were Devas and Asuras (Chānd. 1.2.415; 8.8.4; 8.9.1) Devas can be translated as Aryan and opposite to them were the Asuras. The whole of the Upanishads bears testimony to the bitter war between them. (Chānd.1.2.4, 8.7.2; Br.1.1.2; 1.3.1) It can be noted here that Arya is not the name of any race rather
it represents those who were refined and people without cultural refinement were called Anarya or Asuras. Regarding the Asuras in the Ṣaṇṇishad (1:3) it is said: "Those Asuras, divided among themselves, are steeped in blind ignorance." Among the Aryans some people were identified by the state they inhabited. Such class of people are mentioned as Videhas, Pāncalas, (Br.3:1:1) Kuru-Pāncalas (Br. 3.9.18), Madras (Br.3.7.1), Kurus (Br.3.1.1)

Besides them, there were different tribes who were scattered far and wide and referred to in the Upanishads. They were:

1. Gandharva. (Chān. 2.21.1; Br.4.6.3; Tait. Brahmānandavalli, 8)
2. Yaksha. (Br. 4.5.203)
3. Ugra. (Br.4.5.37)
4. Dahhica. (Br. 4.6.3)
5. Āyana. (Br.)
6. Vṛātya. (Prasn. 2.11)
7. Pisāca. (Prasn.)
8. Sarpah. (Chān.2.21.1)
9. Gārava Balāki (Br. 2.1.1)
10. Cāndala. (Chān. 5.10.7; Br.4:5:22)

The word "Caste" is derived from Latin "Castus", which means purity of breed. When Vasco da Gama with his fellow-Portuguese landed upon the southwest coast of India they used this term for the "remarkable bond which held the people." Subsequently the English speaking natives adopted this for the unique system which prevailed all over India. However J.P. Jones remarks: "In ancient vedic
vedic times, caste was unknown. Society, in those days, was more elastic and free.” B.G. Tamaskar also has remarked that Brāhmaṇa appeared to be a spiritual attitude rather than a class in the society. In upanishadic education caste never played a dominant role in teaching-learning process. The best example is given in the Chāndogya (4:4:5) where Satyakāma Jābāla asked his mother about his family heritage so that he can take admission in a gurukula. The mother with a candid confession replied him: "I do not know, my child of which family you are; in my youth I wandered very much as a servant; then I got you; I do not know it myself, of which family you are; my name is Jābāla and your name is Satyakāma; So I name you Satyakāma, the son of Jābalā." Satyakāma went to the teacher and confessed that he knew nothing about his father. The teacher boldly accepted him as his student and admitted him in his gurukula.

There are a number of examples where caste or birth was not considered a criterion for learning. At times the Kṣatriyas were instructing the Brāhmīns. Sanat Kumār being a kṣatriya could teach the philosophy of 'Selfhood' and 'Brahman' to a brahmiṇ like Nārada. In the Chāndogya (5:11:1) once five Brāhmaṇas headed by Uddālaka Aruni went to king Asvapati to know the Vaisvānara-self and were very much satisfied with his answer. Again in the same Upanishad (1:8:1) we find that king Pravāhana Jaivali instructed two Brāhmaṇas on the real nature of the Udgītha. In the Brhadāranyaka (2:1) it is seen Ajātasatru, the king of Vārānasi, welcoming Drptavālāki Gārgya, the proud Brāhmin with the promise of a thousand
cows. But Gārgya did not hesitate to fall at the feet of the Ksatriya king and requested him to teach him the real knowledge of Brahman. King Janaka (4) defeated the Brāhmanas on different occasions.

The interesting story of Raikva in the Chāndogya (4:1-3) reveals that Brahminhood was not achieved by birth but by wisdom. Sitting under the cart and scratching at his leprous wounds he never was disturbed but felt like a king. When king Jānasruti approached him with gifts for learning Raikva called him a Śūdra. But when the king offered him his daughter he imparted him the divine knowledge. From these examples it is clear that though the caste-system slowly entered the society as a matter of birth-right yet the educational institutions were entirely open to everybody who wished for studies. In the White Yajurveda, there is a beautiful, catholic passage which permits all equally to receive vedic knowledge. "I desire to impart this auspicious message (uācham kalyāṇīṁ) to all-to Brāhmanas and Rājanyas (Kshatriyas), Śūdras and Vaishyas, friends and foes."

(26:2)

Women education:

Not charity but education too begins at home. Parents can impart best possible education to their children. In the famous line of Satpatha Brāhmaṇa it is said:

Matruṁān pitruṁānācharyawān puruso Veda,

which means that a child does not receive so much good from any other person as he does from his loving mother.
and father.

Prior to the upanishadic period women education was very much popular. Learned women were called Rishikas and Brahmavadinis. The young unmarried daughters were qualified for marriage on the basis of their education. The Rigveda mentions: "An unmarried young learned daughter should be married to a bridegroom who like her is learned. Never think of giving in marriage a daughter of very young age." (Rg. 3:55:16) The Yajurveda, repeats the same thing and says, "A young daughter who has observed brahmacharya (i.e. finished her studies) should be married to a bridegroom who like her is learned." (8:1) The Atharvaveda (11:5:18) said clearly that "Brahmacharyena kanyā yuvānem vindate patim," which means a maiden wins a young husband through brahmacharya or vedic studentship.

