

Kautiliya Arthashastra and its Relevancy in Pedagogical Transformation

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ABSTRACT

Arthashastra written by Kautilya is a treatise written to train a future king. The treatise has been divided in 15 books. Its first book provides a detail description of education pedagogy and related topic. Chapters on Knowledge, curriculum and the requisite of the learned scholars give an outline of education system in Kautiliya times. At the same time Kautiliya Arthashastra declares that main object of his education and training is to develop mental power of his student. The mental power is control of senses. This article is an effort to analyze the Kutiliya view on education and teaching methodology. The methodology of this study is mainly descriptive and analytical. Modern tools have been used to analyze Kautiliyian education Pedagogy.

Key words: Agnikarya, Brahmcharya, Control of senses, Discipline, Gurukul, Veda

Introduction

Kautiliya Arthashastra is a well-known treatise for state crafting, human values and economic progress. The main focus of the book has been declared by the author is-Yoga-kshem, establishing a welfare state. In modern welfare state, government's main concern goes to social welfare and education is one of the main targets of social welfare. It is thought that quality education formats a more responsible and efficient generation. When the whole generation is turned into human resource and human capital the nation prospers. Nepalese education system is concerned with quality education and for that it is changing its subject matter, methodology and evaluation system. This article analyzes these topics in the context of Kautiliya Arthashastra.

Objective

Since Kautiliya Arthashastra is intended to a future king, therefore this book has a great pedagogical value in making a highly qualified manpower. This manpower should be able to rule the nation. It is also helpful in finding universal values of education which are relevant in modern rapidly changing world. In this book Kautiliya's view on education pedagogy have been analyzed with the modern relevance.

But there is a confusion because out of 36 different Heads of Department of the state no head of education department has been mentioned. Perhaps there was no interference of government on education. In spite of this confusion it can be concluded that the first chapter of the book of training- Vianyadhikarik has been devoted to education pedagogy.

Methodology

The methodology is of this paper is Hermeneutic description. Hermeneutics is a principle of interpretation. This method, identifies and interprets ancient classical education views, and integrates into modern educational management practices. Therefore this method is useful to contribute universal values in policy making in education.

For the education transformation the content of education has been selected from first book of Arthashastra, namely, Vinayadhikarika meaning the Book of Training.

In this paper all the citation of brackets with numbers are from Kautiliya Arthashastra. The first number denotes Book, and second number denotes chapter. The last number or numbers denote the number of sutras or *shlokas* in the text.

Result and Discussion

Kautiliya Arthashastra and Book of Training and Education

Although the Kautiliya Arthashastra is the original work of 4th century BCE by the author Kautilya or Vishnugupta Chanakya but it became popular only after Shamashastry, who discovered it from a Brahmin of Mysore in 1909 ACE and published after English translation. T Ganapatashstri translated and explained the original text into Sanskrit in 1924 ACE. Vachaspati Gairola translated it in Hindi in 1962 ACE. Kangle edited the Sanskrit text, translated in English and wrote the commentary in 1960 ACE in three volumes. Nepalese translation was presented by Royal Nepal Academy at first in 1967 ACE.

The treatise has been divided into 15 books. The last book is related with definition and methodology of the subject matter. First Book is the book of training and education, Second Book is intended for economic administration, Third Book and Fourth Books is about Jurisprudence and making law and order. Book Six and Book Seven is related with international relations. Book Five and Book Eight is related with internal administration. Book Nine, Book Ten, Book Eleven, Book Twelve and Book Thirteen is related with mobilization of armed and intelligence force. Book Thirteen is related with the policies of a weak state. Book Fourteen is related with secret and occult practices.

Book of Training- Pedagogy

This study is based on the topics of the book- Vinayadhikarik. The Sanskrit word Vinaya means regulation, self-control, instruction, practical subject or theoretical subject. Adhikarik means department- The Book.

