



Is Teaching A Noble Profession or Not?

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Abstract: *This research demonstrates the significance of schooling and the position of an educator in training by comparing the educational frameworks of two distinct eras. Throughout the Vedic era, the educator was the guru, an individual who eradicates darkness from the lives of pupils, and schooling was more centred on values. In contemporary times, an educator functions as a facilitator, one who guides the journey of knowledge creation. Today, schooling is centred on outcomes. There is a significant philosophical shift that took place between these two eras.*

This article examines in depth the student-teacher bond, core tenets of schooling, objectives, curriculum, instructional strategies, the position of the educator, student discipline frameworks, and the institutional setups of these eras. The research suggests that instructing was once a noble service but is currently regarded as a career path. As a service, instructing maintained an immediate tie with the actual world, and educators were honoured by all segments of civilization. When it transformed into one of many careers, it began to be viewed as a routine task to secure a livelihood. In brief, wisdom was once an element of power but is currently an economic tool. If schooling is intended to nurture a pupil's talents to shape him/her into a balanced individual, then the purpose of schooling must be outlined in an unambiguous manner. Otherwise, in an intricate civilization, living will turn too complicated to gain the potential advantages of schooling.

Keywords: Vedic Education, Educational Evolution, Educational Evolution, Modern Education System

Introduction: The path to achievement can be challenging with numerous hurdles and pitfalls. However, when you arrive there, you will look back smiling and will definitely see that all the struggle was worth it.

Schooling is a vital element in the journey of a human being. It shapes the character of an individual and prepares him/her to confront the difficulties and barriers s/he will encounter down the road. Scholars are always highly valued and are granted the loftiest status in civilization. Schooling can be characterized from several distinct viewpoints. One perspective regards it as the handing down of the gathered wisdom of a culture. In early cultures, schooling often comprised very little institutional education because there were no actual schools. In certain cultures, only one or maybe a handful of holy volumes were examined. In more intricate cultures, the massive amount of gathered wisdom could require numerous years of institutional schooling to hand down to the following generation, even if split into distinct areas of study. Schooling itself in such highly developed cultures turns into a subject of investigation as systematic and unified tools of wisdom transmission turn increasingly vital.

Schooling is a three-way concept, encompassing the pupil, the educator, and civilization. Alternations within civilization modify the position of the pupil and the educator in schooling. In traditional India, the pupil was

the Shishya (follower) who was obtaining wisdom from the Guru. In contemporary times, the pupil functions as a learner and a builder of wisdom. The shift from Shishya to modern learner was an extensive one. The legacy of a holy bond present between Guru and Shishya transforms him into a follower. However today, the learner is a simple recipient of wisdom, which renders him nothing more than a consumer.

Traits of the Guru-Shishya Bond: The term Guru by itself signifies an individual who can guide a person who is trapped in darkness. The goal of the complete educational framework back then was to convert an empty mind into an informed mind, a steady character possessing lofty ethical principles. This mutual bond rested on the wisdom of the educator and the compliance of the pupil. In this type of Guru-Shishya bond, all things were placed upon the back of a capable Guru who, by serving as a developer, used to mold his followers or pupils.

The Tantras present detailed guidelines regarding the educational framework common in traditional eras. The consequence was an elevated degree of intellectual achievement during this era among the Brahmins as well as the non-Brahmins. Schooling began with the ritual of initiation (Upanayana), which marked the formal acceptance of a pupil by the Brahmin educator into his own residence as a standard member of his household. Prior to welcoming a pupil, the educator insisted on assessing whether the applicant, desiring to study under him, held the vital requirements.

The standards for choosing a pupil encompass the capacity to complete the basic disciplines, the opportunity to gain from the Guru's presence, and similar factors. The educator recognized that without holding these traits, a pupil could neither help himself nor help civilization.

