EDUCATION

'Learning and teaching are a source of pleasure to man, he becomes ready minded or mentally well equipped and independent of others and day by day he acquires prosperity. He sleeps peacefully; he is the best physician for himself and (peculiar) to him are restraint of the senses, delight in steadiness of mind (ekārāmata), development of intelligence, fame and last but not the least in importance the task of perfecting the people'\(^1\).

From the vedic age downwards education is the foundation upon which the whole edifice of the moral culture of the individual is to be built. It is essential to the growth of human society. The Rgveda\(^2\) mentions 'If one human being is superior to another, it is not because he possesses an extra hand or eye but because his mind and intellect are sharpened and rendered more efficient by education'. Education helps in the cultivation of not only character but also of the intellect and discriminating faculty. Without the development of the faculty of intelligence and discrimination man would be no more than a fool. The Mahābhārata\(^3\) says 'Nothing gives us such unfailing insight as education, in the spiritual field it leads to our salvation'. It shatters illusions, removes difficulties and enable us to realize the true value of life. An educated individual is not expected to be led blindly by the society but he may lead the society. In fact, knowledge is the third eye
which gives him insight into all affairs and teaches him how to act. No doubt, education nourishes us like the mother, directs us to the proper path like the father and gives us delight and comfort like the wife. It promotes our material as well as spiritual welfare both in this as well as in after life. Devoid of education, says Bhartrihari, we are mere beasts. Montaigne has rightly said 'If the mind be not better disposed by education, if the judgement be not better settled, it indicates that the scholar had spent his time at tennis. Therefore, life without education is utterly futile and worthless. Even a brahmana continues to remain a śūdra till he receives proper education.

The caste system has been an important feature of the Hindu society and has naturally exercised considerable influence on education in ancient India. The caste system was known to the Rgveda, but it was not known in all its rigidity and elaboration. In Rgvedic period supreme knowledge was not confined to caste and did not go by birth. There is a reference in the Rgveda where the author of the hymn says, 'he is a poet, his father a physician and his mother a grinder of corn'. Education was imparted to all classes as it is clear from the Yajurveda which enjoins the imparting of vedic knowledge to Brāhmanas and Rājanyas, Śūdras, Anāryas and Chāranas (Vaisyás).

During the later vedic period the caste-system became more rigid and the education of a caste was necessarily deter-
mined by the particular occupations and functions to it in society. The Brāhmaṇas represented the intellectual and spiritual interest of the community. Teaching vedas and officiating sacrifices were the privileges of the Brāhmaṇas. The Nirūkta⁷ says that Vidyā came to the Brāhmaṇa and requested him to guard her as his treasure. Patañjali⁸ mentions that a brāhmaṇa should study the veda with its six subsidiary lores without any motive. Manu⁹ mentions that a brāhmaṇa should study the veda alone and that is his highest dharma. Yājñavalkya observes that the greater created brāhmaṇas for the preservation of the vedas and for safeguarding of dharas. Now it is clear from the above evidences that brāhmaṇa and learning had become connected with each other.

The profession of arms and protection of people were the peculiar privileges of Kshatriyas. They were concerned with those subjects of study which would give them a training in the occupations they had to follow. Manu¹⁰ says that a king should be proficient in the three vedas, in metaphysics, in dandaśāti and in Vārtā (economic life and production of wealth). Yājñavalkya¹¹ also supported Manu. But the Kshatriyas had to depend upon brahmin teachers even for the instructions in Kshatravidyā and Dhanurvidyā. The teacher of the Pāṇḍava and Kaurava princes was Droṇāchārya who was a brāhmaṇa. The Āśvalāyana grhyā sutra mentions that the Purohita is to prepare the king for battle.
There is hardly any evidence to show how a \textit{vaisya} was educated. Manu\textsuperscript{12} says that trade, cattle rearing and agriculture are the means of \textit{vaisya}'s livelihood. He further adds that the \textit{vaisyas} know the prices of trade articles, the profit and loss in trade and the places where saleable articles are produced and manufactured\textsuperscript{13}. It shows that he must have received the required training for it. Yājñavalkya mentions that boys were apprenticed with master artisans to learn several \textit{śilpas}.