Out of 21 chapters of this part of the book six topics are related to education pedagogy. This is explained in table1-

Table 1. Topics of Education and Training

Topic	Subject matter
1. Vidya-samuddesh	Branches of knowledge, History of education and definition of main subjects
2. Trayee-sthapana	Establishing the necessity of three Vedas, Auxiliary of Vedas, Stages of life, Divisions of society and its importance
3. Varta Danda- Niti Sthapana	Establishing the importance of Economics and Science of Governance, Benefits of proper punishment and functioning of a society
4. Vriddha Samyog	Association with Senior teachers, Qualities of a teacher, Duties of a students, Use of teaching methods
5. Indriya jaya	Control of sensory organs, Methods of self control, Importance of self control, Historical examples
6. Rajarshi vritam	The philosopher king, behaviour of a well trained king

Source : Kangle, 2013.

Root of Education

Kautilya is of the view that education system has its root in the just administration of good governance. Therefore out of four sciences¹ Danda-niti comes first and other three sciences depend on good governance (1.5.1). In other words, without the good condition of law and order no education system can function well. Danda stands for Rod. But it implies punishment, governance, and power. He defines Danda-niti in the following way- Though his teacher is of the view that Danda is the best way to control the citizens, therefore king seeking the orderly maintenance of worldly life should ever hold the Rod lifted up. But Kautilya disagrees with his teacher and says that for peace depending on the Rod is not a good way for making peace. Much Danda prayoga (severe use of force) becomes the source of terror. On the other hand the weak use of force, the king will not gain the deserved respect. As with Machieavelli, incurring the hatred of the people is a disaster. Being hated is a greater evil than humiliation (8.3.16) says Kautilya- For the king severe with Rod becomes a source of terror to beings. The king mild with Rod is despised. The king just with Rod is honoured (1.4.8-10). If the rod is used with justice and moderation, it brings to one's subjects spiritual good, material wellbeing and pleasure. If used unjustly whether in passion or anger it enrages one's subjects (1.4.11). Thus proper Danda is base of good education system.

Vidya and the Curriculum

The first chapter of the Book of Training starts with the topic Vidya Samuddesh. Sanskrit word Vidya is derived from Vid. It denotes the meaning a. To know, understand, discover b. To feel, experience c. To look upon d. To get e. To teach, examine, inquire.

Thus the first chapter is a detail study of various fields of study. Before explaining the course content Kautilya presents a brief history of education prior to Kautilya. He says that there were three schools of thought that were in practice School of Manu known as Manava, School of Brihaspati known as Barhasptya, and School of Shukra known as Aushanas

According to Manu and his followers the branches of knowledge are three- Anvikshiki Veda, Varta, Danda-niti, Vedas are part of Anvikshiki. (1.2.3) According to school of Brihaspati, there are two branches only- Varta and Danda-Niti only. Thus Brihaspati prefers Lokayat to Veda for worldly pleasure. (1.2.4-5) But the school of Shukra is of the view that there is only one subject, that is, Danda-niti and all other subjects are the parts of this Danda-Niti. (1.2.6)

But Kautilya holds that there are, indeed, four branches of knowledge. Because one can know from these four all that is learnt about dharma (spiritual welfare) and artha (material well-being), they are called knowledge (1.2.8-9). These branches are Anvikshiki (philosophy), Trayee (three Vedas), Varta (economics), and Dandaniti (Politics). In Anvikshiki three subjects were taught to the students- Sankhya, Yoga, and Lokayat. Sankhya and Yoga are spiritual philosophies and Lokayat is material philosophy. The subject Varta was related with material prosperity. Agriculture, animal farming and commerce are the subject matter of Varta. Danda-Niti was the subject of science of governance. Since the progress of this world depends on the maintenance of order and the proper functioning of government- Danda-Niti. By maintaining order, the king can preserve what he already has, acquire new possessions, augment his wealth and power and share the benefits of improvement with those worthy of such gifts (1.4.3). Kautilya, Brihaspati and Shukra all have given highest priority to this subject for a future king.