Within the wide array of the Hindu faith, shared factors in the Guru-Shishya bond are:

- The creation of an educator-pupil bond is achieved via Upanayana. It serves as the official validation of this bond, typically in an organized initiation ritual where the guru welcomes the youth as a Shishya and likewise takes responsibility for the holy wellness and growth of the upcoming Shishya.
- The initiation journey will encompass the passing down of distinct hidden wisdom and/or contemplation practices.
- Gurudakshina, where the Shishya presents an offering to the Guru as a sign of appreciation, frequently the sole financial or alternative compensation that the pupil ever provides. Such tokens can be as straightforward as a item of fruit or as severe as a thumb, as seen in the story of Ekalavya and his Guru Dronacharya.
- Variation exists regarding the degree of power that can be yielded to the guru. The loftiest is that witnessed in Bhakti yoga, and the lowest occurs in the Pranayama varieties of yoga like the Sankara Saranam group.
- Based on Advaita Vedanta, a Guru is a rare individual possessing *Srotriya* (expertise in the Vedic texts) and *Brahmanistha* (a person who has recognized the unity of Brahmin within all things and within himself).
- The handing over of all or multiple physical belongings of the Shishya to the guru.
- The rigorous and total compliance by the shishya to every instruction of the guru. An instance is the story that Karna quietly endured the agony of a hornet boring into his leg so as to not awaken his guru Parashurama.
- A framework of diverse labels of implied dominance or worship which the guru adopts, and frequently demands the Shishya to employ whenever speaking to the guru.

- *Samavaratana*—the ritual of the concluding holy bath was carried out at the conclusion of the program. At that moment, the shishya discards into the waters his sash, walking stick, and holy string which he had used throughout the period of study. Before taking the bath, the Brahmacharin would trim his head and facial hair. The bath was succeeded by a presentation of fresh attire. After conducting a Homa, the pupil would make his way to the gathering of learned individuals to demonstrate his knowledge.

When the ritual of the holy bath concluded, the Shishya would say goodbye to his educator by presenting him a token he could manage financially. A pupil could offer anything as Gurudakshina matching his financial capacity.

Drudgery, the simple execution of chores, was viewed as a condition of servitude, from which intellect could liberate a person. The educator is not merely an instructor or a schoolmaster. He is an individual who finds joy in the company of his pupils, and who provides a hundred diverse paths to deal with living. The primary quality of a Shishya is the allegiance and modesty which guides him toward moksha via the Guru.

Consumer-Driven Schooling: Modern pupils enjoy the benefit of acquiring schooling from diverse channels by utilizing a range of methods. In previous times, everyone desired for their offspring to track the path demonstrated by their guardians. Currently, youth are permitted to select their educational methods and topics and likewise to chase their ambitions. This assists them in securing a living by executing what they cherish doing. The present era places a great deal of focus on financial yields; hence pupils must be mindful of the occupational route that will assist them to remain stable financially down the road. Training has turned into a mere diploma now. The modern framework is swayed by an educational philosophy marked by focus on the personal requirements and talents of every single learner and the casual nature of the curriculum.

Even though the lifestyle of Indians has shifted across the generations, the honour and esteem we offer to our educators remains undiminished. Today, instructing is no longer a service but a career. This is damaging the most honoured calling because, with finances being the primary pull, all other aspects are taking a secondary position.

According to Preece, transference takes place in its most basic meaning when a person blindly attributes a quality to another that is truly mirrored within themselves. When we transfer an internal trait onto an alternate person, we could be handing that person a control over us as a result of that reflection. This holds potential for massive clarity and motivation, but also for massive peril. By surrendering this control to an alternate person, they gain a specific grasp and sway over us that is challenging to fight. While we turn captivated or enchanted by the control of the archetype, greedy intentions and gains are not meant to be a component of an educator-pupil bond, as this connection sits far above personal interests. There is no room for these values in upcoming educational developments. We must acknowledge the reality that schooling has disconnected from ethical ideals and for certain, the meaning of the teacher-student bond is shifting and decaying.

Tenets of Schooling: The Vedas themselves dictate for a youthful brahmachari to be directed to a Gurukul where the Guru (likewise called the Acharya) instructs him in the Vedas and Vedangas. The learner is additionally instructed in Prayoga to execute Yagnas. The duration of residency in the Ashram fluctuates across diverse texts: Manu Smriti notes the duration can be 12 years, 36 years, or 48 years. Following the residency at the Gurukul, the brahmachari journeys home after executing a ritual termed *Samavartana*. Schooling is anchored in spiritual matters and ethics. It stresses cognitive skills and memory learning. Both the individual and the community are cherished.

