

An Analysis of the Relevance of Ancient Education in 21st Century

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ABSTRACT

The present study aims at to analyse and understand the ancient education in India and how it would be relevant in the 21st century. The Study will focus on to understand the objectives and purpose of the education in ancient India. The study aims at to enhance the living through possession of moral, ethics, norms and values. The emphasis would be on the inculcation of the moral, ethics, standard, principles within the individuals enable them to facilitate the achievement of the desired goals and objectives. Also the logical thinking would help the individuals to adjust in the ever-changing environment. The paper would study that how the ancient education would bring the changes in the basic structure of modern education.

1. Introduction

For the present, in India, various schemes reform of education are in the air, but it is to be remembered that no reform can take root or bear fruit unless it acquiesce to national ideals and traditions. The path of growth of social and national life is maintained by certain basic ideals and norms. These delineate the structure of the society and the trends of social activity assume in the course of historical evolution.ⁱ

India's system of thought from its very early days offered a sophisticated theory of knowledge of which education was based, and which was distinctive in that it integrated an understanding of the subject (the knower) in relation to the object(the known) and the process of knowing. Hence, it provided the theory of knowledge and education which gave an enormous emphasis to understand the inner map of the subject/the person (the vehicle for learning), including the mechanics of thinking, the different layers of the mind and of a state beyond the mind, without denigrating the acquisition of objective or worldly/outer knowledge.ⁱⁱ The ancient Indian philosophers in the West such as Pythagoras, Plato and Epicurus focused on the significance of knowing the self for inner transformation but not in the similar extent as ancient India did.ⁱⁱⁱ The principles on which the West is ordering life do not give the impression to make for steadiness. That can only come form the Indian vision of life, which makes for universal peace by its toleration.^{iv}

Due to globalisation, everything is interlinked. Globalisation is an important phenomenon that has affected the entire world and its impact on the education system is central. It has impacted on the education system in complex and multifaceted. As the underlying structural dynamics, it drives the a range of socio-cultural, economic and political processes around the world and brings in new concepts, values, perspectives and information of the society. There is an increased stress on preparing global citizens who are ready to face the highly competitive world. There is a gigantic upsurge in the demand for learning English language,^v growing attractiveness of international schools, need for curriculum restricting and inclusion of ICT's etc. instead to enable the children to develop their potentials, define and pursue a meaningful purpose. Globalisation has put an additional

pressure on the education system to create 'witness' who are geared up to battle in the race for the survival of the fittest.

Therefore, the main features of ancient education provide a valuable insight to modify the modern education to bring out the best results in the era of this globalisation. So, from the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination giving us an accurate lead in the diverse spheres of life. Knowledge, says one thinker, is the third eye of man, which gives him insight into all affairs and teaches, him how to act. Nothing gives us such an unflinching insight as education, says the *Mahabharata*, in the spiritual sphere, it leads to our salvation in the mundane sphere it leads to all around progress and prosperity. The elucidation given to us by education short terms illusions, removes difficulties and enables us to realise the true value of life. The right insight, which men and women get from education naturally enhance their intelligence, power and efficiency, ancient Indians have emphatically averred that intellect, as developed and polished by education, is the actual power in this world.^{vi} Education promotes our material as well as spiritual welfare both in this as well as in after life.^{vii} So, far as, the ideals of education in ancient India were intimately linked to what was perceived to be the ideal accomplishment of life, and that was to know and experience *atma* the 'independent and imperishable' layer of oneself which 'underlies the conscious personality and bodily frame'(zimmer,1951)and to make this experience pertinent to all spheres of life. The concept of *atma* is associated to that of *brahma*, the underlying static 'unified field' at the basis of all creation, a term coined by Einstein in more modern times in recognition of the existence of the field, and later a reality taken for granted in Quantum physics.^{viii}