Figure 1. Branches of knowledge

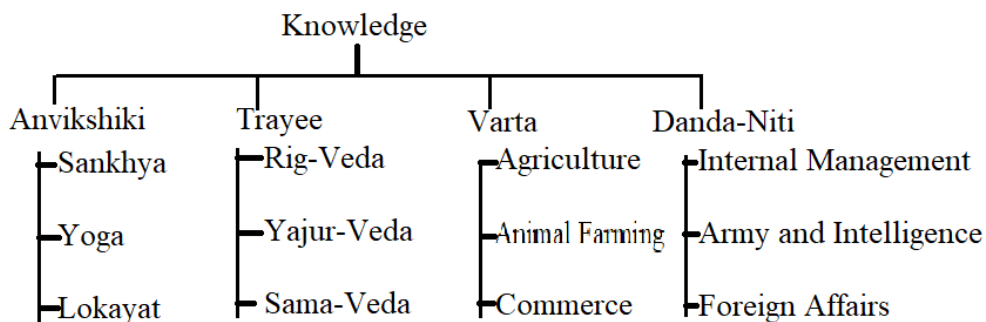


Figure 1. Branches of knowledge

Kautilya divides Vedas in three parts- Rig Veda, Sama Veda, and Yajur-Veda. He categorizes the fourth Veda with Itihas. Here Itihas (history) means epics Ramayana and Mahabharata. With epics Puranas have been added (1.3.2). These subjects were compulsory to all the students.

The auxiliary sciences are Phonetics, Rituals, Grammar, Etymology, Prosody, and Astrology and astronomy (1.3.3). Perhaps these sciences were optional to the students.

It is to note that in Shukra-niti 32 Vidyas (theoretical subjects) and 64 Kalas (practical subjects) has been described in detail. The list of 32 Vidyas (Theoretica lknowledge) is as follows- Four Vedas, their four Up-Vedas- Ayurveda, Dhanurveda, Gandharva Veda, Tantra², Ausialiy subjects (Shiksha, Vyakarana, Kalpa, Nirukta, Jyotish, Chhanda), Tarka, Vedanta, Mimansa, Sankhya, Yoga, Itihas, Purana, Smriti, Nastika View, Arthashastra, Kamashastra, Shilpashastra, Alankarshastra, Kavyashastra, Vaideshik bhasa, Avasarokti, Yavan Mat, and Deshadi Dahrama are 32 Vidyas.

The list of Skills (Arts) are Arts from Gandharva Veda are listed as- Dancing, Playing musical instruments, Decorations, Antics, Laying out beds, Jugglery, Magic and Sexual intercourse. Arts from Ayurveda are- Preparation of alcohol, Surgical operations, Cooking, Gardening, Metallurgy, Confectionery, Pharmacy, Analysis and synthesis of metals, Alloys making, and salt making.

Arts from Dhanurveda are- Driving horses and elephants, teaching horses and elephants, Polishing earthen pots, Polishing wooden pots, Polishing stone utensils, Drawing Building, Watch construction, Dyeing, Mechanical operation, putting down fires, Construction of boats, Rope making, thread spinning, Weaving, Testing gems, Testing metals, Preparation of metals, Making of ornaments, Taking up of stands for employment of arms, Dueling, Marking of aim, Battle array, Employment of horses and chariot and Art from Tantra is- Meditative postures.

Other skills are as follows- Enameling of metals, Softening of leathers, Flaying of hides, Milking, Churning, Tailoring, Swimming, Cleansing of domestic utensils, Washing, Shaving, Oil making, Ploughing, Climbing, entertainment, Nursing children, Punishing others, Writing foreign languages and other skills have been listed in arts (Kalas).

Education and Society

To understand the education system of the Kautiliya Arthashastra the societal system of that time must be analyzed. According to Kautilya- the three Vedas are most useful because they establish the respective duties of the four Varnas and the four stages of life. (1.3.4)

The synonym of Varna is colour, but this is a functional classification of society. These are as follows (1.3.4-7) .The functions of Brahman in the society are

given as follows- study, teaching, one's own Yagya, others Yagya, giving and receiving Daan (1.3.4). The functions of Kshatriyas in the society are study, Yagya, giving gifts (Daan), military occupation and protection of society (1.3.5). The functions of Vaishyas are study, Yagya, giving gifts (Daan), agriculture, cattle farming, and commerce (1.3.6). The functions of Shudra in the society are service of other three societies, agriculture, animal farming, commerce, artisan, singing, acting, dancing and music are the functions of Shudra (1.3.6).