The Modern Setup of Schooling current in India follows a 10+2+3 arrangement. Schooling is anchored in science and psychology. It stresses conduct, experimentation, and execution. Only the single individual is weighed and cherished. It represents an advanced and active philosophy. Today, schooling calls for the

Principle of non-bias, fairness of opportunity and care, global entry to schooling, and the Principle of unity. The academic community fosters core moral and output values as the bedrock of quality training. The school utilizes an all-encompassing, deliberate, and forward-looking strategy. It provides an important and testing study curriculum that values all pupils, builds their character, and aids them to thrive. The institution involves households and community members as collaborators in the nation-building process. They routinely evaluate its environment and mood, and the degree to which its pupils display strong character.

Objectives of Schooling: Traditional training is not focused on the present life, but on a forward-looking outlook. It was three-pronged: — the gathering of wisdom, the fostering of communal and religious obligations, and above all else, the moulding of character. The ultimate objective of schooling was self-realization. An individual's highest obligation was to accomplish his growth into the ultimate being. It aided inner fulfilment, because every individual was viewed as a prospective God; a glint of the holy. Schooling aided in inner fulfilment and not in the gathering of simple physical data. It is more tied to the subject than the object, more internal than the external environment.

Regarding the Vedic viewpoint, sentiments as well as intellect, given that both are vital pieces of human makeup, must be integrated into any training guiding toward the virtue. Truly, schooling did not signify the development of the mind alone while forgetting all else, but since a person is pulled to the virtue first by what is striking, training must initially commence with the senses, advance toward the memory, creativity, intuition, and mind, driven toward all by practical involvement.

Contemporary schooling, by either dismissing or neglecting the soul, is left with nothing else but the physique and the intellect to train. The intellect is thus viewed as a kind of computer that walks around. The objective of human training turns into wisdom in the framework of data accumulation and search, and basic political moulding in most, rather than righteousness or wisdom. Practical involvement and affection are meaningless in this sort of setting. Truly, it turns into an interruption from the core focus and is viewed as a flaw in an educator.

Curriculum: The four Vedas highlighted in the traditional curriculum encompass: Rig Veda, the origin of development and lifestyle of people; Sama Veda, the assembly of chants sung on the point of the Soma Sacrifice; Yajurveda, the gathering of the formulas in prose; and Atharvaveda, a volume of sorcery, craft, trade, stargazing, healing plants, and diverse practices. Upanishads note multiple arrays of the topics of investigation in those eras. They encompass Vedas, Itihasa, Purana, holy wisdom (Brahma-vidya), language structure, math, stargazing, combat science, science of reptiles, interpretation of omens, etc. The Brahmanas represent the prose regarding philosophical concepts that arose via deep contemplation by the masters. It was tied to Aranyakas. The study of reasoning which was tracked as one of the most vital areas of Indian thought was pramana or channels of credible wisdom. The Nyaya groups maintained four pramanas—views of credibility by context or matching, word (Sabda), and expression of a credible source like the Vedas. The Vedanta group added one more to it, meaning intuition.

Shortly, the curriculum was broadened. The parts of the Veda or the six Vedangas were instructed—the execution of offering, proper speaking, wisdom of metrics, study of origins, language structure, and jyotisha or the science of the almanac. Likewise in the post-Vedic generation, educators frequently guided their pupils in the six groups of Philosophy. Kautilya's curriculum encompasses diverse fields like philosophy, language structure, reasoning, statecraft, economics, etc. According to Manu, philosophy is nothing but a distinct wing of the Vedas. Aside from these, the pupil must investigate puranas, history, six darshans, and six Vedangas. The authors of smritis record that young women of the elite class completed this form of preparation. Monarchs and alternative prominent Kshatriyas were prepared in all the varied fields to render them ready for governance. Most males of the lesser ranks acquired their crafts from their fathers.

In contemporary schooling, pupils demand creative, rigorous, and adaptable courses, but sadly they are not trained to manage life-focused difficulties. Now the curriculum encompasses Natural Science, Biological Sciences, Physical Science, Health Upkeep, Physical Training, Math, Geography, History, Stargazing, Athletics, Physiology, Matches and Sports, and Farming.

The focus on so-called “career” training in India has guided the creation of tight and rigid courses, which put more emphasis on teaching crafts than offering complete growth of a human being. Thus there is reduced focus on liberal arts in the creation of fresh centres of advanced learning. A highly tech-reliant world calls for a training in which pupils, focusing on the liberal arts, possess a sturdy grasp of math and science and their use via tech tools and creativity.