Thereby, the true education is that which helps us to know the *atma*, our true self, God and Truth.^{ix} The relationship of *atma* and *brahma* in all the spheres of life could be achieved on a personal level by living in dharma i.e., in accord with laws and rules which sustain the underlying natural order of existence. Dharma, from the Sanskrit root 'dhri' means to sustain, to carry or to hold. In Indian Philosophy it is by and large referred to as 'cosmic law'^xor 'cosmic truth' a less static concept.^{xi}Dharma is akin to religion, virtue or duty to an extent as we regard of these concepts in the West in the sense

as code of behaviour, of righteous conduct deemed to be necessary for individual happiness and the proper functioning of human society.^{xii}

Therefore, the aim of education is *chitta-vritti-nirodha*, the inhibition of those activities of the mind by which it gets coupled with the world of matter or object.^{xiii} Education is a process of control of mind to impel it down to its deeper layers, its unfathomable depths, not dishevelled by the ripples of the outside, the infinite distractions of the material world by which the mind is thus led to rest in itself and fall back upon its innate strength and resources and does not lose itself in the pursuit of the knowledge of individual objects, there dawns and bursts forth on the mind the totality of knowledge, omniscience.^{xiv} Bergson has stressed on the withdrawal of the mind from the world of matter which "impress upon it its spatial forms and thus arrests the natural creativity, inwardness and suppleness of conscious life".^{xv} The renowned scholar R. Pannikar stressed that the whole Vedic culture always emphasized that philosophy must be based on experience; not the empirical experience of the senses but the inner mystical experience or the third eye of knowledge.^{xvi} Because the Vedic sage did not play with ideas or words like so many Western thinkers or scholars; his knowledge was not only intellectual or bookish – as in modern mainstream schooling. The Vedic sage investigated something that became of the greatest interest for quantum physicists such as M. Planck or R. Goswami: he explored and described fields of energy and consciousness, and hence layers of veracity beyond the empirical spectrum of the senses. That is why so many quantum physicists have been awestruck by the Vedas of India. This philosophical experience of Ancient India has nothing to do with the merely intellectual bookish "philosophy" of modern Europe' Greece, and in particular Greek philosophy from Orphism to Neo-Platonism, was closer to Vedic India than to modern Europe.^{xvii}

Vedic education is well thought-out as a fountainhead under which a stream of wisdom and truth originates which further lead to the configuration of character, development of culture, nation and society. Vedic education is an approach to learn good habits and qualities like helping the people, gentleness, respect the elders and teachers etc. help the students to become a responsible and conscientious citizen of a nation.^{xviii} Vedic education involves/deals with the (1) the development of vision for one's life mission and desired life style. (2) development of one's character dealing with concerns of direction and quality of life. (3) the development of competence that deals with concerns of how well one is able to do something. The development of one's young age is essential to allow them to pay their imperative role in the development of their nation. They have to enlarge their vision and mind to keep pace with the changing demands of the world around them. So, the educational system should prepare the students progressive in all the aspects of the life to deal with every situation and proceed in a better way for self and for the society. According to A.S. Altekar^{xix} "the inculcation of civic and social, duties, promotion of social efficiency and the preservation and spread of national culture may be described as the chief aims and ideals of ancient Indian education." According to Mahatama Gandhi, "Education should contemplate the whole life."^{xx}

In Vedic context, education could not just be the intellectual bookish training of modern mainstream schooling;

Vedic education was essentially – to put it in modern terms-experiential towards self-learning; it was also child-centred. Quite visibly, it would have been greatly appreciated by the modern precursors of integral or progressive education, such as Rousseau, Stenier, Montessori or Dewey, who unfortunately did not know anything about it or very little.^{xxi}

