

Academic Lineage through *Guru-Sisya* *Parampara* in Ancient Indian Educational Practices and its Importance in Contemporary Education System

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Abstract:

The foundation of Bharat's intricate and age-old education system was grounded in the principle of '*Guru-sisya parampara*'. The entire education system often if not always, based on residential education structure that is guru's adobe named as *gurukula* system where student's intellectual and spiritual metamorphosis used to take place. The elixir of knowledge flowed across the generations only because of the ancient *gurukula* system was mostly *guru*-led education system, where guru was considered as Institution himself. *Guru* has been considered as very revered person in the society where guru has been placed not only above the parents but also above the Gods. As the parents can only give physical birth but students will get a '*dwija*' or second birth the birth of attaining final goal of life that is *moksha*. A student life after *dwija* was governed by *Guru* in his guidance not only just for his academic growth but also for his all over characters development. The ancient '*Gotra*' system has now inherited only through physical decedents whereas a particular '*Gotra*' officially named on a *Rishi* or *Guru* the progenitor of a clan specialized at some spiritual knowledge that shows the academic lineage in the *guru-sisya parampara* of Indian Knowledge System. The study intended to explore the significance of *guru-sisya parampara* and well-versed teacher led education system for all over characters development of a child drawing several instances from the multiple *Bharatiya* literatures and *itihasa* like *Upanisad*, *Mahabharata*, *Ramayana* etc. The paper particular explored the place and role of a *Guru* in *Bharatiya gyan parampara* and how age-old academic lineage can resolve the present day challenges like teacher-students disengagement, value decline, and disrupted knowledge transmission.

Keywords: *Guru-sisya parampara*, academic lineage, oral tradition, *Ramayana*, *Mahabharata*, *Upanishad*, *Gotra*, knowledge transmission, Indian Knowledge System (IKS).

1.0. Introduction

The *guru-sisya parampara* represent an unbroken lineage of knowledge of transmission from *guru* to *sisya*. However, this *parampara* exceeds far beyond merely the transfer of factual information rather it embodies an intellectual, cultural, ethical and spiritual lineage through which *gyan*, *vigyan* and *jibancharcha* were transmitted across the generations. Hence, *guru-sisya parampara* is the foundation of the ancient Indian education system through which the entire *Bharatiya jnana parampara* was preserved and sustained. (Sharma, 2025). Roots of the *guru-sisya parampara* can be traced to the *Vedic* period (Shaastri, 2015) when learning was closely associated with the guidance *guru* and very disciplined life of the *sisya*. *Guru-sisya parampara* was quite evident in *Upanishads* also where profound mystical and philosophical knowledge was transmitted through intimate dialogues between *guru* and *sisya*. Several other notable instances of teacher-disciple relationships also found in *Atharveda*, *Ramayana*, *Mahabharata*, *Charaka Samhita*, and several other classical Indian texts. (Behl & Pattiar, 2023). *Guru-sisya Parmapara* used to initiate on auspicious day of *Guru Purnima* through a ceremony of *upanayana*. (Naik, 2026). After that all the disciples moved, to *guru's* home to start their *gurukula* education system under the guidance of *guru* who was the guardian of that *gurukul* (Shaastri, 2015). The pedagogic structure of *gurukul* education i.e. learning through direct interaction with *guru* in their day to day life and acquiring knowledge through listening, observing, imitating, dialogue and practice is the only type of pedagogic process which survived thousands of years since from *Vedic* period till now specially in learning of arts, music and vocational skills (Panda, 2017) through different types of specific *gharanas* and art forms related to one particular *guru* and his lineage. (Singh, 2016). (Banerji, A. et.al. 2017). The *gurukul* system provide immersive surroundings where students used to live to imbibe not only just academic knowledge but also social, moral, ethical and spiritual knowledge as a life long learning (Thakur & Jha, 2025). *Guru* has been placed in the highest position even above the *Brahma* (creator of the multiverse), *Vishnu* (sustainer or nurturer) and *Maheswar* (the destroyer). (Das, 2025). The academic lineage can be traced from the *Vedic* period where each *mandala* is the creation of one *rishi* and his lineage like *rishi Atri*, *Bharadvaja*, *Vashishta*, *Kashyapa*, *Jamdagi*, *Vishwamitra*, *Gautama*, *Angirasa* etc. (Singh, 2023). The name of the *gotras* are named after the names of these *rishis*, each *rishi* and his *Sisya's* and lineage gave rise to a group or *gotra* people from each particular *gotra* are still believed to be a part of that group or lineage of that specific *gotra* named after a *rishi* from *vedic* period. There are several instances of women sages or *Rishikas* who formulated some *suktas* and *mandalas* of *vedas* such as *Apala*, *Gargi*, *Vishvavara*, *Lopamudra*, *Sulabha*, *Maitreyi*, *Ghosh* etc. (Singh, 2023). However, the colonial education structure largely affected *Bharat's* own process of learning including the great *gurukul* education system as well as the entire *guru-sisya parampara*. (Mohapatra, 2024).