Rigveda speaks of women education in the following verse. "Mother should impart proper education to her children so as to broaden the horizon of their ideas." (Rg. 5:47:6) So it is directed; "O king, and other nobles: make adequate arrangements to train lady teachers for imparting training to girl students who, on obtaining maturity, select for themselves their partners for marriage." (Yajur. 10:6)

Vedas have mentioned a number of rishikas or learned ladies in their various verses: The foremost of these rishikas is Ghosa, (Rg. 10:39-40) the wife of the great seer Kaksivān. She has been mentioned in the Rigveda and two long hymns, 39 and 40 of the tenth mandala stand to her credit. This daughter of a king (Rg. 10:40:5) was
important for her clear concept of divinity and the invocation to the Asvins, who, in consequence of her prayer to them, give her Kaksiśvān for husband in an advanced age. Lopāmudrā (Rg.1:179:1-6) another lady, is credited with having composed a hymn jointly with her husband Agastya. Apālā (Rg.8:91:1-7) addresses hymn 91 of the tenth book and in like manner invokes Agni in the fifth book. To Romasa, (Rg.1:126:6-7; Sam.550:51; 1016:18; 1631:33) another wife of Kaksiśvān and the daughter of king Svanaya and the grand-daughter of Bhāvya, is ascribed a beautiful verse of fine imagery and tender feeling in which she says that she is very harmless and docile. This she utters to her father-in-law, the father of Kaksiśvān, while presenting herself after her marriage to the kinsmen of her groom. The seer and speaker of the first verse of hymn 28 of the tenth book of Rigveda is Vasukara's wife.

Indrānī the powerful consort of Indra, is the speaker of the verses 2, 4-7, 9, 10, 15, 18, 22 and 23 of the hymn 86 of the tenth book of Rigveda. She is also the independent rishi of a powerful hymn, entitled "the Jealous Wife's Spell." (Rg.10:145) Yamī, an important lady is the author of the hymn 10:10 jointly with her brother. In the entire Rigveda she stands as a lady of her own type. The dialogue, contained in the hymn of which she is the principal speaker, is the earliest example of dramatic expression. Another lady of such stature can be seen in the character of Urvasī the author of hymn 10:95 and an apsara wedded to king Purūravā in contractual marriage, was the seer and speaker of the verses 10:2, 5, 7, 9, 11, 13, 15, 16 and 18 of Rigveda.
In the Rigvedic period the ladies had their military training for self defence. Even they accompanied their husband to the dreadful battles. Vispalā, the wife of king Khela, like Kaikeyī of the Rāmāyaṇa, accompanied her lord to the battle-field where she lost her leg which was replaced with an iron one by the Asvins. Rigveda describes this incident in the following lines:

When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion, straight ye gave Vispalā a leg of iron that she might move what time the conflict opened.(1:116:15)

One more example can be cited here which speaks about the courage of a lady because of her military training at the gurukula. Mudgalānī(Rg.10:102:2) was a woman equipped with military training. She was the wife of Mudgala and is credited with having driven the chariot for her husband in the battle like Subhadrā of the Mahābhārata. She conquered her husband's enemy. Rigveda describes this heroic deed in the following lines:

Loose in the wind the woman's robe was streaming
What time she won a car-load with a thousand.
The charioteer in fight was Mudgalānī:
She, Indra's dart, heaped up, the prize of battle.
In hope of victory that bull was harnessed:
Kāsī, the driver, urged him on with shouting.
As he ran swiftly with the car behind him
his lifted heels pressed close on Mudgalānī.
(10:102:2-3)
In Rigveda like Ghosha, Godhā, Vishwavara, Apālā there are as many as twenty-seven women poet-seers who contributed their writings. One of the seers, Vāch, the daughter of the sage Ambhrina, realizes her oneness with the Absolute, and cries out in delight: "I am the sovereign queen.... He who eats does so through me; he who sees, breathes or hears does so through me. Creating all things, I blow forth like the wind. Beyond heaven, beyond the earth am I—so vast is my greatness." (Rg. 10:125) Rigveda speaks about women singers, (9:66:8); women dancers (1:9:2:4); women warriors. (10:39:40) Patañjali has written about a woman spear-bearer. (4:1:15:6) Besides these educated ladies there are a few more to add to our list. They were:

1. Kadrū (Rg. 2:6:8)
2. Visvavārā (Rg. 5:28:3)
3. Vāgāmbhrinī (Rg. 10)
4. Paulomī (Rg. 10)
5. Jaritā (Rg. 10)
6. Sāvitrī (Rg. 10)
7. Devajāmī (Rg. 10)
8. Nodhā (Sam. Purvārcharchika, 13:1)
9. Ākrishtabhāśā (Sam.)
10. Sikatānivāvarī (Sam. Uttarārcharchika, 1:4)
11. Gaupāyanā (Sam. Uttarārcharchika, 22:4)

