

A Critical Analysis of Ancient Indian Education System

Dr. Sanjeev Kumar Gautam¹ & Dr. Rashmi Gautam²

1. Former Dean of Modern Studies, Central Institute of Buddhist Studies, Deemed to be University, Choglamsar, Leh, Union Territory of Ladakh. Email: skgautamcibsleh@gamil.com
2. Assistant Professor, Department of Journalism and Mass Communication, Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh. Email: rajrashmi11dec2004@gmail.com

Abstract

This paper critically examines the ancient Indian education system, rooted in the Gurukul and Buddhist institutional system, emphasized holistic development, moral values and spiritual education, blending subjects such as philosophy, mathematics, medicine and the arts. Education was personal, with a strong teacher-student relationship. The study argues reviving elements of ancient Indian education could have fostered a strong sense of cultural identity and intellectual sovereignty, highlighting the benefits such as holistic development, moral and spiritual growth, and a system inclusive of all social structures. The ideal of the Vedic education was lofty. Ample opportunities were provided for the pupil for the development of his personality. The preceptors took personal care of the pupils, which resulted inevitably in a multi-dimensional development. The educational system of Vedic period achieved a pronounced success in connection with character-formation, development of personality, and contribution to knowledge in all branches of learning as well as social well-being and material prosperity. The Buddhist education laid the foundation stone of a high culture. Though Indian attitude towards life had always tended to be characterized by piety and sanctity, yet the Buddhist education intensified and elevated it still more. The foreign students made a very 33 profound study of Indian religion, literature and system of education and disseminated the seeds of Indian culture in their own lands. The sacred portals of the Buddhist institutions were open to all where all the students without differences were provided with equal opportunities for the development of their character according to their capacity and aptitudes. Along with religious and philosophical aspects of the Buddhist education, secular education formed an essential part of it. This education system gave birth to such international institutions as Nalanda, Taxila and Vikramshila, which were the centers of both religious and secular learning.

Keywords: 1. Cultural Identity 2. Intellectual Sovereignty 3. Spiritual 4. Multi-dimensional 5. Virtues 6. Educands 7. Democratic 8. Emancipation 9. Self-realization.

1. INTRODUCTION

Ancient Indian education represents a long and illustrious history. Ancient education of India, deeply spiritual and humanistic, aimed not only at acquiring knowledge but also at cultivating wisdom, discipline, and self-realization. It was rooted in tradition, community life, and close teacher-student bonds. Our India has a rich tradition of learning and education right from the antiquity. These were handed over generations to generations either through oral or written medium. A single feature of ancient Indian or Hindu civilization is that it has been molded and shaped in the course of its history more by religious than by political, or economic influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory, which is called Religion in Hindu thought. The total configuration of ideals, practices, and conduct is called Dharma (Religion, Virtue or Duty) in this ancient tradition. Indian culture is suffused thoroughly by religious values. The approach of our

forefathers to life, their subtle analysis and codification of duties, all indicate their cherished spiritual values. Dr. R.K. Mukherjee said, learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life viz. Mukti or Emancipation.

All fields of vidya or knowledge were thus divided into two broad streams-the paravidya (the higher knowledge, the spiritual wisdom) and the aparavidya (the lower knowledge, the secular sciences.) The latter is needed to live a comfortable life here. The former helps one to be fully prepared for the hereafter. Hence a balanced combination of both is advocated so that both civilization and culture are imparted. The materialistic education embodies various aspects of the knowledge of physical sciences. It is for a student that the developed social structure exists. The student engaged in the pursuit of material knowledge has consequently been treated as the fulcrum or the axis of the social structure, for in his development lies the wellbeing of the society. Spiritual knowledge has been regarded as the means of attaining the final beatitude.

The main purpose of this research paper brings to highlight investigation the role of religion in shaping access education acknowledging the inclusivity Gurukuls and Buddhist institutions/ universities.

2. RESEARCH OBJECTIVES:

- To Study the Fundamentals of Ancient Indian Education (1500BC- 1200AD).
- To Study the Rig-Vedic Education (1500-900 BC).
- To Studying the Main Characteristics of Vedic Education.
- To Study the Education of Later Vedic Period (900-600 BC).
- To Study the Education of Epic Age.
- To Study the Brahminic Education.
- To Study the Education of Buddhist Era.
- To Study the Comparative analysis of Brahminic and Buddhist System of Education.
- To study the Main Buddhist Educational Centers, institutions and Universities.

3. RESEARCH METHODOLOGY:

This study will use a mix of different methods to collect and analyses data.

- **Historical Analysis:** We will study ancient Indian texts like the Vedas, Upanishads, Epics and Buddhist scriptures, along with academic research articles, to learn about the ancient Indian education system. We will also look at many historical documents to see how modern education in India has developed.
- **Comparative Analysis:** We will compare the key aspects of the Vedic and Buddhist education systems, such as their goals, curriculum, teaching methods, and assessment techniques.
- **Field Research:** We will conduct surveys and interviews with teachers, historians, and education experts to get their views on the strengths and weaknesses of both systems. We

will also talk to students, teachers and academicians in focus groups to see how ancient practices might work in today's schools.

- **Data Analysis:** We will look at the qualitative data from interviews and focus various groups on common themes. We will also analyze the quantitative data from surveys to identify patterns and trends.