These functions clear that the education was generally compulsory to all of the Varnas.

Four stages of life as given in the Veda teachings are as follows (1.3.8-11). Brahmacharya (student), Grihastha (householder), Vanaprastha (retired life), and Parivrajak (wandering ascetics).

Location of Ashrams

In Kautiliya times there were existence of Gurukula and Ashrams. A land not suitable to agriculture is given to pasture land. Land with bushes and gardens should be given to Sannyasins for Veda-study and Soma-Yag. (2.2)

The students learn from the guru and help the guru in his everyday life, including carrying out of every day and general household task. However, some scholars suggest that the activities are not mundane and very essential part of the education to inculcate self-discipline among students. Typically, a guru does not receive or accept any fees from the *Shishya* studying with him as the relationship between a guru and the shishya is considered very sacred.

At the end of one's education, a *Shishya* offers the Guru Dakshina before leaving the Gurukul. The *Gurudakshina* is a traditional gesture of acknowledgment, respect and thanks to the guru, which may be monetary, but may also be a special task the teacher wants the student to accomplish. While living in a *Gurukula*, the students would be away from their home from a period of months to years at a stretch. Through Gurukul, students used to learn self-discipline, politeness, good humanism and spirituality that would assist them to be an enlightened person in the future.

The Teacher

In Kautiliya Arthashastra three words have been used for the teacher: Acharya, Vriddha, and Purodha. The word Purodha is one of the highest officials. Actually he is the state priest. He was also responsible in finding auspicious time for journey, worship, royal ceremonies other religious functions. Acharya was a common word for the qualified teachers in those times. It is same as the Doctorate in modern times. Another word for the teacher in Kautiliya Arthashastra is Vriddha. The meaning of the Sanskrit word Vriddha is an experienced, elder, wise, learned, virtuous and a religious person. Kautiliya has used this word for the senior

academics such as Professor in modern times. In Taittiriya Upanishad the Brahmavetta word has been used for similar senses³.

According to Kautilya association with senior academics in learning for the sake of improving one's training has its root in that and the base of the association with learned is Vinaya- discipline.

The teacher was all in all in his subject. Course content, teaching method, study time and evaluation were determined according to the teacher. Therefore Kautilya says- Discipline in the sciences is acquired by accepting the authoritativeness of the teachers in the respective sciences⁴.

Kautilya says that skill development is of two types- Inborn (heredity) and acquired (earned through environment). ((1.5.3) it is similar to modern view of education that child development depends on heredity as well as environment.

The Student

Yagyopavita ceremony was done at the starting of Brahmacharyasharma. Therefore this ceremony is also known as Diksharambh- the beginning of Gurukul.

Brahmacharya Ashram was the stage of Guru-Shishya relation. To be bona-fide student of the Ashram the student used to go near Guru and gets his Upanayana Sanskara from the teacher (Atharva Veda 11.3.5).When the teacher accepts a student in the Gurukul he is known as Brahmachari.According to Kautilya the duties of a Brahmachari are as follows - Study Vedas, tending the sacred fires, daily bath, living on alms, dwelling near his preceptor till the end of (Brhamacharya) life. In the absence of preceptor, the student is used to live near the son of preceptor or with the fellow student.

From the point of view of learning students are of three categories: Buddhiman, Aharya-buddhi, and Durbuddhi. A Buddhiman (naturally talent) student is one who understands right and wrong and good and bad clearly and applies in his life and succeeds. Aaharya buddhi (artificial talent) is a student who knows good and bad, right and wrong but couldn't distinguish clearly and therefore fails to apply in the life is Aaharya-buddhi. Durbuddhi (dull) is a student who considers good as bad and bad as good and hence busy in misdeeds ((1.17.44-47).