There is hardly any evidence regarding the character of the education of the \textit{sūdras}. According to all ancient authorities the special duty of the \textit{sūdra} was to serve the twice born classes. He was to wear the caste off clothes and the leavings of food were to be given to him. He gradually rose in status and was allowed to engage in dancing, singing, perfumery and the numerous arts and crafts of civilized life. The teachers of these subjects were also the \textit{Brāhmaṇas}. The \textit{Satapatha Brāhmaṇa} refers to a \textit{Brāhmaṇa} who is stated to be teaching secular subjects and the pupils were even fisher-men, snake-charmers and bird-catchers. The \textit{Chhāndogya} mentions Nārada as a master of the same.

It is well known from dharmaśāstras and śāstras that \textit{Brāhmaṇas} alone should impart vedic education. The \textit{Āpastamba} dharma sūtra mentions that the \textit{Brāhmaṇa} alone can be the teacher. According to Manu\textsuperscript{15} 'A learned \textit{Brāhmaṇa} must carefully
study these institutes. He and none else shall duly instruct his pupils in them'. In the earlier period, however such was not the case. There are evidences to show that non-Brāhmaṇas were also vedic teachers and Brāhmaṇas came to them as pupils.

The whole of the third book of Rgveda is a composition of the various members of the Kṣhatriya family. Some Kṣhatriya teachers and philosophers are referred to in the Ātapatha Brāhmaṇa also. The Ātapatha Brāhmaṇa mentions that Yājñavalkya learnt from Janaka who had studied the vedas and the upanishads. According to the Chhāndogya upanishad, Śvetaketu Āruṇeya learnt from Pravāhaṇa jaivali. In the Chhāndogya upanishad, Pravāhaṇa jaivali says that Pañchagnīvidvā was not known to Brāhmaṇas till he imparted to Gautama. It shows that caste system did not result in restricting professions to particular caste.

King Pushyamitra was from a Brāhmaṇa family. If sovereignty can be vested in Brāhmaṇa families then why not the Kṣhatriyas can be teachers and philosophers.

Education had its own rituals and ceremonies to emphasize its religious aim and character. The ceremony of Upanayana was a turning point in pupil's life. He had to leave the home of his parents to live in the home of his guru. In the Rgveda, there is no reference to the ceremony of upanayana which was regarded of great importance in later ages. The ancient Zoroastrian scriptures show that upanayana goes back to an Indo-
Iranian origin. Now we may infer from the closely parallel Indo-Iranian ceremony of Navāot that the elements of this ceremony probably existed in the Rgvedic age. The earliest reference to upanayana ceremony is in the Atharva-Veda. It is full of the praises of brahmachārin and brahmacharya. The Satapath brāhmaṇa describes the upanayana in details. It mentions a student named Udālaka approaching his teacher with samidhās and requesting him to be accepted as a brahmachārin. The Brhadāranyaka upanishad declares that such a request to the teacher by the student has to be preceded by the words 'I am approaching you, sir'. The teacher then asks the name, gotra and family of the student. The Chhandogya upanishad mentions that the teacher asked the pupil his gotra as Satyakama Jābāla was asked by Gautama Haridruma. The Grhya sūtras and sūrtis have described elaborate description of upanayana ceremony. The Āpastamba regarded the upanayana sāṁskāra as the second birth of the young boy and this birth is the superior birth as it originates from knowledge. Manu describes it Brahmajanma.

The Upanayana sāṁskāra was performed for the dvijas only, and the age of upanayana was different for the three varnas respectively. According to Āśvalāyana grhya sūtra, the upanayana is performed for a brāhmaṇa boy in the eighth year from conception, a kshatriya in the eleventh year and a vaiśya in a twelfth year. The same view is of the Āpastamba and the Baudhāyana grhya sūtra. The Mahābhāṣya also refers that a brāhmaṇa upanayana is to be performed in the eighth year from conception. According
to Manu\textsuperscript{30,31,32}, the respective ages of \textit{upanayana} for the brāhmaṇa, kṣaṭriya and vaśya boys were different. This has already been described in detail in \textit{Sāmkāraṇa}. According to \textit{Āpastamba dharma sūtra}\textsuperscript{33}, the \textit{upanayana} of a brāhmaṇa should be performed in the season of spring (\textit{Vasanta}), that of a kṣaṭriya in summer (\textit{Grīshma}) and that of a vaśya in Autumn (\textit{Sarad}). The \textit{Bhāradvāja grhva sūtra}\textsuperscript{34} also supported \textit{Āpastamba Dharma sūtra}, Manu\textsuperscript{35} has condemned the defaulters of \textit{upanayana} and calls them \textit{apūrta} with whom there can be no Brahma-sambandha. Vasishṭha also states that no one should have any dealing with them.