2.0. Etymology of the word 'Guru'

When it comes to know the origin and etymological meaning of the Sanskrit term '*guru*', disagreements tend to arise notably. Nevertheless, the most accepted meaning of the term is destroyer of the darkness of ignorance or dispeller of *avidya*, where '*Gu*' means ignorance or *avidya* and '*ru*' means destroyer. (Das,

2025), (Singh, 2023). There is one more popular belief about the etymological meaning of the term 'guru' is 'intense' or 'heavy', not in physical sense but in the sense of intensity of or amount of carrying by 'guru' specifically indicating personality trait of 'guru'. (Sooklal, 1990). Former meaning of 'guru' is however mentioned in different treaties as in 'Guru gita' the later part or 'Uttarkande' of 'Skanda Purana' where Lord Shiva describing the meaning of 'guru' to Mata Parvati in the sloka –

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः। अन्धकारनिरोधित्वाद्गुरुरित्यभिधीयते ॥

(Gusabdstvandhakarāḥ syat rusabdstannirodhakāḥ, andhakaranirodhitvadgururityabhidhiyate) (Guru gita)

Where 'guru' is the luminaire of knowledge and remover of darkness of ignorance. The same meaning can be found in Advayataraka Upanishad verse 16 from Sukla Yajurveda.

गुकारस्त्वन्धकारश्च रुकारस्तेज उच्यते। अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥

Gukaras tv andhakarās ca rukaras teja ucyate

Ajnana grasakam brahma gurur eva na samsayah ॥

3.0. Importance of 'Guru'

Guru occupied the central position in the gurukul education system. Guru was considered as the embodiment of all the good human attributes such as values, discipline, ethics, spiritual orientation, righteousness, kindness, benevolence, respect, forgiveness etc. guru's place in Vedic education is irreplaceable as he was the repository of all the Vedic knowledge which he transmitted to disciples through oral tradition with proper accentuation and pronunciation. Guru's contribution in shaping the sisya's character and their academic and spiritual growth is indispensable. (Mlecko, 1982), (Khosha & Joshi, 2021). Even Devatas and Asuras also attain knowledge from renowned Rishi Prajapati. Guru was so important that he was placed even before the Gods Brahma, Vishnu and Maheswar, the creator, nurturer and destroyer of the Universe themselves. This is evident in sloka from Guru Gita which is part of Skanda Purana.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः। गुरुर्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥ (Skanda Purana, Guru Gita 58)

Gurur Brahma Gurur Vishnu Gurur Devo Maheshwarah

Guru Saakshaata Parabrahma Tasmai Shri Guruve Namah (Karve, 2013).

Guru was considered as the guide who can direct anyone's life towards spiritual path through which one can get the ultimate goal of life that is 'moksha'. Hence in sloka 59 of Guru Gita describes importance of guru as guru can only remove the darkness of Ajnana or ignorance by igniting the light of wisdom.

ॐ अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया। चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ (Skanda Purana, Guru Gita 59)

om ajnana-timirandhasya jnananjana-salakaya |cakṣur unmilitam yena tasmai sri-gurave namah |

Knowledge prevailing in the entire universe including living and non-living being moving and non-moving, mass and material are only perceived only through the guidance of *guru*. *Guru* can only awaken the intuition power and supreme consciousness of his disciple.

अखण्ड-मण्डलाकारं व्याप्तं येन चराचरम्। तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ (*Skanda Purana, Guru Gita 60*)
Akhaṇḍa-maṇḍalakaram vyaptaṁ yena caracaram, Tatpadaṁ darsitaṁ yena tasmai sri gurave namaḥ.
Guru gita has beautifully explained the qualities of an adept teacher or *guru* in the verse 65. Where *guru*'s character is described as beyond the three *Gunas* i.e. *Sattva guna*, *Rajas guna*, and *Tamas guna*, he who is beyond any worldly desire hence flawless, sinless, taintless, calm, quiet, and steady *guru* is pervading in everything in world.