Instruction and training can promote discipline only in a person capable of benefitting from them. People incapable of natural self-discipline do not benefit. Learning imparts discipline only to those who have the following mental faculties- obedience to a teacher, desire and ability to learn, capacity to retain what is learnt, understanding what is learnt, reflecting on it, and finally ability to make inferences by deliberating on the knowledge acquired. The king in future should acquire discipline and follow it strictly in life by learning the sciences from authoritative teachers. (Rangrajan, 1992 p 42). No fee was charged during their study in Brahmacharya but after completing their study students use to give Gurudakshina

(honorarium) when he becomes capable. For a proper learning Katuiliya suggests to develop Pragya guna or quality of intellect (6.1.4). These are Obedience, listening, learning, preservation, serious comments, scientific reasoning, and mind concentration (1.5.5).

Samavartan

Samavartan is the end of Brahmacharya Ashram. When a batch of students used to complete its education then they were sent back to home after a ceremony known as Samavartan. It was the same as the convocation of modern universities. The meaning of Samavartan is back to home. The Student who had completed his study was known Snatak because the Samavartan ceremony was done after taking a holy bath. The meaning of Snatak is a person who has taken a bath. The Teacher used to give an important message to all the students for an easy, respected and successful household life after returning home-

Now you had completed your study. Now enter in household life. Go home and marry. Beget children. Remember my suggestions. Speak the truth. Practice virtue. Offer to the teacher whatever pleases him. Do not cut off the line of progeny. Do not neglect truth. Do not neglect virtue. Do not neglect welfare. Do not neglect prosperity. Do not neglect study and teaching (Taittiriya Upanishad 1.11.1-4).

Teaching Method and Motivation

According to Kautilya Anvikshiki and Vedas should be learning through listening and reciting. For Anvikshiki he prefers theoretical methods. Repetitive reciting was the method for Vedas. Method of repetitive exercise has been recommended in Arthashastra. After presentation of old lessons new lessons were given to students in the evening (1.5.15). For Anvikshiki and Vedas he has referred the word Shista for the teachers (1.5.8). Shista mean is decent, senior, respected, senior most or the chief of the subject. The word Vriddha and Shista both words have been used for the same senses. Perhaps these two subjects were of the highest importance in those days. For auxiliary sciences no such recommendations have been done. We can infer that these subjects were taught by junior teachers.

For Varta and Danda-Niti practical knowledge has been recommended. Theoretical and practical both knowledges were essential. He says that theoretical and practical knowledge should be taken from various department heads of the country (1.5.8). It is to note that there have been mentioned 36 department heads. Thus the Varta was taught by demonstration method by these heads. Danda-Niti , or the science of government and foreign relations have been given supreme importance in the book. For this subject his emphasis is on practical knowledge. For this he words Vaktri-Prayoktri (1.5.8). Vaktri means lecturer or expert or exponent of political science who can explain the subject very well and Pryokti denotes the user or experimenter of the policies. Thus the science of polity was taught by participatory method. The implication of this sentence is that in Kautiliya

times there were fields of specialization in every discipline. Kautilya used theoretical and practical methods for social subjects like political science.

The objective of Vedas study is to have a clear idea to distinguish between dharma and adharma (evil). The objective of Varta (economics) is material gain and loss.

According to Kautilya- Philosophy is the lamp that illuminates all sciences, it provides the techniques for all action, and it is pillar which supports dharma (1.2.12). When all the other three sciences are studied by the light of philosophy, people are benefitted because their minds are kept steady in adversity and prosperity and they are made proficient in thought, speech and action (1.2.10-11). These are explained in the table 2.

Table 2. Branch of Knowledge Teaching Method and Source of Knowledge

Branch of Knowledge	Objective	Teaching method	Expert
Vedas	To distinguish knowledge of right and wrong in social system	Listening and reciting	Shista
Anvikshiki	To understand all the subjects	Theoretical	Shista
Varta	To understand the relative importance of material prosperity and its loss	Field study	Adhyaksha
Danda-niti	To gain theoretical and practical knowledge of science of government and foreign relation	Participatory	Vaktri- pryoktri

Source: Kangle, 2013.