Room-based courses are focused on utility points. At minimum some portion of the curriculum should be handled to building pupils’ guidance talents and a feeling of obligation. The curriculum should present the pupils programs that hold content meant to equip them for an enduring pledge to guidance, which is anchored in values, morals, and dedicated to serving the community.

Methods of Teaching: “The shishya acquires only a quarter portion of the topic from his educator, a quarter portion via independent study, a quarter from his fellow pupils, and the final quarter by practical involvement in upcoming life settings.”

Throughout Upanayana, the pupil had to simply go to the educator with Samith in hand to show his eagerness to serve him. On this point, the young academic was presented a piece of hide or a piece of cloth as a top layer. Clothed with a sash, the youth was guided to the holy fire with holy wood in hand. He was requested to present it to the fire so that the Fire Deity might grant him intellect. Following Upanayana, the shishya resides with the Guru. The learner at the point of Upanayana lives with the educator for three days, where after being granted a holy birth by the guru, he emerges in the form of a Dvija. The Vedas, the wisdom of Brahmin (brahmavidya), is passed from guru to shishya by spoken word. The seeker must assist the guru and present his inquiries with absolute modesty so that uncertainties can be cleared. According to Advaita, the seeker will be capable of reaching freedom from the timeline of births and passings (moksha). It was the wisdom of phonetics that empowered traditional Indians to orally pass the Vedas from age to age.

The primary lesson that was instructed to the pupil was the execution of sandhya and likewise chanting of gayatri. The Guru would guide a small group of pupils gathered on the soil. For multiple hours every day they would duplicate line after line of the Vedas until they reached command of at minimum one of them. To guarantee precision of memory, the chants were instructed in multiple ways. The pupil builds internal regulation through self-control, assisting the guru, and thus turns into a living-in learner. At the conclusion of the ritual of initiation, the youth was requested to stand upon a rock and directed to be resolute in the chase of his studies. This is termed the practice of Asmiarohana. After three days, an alternate practice, ‘Medhajanana’, was executed with the goal to plead for holy support in sharpening the intellect, memory, and comprehension skill of the pupil.

Upakarma was a practice executed by educators and pupils at the start of the academic term. Then the Utsarjana ritual signals the start of a lengthy holiday. After executing this practice the educator used to travel outside the settlement alongside the learners. This points to the reality that the habit of trips was present in traditional eras. The brahmacharin must execute the Godanavrata on the point of the initial trimming of the facial hair. On occasion, he had to plead for food. While traveling out he grasps the significance of restraint and turns into a guard to protect the Vedas. The necessity for self-reflection and deep thought was never bypassed despite the spoken nature of wisdom sharing. The reflective element, manana sakti, was weighted higher than the topic of reflection. Thus the primary topic of schooling was the intellect itself.

According to the traditional Indian framework of training, the shaping of the mind and the path of reflection are vital for gathering wisdom. The hunt matters more than the catch. Thus the learner had to chiefly shape himself and reach his own intellectual development. Schooling was condensed into three basic steps of Sravana, Manana, and Nidhyaasana. Sravana was hearing the messages as they dropped from the mouth of the educator. Wisdom was formally termed sruti or what was captured by the ear and not what was witnessed in text. The second step of wisdom termed Manana highlights that the learner must ponder for himself the intent of the lessons given orally by his educator, so that they can be blended completely. The third path termed Nidhyaasana signifies full integration by the learner of the message that is instructed, so that he can live out the truth and not simply explain it via sentences. Wisdom must result in realization.

Contemporary schooling must build group, collaborative, and individual study areas that: i) back study groups that empower instructors to work together, share top strategies, and blend them into the room. ii) grant pupils fair entry to premium study tools, tech systems, and assets. iii) back broadened local, national, and global ties in investigation, instructing, and study, in in-person and/or current/separate virtual paths.

In a similar way, tech deployment across grounds must back a complete circle of campus tasks, encompassing: i) instructing, study, and investigation ii) student arrangements and help; administrative and management frameworks; and, naturally, the centres' IT setups and systems.

Modern setups and tech tools are no longer simply attractive 'extras' but are today a core piece of the investigation-instruction-study loop. Methods focused on in modern schooling encompass the speech method, talk, discovery method, problem-solving setup, and brainstorming and group talks, which developed out of the roots of traditional teaching paths.