The Vedic syllabus was truly integral, incorporating the learning of the hymns and rituals, the correct pronunciation of the Sanskrit "mantras", grammar in a broader sense, etymology, logic, astronomy and cosmology. There was a scientific and mathematical content in the Vedic syllabus-obviously not in the mechanistic frame of mind of the modern age – which was inseparable from the spiritual quest-, a unity of science and spirituality that we also find in Pythagoras and Plato in Ancient Greece. The Metaphysical insights of the Vedas were developed by the Upanishads, Jewels of human culture, heights of the human spirits, praised in the highest terms by Western scholars like J. Mascaro, a Catalan indologist from Majorca, or the German scholar M. Muller. Some of the Romantic authors already knew about the Upanishads and were deeply impressed by them, just as the forerunners of quantum physics later. The pedagogy of the Upanishads deepens into the Vedic educational system, producing the finest expression of the Indian Gurukula, still developed by the later Vedanta with major figures such as Shankara or Ramanuja. The Upanishadic/ Vedantic Gurukula constitutes one of the summits of human culture and one of the peaks of education in human history.^{xxii} So far as, from the Ancient period to the Medieval period, both Hindu (Taxila, Mithila, Nadia, Varanasi, etc) and Buddhist (Nalanda, Vikramashila, Odantapuri, etc),^{xxiii} culminating an unparalleled history of spirituality, mysticism, philosophy, science and education –and, in short, self-inquiry into the deepest truths. In the middle Ages, before the Muslim invasions of North India, the Indian universities emerged as an extension in the number and seize of different kinds of communities of teachers and students, called "*parishads*" or "*tols*."^{xxiv}

After the Vedas, **the Upanishads** also underline the unity of Man and Cosmos, and constitute a profound and sincere research into the nature of Reality. Quite often, this research is unveiled through the beautiful dialogue between master and pupil, imbibed with mutual love and respect, and total freedom of inquiry. Ultimately, Upanishad education is the search for the meaning of Life, and the realization of it in each one of us. In this genuine pedagogy, self-experience could never be replaced by any teaching coming from outside.^{xxv} **Vimala Thakar**, beautifully expounded all the depth and light of the Upanishadic Gurukula. In her own words, the era of Vedas and Upanishads was an era of total freedom of thought; it was the era of the living word: the communion between master and disciple. This relationship was not institutionalized or organized; there was no authority nor coercion. There was total freedom between master and disciple, and profound respect, affection, and love.^{xxvi} **Krishnamurti's vision** totally fulfilled – in the Upanishads of India; a lighthouse for mankind, if only mankind wants to look towards the light. One of the first masters who revived the depth of the Ancient Gurukula, the community of teacher and pupils, conveniently adapted to the modern world, was the privileged disciple of Sri Ramakrishna, Swami Vivekananda, who received in his youth a scholarly education and who travelled to America and Europe,

producing a tremendous impact on the Western mind. Vivekananda tried to renovate both the mystical philosophy of India, in particular Vedanta, and the holistic education on spiritual grounds coming back to Vedas and Upanishads. In particular, he pointed at the convergence between science and spirituality, something that would develop more clearly with the development of quantum physics and relational theory, and that is still going on today. This spiritual master was also a pioneer of intercultural and inter-religious dialogue.^{xxxvii}

In terms of education, the revival of the Ancient holistic education of India have been seen by some of the prominent personalities of India e.g. **Vivekananda**, who made an attempt to adapt the Ancient heritage to the modern world, in coherence with his fusion of science and spirituality. Until today, **the Ramakrishna Mission** has continued to carry on the shining legacy of Swami Vivekananda and his master, Sri Ramakrishna.^{xxxviii} In this period that has been called the Hindu or Indian Renaissance, the celebrated poet of Bengal, **R. Tagore**, also present enlightening directions towards humanistic education linking the best achievements of the West and the treasures of the Indian tradition. Like Vivekananda, Tagore also contribute to develop an understanding and appreciation of Indian civilization in Western countries.^{xxxix} Another sage of the modern age who has brought a decisive contribution to holistic education with human and spiritual values has been the world-famous "guru" of Pondicherry, **Sri Aurbindo**, together with his spiritual companion, **Mirra Alfassa**, known as the Mother.^{xxx} According to him, "the education is planned to turn the mostly infrarational human being into a rational creature, and the disordered human group into a rationalised human society."^{xxxi}