Since the mental and physical development of a child depends on heredity and environment, therefore these two things should be considered while giving training to a child. In the words of Kautilya- There are two types of students- *Dravyama*, and *Adravyam* (1.5.4). Instruction and training action can promote the quality of a student capable of benefiting from them known as *Dravyam*; students incapable of natural self-discipline, *Adravyam*, do not benefit. This statement of Kautilya clears that he was also aware with the psychological capacity of the student.

Motivation

Kautilya he has given a list of thirteen learning methods for the motivation with illustration (2.10.23-24). These are- Censure (criticize), praise, query, statement, request, refusal, reproof (accuse), prohibition, injunction (encouragement), appeasement, help, threatening, and propitiation.

He explains these methods as follows- Among these mentions of defects concerning birth, body or action is censure. Mention of the merits of these same is praise. How is this so? is query. Thus it is statement. Give it to me is request. I will not give is refusal. This is unworthy of you is reproof. Do not do so is prohibition.

Let this be done is injunction. What I am is you; what object belongs to me is yours this conciliation is appeasement. Aid in calamities is help. Pointing to the future as full of danger is threatening. Propitiation is threefold, in doing a thing, in case of transgression and during the calamity of a person and so on.

Learning is a lifelong process

In Kautiliya view the training of a king is a lifelong process. Although the learning starts after *Mundana Sanskar* It does not finish after *Brhamacharya Ashrma's* convocation ceremony.

Thus informal education is way of personality development. It is interesting to note that he has given a semi-formal for this process by giving a certain routine. He says- Learning is a lifelong process and a king should learn continuously after marriage and coronation also (1.5.9-11). A routine of this informal learning is during the first part of the day- skill of riding elephants, horses, chariots and use of weapons, In the second part of the day- Listening Itihas, Puranas, Iivritta, Akhyayika, Udaharana, Dharmashastra and Arthashastra. (1.5.12-14)

Itihas includes Puranas and Itivritta. Itivritta is actually a historical description of highly virtuous characters as in Ramayan and Mahabharata. The course Akhyayika means the biographies of extraordinary people and ancestors. Other illustrative stories have been categorized as Udaharana. Dharmashastras consist of Kalpa Sutras and Smritis.

Lifelong learning is given in table 3.

Table 3. Daily Routine for Lifelong Learning

First Half (a.m.)	Second Half (p.m.)	Evening
1. Riding elephants and horses	Itihas- Ramayan, Mahabharata, Puranas,	Revision of yesterday
2.Skill of riding chariots	Works of Dharmashastra and Arthashastra	Preparation for new lessons
3. Use of weapons	History, Biographies of extraordinary people, Illustrative stories of ancestors	Revise and listen repeatedly

Source: Kangle, 2013.

Revision and preparation

In the learning process revision is very important. Regular revision of the study keeps important facts in memory, otherwise a student can forget previous lessons as he or she starts for new lessons. While revising the lesson, student can correct the portions which have taken incorrectly.

Preparation for the next day is important for the teacher. It is like making a daily lesson plan. Before preparing a class a teacher must think over the following facts- Whom to teach? What to teach? How to teach? After fixing these facts a teacher must prepare for the class. A student can prepare a new class as one's teacher has given the homework.

Through this regular revision one can get confidence, as Kautilya says- - A trained intellect power is the result of learning by hearing, from intellect successful application is obtained, and from successful application comes the self-confidence. (1.5.15)

Goal of Education

The sole aim of all the motivation of education and training of these theoretical and practical subjects to inspire the control over the mind and sensory organs (1.6.1). The sensory organs- ears, skin, eyes, tongue, and nose respectively should be detached with sound, touch, taste, and smell is the control over senses (indriyajaya). Through this, one secures the power of controlling six inner enemies, namely, the control over- lust (kama) anger (krodha) greed (lobha) ego (mana) pride (mada), mockery (harsha) (1.6.2)