About the dress of the student, Manu has said that a Brāhmaṇa boy should put on a girdle of \textit{Kusa} or \textit{munja} grass, uppergarment of the skin of black antelope, undergarment of hemp (\textit{sāna}), thread of cotton and carried a staff of \textit{bilva} or \textit{palāśa} wood. The \textit{danda} should reach up to the head in length and it should be straight, pleasing in appearance, unburnt, non-terrifying and in its natural condition. The Kṣaṭriya student put on a girdle of Murvā grass, uppergarment of a skin of Ruru deer, undergarment of \textit{flax}, thread of hemp and carried a \textit{danda} of \textit{vata} and \textit{khadira} wood. It should reach up to forehead in length. The Vaiśya student put on the upper garment of the skin of goat or cow skin. The \textit{Baudhāyana} and the \textit{Āśvalāyana} prescribe only goat skin for the Vaiśya while the \textit{Pāraskara grhva sūtra}\textsuperscript{36} says that he may wear an uppergarment of cow hide, as the cow is the chief among animals. He tied a girdle of hempen fibre, undergarment of wool, thread of wool and carried a \textit{danda} of \textit{piḷu} and udumbara wood, which
should reach, up to nose in length. There is one thing very interesting to note that the higher the varna, the less luxurious garment, is to be worn by him.

There is a spiritual significance behind each of these external marks prescribed for the brahmacharı. The mekhala was made of triple chord to indicate the protection of the three vedas encircling the child. The Gobhila and the Paraskara call the mekhala the girdle of protection. The danda also has a spiritual meaning. The Mānava Grhya Sūtra takes the staff as an aid to the traveller for the quest of truth. Yājñavalkya, however, takes a materialistic view of it as a weapon of defence to the brahmacharı.

A pupil thus properly dressed was given the charge of the gods with prayers, varying with his caste. According to the Mānava Grhya Sūtra, after the prayers the student was being made to stand on stone as a symbol of steadfastness at study. The brahmacharı now starts on his career by taking on the Savitri Vrata as a part of the upanayana ceremony. The Bhāradvāja grhya Sūtra mentions that after three day's observance of Savitri Vrata, the upanayana is ended by the performance of Medhājanama yite in which the gods are invoked for the development of the brahmacharı's mental power. Then the brahmacharya normally begins under the guidance of his guru.

There was great latitude allowed as regard to the period of studentship. The Gopatha brāhmana says that the period of
studenthood for learning all the Vedas is forty-eight years, but the period of twelve years is the shortest time for his residence with the teacher. Similarly, the Chhandogya Upanishad says that the students left their teacher after twelve years of study. It refers to Śvetaketu Arupeya who mastered all the Vedas at the age of twenty-four. The Baudhayana Ārya Sūtra prescribed the period of studentship of forty-eight years for four Vedas or the minimum period of one year for studying a Kanda of the Veda. According to Manu, it might continue for thirty-six years, eighteen years or nine years or to any length of period sufficient for the mastery of the Veda. Yājñavalkya suggested that for each Veda, the Brahmacarya should be for twelve years or five or till they are completely acquired. It appears that the usual duration of Brahmacarya was twelve years and the Brahmacarya of forty-eight years was for those who want to become Sannyāsin immediately after Brahmacarya or who desire to become a perpetual student. After completing the period of studentship, the student shall enter the order of Householder. Patañjali looks with contempt upon those entering domestic life without completing the period of study. It tells that education was necessary for all and the man without education is deemed unworthy of social intercourse and is an outcaste.