2. Conceptions, Aims, Ideals of education in Ancient India

The Conceptions and Ideals of education in Ancient India are as follows:

Education as an agency of improvement: The illumination, insight and guidance which education gives to us affects a complete transformation. "If one human is superior to another", says a Vedic thinker, "it is not because he possesses and extra hand an eye, but because his mind and intellect are sharpened and rendered more efficient by education." Devoid of education, says Bhartrihari, we were beasts, education elevates us into human beings.^{xxxii}

Diverse functions of Education: Education brings about this grand transformation in number of ways. It give us proper motions of cleanliness and manners and this makes us more adequate to our fellow citizens in the society. It is interesting to note that ancient Indians attached great importance to this topic and have laid down the rules of Cleanliness and etiquettes should be first taught to the young student before anything else.^{xxxiii} Education removes our prejudices and makes, us to comprehend viewpoints different from our own. It enhances the intellect, improves the grasping power and develops the faculty of discrimination and this protect us falling into errors. It strengthens our moral nature and enables us to stand the severest temptations of life.^{xxxiv}

True education refines and strengthens our moral fibre and thus presents us from being affected by the wayward breezes of fleeting passions and prejudices. Montaigne has said, "if the mind be not better disposed by education, if the

judgement be not better settled, I had much rather that my scholar had spent his time at tennis."^{xxxv}

Education includes physical development: Ancient Indians wisely emphasized on the mind of the young student the importance of attending to the proper development of his body to get success in religious matters.^{xxxvi}

Education not merely Book Learning: Mere book learning was not regarded as identical with education. It had been pointed out that a man may have studied different branches of knowledge and yet remained uneducated, if he has not developed an insight and obtained an illumination, as a result of his studies, he is a really educated man, who shines as a man of action. The education also solves the problem of the bread. It may not make us wealthy, for wealth often depends upon luck. But it ought to enable us to get a decent living. Education, therefore, while giving us illumination, insight and culture, ought to facilitate us to live as respectable and self-supporting citizens. It should not only make us fit to live, but also fit us to get a living.^{xxxvii}

The aims of the ancient education were:

Infusion of piety and Religiousness: Religion played a large part in life in ancient India and teachers were usually priests. The very atmosphere in which he lived and breathed, impressed upon him the reality of the spiritual world and made him realise that though his body may be a product of nature, his mind, intellect and soul belong to the world of spirit, the laws of which ought to govern his conduct, mould his character and determine the ideals of his life. Though the educational system thus provided the background of piety and religiousness, its aim was not to induce the student to renounce the world and become a wanderer in the quest of god like the Buddha or Tulsidas.^{xxxviii} The direct aim of all education, whether literary or professional, was to make the student fit to becoming a useful and pious member of society.^{xxxix}

Formation of character: The illumination and power, which men and women received from education, was primarily intended to transform and enable their nature. The formation of character by the proper development of the moral feeling was therefore, the second aim of education.^{xl} Ancient Indian thinkers held that intellectual attainments were of less consequence than the development of a proper moral feeling and character.^{xli} Indian thinkers hold that character was more important than learning. One thinker goes to the extent of saying that he alone is learned who is righteous.^{xlii} This opinion tallies remarkably with that of Socrates, who hold that virtue is knowledge.