Like the vedic period during the upanishadic period too women education flourished. Women were ranked very high among the scholars. So Maurice Winternitz says: "In the Upaniṣads, however, we find not only kings but also women and even people of low birth who take active part in the philosophical efforts and are often in possession of
the highest knowledge." Gargi, the learned daughter of sage Vachaknu did not leave Yājnavalkya without argument when he dares to claim the reward of a thousand cows offered by king Janaka. She intervened twice to Yājnavalkya and ranked herself among the eight scholars of that period. (Br.3:6:3.8) In the rishitarpana, while offering water as homage to the sages, among the male sages the names of Gargi and two more women sages, Vadavā Pratitheyi and Sulabhā Maitreyi are also recited. (Āshwalāyana Grihyasūtra, 3:4:4) In the Brihadāranyaka Upanishad (Br.2:4:3) Maitreyi boldly refused to accept the property from Yājnavalkya and politely argued: "What should I do with that worldly wealth through which I cannot be immortal?" Uma Haimavati a woman scholar who discoursed on Brahman cannot be ignored in the Kena Upanishad (3:12) R.D. Ranade has classified the women of the upanishadic period into three different types: "Kātyāyanī, the woman of the world, who is only once mentioned in the Brihadāranyaka; Maitreyi, the type of a spiritual woman, a fit consort to the philosopher Yājñavalkya; and Gargī, the upanishadic suffragette, who fully equipped in the art of intellectual warfare, dares to wrangle with Yājñavalkya even at the court of King Janaka where a number of great philosophers are assembled."22

The position of women in the entire vedic and the post-upanishadic period was very high in the society. To think of women as the gate of sin was unknown to the people. Manu-Smriti, one of the most ancient of all Smritis, pays the greatest tribute to the women in a voice that cannot lose its rhythm in course of time:
Yatra nāryastu pūjyante ramante tara devatāh.
Yatraśītaṃ na pūjyante sarvāsattatrāpaḥ kriyāḥ. (Manu-Smṛiti, 3.56; of Mahābhārata, 13.45.5) Where women are honoured, there the gods are delighted but where they are insulted, all sacred rites become futile.

Till the post-vedic period women were entitled to wear sacred thread. Gobhila, one of the well-known lawgivers of the post-vedic period, describes in connection with the marriage ceremony that the bridegroom should lead the bride properly clothed and wearing the sacred thread. (Gobhila Grihya-sūtra, 7.2.1.19; of Rg. 10.85.41; Athrv 14.2.4) and participating in the Yajna (sacrifices) by reciting vedic mantras. Etymologically the word Patni (wife) itself is evident that women were participating in Yajna. (Ashtadhyay 4:1:33) Panini referred to women education during his period. A woman student of the Katha school was called Kathī, and of the Rigvedic Bahvricha school Bahvrīcī. Kātyāyana and Patañjali referred to Brāhmaṇa women students studying the grammatical system of Āpisalā Brāhmaṇī. (Ashta 4:1:14) Panini refers to female students as Chhāтри and their hostels chhātrī-sālā. (Ashta 6:2:86) The wife of an āchārya was referred to as āchāryānī. (Ashta 4:1:49), but āchāryā was the title of female teachers corresponding in status to an āchārya.

Rāmāyana and Mahābhārata which are later creations of Upanishads are the best documents for citing more examples of how women were educated in Ayodhya during the
period of Ram (Valmiki Ramayana: Adi Kand, ch.6) and they were entitled to upanayana or initiation for vedic studies. In the age of Mahabharata Gandhari, Kunti, Draupadi were the examples of such women who were taking part in politics of that period.

Academic Institutions:

Burton R. Clark in the study of educational system describes the need of educational institution in a society in the following words: "The major educational institution of a society has a division of labour, a structure of control and a work force. Important social phenomena in their own right, these components of the system at large affect the educational process and its impact on the individual and society."23 In the upanishadic period the teacher's residence or gurukula had at least three learned institutions such as Sakhā, Caranas and Parisads serving as the seats of learning to preserve, interprete and communicate the vedic teaching to the successive generations.

The Sakhā or branch of the vedic learning was developed when a family or person took complete responsibility to preserve by memory and interpret the particular section of vedic hymns, without any discrepancy. Albrecht Weber writes: "To attatin these objects, those most conv­ersant with the subject were obliged to give instruction to the ignorant and circles were formed around them of travelling scholars, who made pilgrimages from one teacher to another according as they were attracted by the fame of special learning."24 In order to preserve this sacred learning by memorising from generation to generation, covering
a long passage of time, Sākha helped both the teacher and students. So J.R. Basu writes: "The sacred lore comprised by the term 'Veda' was handed down from generation to generation through oral transmission. It is but quite natural and in the fitness of things that some variations in the mode of recitation, in the practical application of the mantras would take place according to time, clime and different teachers. Thus crept in variations in readings, variations in pronunciations and order of texts. These inevitable variations or changes lie at the root of different recensions or Sākhās of the Veda."25