In the Brahmanical system of education there were Guru-Kulas and hermitages which were based upon individual relationship between the teacher and pupil. The student had to live in the premises of the hermitage of the guru. The Chhandogya Upanishad
speaks of the student as residing with the family, or in the neighbourhood of ṛāhārya. The term anteverāsin is also mentioned in the Brāhadāraṇyaka and the Taittiriya upaniṣad. Gautama says that the student will stay with his teacher and his life was regulated on the principle that he must do what is pleasing and serviceable to his teacher. The śāantas too prescribe rules for the student’s residence at the guru’s house.

The Mahābhārata speaks of numerous hermitages where pupils from distant parts gathered for instruction. The most important of such hermitages was that of a Naimisha. The hermitage of Vyāsa was another āśrama where Vyāsa taught the vedas to his disciples. The hermitage of Rishi Kanva was another famous centre of learning. Ayodhyā was also a noted seat of learning. It was noted for its vedic schools of Taittiriya, Kāthaka and Mānavas. The Rāmāyana says that among the brāhmaṇas of the city, there was neither illiteracy nor inadequacy of knowledge. The biggest āśrama of the times was that of Bharadvaja at Prayāga which accommodated Bharata and his royal retinue.

In ancient India there was a domestic system of education. The home of the teacher was the school to the child, he has to live with him as a member of his family and is treated by him as his son. In this system of education the child feels that he is not lost in a crowd but he has a distinct place. Here the pupil belongs to the teacher and not to an institution. The constant and intimate association between teacher and taught is vital to education so that he can learn the secrets of his efficiency,
the spirit of his life and work. Generally, the hermitages were set up in sylvan surroundings so the student was kept in an environment of simplicity and of natural surroundings which was free from temptations.

The Hindu sages have spoken of the āchārya as the spiritual father of the pupil. Manu says that āchārya was one who invested the student with the sacred thread and then taught him the Vedas together with its Kalpa-sūtras and the Upanishads. He further adds that the āchārya charged no fees from his pupils. After finishing his education the pupil waited upon his Guru with presents known as Gurudakshina. But such gifts were regarded as an expression of the respect to the teacher not a return in exchange of the knowledge received. There is a reference of Upādhyāya also in Manusmṛti who took to the teaching profession for the sake of livelihood. The Mahābhārata has condemned the paid teachers and paying students. Manu mentions that the bhrītakādhyāpaka and the bhrītakādhyāpita were disqualified for purposes of invitation to a śradhā. Yājñavalkya also looks upon them with contempt. It shows that accepting fees for tuitions was regarded as immoral by the teachers of ancient India. They never used learning as a means of earning. It meant that in ancient India the education of the child did not depend upon the financial position of the family. The education was open to all, rich and poor, alike.

There were strict regulations for the conduct of the pupil. The student has to rise up early in the morning before
sun-rise and he should not sleep during the day time at all. His daily services to the teacher were fetching water, fuel, flowers etc. from the forest. The Upanishads frequently mention pupils approaching their teacher with fuel in hand.

The student must occupy a seat lower than that of his teacher. Gautama\(^6^0\) says that the feet of the teacher were to be embraced by the pupil every morning. If the teacher walked, the student has to walk after him. According to Yājñavalkya\(^6^1\) the pupil presented his alms to the preceptor. He further mentions that the student should always promote his guru's interests by all acts of body, mind and speech\(^6^2\).

The students should take meals only twice a day. The Mahābhārata\(^6^3\) says 'Eating morning and evening is an ordinance of the Gods.' It is ordained that no one should eat anything between these periods. Manu\(^6^4\) also mentions that he should take meals once in the morning and once in the evening and must abstain from taking a third meal between the two. He was to abstain from honey, meat, scent, garland and all fermented acids. He has to spend his day in śvadhyāya, meditation, havan and daily services to the teacher. He was to conserve his creative powers as much as possible avoiding impurity in word, thought and deed. Manu\(^6^5\) says that the student was made to realize that the basic principle of all intellectual and moral progress was Brahmacharya which consisted of perfect control over the senses. Mahatama Gandhi has also supported Manu and said 'the Brahmacharya...
does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of brahmacharya, so is the anger.