The shaping of an individual was viewed as a creative and not an automatic track. Truly, the goal of schooling was the unfolding of the learner's character, his internal and hidden talents. This outlook of training as a track of one's internal development and inner satisfaction built its own system, its guidelines, methods, and habits.

Role of Teacher: Via Bhakti, the shishya is tied to the guru as a holy symbol or manifestation. The trust was that the Guru would pass or hand down moksha, diksha, or shaktipat to the shishya. If the shishya's allegiance (bhakti) to the guru is adequately deep and valuable, then some pattern of holy credit will be won by the shishya. In this path, the follower is made a piece of the holy household (kula)—a household that does not rest on blood ties but on individuals sharing the identical wisdom. A Guru is an individual featuring simple habits, elevated thinking, a ordered schedule, avoidance of physical treats, and mental control, and above all else, his truthfulness of target. Even though the habit of independent study was widely present, the necessity and significance of the educator could by no means be bypassed or set aside. The individual who held the traits needed for leading the community and deep knowledge was naturally honored by all.

In the current setup, the educator passes logical wisdom to the learner in an uncomplicated and successful path. Pupils must feel at ease to pose inquiries, or share their own thoughts regarding a topic, not simply to their instructor, but likewise to their peers. This empowers pupils to build their own wisdom regarding their learning, and use it in their training. An educator is to inspire learners regarding their study. Still, if pupils are genuinely keen on studying, it is their chore to ponder. While pondering, pupils must be capable of locating some past involvement or wisdom to use in this fresh study. When executing this, they must mentally gear themselves to study more regarding the fresh concept or thought. As the instructor's position is now that of a guide, s/he has to offer data or directives and align chores set for pupils or circles.

Discipline: Discipline in the traditional setup, resting on the authenticity of the guru and the esteem, focus, allegiance, and compliance of the pupil, is the top path for deep or high wisdom to be shared. The pupil eventually commands the wisdom that the guru represents.

The demand is that the shishya participates in diverse patterns of physical actions of warmth toward the guru, like bowing, touching the hands or feet of the guru, and on occasion consenting to diverse physical corrections as can sometimes be dictated by the guru. On occasion the control of the guru will reach across all angles of the Shishya's life, encompassing livelihood, communal life, etc.

Morality was a feature of their lifestyle; laziness, betting, and bad-mouthing were completely out of line. Only uncomplicated food was advised for pupils. Kautilya and Manu agreed in thought to the right of correcting in case of crisis. Apastamba notes a catalog of corrections that could be applied by the instructor like fasting, dipping in freezing water, tapping with a stick, and removing from the center, etc. Panini employed scolding to maintain order in the room. However, Gautama was set against hitting or bodily correction.

Currently we are emphasizing the motto of independence. Studying via natural outcomes is the more approved method. It highlights a combined pattern of influential and liberating discipline matching communal lines or communal self-regulation. In a democratic layout, a chore is not forced onto the pupils but they are kept occupied with the tasks selected by them. Hence they function under the needed self-control and the issue of order does not show up at all. It represents a discipline of empathy rather than of revenge. There is an invite for self-respect and drive in the learner rather than to severe patterns of correction. Democratic discipline encompasses clear talk between instructor and pupil. An educator cannot think on behalf of his pupils and cannot push his concepts onto them.

School: In historical eras, a settled lineage is frequently termed a sampradāya, or school of thought. For instance, in Vaishnavism a variety of sampradayas developed following a solo instructor, or an acharya. While some push for freedom of analysis, others hold that though an acharya speaks matching the era and setting in which he shows up, he protects the foundational deduction, or siddhanta, of the Vedic texts. Aside from these standard schools of directives, there existed unique centres for the backing of high study and investigation. These are termed in the Rig Veda as Brahmana-Sangha, circles of the learned. Most of its debates forged into shape the exact speech of the land, the polished speech of Sanskrit (Samkrata) as the tool of loftiest thought. These Academies were termed parishads.

There is a mention in the Upanishads regarding the Pancala parishad, in whose steps even monarchs took part. Learning was likewise driven by debates at community spots which were a regular part of country life, and were handled by traveling academics termed Carakas. These academics travelled the land to present community talks and to invite debate. What could mark as the earliest text gathering of the globe was the gathering of thinkers which was a grouping of Brahmanical philosophy by debating the topic under the path of the master thinker, Yajnavalkya. In these deep thoughts at the highest tier, a female thinker named Gargi was a key actor alongside males like Uddalaka Arni. Clearly, in those eras women were let into the highest wisdom and did not experience any training blocks. There was fairness between the genders in the domain of wisdom. The Rig Veda notes female thinkers termed Brahmanavadinis.