Here it should be noted that every Sākha of the Vedas had its own Upaniṣadas. That way Taittiriya belonged to Krishna Yajurveda, Kena to Śāmveda and Chāndogya to the Śāmveda of Kauthumi Sākha. Rādhakumud Mookerji gives a different interpretation of Sākha. He says:

The vedic hymns had no outward existence except through those who heard and remembered them. Thus a book then existed merely as a body of thought handed down in schools or in families. A man who had mastered a book was himself the book. A work once composed might either wither for want of an audience or grow, like a tree, of which every new listener who would learn it by heart would become a new branch (literally Sākha). But we should not fail to distinguish between the branch, as the book, and the branch,
as the reader; that is to say, between the trust and the trustee. The former is to be designated Sakha and the latter as the reader of a Sakha, while we should also note in this connection that the term Charana is to be applied to those ideal successions or fellowships to which all those belonged who read the same Sakha. 26

Like Sakhas, Charanas were also very important institutions of learned scholars, teachers and students who were arranging vedic texts, its way of pronunciation and its application to the rituals. The main purpose of Charanas was to "constitute a league of Brahmanas" says Mrs. Manning, "powerful to resist interference and also brought learned men into association and strengthened those powers of learning and retaining which established their supremacy." 27

Thus the Charanas were nothing but schools for the teaching/learning of a particular text of the Vedas. Panini in post-upanishadic period threw light on the constitution and functions of Charanas in his Ashtādhyāyī. In that case Charana can be understood by the name of the students who constituted it, like Rishi Tittiri who established the Taittirīya Sakha, of which the students were called Taittirīyas. Grammatically, the term Taittirīya is used in the sense of a text. (4:3:101-102) Again the word was used for an institution after the name of its founder, but later it became the body of scholars and students who belonged to it. There was dignity and social
honour in becoming the member of a Charana. Panini termed this dignity as śāgha. (5:1:134) During the period of Panini these Charanas were considered as Saṅgha which were autonomous bodies independent to formulate their rules, regulations and had their own management. According to Radhakumud Mookerji the Charanas can be compared with the colleges whereas Parishads were like Universities.

The Brhadāraṇyaka (6:2:1-16) refers to such Parishad or University when it speaks of Śvetaketu, the grandson of Aruna who went to the Parishad of the Pañcālas for his higher studies. King Pravāhana, the son of Jivala, a member of that Parishad, took an interview with Śvetaketu but he could not answer any of the questions put to him by king Pravāhana. Thinking himself incomplete in his education Śvetaketu went back to his father and told him the entire problem. Being a genuine seeker after truth both father and son went again to the Parishad to learn as students. During the period of Manu (12:110) these Parishads became judicial assemblies. But Mrs. Manning gives a different interpretation of these Parishads. She says:

A parishad seems to have borne a certain resemblance to a European University. It was a Brahmanic settlement, an abode to which the Brahmanas retired from the business of the world, and devoted themselves to contemplation, to the composition of sacred works, and also to giving advice and instruction to such younger members of their community as sought them or were
committed to their charge. The number of Brahmans required to constitute a Parisad is not fixed; it might be twenty-one, seven, five... 29

Besides Sākhas, Charaṇas and Parisads, gurukulas were organising Shastrātha or debates among the scholars. This was a unique method to arrive at a conclusion on the subject they took for granted. In Chāndogya (1:8:1) such discussions are found to be held among Śilaka, the son of Śalāvatya, Caikitāyana of the Dālbhya family with Pravāhana, the son of Jaivāla regarding Udgītha. In the same Upanishad (7:1–26) Nārāyaṇa, an advanced student who had mastered all the three Vedas and sixteen sciences without any hesitation came to remove his doubts through a discussion with Sanat Kumāra. Brhadāranyaka (2:1) states examples of discussion between Gārgya and Ajātāsaṭru regarding the progressive definition of Brahman, and between Yājñavalkya and king Janaka (4:1–4); and also Yājñavalkya taught his learned wife, Maitreyī by way of discussion the various points regarding the Self (4:5)

On another occasion (Chānd.5:11:1) Prācināśala, Satyayajña, Indradyumna, Jana, and Budila—five great philosophers had a debate on Ātman and Brahman and in a confusing state went to Uddālaka, a renowned philosopher on the topic, but Uddālaka in his turn recommended them to king Asvapati, for such an important topic and he himself joined them to have a discussion on the subject.
These discussions and debates were organised at local level. To make such level of discussions the gurukulas were taking initiative to organise conferences in the campus of a gurukula or at any royal court. Kings were generous enough to patronise these conferences at times. Talking of such conferences J. Sarmah writes: "This institution is known as Conference which was occasionally summoned by the kings who were great patrons of learning in those days. The parisads or the academies were the local bodies organised at different centres for the spread of education while the conferences were of national character to which the scholars, philosophers, psychologists and rṣis of the country representing various schools of thought were invited. They gathered together to exchange their views and thereby extended the frontiers of knowledge."