All men are held in bondage like prisoners of war, to their own innate enemies, the sensual appetites, the gluttony, anger, joy, grief, longing, desire and such like, while it is only the man who has triumphed over these enemies who goes to God. (Boesche, 2002:38)

The king must be educated from childhood to control his passions himself because a king, who has no control over his senses and passions, quickly perishes, though he be ruler right up to the four ends of the earth (1.6.4). The desires ruined political decisions. Kautilya has given historical examples of disasters that befell kings whose desires rampaged uncontrolled- a king who perished because he had a sinful desire for a Brahmin maiden, another king who gave into anger and became hated, yet another king who yielded to greed and taxed the people heavily once again bringing hatred, a king who got perished because of his ego and pride and another person who ruined because of making fool of others.⁵

Although the king must learn to reign in his passions and senses, Kautilya did not advise him to forego pleasure, but rather urged him to enjoy pleasures in moderation. The king should enjoy sensual pleasures without contravening his spiritual good and material wellbeing. He should not deprive himself of pleasures, for any one of the three (Artha, Dharma and Kama) if excessively indulged in, does harm to itself as well as to the other two (1.7.3,5,14). Thus Kautilya held that sensual pleasure should be enjoyed without conflicts with moral principles. (Boesche, 2002:39)

Conclusion

Although there is no education department in Katuiliya state but there was a well-defined management through Gurukul Education system. Qualities of teachers, students and Ashrams were clearly defined. Gurukuls used to conduct Motivation program at the beginning and convocation at the end of the education session. Students used to live in Gurukuls until they finished their study. There was something as we know as curriculum now a day. Examples of teaching methods have been illustrated. Four broad divisions are given in Katuiliya Arthashastra. Shukra-niti describes 32 theoretical and 64 skill developing subjects that were taught in Gurukuls.

After analysing the views of Gurukuls system of education: Student Discipline is the basic key for a good education system. The teacher should be highly moral, studious and experienced. Gurukuls (Universities) are the centre of excellence.

The teacher must use theoretical and practical methods of teaching for a better methodology. In higher education major subjects are four- Philosophy, Vedas, Economics and Politics. Before starting there must be a motivation ceremony- Diksharambha for the motivation. At the end of higher education there should be convocation where the teacher used to give guidelines for better and respected life. Getting a certificate is not the end of learning, it goes throughout life. The ultimate goal of education is to gain inner power to self-control. Proper functioning of Education system depends on law and order of the country.

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End Notes

¹ *Anvikshiki, Trayee, Várta* and *Danda-Niti* are four sciences.

² It is to be noted that some other texts cite Artha-Veda as Upa-Veda of Atharva-Veda.

³ Brhamavetta means a person who has the knowledge of everything (2.1.1). For a good teacher it is assumed that he speaks truth, lives a virtual life, and a deep study of Sciences. The qualities of a Brahmavetta is given as- He is studious, right (rhit), true, austere, tranquil, and self controlling. (Taittiriya, 1.9.1)

⁴ Vidyanam tu yathaasvamacharyam pramanyadvinayo niyamashch. (1.5.6)

⁵ Historical examples are as given as follows (1.6.5-7,12)- Lust- Dandakya- kidnapped Bhargava maiden and perished *Anger-* Janamejaya- Whipped Brhamans in anger [for suspecting violence against queen (actually it was Indra)] and perished.

Greed- Ilaputra Pururava- Forcely took money from public- four varnas. Due to excess tax he was cursed by Brahmins.

Pride- Mada- Ravan- Pride of his power in comparison to Rama.

Ego- Dambodabhav- He was very brave and was proud of his bravey. He did bad treatment with creatures. Narada sent him Nara-Naryana where Nara killed him.

Mockery- Harsha- Vatapi- Vatapa and Ilval- demons. Ilval has the power of calling a dead. Vatapi used to be a goat by his magic powers. Ilval presents the meat of the goat to the people and started to call. Ilval then comes out by tearing the belly of the eater. Once he gave the meat of Vatapi to Agastya. When Agastya ate the meat of Vatapi, Ilval started to call his brother. But Agastya had the power of digesting in the belly. Thus, Vatapi destroyed.

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