The relation between the teacher and disciple was extremely mild and of a parental care. Patañjali has called a pupil as Chhatra because the preceptor is like an umbrella sheltering the pupil. He further says that the pupil must secure the affection of his teacher for the sake of his own welfare both here and hereafter. The teacher must not only love his pupil like his own son but while teaching he must not withhold any part of the sacred knowledge from him. The Chhāndogya Upanishad says that the teacher was to impart to him 'Truth exactly as he knew it'. The Āpastamba also mentions that 'loving him like his own son and full of attention, the teacher shall teach him the Dharma-Sāstra, without keeping away anything from the whole dharma and he shall not use him for his own purposes to the detriment of his studies except in times of distress'.

There is no reference to the relation that existed between the wife of the teacher and the pupil. The Mahābhāṣya refers to the wife of the teacher as Upādhyāyī. Manu says that the wives of the teachers who belong to the same caste must be treated as respectfully as the teacher but those who belong to a different caste, must be honoured by rising and salutation. It looks that as a member of the family the pupil was expected to pay her equal respect.
Corporal punishment was allowed in ancient India in cases of students committing errors. The Āpastamba dharma Sūtra\textsuperscript{72} allows as punishments, threatening, fasting, bathing in cold water and banishment from the teacher's presence. The Mahābhāshya\textsuperscript{72} also refers that the upādhyāya slapped the pupil when he pronounced a wrong accent. Manu\textsuperscript{73} says that a pupil who has committed faults may be beaten with a rope or split bamboo, but on the back part of the body only. It shows that teachers did not give the severe punishments. Generally they were friendly and well-disposed towards their pupil. At one place Manu\textsuperscript{74} has recommended that in imparting instruction about the right path of conduct, the teacher should use sweet persuasive words.  

The courses of study for the twice born classes were determined by the careers prescribed for each class. A Brāhmaṇa boy was expected to study the four vedas with six vedāṅgas. The six vedāṅgas comprised phonetics (śikṣā), ritualistic knowledge (Kalpa) grammar (Vyākaraṇa), etymology (Nirukto) prosody (chanda) and astronomy (Jyotisha). According to Vishnu\textsuperscript{75} the student must first acquire by heart one veda or two vedas or all the vedas and thereupon the vedāṅgas. If, without studying the veda, he applies himself to another study, he degrades himself and his progeny to the state of a Śūdra. Patañjali laid stress on the study of grammar and this fact is evident from the growth of grammatical literature between the time of Pāṇini and Patañjali. He says that a Brāhmaṇa should study grammar as one of the six members.
of vedic studies. He further adds that as the words of the vedas, if studied systematically, bear fruits, so he who uses the word grammatically, obtains religious felicity.

Besides the vedic studies, the philosophical system of Nyāya, mīmāṃsā, itiḥāsa, purāṇa, Nakshatra-Vidyā, Bhūta-Vidyā, Sarpa-Vidyā and Kṣhatra-Vidyā were also the subject of study.

According to Kautilya, Ānvikshakī (Dialectics), Trāyī (Vedic study), Vārtā (economics) and Dandanīti were the important subjects of study for the kshatriyas. He says that after the ceremony of upanayana the king shall study the triple vedas, the science of Ānvikshakī under teachers of acknowledged authority, the science of Vārtā under government superintendents and the science of dandanīti under theoretical and practical politicians. He must also receive the training in the military arts. He further said that the king had also to study Purāṇa, history, tales, Dharmaśāstra and Arthaśāstra. Manu also mentioned the subjects of study, vedic literature, Dharma-śāstras, smṛtis, itiḥāsa and purāṇa, Vaikhanasa-sūtra for recluse, heretical śāstras. Economics, Ānvikshakī and dandanīti.

In ancient India the main subject of study was the sacred texts and the method was to impart the sacred texts to the learner by recitation. There is a reference in the Rgveda, that the air was resounding with the recitation of the hymns in the vedic schools. Recitation of vedic texts was cultivated as an art by itself. Many mechanical methods were invented and these methods aim at different arrangements of the
words of the texts. The object of these arrangements was simply the most accurate preservation of the sacred texts. Max Muller has remarked that the texts of the Vedas have been handed down to us with such accuracy that there is hardly a variant reading in the proper sense of the word even an uncertain accent in whole of Rgveda.