Evil effects of divorcing power from virtue, intellectual and scientific progress from moral and spiritual values, which are being so vividly illustrated in the west in the modern age, were well realised by ancient Indians. They have therefore, insisted that while a man is being educated his regard for morality ought to be developed, his feeling of good will towards human beings ought to be strengthened and his control over his mind ought to be perfected, so that one can follow the beacon light of his conscience.^{xliii} In other words, education ought to develop man's ideal nature by giving him a sure moral feeling and by enabling him to control his original animal nature. The tree of education ought to flower in wisdom as well as in virtue, in knowledge as well as in manners.^{xliv}

So, the true occupation of man is to build his character. The real education consists not in packing the brain

with so many facts and figures, not in passing examinations by reading numerous books but in developing character.^{xlv}It is not quite necessary to learn something special for earning [one's livelihood].He who does not leave the path of morality never starves, and is not afraid if such a contingency arises.^{xlvi} Therefore, the education must aid in the self fulfilment and not in the acquisition of mere objective knowledge.^{xlvii} How character was to be formed:

Direct injunctions to develop a sense of moral rectitude were scattered over almost every page of books intended for students, they were also orally given to them by their teachers, every how and then. Apart from them however the very atmosphere in which students lived was calculated to give a proper turn to their character. They were under the direct and personal supervision of their teacher, who was to watch not only over the intellectual progress but also over their moral behaviour. Ancient Indians held that good character cannot be divorced from good manner.

The teachers was to see that in their everyday life students followed the rules of etiquette and good manners towards their seniors, equals and inferiors. These rules afforded an imperceptible but effective help in the formation of character. The rituals which students to occasionally performed and the prayers which they regularly offered every day were calculated to emphasize upon their mind the fact that the student life was a conservative one and that its ideals could be realised only by those who did not swerve from the strict and narrow path of duty. Examples of national heroes and heroines like Harischandra, Bhishma, Rama, Lakshmane Hanuman, Sita, Savtri & Dranpadi, which were prominently placed before students, also severed to mould their character in a powerful manner.Character was thus build up partly by the influence of direct injunctions, partly by the effect of continued discipline and partly by the glorification of national heroes, held in the highest reverence by Society.^{xlviii}

Development of Personality: This was sought to be realised by eulogising the feeling of self-respect , by encouraging the sense of self confidence, by inculcating the virtue of self-restraint and by fostering the power of discrimination and judgement^{xlix}. The student was always to remember that he was the custodian and the torch-bearer of the culture of the race. Its welfare depended upon his proper discharge of his duties. To support the poor student was the sacred duty of society.^l

3. Influence of self Restrain:

The element of self restraint, that was emphasized by the educational system, further served to enrich the students personality. Self-restraint that was emphasized was distinctly different from self-repression. Simplicity in life and habits was all that was insisted upon.

1. The student was to have a full meal, and it had to be a simple one.
2. The student was to have sufficient clothing, only it was not to be toppish.
3. The student was to have his recreation, one they were not to be frivolous.

4. He was to lead a life of perfect chastity, but that was only to enable him to be an efficient and healthy householder when he married.

It will be thus seen that the educationists aimed did not result in self-repression, but only promoted self-restraint that was so essential for the development of a proper personality. Self-discipline was developed mainly by the formation of proper habits during the educational course.^{li}

Influence of self-confidence: Self-confidence was also fostered equally well. The *upanayane* ritual, used to foster self-confidence for the purpose that divine power would cooperate with the student and help him to the achievement of his goal, if he on his part did his duty well. Self-reliance is the mother of self-confidence. Uncertainty of the future prospect did not damp the students self-confidence.^{lii}

Stress on Social Duties: The inculcation of civic and social duties, was the aim of the educational system, was particularly emphasized. The graduate was not to lead a self-centred life. He must teach his love to the rising generation even when there was no prospect of a fee. He was enjoined perpetuation of race and culture by raising an educating progeny. He was to perform his duties a a son, a husband and a father conscientiously and efficiently. His wealth was not to be utilised solely for his own or his family's wants: he must be hospitable and charitable. Particularly emphatic are the words in the convocation address, emphasizing these duties. Profession had their own codes of honour, which laid stress on the civic responsibilities of their members.^{liii} The physician was required to relieve disease and distress even at the cost of his life. The warrior had his own high code of honour an could attack his opponent only when the later was ready.^{liv}

Social structure in ancient India was to a great extent in dependent of govt. Governments may come and go, but social and village life and national culture were not much, affected by these changes. It was probably this circumstance that was responsible for the non-inclusion of patriotism among the civic duties, inculcated by the educational system.