A better example of such congress or conference can be cited from the third chapter of first Brāhmaṇa of Brhadāranyaka when Janaka, the king of Videha, organised such a conference inviting all scholars of repute from the state of Kurupāṇcā. He made a declaration to the learned bodies that he would offer one thousand cows with ten gold coins fastened to the horns of each cow to the scholar who could prove himself to be the best. On one side Yājñavalkya stood against the other seven scholars of high repute. None could defeat him. Similarly Gārgi, Usasta, Kahola tried to defeat him but Yājñavalkya came out with flying colour and impressed the congress with his extraordinary scholarship. Chandogya too speaks about another conference or assembly in which
Svetaketu Aruneya participated organized by the king of Pañcāla, Pravahana Jaivali (5:3).

That way Videha, Kekayas, Kāsi and Pañcāla were famous seats of learning because learned kings like Janaka, Asavapati, Ajātasātru (Br. 2:1:1) and Pravahana Jaivali were respectively rulers of these places.

Upanishadic education was not confined to the gurukulas alone. For higher and practical knowledge sometimes the students and teachers were travelling far and wide. One such student, Bhujuy Lāhyāyani, had travelled to the Madra tribe and went to the house of Patañcāla Kapa and had discussions with his learned daughter (Br. 3:3:1). There is reference of Svetaketu Aruneya who went to the assembly of the Pañcālas.

(Br. 6:2:1) In the Chāndogya (5:11:1) Pracīnasāla Aupemanyava, Satya, Yajña Paulusi, Indradyumna Bhallaveya, Jana Sarkaraka and Budila Āsvatarāsvi headed by Uddalaka Aruni went to king Aśvapati Kaikeya and through a long discussion solved their problems.

Methods of teaching:

Before initiating the discussion on the upanishadic method of teaching it is essential to see how far they were successful in their way of teaching in the absence of a script or an alphabet. As far back as the beginning of the 17th century Comenius could realise that their method of teaching were not free from vices and their teachers cleaning outside the pot leaving inside dirty. Comenius said:
Most teachers are at pains to place on the earth plants instead of seeds, and trees instead of shoots, since, instead of starting with the fundamental principles, they place before their pupils a chaos of diverse conclusions or the complete texts of authors.

Hitherto schools have not taught their pupils to develop their minds like young trees from their own roots, but rather to deck themselves with branches plucked from other trees, and like Aesop's crow, to adorn themselves with the feathers of other birds; they have taken no trouble to open the fountain of knowledge that is hidden in the scholars, but instead have watered them with water from other sources.

Keeping this situation in mind our discussion would focus on the different methods adopted during the upanishadic period in order to retain the educational trend.

Three Steps to Education:

Coming directly to teaching methods it is essential to prepare a ground of teaching on which the entire upanishadic teaching methods depend. They are known as three steps to education such as: \( \text{atma va are drastavyah srotavyo mantavyo nididhyasitavah}. (\text{Br.2:4:5}) \)
It is the Self that should be seen, heard of, reflected on and meditated upon. The following three steps were important in education:

1. **Sravana**: Carefully listening to the teacher.
2. **Manana**: Deliberation, reflection on the topic taught and
3. **Nididhyāsana**: Contemplative meditation on the topic.

In the absence of a script the vedic and upanishadic teachers built up their mighty culture completely on an oral tradition. There was no script, so no manuscript, and no manuscript so no library. The teachers were the living library and store-house of knowledge. To remember a number of subjects they were compelled to make the maximum meaning precise with the minimum of words that is called **mantras** or verses. They attached much importance to a word or a sound and to keep its sanctity they called **Sapda brahma** or Word is God. In that case **Sravana** or listening carefully with **Sraddha** or faith was highly essential. **Sravana** or "listening carefully" again had six **lingas** or auxiliaries:

\[
\text{Upakramo', paasamhāra', bhyaśo', avūrvatāphalam,}
\text{arthavādopapattisa ca lingam tātparyaniśvaye.}^{32}
\]

1. **Upakrama** and **Upasamhāra** - a formal ceremony to be performed prior to the study of the Veda to be followed by appropriate upasamhāra or termination.

2. **Abhyāsa** - recitation of the text again and again or constant repetition of the subject taught.
3. Apūrvatā - readily grasping the meaning of a new thing.
4. Phala - comprehension of result or outcome.
5. Arthavāda - study of explanatory text.
6. Upapatti - arriving at the final conclusion.

After carefully listening to the teachings of the teacher, manana or deliberation and logical reflection on the topic taught remained an important activity of the student, so that the meaning could be visualised by the student in his inward vision with logical process of inference.

Then comes nididhyāsana or meditation on the topic what the student heard from his teacher and what he understood from the meaning of the subject taught. The upanishadic teachers adopted five methods to communicate with their students. These can be discussed briefly.