The Rgvedic education, however, was not confined to mere mechanical recitation and correct pronunciation but the contemplation of their meaning was considered as more important and vital. The Rgveda has several significant passages condemning those whose knowledge was confined only to the repetition of its words without insight into their inner meaning. Yāsaka79 says that the person who is able only to recite the veda but does not understand its meaning is like a post or a mere load-bearer; but the who understands the meaning will attain to all good here and hereafter, being purged of sins by knowledge.

The Brhadāranyaka Upanishad clearly states that education in the highest knowledge depends upon three processes—Sravana, Manana and Nididhyāsana. Sravana is listening what is taught by the teacher. Manana is defined as constant contemplation of the One Reality in accordance with the ways of reasoning. Nididhyāsana is concentrated contemplation of the truth so as to realize it.

According to Panini, rote learning was the suitable method of learning of vedic texts. He refers to, in his sutra80—
Srotáṇyani's chhando' who learns by heart the chhanda and vedas. But there were various subjects of study in the learning of which understanding played a more important part than memory such as grammar. That is why the term 'Tadadhite taddveda' is referred to by Pāṇini in his sutra. The term 'adite' in the sutra refers to studies depending upon memory while the other term 'veda' applies to studies depending upon understanding.

Patañjali mentions 'reading aloud' and 'reading low'. In this connection, emphasis was laid on pronunciation and recitation. Those reading clearly were called Sadhvadhvāyin but others, rather slow, were known as vilambitādhvāyin. Patañjali also distinguishes a pupil known as 'samipatham pathati', who simply commits to memorise texts without understanding their meaning from one, who elects studies that involve the exercise of intelligence. It is, therefore, clear that in their system of education there was room for proper thinking and understanding.

There is no reference to examination in texts but it is probably implied in the two sutras of Pāṇini upon which Patañjali does not comment. So we have to depend upon Kasika for information on it. The Kasika classifies students on the basis of errors committed in recitation at the time of the examination. The examinee who made a single error in the pronunciation of sacred texts was designated Aikāṇyika. There were students who made even twelve, thirteen and fourteen mistakes. According to Pāṇini there were different grades according to which the examinees were ranked in the order of merit on the results of their oral examination.
In ancient India women were not denied education. They were able to achieve educational attainments similar to what men could achieve. The eighth and tenth mandala of Rgveda describe the man and his wife participating in sacrificial arrangements and performing the recitation of mantras together. References from the vedic literature suggest the initiation of the girls before marriage. The Rgveda refers to young maidens completing their education as brahmacharins and then marrying, if they like. The Atharvaveda also refers to maidens qualifying by their brahmacharya for married life in the second aśrama. In earlier times women sages were called Brahmavadins. They were highly educated. There are many references of such ladies in the Rgveda. Two ladies named Goshā and Lopāmudrā are spoken of in the Rgveda Samhita as mantrādriks, well-versed in the mantras.

The Kaushitaki brāhmaṇa tells of an Aryan lady named Pathyavasti who obtained the title of Vāk after finishing her course of studies. A lady named Gandharvagrihitā is spoken of in the Aitareya Brāhmaṇa as having specialized in a certain branch of knowledge. (Viśehāvijñā). There is a reference in the Śolapatha Brāhmaṇa that women were taught some of the fine arts like dancing and singing which were regarded as accomplishments unfit for men. The Upanishads mention several women as teachers. The Brihadāraṇyaka Upanishad mentions the wife of Yājñavalkya.
named Maitreyī who used to take part in the disputations on philosophical topics. In the same upanishad there is a mention of a ritual by which a person prays for the birth of a daughter who should be a learned lady.

In the epics there are several references to educated women. Tāra, the wife of Bāli is referred to as a lady who had learnt mantras. In the same manner, the Mahābhārata supplies us with references to show that women acquired learning in those days like men. A lady named Siva was learned in the vedas. Another lady Bhikshuni Sulobha lectures on the principles and methods of voza, Samādhi and moksha to king Janaka.