Promotion of Social Efficiency and Happiness: It was sought to be realised by the proper training of the rising generation in the different branches of knowledge, professions and industries. Education was not imparted merely for the sake of culture or for the purpose of developing mental and intellectual powers and faculties. The educational system sought to quality the members of the rising generation for their more or less less-determined sphere of life.

Differentiation of functions and their specialization in hereditary families heightened the efficiency of professions and then contributed to social efficiency. By thus, promoting the progress of the different branches of knowledge, arts and profession and by emphasizing civic duties.^{lv}

Gurukul system: It is well known that an integral philosophy of education was already developed in India by the Gurukuls-communities of masters and pupils-of the Vedas-te most ancient holy books, which constituted an oral tradition from teacher to student, as it also happened in other spiritual contexts. The Vedic tradition was continued by the enlightening contribution of the Upanishadas and Vedanta.^{lvi}The making of men depends on the human factor. It depends an individual attention and treatment to be given by the teacher. The pupil

belongs to the teacher and not to an institution on the abstraction called the school.^{lvii}

4. Conclusion:

Education was regarded as sources of illumination and power, which transforms and enables, our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties. It thus enables us to live as descent and useful citizens of society an indirectly help us to make progress in the spiritual sphere, both

in this life and in the life after. As Body, mind, intellect and spirit constitute a human being, the aims and ideals of ancient Indian education were to promote their instantaneous and harmonious development. Men are social beings, ancient India education, not only emphasised social duties but also foster social happiness in this era of globalisation. No nation can be called educated which cannot maintain and expand its cultural heritage. Our education enables us to do this for several centuries.

End Notes:

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- i Mookerji, Radha Kumud. (1947). *Ancient Indian Education*. London: Macmillian and CO. Limited, p.xxxvi.
- ii Crozet, Chantal (2012). "The Core Tenets of Education in Ancient India-Inspiration for modern Times. International Journal of Pedagogies and Learning." 7(3), pp.262-265.
- iii Crozer, C. (2006). "The Spiritual Dimension of intellectual language education". The international Journal of the Humanities. 4(3), pp.119-124.
- iv Mookerji, Radha Kumud. *op.cit.* p.xxxv
- v In the era of this globalization, everything is interlinked. Globalization poses variety of complex trends in the economic, social and cultural fabrics of all societies. We live in an intensely interdependent world in which all immense differences of culture and historical experience are compressed together instant communication. Education has turned out to be a commodity of international trade. It is no more a public good on domestic scale, but a private good on global scale; India-the world's second largest English -speaking nation after the USA. Agarwal, Pawan (2009)." Indian Higher Education: Envisioning the future. Compare; A Journal of Comparative and International Education". New Delhi; Sage, 40:5, p.488.
- vi The uses of education are too diverse to be exhaustively enumerated, it nourishes us like the mother, directs us to the proper path like he father, and gives us delight and comfort like wife. It increases our fame, destroy our difficulties and make us purer and more cultures. It is thus a versatile desire-yielding tree. It is at the foot of all human happiness, it increases our efficiency, and enable us to get fame and wealth by securing us respect in public assemblies and royal units. The wealth we thus get not only leads to our happiness, but also enables us to perform meritorious work of public utility and discharge religious duties of different types. This indirectly leads us to salvation. See. Altekar, A.S. (1944). *Education in Ancient India*. Benaras: Nand Kishore & BROS.p.4; Education does not mean a knowledge of the alphabet. This type of knowledge is only a means to education. Education implies a child's learning how to put his mind and all his senses to good use. That is to say, he really learns how to use his hands, feet and other organs of sense. A child who has acquired the knowledge that he should not use his hands for stealing or for killing flies nor for beating up his companions or younger brothers and sisters has already begun his education. He has started it, we can say, when he understands the necessity of keeping his body, his teeth, tongue, ears, head, nails, etc., clean and keeps them clean. That child has made good progress in education who does not indulge in mischief while eating and drinking, eats and drinks alone or in society in a proper manner, sits properly and chooses pure foodstuffs knowing the difference between pure and impure foodstuffs, does not eat like a glutton, does not clamour for whatever he sees and remains calm even if he does not get what he wants. Even that child has advanced on the road to education whose pronunciation is correct, who can recount to us the history and geography of the country surrounding him without knowing those terms and who understands what his country means. That child has made very good progress in his education who can understand the difference between truth and untruth, worth and worthless and choose the good and the true, while rejecting the bad and the untrue. See. Navajivan, 2 June 1929, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994 (CW 41), p.6
- vii *Ibid.*
- viii Crozet, Chantal. *op.cit.* pp.262-265
- ix July 10, 1932, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India,1958-1994(CW 50),p.182
- x Radhakrishnan, S. (1999). *Indian philosophy*. New Delhi, India: Oxford University Press.
- xi Sharfe, H. (2002). *Education in ancient India*. Boston, MA: Brill.
- xii Crozet, Chantal (2012). The Core Tenets of Education in Ancient India-Inspiration for modern Times.International Journal of Pedagogies and Learning. 7(3), pp.262-265.
- xiii Mookerji, Radha Kumud. *op.cit.* p.xxiv.
- xiv *Ibid.*, p.xxv
- xv *Ibid.*, p.xxv; Trotta, Madrid, pp.19-20.
- xvi Pannikar, R. (1997). *La Experiencia Filosofica De La India*.