Even if these institutional layouts are not operational currently, the guidelines, setups, and paths for schooling did not encounter vast shifts. Overseas centres are currently functioning with comparable philosophies. However, the current direction highlights school as a lab for tasks. According to the 2009 Right to Education Act, schooling is complimentary and required for all youth from the ages of 6 to 14. Still, advances in infrastructure are not meeting demands and as a fallout, left-behind groups might still lack proper entry to training. High merit is set on training, as it promises a steady path ahead. All guardians want their youth to join the top private English centres, but spots are scarce. The entry track is thus heavily aggressive.

Most Indian centres maintain a tight focus on study fields, with tiny room for originality and few or zero out-of-class tasks. Old-style schooling paths tend to highlight memory study and rote learning, rather than

driving independent or original thinking. There is a sharp focus on testing from a youthful age. Centres operate under the National Council for Educational Research and Training (NCERT), the group that drafts a National Curriculum Framework. Each state holds its counterpart termed the State Council for Educational Research and Training (SCERT). These represent the groups that fundamentally offer training plans, courses, teaching methods, and scoring tools to the states' offices of training. There exist three tiers of school layouts in India: Elementary (age 6 to 12), High (13 to 15), and Higher Secondary (17 and 18). Currently the layout encompasses varied patterns of centres like Public/Government centres, Private centres, International centres, National open centres, and Special-needs centres.

There exist mainly three tracks in school training in India. Two of these are aligned at the national tier, of which one sits under the Central Board of Secondary Education (CBSE) and was originally planned for youth of central government staff who are regularly moved and might have to shift to any spot in the land. The second central plan is the Indian Certificate of Secondary Education (ICSE). It appears that this was initiated as a substitute for the Cambridge School Certificate. The concept was raised in a meeting conducted in 1952 under the Leadership of Maulana Abul Kalam Azad, then Minister for Education. The core target of the meeting was to review the substitute of the distant Cambridge School Certificate Examination by an All India Examination. State Syllabus under the State Council for Educational Research and Training (SCERT) is chiefly targeted at Government centres for training youth from all tiers regardless of their caste, faith, and communal rank.

Conclusion: In traditional India, all items tied to training were holy in tone. The guideline for building altars guided to the field of geometry and Algebra. The urge to discover timelines, hours, and periods for offerings gave rise to Astronomy and Astrology. The effort applied to guard holy lines from damage guided to the building of Grammar and Philosophy. Sayana sorted the pupils into three groups: Mahaprajna, Madhyama Prajna, and Alpapranja. Kautilya sorted pupils as those featuring sharp intellect, stuck intellect, and a distorted mind. Wisdom was shared by the guides matching the mental tier of every individual learner. The contemporary model of I.Q. gaps closely mirrors the noted sorting. The teaching styles by Rousseau and Pestalozzi possess their origins in the Gurukula framework of Education.

Training equips pupils to confront living in a superior path. They must recognize that they are entirely answerable for their movements. So handling obligation is a core trait that must be planted in the minds of a contemporary scholar. These traits were already a piece of the traditional setup. The contemporary environment is highly aggressive and individuals who are adaptable will be capable of forming swift choices. People featuring a logical frame of mind would be capable of weathering the storm. Schooling must be a path to build oneself via wisdom. A personality featuring strong traits will assist in winning the trust of others. Schooling must empower an individual to guard strong traits and to shed bad traits. It clears the path to secure achievement.

Children spend 6-7 hours in a day alongside their instructors. Throughout this span, the instructor is not simply a provider of training and wisdom but likewise an individual who models moral values that are absorbed by the pupils. Most of the pupils view their instructors as their icons. The educator is the person who shapes his or her pupils. The term educator must continue to trigger a feeling of honour in pupils. Steps must be taken from all corners to render the current-day instructor-pupil bond as fine as the guru-shishya bond of traditional India.

The wide framework of training in the land must be redesigned to foster pupils' talents to blend analytical thinking, reading crafts, logical discovery, hands-on learning, and likewise to better fit them for achievement in an intricate, shifting, and erratic world.

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