The vedic traditions were continued regarding education of women. The Srauta or Grhya sūtras mention vedic mantras being uttered by the wife at ceremonies along with her husband. The Gobhila states that the wife should be educated to be able to take part in sacrifices. The Vedic women of vedic sākhas are also referred to by Pāṇini. In his Arthasastra, Kautilya has mentioned women archers. In this connection we may refer to the Amazonian body guard of armed women which Megasthenese noticed in the palace of the emperor, Chandra Gupta Maurya.

Patañjali in his Mahābhāṣya refers to the lady scholars of his times, who were well-versed in the Mimamsāstra. He also distinguished the word Upādhyāyā from Upādhyāyani. Upādhyāyā is a lady teacher while an Upādhyāyani is the wife of a teacher. Patañjali also mentions women who were spear bearers (Saktikis).
In the smritis the position was changed as regards to the education of women. Though Manu permits the upanayana for girls in the order to sanctify the body at the proper time and in the proper order but without the recitation of sacred texts. But their sphere of action was the home and their education must be such as to help the husband and the other members of the family. Manu expects every housewife to keep accounts of the family income and expenditure. Yajñavalkya is also of the same view. It looks that Indian women had much less chances of education as compared with the chances of men.

In ancient India there was an academy of learned and religious men called a Parishad. It was ministered to the never-to-be satisfied needs of the advanced students. The Gobhila Grhya sutra mentions a teacher with his parishad. Panini has also mentioned the parishad but he refers to the use of nya after the word Parishad. Patañjali uses the term Parishat for Parishad. Its constitution is referred to by Manu. According to him, a parishad should consist of three persons who each know one of the three principal vedas, one logician, one Mimamsaka, one who knows the nirukta, one who recites the institutes of the sacred law and three men belonging to the first three orders. Yajñavalkya however gives a different composition of the Parishad. According to him four persons who knew the vedas and the Dharmas or only the three sciences, constituted a parishad. Thus parishad was an academy of experts which was meant to give instructions regarding doubtful points.
References

1. Śat. Br. 5.7.1.
2. Rg. I. 717.
4. Nātiṣataka 16
   (Vidyāvihiṇah paśubhiḥ samānaḥ).
5. Rg. IX. 112.
   (Yathemaṁ Vācharī Kalyāṇimavadāni jañobbhayāḥ
Brāhmaṇa, Rājanyābhyaṁ Śūdrāyā ca hāryāyā cha Svāya
Chāraṇāyā).
   (Brāhmaṇena niśkārano dharmaḥ saḍaṅgo veda dheyojñeya iti).
10. Ibid. VII.43.
12. Manu. X. 79.
13. Ibid IX 328-332.
15. Manu I. 103
   (Vidushah brāhmaṇenadamadhyetavyam prayatnataḥ ēśāyābhyasācha
pravaktavyam samyak nāmyen kenachita).
16. Śat. br. VIII. 1.4.10 and XI 6.2.
17. Ibid. X. 6.21.5.
19. A.V. IX 5.7.
20. Śat. br. IX. 3.3. 1-7.
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<td>22</td>
<td>Br. Up. VI. 2.7.</td>
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<td></td>
<td>(Upaimyaham bhavantam iti vāchāla smaiva pūrva upayanti).</td>
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<td>24</td>
<td>Āp. Dh. S. 1.1. 15.</td>
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<td>25</td>
<td>Manu. II. 146.</td>
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<td>26</td>
<td>Ād. gr. I. 19 1-6.</td>
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<td>27</td>
<td>Āp. gr. X. 2-3.</td>
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<td>28</td>
<td>Baud. gr. II. 5.2.</td>
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<td>30</td>
<td>Manu II 36.</td>
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<tr>
<td>31</td>
<td>Ibid. II. 36-37.</td>
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<td>32</td>
<td>Ibid. II. 38.</td>
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<td>33</td>
<td>Āp. Dh. I 1.1.19.</td>
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<td>34</td>
<td>Bhār. gr. I. 1.</td>
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<td>35</td>
<td>Manu II. 39.</td>
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<td>36</td>
<td>Pār. gr. II.5.</td>
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<td>37</td>
<td>Gobhila II. 10.37.</td>
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<td>38</td>
<td>Pār. gr. II.2.8.</td>
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<td>39</td>
<td>Mānava gr. I. 22.</td>
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<td>40</td>
<td>Yāj. I. 29.</td>
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<td>41</td>
<td>Mānava gr. I. 8.</td>
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<td>42</td>
<td>Bhār. gr. I. 10.</td>
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<td>43</td>
<td>Gop. br. II.5.</td>
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<td>44</td>
<td>Chh. up. IV. 10.1.</td>
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<td>45</td>
<td>Ibid. VI. 1.2.</td>
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<td>46</td>
<td>Baud. gr. I. 2.3.3.</td>
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<td>47</td>
<td>Manu III. 1.</td>
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<td>48</td>
<td>Yāj. II.36.</td>
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</table>
Chk. up. II.23, 2* and III. 11.5. (āchārya-Kulavāsin, ante-vāsin).