- xvii Ferrer, Albert (2018). Integral Education in Ancient India from Vedas and Upanishadas to Vedanta. International Journal of Research Granthaalayah. Vol.6, pp.281-295. Albert Ferrer - consultant for education to the government of Catalonia.
- xviii *Ibid.*
- xix Altekar, A.S. *op.cit.*, pp.8-9.
- xx Interview with W.W. Hall, October 1928, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994(CW 37), p.320.
- xxi Ferrer, Albert. *op.cit.* pp.281-295.
- xxii *Ibid.*
- xxiii Apte, D.G. *Universities in Ancient India*. Education and Psychological Extension Series No.2. Faculty of Education and Psychology, Maharaja Siyajorao University of Baroda (The original copy now is in Cornell University Library). pp.7,8,23,44,47.
- xxiv In the Brihad Aranyaka Upanishad, we already find the word “*parishad*.” In the VI the chapter, we can Shvetaketu Aryneya Joining in the “*parishad*” of the Panchala. In the Dharma Sutras of Gautama, Vasishtha and Baudhayana, and also in the laws of Manu, a set of regulations is established on the composition and running of the “*parishads*.” Ferrer, Albert. *op.cit.* pp.281-295.
- xxv *Ibid.*
- xxvi Vimala Thakar captured with touching words all the depth of the Vedic and Upanishadic Gurukula. In her “Glimpses of Ishavasya”, she proclaims that the era of Vedas and Upanishads was an era of total and unconditional freedom of thought; Westerners who reduce the striving for freedom of thought to western history should take it into account. In simple and poetic terms, she explains that Vedas and Upanishads was the era of the living word; the profound communion between master and pupil. This pure kind of relationship was not institutionalized; it was not organized. Contrary to what many Westerners wrongly assume about India and other Ancient traditions, there was no authority from the side of the master, but an unconditional love at the service of the education of the pupil. See. Thakar, Vimala. *op.cit.*, pp7-8. See. Thakar, Vimala (1991). *Glympses of Ishavasya*. Vimal Prakashan Trust, pp.3,5,7,8; Ferrer, Albert. *op.cit.* pp.281-295.
- xxvii Sri Aurobindo (1996), “The Upanishads”, Sri Aurobindo Ashram Press, Pondicherry, p 1; Ferrer, Albert. *op.cit.* pp.281-295.
- xxviii Ferrer, Albert. *op.cit.* pp.281-295.
- xxix *Ibid.*
- xxx According to Sri Aurobindo and the Mother, the human being is essentially a soul and a divine reality, capable of removing the veils of ignorance, and acquiring the awareness of his or her ture . Hence, the human being can progressively transform its limited human nature into a divine infinite nature. Consciousness presents several levels or layers until super-consciousness. This integral vision of human condition requires an equally integral concept of education. Instead of pressurizing the child from outside in order to inset him or her into pre-established social moulds fabricated by the adults, education should help the youth to unfold from within its harmonious human being is ultimately a soul in spiritual evolution, education should teach the child how to educate itself, and how to develop its own inhetent capacities –of different kinds: practical, intellectual, aesthetic, moral and spiritual.
- Their spiritual and educational endowment constitutes a treasure of wisdom still to be rediscovered. There are educational institutes attached to the main ashram of Pondicherry and the centre in Delhi, which implement their educational philosophy. Moreover, there are many schools throughout India which follow this model of integral education with a spiritual basis. *Ibid.*
- xxxi *Ibid.*, p.21.
- xxxii Altekar, A.S. *op.cit.*, pp.6-7
- xxxiii Altekar, A.S. *op.cit.*, p.6.
- xxxiv Altekar, A.S. *op.cit.*, p.7.
- xxxv *Ibid*, p.7
- xxxvi *Ibid.*, p.8.
- xxxvii *Ibid*; There is no true education which does not tend to produce character and there is no true religion which does not determine character. Education should contemplate the whole life. Mere memorizing and book-learning is not education. I have no faith in the education which produce men of learning without the backbone of character. Interview with W.W. Hall, October 1928, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994(CW 37), p.320; An education that confines itself to imparting knowledge, is no education." Sri Aurobindo (1996), “The Upanishads”, Sri Aurobindo Ashram Press, Pondicherry, p.17.
- xxxviii Altekar, A.S. *op.cit.*, p.9
- xxxix *Ibid.*, p.10
- xl *Ibid.*
- xli *Ibid*; All your scholarship, all your study of Shakespeare and Wordsworth would be vain if at the same time you do not build your character, and attain mastery over your thoughts and actions. When you have attained self-mastery and learnt