निर्गुणं निर्मलं शान्तं जङ्गमं स्थिरमेव च । व्याप्तं येन जगत्सर्वं तस्मै श्रीगुरवे नमः ॥ (*Skanda Purana, Guru Gita 65*)
Nirguṇaṁ nirmalaṁ śāntaṁ jaṅgamaṁ sthirameva ca |
Vyāptaṁ yena jagatsarvaṁ tasmai śrīgurave namaḥ ||

For any disciple *Guru* was considered as his whole universe and the entire universe is nothing but *Guru*'s grace showering over his disciple or *sisya*. Therefore, for our disciple universe is nothing beyond *guru*'s existence, the entire universe pervaded by his presence.

गुरुमध्ये स्थितं विश्वं विश्वमध्ये स्थितो गुरुः । गुरुर्विश्वं न चान्योऽस्ति तस्मै श्रीगुरवे नमः ॥ (*Skanda Purana, Guru Gita 81*)

Guru-madhye sthitaṁ visvaṁ visva-madhye sthito guruḥ | Gurur-visvaṁ na canyosti tasmai sri-gurave namaḥ ||

Guru gita signifies the importance of *guru*'s presence in disciple's life through the sloka.

ध्यानमूलं गुरुमूर्तिः पूजामूलं गुरुपदम् । मन्त्रमूलं गुरुवाक्यं मोक्षमूलं गुरुकृपा ॥ (*Skanda Purana, Guru Gita 86*)
Dhyanamulaṁ gurumurtiḥ pujamulaṁ gurupadam |
Mantramulaṁ guruvakyaṁ mokṣamulaṁ gurukṛpa ||

It signifies that *Guru*'s presence in disciple's life is the foundation of '*dhyana*' or meditation as a source of manifestation of becoming like *guru*, his ideal disciplined living character, conduct, depth of knowledge. *Guru*'s feet are the center of worship. A disciple must bows down to the *guru*'s feet to show his complete surrender devotion and gratitude. For *sisya*, *guru*'s speech is beyond any sacred mantras. Only *guru*'s grace can lead him toward his liberation or *moksha*. (*Guru Gita, 2012*).

4.0. Duties of *Sisya* or Disciple

In ancient Indian education system *Sisya* was not merely a student who just randomly get admitted to any school whatever it is comfortable to them, whichever giving them the best physical facilities and external opportunities. Whereas in ancient times *sisya* was regarded as the seeker of *Brahmavidya* or supreme

knowledge and for that they had to let go the comfort of their past life, leave the protected environment of parent's house. After the *Vidyarambha* ceremony they were called as 'dwija' or 'twice born'. Soon after this ceremony they enter into the completely new phase of their life which is '*Brahmacharyasram*' the first phase of *chaturasram* stages of human life. In *Brahmacharyasram* stages *sisyas* completed devoted their life into the feet of the *guru* and *guru* used to take all the authoritative decisions of their life as a guardian to lead them towards right path in their tender age. In *Taittiriya Upanisad*, *Siksha Valli* aptly described the duties of *sisyas* in any situation. The first mantra from eleventh *anuvaka* from *siksha valli* expresses that (*Upanisad.Beng.ed.*) –

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजानन्तुं मा व्यवच्छेसीः

Satyam vada, dharmam chara. Svadhyayan ma pramadah.

Acharyaya priyam dhanam ahritya prajatan tum ma vyavachchetsih.

Where students were directed after the learning of *Vedas* that to always speak the truth, follow the '*draramam*' i.e. duty or righteousness and never detach from the '*Swadhyaya*' i.e. self-learning *sisya*'s are expected to follow all learning from his *guru* for the entire life, that would be the greatest achievement for *guru*. *Sisya* must give this remuneration to his *guru* and never detach from his learning and blessing. The second mantra from eleventh *anuvaka* of *Siksha valli* describes what are the primary obligations of a *sisya*.

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

Maathru Devo Bhava Pithru Devo Bhava Acharya Devo Bhava Athidhi Devo Bhava.

Where students are expected to treat their parents as god, they must respect their *guru* as God and welcome any guest as divine presence. (*Das, 2025*), (*Bhatia, 2026*).

