

Teacher Students Relation

Presented by

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Teacher is the spiritual father

- India is the solitary country in the world where greater importance is attached to the teacher. The success and the achievements of an educational system depend to a great extent on the ideals that animate the teacher and the student, the nature of the relationship that exists between the two. It is said in the Western educational world that education is a bi polar process— the educator and the educand. In Indian concept, a teacher is the spiritual and intellectual father of the taught. Without the help of the teacher no education is possible. He is regarded as the “Guru”—a friend, a philosopher and the guide.

- The teacher was the *Alma Mater*. He himself was the institution. He was held in high reverence. It was the function of the teacher to lead the students from the darkness of ignorance to the light of knowledge. This was not possible without paternal care of the teacher. This spiritual relationship between the teacher and the taught in ancient India is clearly evident in the ceremony of Upanayana.

Ceremony of Upanayana

- in the ceremony of Upanayana the teacher used to impregnate the students. Thus, the relation between the teacher and pupil in ancient India was personal, intimate and cordial. The pupil had no financial relation with the Guru. His relation with the Guru was social and spiritual. Though there are many instances in ancient India of maintaining the pupil by the teacher at their own expenses yet the relationship that existed among them was devoid of (worldly connection) material relation or connection.

Teacher students relation in Buddhism and Jainism

- In Buddhism and Jainism equal importance is attached to the teacher. The profession of a teacher in ancient India had a very high code of honour. The duty of the teacher to transmit knowledge or cultural heritage to the future generation was an imperative. It was a sort of social obligation. Education was imparted free of charge. The teacher used to teach on account of his personal urge.

Teacher duty's

- The teacher was expected to arrange for the boarding, lodging and clothing of his students, in case they are very poor. Tolls are glaring examples of such maintenance of students by the teachers. It was a sort of moral obligation on the part of the teacher. The teacher was bound to commence the education of his pupil within a year of his coming to him. Further, the teacher was required to teach everything he knew to his disciple.

Guru Dakshina

- The Indic theory was that the teacher's honorarium was payable only when the whole course was over. It was known as "Guru Dakshina". Of course the teacher has the liberty to refuse it. The actual amount of teacher's honorarium was dependent upon the guardians' ability. The rich guardians were prevented from taking advantage of their position to gratify the teacher.

Conclusion

- In ancient India, education was perfect and complete because of this sacred personal relation between the teacher and the taught which we are awe-fully lacking in recent times. Today, the whole educational world is surcharged with gross and violent indiscipline manifesting through the various forms of students' unrest. In order to avoid this unwelcome tendency in the field of education we must evoke heartily this high ideal of teacher-pupil relationship which prevailed in the ancient world.