to control your passions you will not utter notes of despair. You cannot give your hearts and profess poverty of action. To give one's heart is to give all. You must, to start with, have hearts to give. And this you can do if you will cultivate them. See. Speech to Students, Agra, 19 September 1929, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994(CW 41), p.391.

xli Altekari, A.S. *op.cit.* p.9

xlii *Ibid.*, p.10

xliii *Ibid.*, p.11

xliv *Ibid.*

xlv Speech at meeting of Students, Marseilles. Young India, 1 October 1931, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994(CW 47), p.422

xlvi Gandhi, M.K. Letter to Manilal Gandhi, 27 September 1909, In *Collected Works of Mahatma Gandhi*. Ministry of Information and Broadcasting, Government of India, 1958-1994(CW 9), p.435.

xlvii Mookerji, Radha Kumud. *op.cit.* p.xxiii.

xlviii Ferrer, Albert. *op.cit.* pp.281-295.

xlix Altekari, A.S. *op.cit.* p.14.

l *Ibid.*, p.13

li *Ibid.*, p.14

lii *Ibid.*, 14.

liii *Ibid.*, p.15

liv *Ibid.*

lv *Ibid.*

lvi Ferrer, Albert. *op.cit.* pp.281-295.

lvii Mookerji, Radha Kumud. *op.cit.* p.xxvi