1. Oral Method:

William A Smith admits the oral base of education of ancient India: "In contrast with Mesopotamia and Egypt, the rise of formal education in India was, on the surface at least, unique in two respects. It occurred without benefit of a system of writings, and the motivation at the back of it was exclusively religious. The Vedas, about which Brahman education centered, were transmitted orally, and not committed to writing until the eighth or ninth century A.D."
To stimulate the imagination and reasoning power and develop the capacity of judgement of the students the upanishadic teachers invented various methods of teaching. One of the effective methods they thought was the oral or recitation. Modern education does not permit such method as scientific on the ground that it may suppress the creative faculties of the student. Here there is no hesitation to admit that repeating and imitating the teacher was a very important task of the student during the upanishadic period because in the absence of a written document there was no way out to preserve the scriptures other than memorising and reciting. Sir Perey Nunn, an educationist admits:

The connection between imitation and 'originality' has much importance for education. Teachers of a modern tendency sometimes discourage imitation on the ground that it 'cramps self-expression'. This is a mistake. The most original minds find themselves only in playing the sedulous ape to others who have gone before them along the same path of self-assertion. In his earlier works we cannot distinguish even the voice of Shakespeare from the voice of his contemporaries. Imitation is, in fact, but the first stage in the creation of individuality, and the richer the scope for imitation the richer the developed individuality.
So Aruni instructed Svetaketu in Chandogya (6:8:7, 6:11:3; 6:12:3; 6:13:3; 6:15:3; 6:16:3) at least seven times to repeat tat tvam asi, That art Thou. The Saṃkhya Sūtra of Kapila (4:3), Nyāya-Sūtra of Goutama (2:2:29), and Brahma Sūtra of Badarāyana (4:1:1) admit the importance of repetition in education. They were doing it in order to remember the text as it is.

If we look back to the Vedic oral method of teaching we see how the Vedic teachers were reciting the Vedas section by section for their students for repetition like the frog. The Vedas talked of the frog song where the system of their repetition is known: "When one of them repeats the speech of the other, as the learner that of his teacher, all that is in perfect harmony like a lesson which you, eloquent as you are, recite in the waters." (Ṛg. 7:103:5)

In the Upanishadic age the system remained the same. In the Sikṣā valli of Taittiriya the teacher says:

Siksāṃ vyākhyaśvāmaḥ: Varnas evaṁah,
matrā balam, sāma ekaṁānaḥ, ity uktas
Siksadhyaśvān.

We will expound pronunciation, letters or sounds, pitch, quantity, force or stress, articulation, combination. Thus has been declared the lesson on pronunciation. (1:2:2)

In the absence of a script or alphabet the Upanishadic teacher was compelled to use the technique of recitation to remember the text every day, on every twenty-four hour.
Benton J. Underwood says: "Over the 24-hour period, the subject will forget from 15 to 20 percent of the unit. Some gross measures may indicate a degree of forgetting as great as 30 percent, but when refined techniques of measurement are used, the 15 to 20 percent loss will usually be found." Secondly memorising the text helped the students to build up their language while participating in the debate or any conference which was conducted at different time in gurukulas.

2. Dialectic Method:

During that period education was not imparted as one way traffic. The Upanishads are designed in the form of questions and answers between teachers and students. Such systems are called *guru-sisya-samvada* or dialogue between the teacher and the taught. C.P. Khanna has rightly remarked: "Without dialogue there is no communication and without communication there cannot be true education." In the Brhadāranyaka and the Chandogya Upanishads, the teacher Yājñavalkya used dialogues to bridge the communication gap between the teacher and the taught. Students like Svetaketu tried to understand the ultimate reality of life through free and frank arguments. In the later period Arjuna too asked questions and solved his problems through dialogue with Krishna and at last confessed that "My delusion is destroyed". Timothy J. Lomperis admits "it is interesting to note that both Plato and the Indians employed the technique of the dialogue or the science of the 'dialectic'. Plato, until the very end of his career, used the format of a dialogue between Socrates and
various foils to present his ideas. Particularly in the Brhadāranyaka and the Chandogya Upanishads, the sage Yājñavalkya used dialogues to expound his teachings.\(^37\)

To arrive at a conclusion such dialogues were very important in academic sphere. Dialogues refine the logic, logic refines our thinking and our thinking process is entirely dependent upon our reaction to a thing. That way dialogue helps both the teacher and the taught in teaching learning process. Such dialogues we see at least in ten places of different Upanishads relating to various topics between:

- Yājñavalkya and Jaraka (Br. 1-5; 4-3)
- Yājñavalkya and Maitreyī (Br. 2-4)
- Yājñavalkya and Gārgya (Br. 3-5)
- Gārgya and Ajātasatru (Br. 2-1)
- Uddālaka and Svetaketu (Chānd. 6)
- Asvapati and five great house-holders (Chānd. 2-23)
- Jānasruti and Raikva (Chānd. 4-1 to 3)
- Nārada and Sanatkumāra (Chānd. 8)
- Bhrigu and Varuna (Tait. 3-1-3)
- Naciketas and Yama (Katha.II)

The students were at liberty to approach their teachers according to their need and quest for knowledge. In Taittirīya we see such dialectical discussion among the three teachers namely Satyavacas, the son of Rathitara; Toponitya, the son of Paurusisti; and Nāka the son of Mudgala.(1:9:1)

In Katha Naciketas started his first dialogue with a doubt regarding life here and hereafter. He started his question as an agnostic understanding very
well that doubt is knowledge and faith is ignorance. His doubt was not personal but universal doubt when he said: "There is this doubt in regard to a man who has departed, some say that he is and some that he is not. I wish to be enlightened by you about it." In reply to this question Yama unhesitatingly replied as a teacher of eschatology that even the gods are not free from this doubt. So dear, do not press me to answer. (1:1:20-21) This indicates that doubt was never discouraged in the field of education. Teachers of that period seem to be more truthful in admitting their ignorance.