5.0. *Guru-Sisya Parampara in Vedic Period*

The *Vedic* education was only transmitted through oral tradition. Mantras were recited through proper pronunciation. Hence, well versed *guru* having knowledge of all the four *Vedas* viz. *Rigveda*, *Samaveda*, *Yajurveda* and *Atharvaveda* were ultimate requisite for knowledge transmission from one generation to the another from *guru* to *sisya*. All the four *Vedas* must be pronounced with proper metrics, syllabus and mnemonics to secure the archaism of the *Vedas*. (*Sooklal, 1990*). Hence, *Guru-sisya parampara* is as old as *Vedic parampara*. Later on, according to the specialization of each four *Vedas* and their ritualistic performance Priests or *Ritvikas* were divided into four classes in particular namely. Hota priests specialized in *Rigveda*, Udgata priests specialized in *Samaveda*, Adhvaryu priests specialized in *Yajurveda* and Brahma for *Atharvaveda*. It goes without saying that, this specialization gave rise to academic lineage from *guru* to *sisya* which is still extant. (*Mookerji, 1947*). Different *Vedic* recensions given by *Yaska*, *Sakala*, *Sayana* etc have classified the priests and their assistants rather *gurus* and their *sisyas* specialized ritualistic performance of different *Vedas* are listed below –

<i>Vedas</i>	Types of Gurus	Types of Shishyas	Specialized Performance
1. <i>Rigveda</i>	<i>Hotri</i>	<i>Maitravaruna, Achavaka and Gravastut</i>	Specialized in chanting <i>Riks</i> to worship specific deity.
2. <i>Samaveda</i>	<i>Udgatri</i>	<i>Prastofri, Subrahmanya, and Pratihartri</i>	Specializes in correct pronunciation of <i>Vedic</i> mantras with proper chanting in the form of songs.
3. <i>Yajurveda</i>	<i>Adhvaryu</i>	<i>Prstisthatri, Neshtri and Unnetri</i>	Specialized in collecting materials required for particular <i>Yajna</i> and their performance details, prepare <i>Yajna Vedic</i> or sacrificial alter.
4. <i>Atharveda</i>	<i>Brahman</i>	<i>Potri, Agnidhra, and Brahmanachchhamsin</i>	Supervisor of whole <i>Yajna</i> or sacrificial ritual identify errors and disputes of rituals and take necessary steps for correction.

Distinguished examples of *Guru* and *Shishya* from *Vedic* and later *Vedic* period –

Sl. No.	Examples of Distinguished Guru-Shishya Pairs	Mentioning Literatures Detail
01.	<i>Ajatasatru – Balaki</i>	Instructed his pupil <i>Balaki</i> about the nature of atman or self.
02.	<i>Atidharvan Saunaka – Udara Sandilya</i>	Renowned <i>Udgitha</i> priest and his pupil.
03.	<i>Aruna Aupavesi Gautama – Uddalaka Aruni</i>	<i>Uddalaka aruni</i> is the son of the famous teacher <i>Aruna Aupavesi Gautama</i> who gave the knowledge about spiritual mystic topics.
04.	<i>Uddalaka Aruni – Asvapati Kaikeya</i>	<i>Guru Uddalaka Aruni</i> instructed king <i>Asvapati kaikeya</i> about the exclusive knowledge of <i>Vasvanara</i> self.
05.	<i>Uddalaka Aruni – Svetketa</i>	<i>Uddalaka Aruni</i> instructed his son <i>Svetketu</i> about the supreme self or <i>Brahman</i> with the true essence <i>Upanishad</i> is ' <i>Tat Tvam Asi</i> '.

06.	<i>Udanka Saulbayana – Janaka of Videha</i>	<i>Videha king Janaka was instructed by Guru Udanka Saulbayana about the 'Prana is Brahman'.</i>
07.	<i>Satyakama Jabala – Upakosala Kamalayana</i>	<i>Kamalayana was instructed by guru Satyakama Jabala for twelve years in his adobe later he was further instructed by Agni.</i>
08.	<i>Gardabhi Vipita – King Janaka</i>	<i>King Janaka of Videha learned special doctrine of Brahman that is 'Srotapa is Brahman' from Gardabhi Vipita.</i>
09.	<i>Jitvan Sailini – King Janaka</i>	<i>Janaka learned about 'Vak (speech) is Brahman' from guru Jitran Sailini.</i>
10.	<i>Pippalada – Sukesas, Satrakama, Suryayanin, Kausalya, vaidarbhi, and Kabandhin</i>	<i>In Prasna Upanishad six esteemed gurus named as Sukesas, Satyakama, Suryayanin, Vaidarbhi, Kausalya, and Kabandhin learned further knowledge about supreme Brahman from the most learned guru rishi Pippalada.</i>