Dr. Up. VI. 3.7.

Tai up. I. 11.1.

Gaut. II. 30.

Rāma. I. 5-7.

Manu. II. 140.

Ibid II. 246.

Ibid II. 141.

(‘To dhyāpayati vṛtyartham upādhyāyaḥ sa uchyate).

Mbh. Śāntiparvan 260.

Manu. II. 156.

Yāj. I. 220.

Gaut. I. 52.

Yāj. II. 27.

Ibid. I. 26-27.

(mano-vāk-kāya-karmābhīḥ).

Mbh. Śāntiparvan 193.10.

Manu II. 56.

Ibid. II. 93.94.

Pat. IV. 4.6 2.

Ibid. III. 1.26.


Pat. III. 2.21 P. 147.20.

Manu II. 210.


Pat. I. P. 41.

Manu VIII. 299-300.
Ibid. II. 159.

Vishnu Dh. S. XXVIII. 34-5

(Brāhmaṇena nishkarano dharmaḥ saḍaṁya go vedo dhyeyojñeya iti).

Pat. I. 1.1. P. 10.23.
(Yathā vedaśabdā niyamapūrvaḥ adhītaḥ phalavanto bhavanty evaṁ yah śāstra pūrvam ādbdān prayuṅktaḥ so bhyudayena yujyata iti).

Rg. VII. 103.

Mīruktā I. 18.

Pāṇ. II. 2.84.

Ibid IV. 2.59.

Pat. II. 1.2.

Ibid VI. 2.80 P. 131.25.

Pāṇ. IV. 4.63 and 64.

Kāśikā P. 367.
(Yasyādhyayane niyuktasya parikshakale pāthataḥ skhalamapapāṭṭharupamekam Jātani sa uchhyaśe Aikānyika iti).

Pāṇ. V. 1.58.

Rg. VIII. 31.5; 94 ; 10.

Rg. X. 5.18.

A. V. XI. 6.
(brahmacharyeṇa kanyā yuvānāṁ vindate patim).


Ait. br. V. 29.

Śat. br. III. 2.4. 3-6.

Br. up. III. 4.1 ; IV. 5.1.
94 Ibid VI. 4.17.
95 Ayodhya 20.15.
96 Mbh. Vānaparvan.
97 Mbh. Śānti 321.
98 Gobhila.gr. S.I.3. 
mahi khalu anadhitya śakroti patnī hotumiti).
99 Pāñ. IV. 1.63.
100 Kaut” (Strīgaṇtaḥ dhamvibhiḥ).
101 Pat. IV.1.140.
102 Ibid III. 3.21 P. 147.20.
103 Ibid IV. 1.49 P.220.21.
104 Ibid IV. 1.15 P. 209.10.
105 Manu II.66. 
(Amaṇtriṇā tu Kāryeyam strīnāṃśvāyadassevīṇaḥ, saṁskārārthe 
śāvīrasya yathākālam yathākramam).
106 Manu V. 150.
107 Yāj. I.89.
109 Pāñ. IV. 4.44 
(parīśadonyaḥ bhavati sama vāyān samavaiti ity 
etasmin viśaye).
110 Pat. III. 3.108 P. 155.10.
111 Manu XII.111.
112 Yāj. I.9.