Praśna means question. A series of questions were asked to Pippalāda by six eminent scholars of advanced studies. Pippalāda with humility told them to live there for a year in meditation, self-control and dedication. There after they can come with questions. If he knows he would tell them all that he knows. (1:1-2) It was not what but why and how were the most important questions for the upanishadic student. Peter Scott felt the relevance of why and how while discussing higher education. In his words:

Knowledge is at the heart of higher education.... It embraces not only the what, the content and methods of particular subjects, but also the why, the larger intellectual and cultural questions they provoke, and the how, their practical application to the
solution of personal, social and economic problems. So knowledge, in this catholic sense, is not the exclusive property of a high intellectual civilization, and of those elite institutions most closely associated with the conservation, transmission and development of that civilization. 38

The following questions are the proper model for the answer they required:

1. Where do men come from?
2. (i) How many gods sustain men?
   (ii) Who reveals this (universe)?
   (iii) Who among them is the foremost?
3. (i) Where does life come from?
   (ii) Why does life come into the body?
   (iii) How does it divide itself to dwell in the body?
   (iv) How does it escape (out of the body)?
   (v) How does it sustain matter and the organs?
4. (i) Who sleeps in this body?
   (ii) Who wakes?
   (iii) Who is the god who dreams dreams?
   (iv) Who experiences happiness?
   (v) In whom is every thing comprehended?
5. Which region does the man who meditates on the syllable Om unto his last breath win thereby?
6. Who is the Purusa with sixteen parts?
Like Prasna Upanishad in other Upanishads too many problems are solved through a question-answer method, such as: what happens to wise and unwise men at death, where do they go, what do they experience? (Tait 2:6)
What is it that we worship as ātman?
What is that ātman which has sense experiences? (Aitrya.3:1:1)
Is Brahman the Primal Cause?
What are we born from?
How do we live?
What is our foundation?
Who controls our experiences of joy and sorrow? (Svats.1.1)
There are a series of such important questions discussed in a dialectical method particularly in the Chandogya Upanishad, like:
How should that sacrificer offer who does not know which is his own region? (2:24)
Where do a creature go from here?
How do they return here?
Where is the demarcation between the path to the gods and the path to the fathers?
Why does this region not get filled up?
Why is the libation termed Purusa? (5:3:1-3)
If the whole earth is filled with riches for me, do I then become immortal? (2:4:2)
Since all this is enveloped by death, how can one escape death's grasp? (3:1:3)
If everything is food for death, whose food is death itself? (3:10)
What sustains the sky, air, the Gandharvas, regions, moon, constellations and the regions of Indra, Prajāpati and Brahman? (3:6:1)
Do you know where you will go when you leave this body? (4:2:1)
Where do men go after death?
How do they return here?
Why is the next world not filled by men coming and going?
With how many oblations does the libation speak?
What actions lead to the paths of the gods and fathers respectively? (5:2:2)

3. Teaching Aids: Methods:
An example is better than a precept. Upanishadic teachers were teaching through example for better understanding. They used more aids, illustrations and examples to fill in the communication gap. Chandogya itself has a number of examples of such teaching aids used by the teacher for his students. When Svetaketu returns after completing his education from the gurukula his father Uddālaka Āruni asked him:
"Have you asked your teacher about that which makes the unheard of heard, and unperceived perceived?"
Svetaketu could not reply to his father. Then he asked his son:
"Bring hither a fig from there."
"Here it is, Sir."
"Divide it."
"It is divided, Sir."
"What do you see there?"
"These rather fine seeds, Sir."
"Of these, please, divide one."
"It is divided, Sir."
"What do you see there?"
"Nothing at all, Sir."
Then he said to him:

"Verily, my dear, that finest essence which you do not perceive — verily, my dear, from that finest essence this great Nyagrodha tree thus arises. "Believe me, my dear," said he, "that which is the finest essence—this whole world has that as its self. That is Reality. That is Ātman. That art thou, Śvetaketu...." (6:12:1-3)

Again in the same Upanishad Uddālaka asked his son: "Place this salt in the water. In the morning come unto me." Then he did so.

Then he said to him: "That salt you placed in the water last evening — please bring it hither." Then he grasped for it, but did not find it, as it was completely dissolved. "Please take a sip of it from this end," said he. "How is it? "Salt." "Take a sip from the middle," said he. "How is it?" "Salt." "Take a sip from that end," said he. "How is it?" "Salt." Set it aside. Then come unto me." He did so, saying, "It is always the same." Then he said to him: "Verily, indeed, my dear, you do not perceive Being here. Verily, indeed, it is here. That which is the finest essence—this whole world has that as its self. That is Reality."
That is Ātman. That art thou, Svetaketu.\(^{(6:13:1-3)}\)

Fig, Salt and Water are three teaching aids used to make things visible to the students when in fact things are invisible. Like modern teachers the upanishadic teachers were aware of a scientific method for their communication.