6.0. *Guru-Sisya Parampara in Upanishada*

The uninterrupted thread of *guru-sisya parampara* has woven (Santra & Mahapatra, 2025) in *Upanisad*. Mystical deep philosophical knowledge passed down to *sisya* from *guru*. *Guru-sisya parampara* occupies central position in the intellectual and spiritual heritage of the *Upanisads*. Major *Upanisads* such as *Brhadaranyaka Upanisad*, *Katha Upanisad*, *Mundaka Upanisad*, *Prasna Upanisad*, *Taittiriya Upanisad* and *Chandogya Upanisad* demonstrates exclusive *guru-sisya parampara* and dialogues between them. (Mlecko, 1982). *Guru-sisya* both live together, pray together for their betterment of life, they both perform their own duties and *guru* guide their disciples towards a balanced life. This is evident in *Santi mantra* from *Taittiriya Upanisad* where *sisya* prays to god for the betterment of both of them. (*Upanisad.Beng.ed*).

ॐ सहनाववतु सह नौ भुनक्तु

सह वीर्यं करवाव है तेजस्वि नावधीतमस्तु मा विद्विषाव है

Om Sahana Vavatu Sahanau Bhunaktu

Sahaveeryam Karavavahai Tejas Vinavati Tamastuma vidhwishavahai

Distinguished examples of *Guru* and *Shishya* from *Upanisad* –

Sl. No.	<i>Upanisad</i>	<i>Guru</i>	<i>Sisya</i>	Knowledge given by <i>Guru</i>
01.	<i>Katha Upanisad</i>	<i>Yama – God of death</i>	<i>Nachiketa – son of Vajashravasa</i>	What happens after death and what 'atman'?

	<i>Yama - Nachiketa</i>			
02.	<i>Brhadaranyaka Upanisad Yajnavalkya – Maitreyi</i>	<i>Yajnavalkya</i>	<i>Maitreyi</i>	<i>Maitreyi</i> wife of sage <i>Yajnavalkya</i> asked about meaning of true wealth which will bring immortality i.e. <i>amritam</i> to her and what is the reality of 'atman' or 'self'.
03.	<i>Prasne Upanisad</i>	<i>Pippalada</i>	<i>Kabandhin Katyayana, Bhargava Vaidharvi, Kausalya Asvalayana, Satyakama Gargya, Sukesha Bharadvaja,</i>	Six esteem sages came to revered guru <i>Pippalada</i> to ask about the higher knowledge about the origin of life how life sustains through physical body, sleep, dream, consciousness etc.
04.	<i>Chandogya Upanisad</i>	<i>Uddalaka Aruni</i>	<i>Svetketu</i>	<i>Svetketu</i> son of Sage <i>Uddalaka Aruni</i> learns the deep knowledge about <i>Brahma gyana</i> and meaning of 'Tat tvam asi'.
05.	<i>Mundaka Upanisad</i>	<i>Angiras</i>	<i>Saunaka</i>	<i>Rishi Saunaka</i> gave very important lesson about <i>Param Brahma</i> by distinguishing the <i>para</i> and <i>apara</i>

				<i>vidya to thesisya Angirasa.</i>
06.	<i>Taittiriya Upanisad</i>	<i>Varuna</i>	<i>Bhrigu</i>	Son <i>Bhrigu</i> approaches to his father sage <i>Varuna</i> about the <i>Brahma gyana</i> . <i>Varuna</i> gave him the knowledge about the five sheaths of knowledge or <i>Pancha Khosha</i> i.e. <i>Annamaya Kosha</i> , <i>Pranamaya Khosha</i> , <i>Manamaya Khosha</i> , <i>Vijnana Khosha</i> and <i>Anandamaya Kosha</i> .

7.0. **Guru-Sisya Parampara in Ramayana**

Several instances of India's deeply rooted *guru sisya parampara* can be identified in our epics. Every part of these epics is evidence of our rich cultural heritage. Educational and pedagogical structure of gurukul system is very predominant in the *Bala kanda* and *Uttara kanda*. In *Bala kanda*, *Sri Rama's* childhood and his training under the *guru Vaishishtha* and *guru Vishwamitra* has been described in details, whereas in *Uttara kanda* *Rama's* sons *Lava* and *Kusha's* education under the *guru Valmiki* has been mentioned. Both these parts of the epic narrated the *guru sisya parampara* beautifully. Even though the evidence exclusive educational journey of *Sri Rama* is lesser comparative to his warfare knowledge and rigorous training. *Sri Rama* and his all brothers have been trained under the observation of *Guru Vishwamitra* with the specialized knowledge of archery, use of *astras* (divine weapon), horse riding, knowledge of seizing weapons etc. (*Mookerji, 1947*) regarding the duties of true *kshatriya*. *Rishi Vishwamitra's* instruction to all his disciples i.e. *Dasharatha nandanas* (sons of king *Dasharatha*) for the initiation of education or *Upanayana* is stated in *Bala Kanda* in *Ramayana* as