4. Inductive Deductive Method:

The upanishadic teachers did never explain abstract ideas through an abstract example. To make it more comprehensible for their students they always explained abstract things through a concrete example. This inductive method helped their students to draw conclusions easily.

To explain the Supreme Reality they started from food. The upanishadic teachers knew that food needs no introduction. In the Taittiriya the teacher Varuna explains to his student Bhṛgu who was his son too that one can understand the Supreme Reality through food. Step by step the teacher explained how from this Ātman Self, or verily, space arose; from space, wind; from wind, fire; from fire, water; from water the earth; from the earth, herbs; from herbs, food; from food, semen; from semen, the person.\(^{(2:1)}\)

From food, verily, creatures are produced,
Whatever (creatures) dwell on the earth. Moreover by food, in truth, they live. Moreover into it also they finally pass. For truly, food is the chief of beings; Therefore it is called a panacea.
Verily they obtain all food
Who worship Brahman as food.
For truly, food is the chief of beings;
Therefore it is called a panacea.
From food created things are born.
By food, when born, do they grow up.
It both is eaten and eats things.
Because of that it is called food. (2:2)  

Then the teacher explains how food is not everything.
Again stepwise the teacher arose the inquisition and
explains the five Kosas or sheaths in which the Self
or Jīvātman is manifested. Life starts with ānana or food, and reaches the stage of ānanda or bliss through
prāna or life, manas or instinctive consciousness, vijnāna or intelligence.

Like Brahman, Ātman too is an abstract concept.
But the upanishadic teachers used various examples like
bees and rivers etc. to explain such abstract concepts. In
Chāndogya the teacher Uddālaka explained his student
the concept of Ātman with the help of two examples: As
the bees, my dear, prepare honey by collecting the
essence of different trees and reducing the essence to
a unit, as they are not able to discriminate 'I am the
essence of this tree,' 'I am the essence of that tree'—
even so, indeed, my dear, all creatures here, though
they reach being, know not 'We have reached being.'
Whatever they are in this world, whether tiger, or lion,
or wolf, or boar, or worm, or fly, or gnat, or mosquito,
that they become. "That which is the finest essence—
this whole world has that as its self. That is Reality. That is Ātman. That art thou (Tat tvam asi), Svetaketu... (6:9:1-4) To explain it again with an explicit example the teacher says: These rivers, my dear, flow, the eastern toward the east, the western toward the west. They go just from the ocean to the ocean. They become the ocean itself. As there they know not 'I am this one,' 'I am that one' - even so, indeed, my dear, all creatures here, though they have come forth from Being, know not 'We have come forth from Being.' Whatever they are in this world, whether tiger, or lion, or wolf, or boar, or worm, or fly, or gnat, or mosquito, that they become. That which is the finest essence - this whole world has that as its self. That is Reality. That is Ātman. That art thou, Svetaketu... (6:10:1-3)

5. Lecture Method:

Lecture was one of the methods of teaching through which the teacher communicated his thought to the students directly. To make the students conscious the teacher, first of all, equalled himself with god and then with the parents of his pupils. (Tait. 1:11:4) In the same Upanishad qualities like truth, austerity, self-control, tranquility, humanity etc. were taught by the teacher by way of lecture. (Tait. 1:9:1) Knowledge was the unseen bridge between the students and the teacher. So it is said:
Now as to the luminaries; fire is the prior form, Sun is the later form. Water is their junction, lightning is the connection. Thus with regard to the luminaries.

Now as to knowledge: the teacher is the prior form; the pupil is the latter form; knowledge is their junction; instruction is the connection.

Thus with regard to knowledge. (Tait. 1:3:2-3)

The teachers of that period wanted their speech to be fully protected, so they used to speak the truth directly. (Tait. 1:2:1)

Besides these methods R.D. Ranade has analysed nine more methods which were applied to education during upanishadic age. These were:

1. the enigmatic method,
2. the aphoristic method,
3. the etymological method,
4. the mythical method,
5. the analogical method,
6. the synthetic method,
7. the monological method or the method of soliloquy,
8. the ad-hoc or temporising method, and
9. the regressive method, and all these methods are supported by suitable examples drawn from the various Upanishads under different contexts.
Endnotes:


7. Chattopadhyaya 231.


13 Radha Kumud Mookerji, *Ancient Indian Education*.
   (1947 Delhi: Motilal Banarsidass, 1974) XXIX.


15 Cohen 80.


19 Jones 93.


26 Radha Kumud Mookerji, 78.


28 Mookerji 83.

29 Manning 81.

30 Sarmah 208.


32 Sarmah 180. (Quoted)


40 Radhakrishnan and Moore 59-70.

41 Radhakrishnan and Moore 59.

42 Radhakrishnan and Moore 58-69.

43 Ranade 23-28.