गृहाण वत्स सलिलं मा भूत्कालस्य पर्ययः।मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा॥ (1.22.11)

gr̥haṇa vatsa salilaṁ ma bhutkalasya paryayah |

mantragramaṁ gr̥haṇa tvam balam atibalaṁ tatha ||

Here *guru* instructed to take the sacred water and start the studentship under his guidance. *Vishwanitra* then instructed *Rama* about the very important knowledge of *Bala* and *atibala*. The pedagogical structure of gurukul system and *guru-sisya parampara* again reflected through the training of *Lava* and *Kusha* in the gurukul of *Rishi Valmiki*. (Goldman, 1990).

8.0. *Guru-Sisya Parampara in Mahabharata*

The *guru sisya parampara* (teacher disciple lineage) constitutes the foundational structure of education system in ancient Indian epics also. Though the military interest of the epic *Mahabharata* predominates over the pedagogical and intellectual interest. The little that can be explored about the education system from the life of *Kuru* and *Pandu* princes in hermitages and homes of *rishis* i.e. in their gurukula. The most acknowledged *guru sisya* pair of *Mahabharata* is obviously *Dronacharya* and *Arjuna*. *Dronacharya* was appointed as the preceptor of the *Kuru* and *Pandu* princes, who was specialized at *Dhanurvedya*. Rather this selection was based upon his identify as disciple of great *rishi Agnivesa*. This illuminates the importance of academic lineage of disciples. Not all disciples get to learn all the skills and training under the same *guru*. Students had to show their perseverance, obedience and pure devotion to words of his *guru* and his teaching then after one can get the best of the knowledge in the gurukul. Likewise *Arjuna* proved himself with his discipline, obedience, and care for his preceptor, therefore he became the favorite disciple of *Drona*. *Arjuna* then got to learn specialized skills for warfare exclusively such as the art of fighting on horseback, on the elephant, on the foot and in rath, he also learned skills about how to fight with various animals, and with less number of soldiers. Apart from that *Duryodhana*, *Bhima*, *nakula*, *sahadeva*, *Asvathama*, *yudhishtira* etc. (Bhatiya, 2026). specialized in different warfare skills. Apart from that *Krishna* as charioteer of *Arjuna* in the great battle of *Mahabharata* has not only given the knowledge about the warfare strategies but also has given lifelong lessons as a *Jagadguru*. The teaching of *Krishna* in the *Srimad Bhagavad Gita* represent one of the most profound articulations of the *guru-sisya* (teacher-disciple) relationship. The dialogic pedagogy between this *guru* and *sisya* unfolds the rich philosophy of life. Such instances can be seen when *Krishna* gave advices to *Arjuna* about to follow his duty without thinking about the outcome i.e. *niskam karma*. (*Srimad Bhagavad Gita*.Beng.ed.).

9.0. Conclusion

In Indian tradition *Guru-sisya parampara* is not merely an academic relationship rather it is much deeper than that. Here ideal *Guru* is considered as embodiment of character, conduct, humility, discipline, depth of knowledge, insight, guidance, truth, honesty etc. *Guru's* responsibility pays off when *sisya* imbibes those qualities in their character and apply them into his life, unlike the modern teacher's role finishes after completion of syllabus or merely giving the instructions and achieving the instruction goal. In *Guru-sisya parampara*, after the *vidyarambha* or learning initiation ceremony *guru* takes *sisya* like his son and fulfill his every need. In this *parampara* both *guru* and *sisya* bond relation between them like complementary to each other and create a harmonious relationship until the completion of learning or *Samavartana* ceremony of *sisya*. In modern day's education, this essence between the teacher and taught is gradually perishing day by day. Therefore, we should take lessons from the age-old *guru-sisya*

parampara that how to engage students with not only in academic process but in physical activity, how to develop discipline, obedience, patience, respect, devotion, commitment, ethics etc. in them. As well as teachers must also develop such qualities which can further guide them in the right paths, they must learn how to find out the hidden qualities, talents and skills of the students and facilitate them according their interest and fulfill their needs. This can only be achieved when a close relationship develops between teacher and taught just like the ancient *guru-sisya parampara*.

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