4. FUNDAMENTALS OF ANCIENT INDIAN EDUCATION:

Ancient Indian Education had been evolved strictly on the foundations of Indian epistemological and philosophical traditions. The idea of the ephemerality of life and the world, the concept of ultimate death and the futility of mundane pleasures had provided them with a special angle of vision. The entire educational tradition originated in these principles. Fundamentals of ancient Indian education are as:

- Knowledge related to life.
- Close association between teacher and student resulted in all round development.
- Development in social work.
- Vocational training.

5. RIG-VEDIC EDUCATION:

The students started the recitation of the Vedic hymns in early hours of morning. The chanting of Mantras had evolved into the form of a fine art. Special attention was paid to the correct pronunciation of words, Pada or even letters. The Vedic knowledge was imparted by the Guru or the teacher to the pupil through regulated and prescribed pronunciation, which the pupil would commit to memory, having listened to alternatively. Only that knowledge, which was received from the lips of the teacher, was regarded as purely Vedic. Thus, the teaching was oral. Various subjects were incorporated in the curriculum of Vedic education. Grammar, rhetoric, astrology, logic, Nirukti (etymological interpretation of words) were the main subjects. Vedang was the synonym of all these subjects taken together- the performance of sacrifice, correct pronunciation, knowledge of prosody, etymology, grammar, and Jyotishi or the science of calendar. The study of logic occupied a special place, because knowledge of any other subject was tested on its basis. Debates and discussions were organized for training in logic. The system of education, which evolved in the Rigveda concerns itself with the acquisition of Supreme knowledge, religion and Brahma. The aim of the Veda was the knowledge of the Ultimate Truth and the realization of the Supreme.

6. MAIN CHARACTERISTICS OF VEDIC EDUCATION:

In Rig-Vedic era, some very special features of the educational system are below:

- The system of education, which evolved in the Rigveda, concerns itself with the acquisition of supreme knowledge, religion and Brahma. The aim of the Veda was the knowledge of the ultimate truth and the realization of the Supreme.
- The admission was made by the formal ceremony Upanayana or initiation by which the pupil left the home of his natural parents for that of the preceptor. In this new home he had a second birth and was called Dvijya or twice born.

- The pupil was eligible to admission to the preceptor's house only on the basis of his moral fitness and unimpeachable conduct.
- The discipline of brahmacharya or celibacy was compulsory. Though a married youth was entitled to get education, he was denied the right of being the residential pupil.
- It was one of the sacred duties of the pupil to serve his preceptor. He pledged devotion to him in thought, speech and deed and worshipped him as his own father or God. Pupils who neglected their duties were debated from education and expelled from the institution.
- Brahman-Sangh was an organization where meritorious students were given chances to fulfill their quest of higher knowledge. These Sanghs may be compared to the seminars of modern times.
- There was equality between the sexes in the field of knowledge. The Rig Veda mentions women
- Rais called Brahminavadinis.
- Princes and other leading Kshatriyas were trained in all the manifold sciences to make them fit for government. Most boys of the lower orders learnt their trades from their fathers. Some cities became renowned because of their teachers. Chief among them were - Varanasi, Taxila from the day of Buddha and Kanchi in the beginning of the Christian era. Varanasi was famous for its religious teachers. Taxila was known for its secular studies. Among the famous men connected with Taxila was Panini, the grammarian of the fifth or fourth century B.C.: Kautilya, the Brahmin minister of Chandragupta Maurya and Charaka one of the two leading authorities of Indian medical sciences. The institutions imparted Vedic knowledge that exists even today. There were also universities like Taxila and Ujjain for medicine and learning including mathematics and astronomy respectively. In the south Kanchi became an important center of learning.

7. EDUCATION OF LATER VEDIC PERIOD:

The basic aim of education during the Later-Vedic period has been the same as during the Vedic Age- the salvation of the soul, but the method of attaining this goal has been different between the two periods. During the Vedic period the student used to attain the objective of education through penance while living with Acharya as member of his family. During the post-Vedic period, Yajna replaced the penance and several procedures were prescribed for the same. Only education was regarded true, which helped one to realize this supreme truth. The Upanayan Sanskar ceremony was so important during the post-Vedic period that it was usually regarded a second birth of the individual.

8. EDUCATION IN THE EPICS:

The Ramayana and the Mahabharata are the main Epics of ancient India. These epics give us glimpses into the creed of militarism of that age; nevertheless, there are in them scattered facts which throw light upon the education of that period.

The Mahabharata tells of numerous hermitages where pupils from distant parts gathered for instruction round some far-famed teachers. A full-fledged Ashram is described as consisting of several Departments which are enumerated as following:

- Agnithana, the place for fire-worship and prayers.

- Brahmasthana, the Department of Veda.
- Vishnusthana, the Department for teaching Raja-Niti, Artha Niti, and Vartta.
- Mahendrasthana, Military Section.
- Vivasvatasthana, Department of Astronomy.
- Somasthana, Department of Botany
- Garudasthana, Section dealing with Transport and Conveyances.
- Kartikeyasthana, Section teaching military organization, how to form patrols, battalions, and army.

The most important of such hermitage was that of the Naimisha, a forest, which was like a university. The presiding personality of the place was Saunaka, to whom the designation of Kulapati was applied, sometimes defined as the preceptor of 10,000 disciples.

9. EDUCATION IN THE SUTRAS:

Education in Sutras The period of the Vedic literature was followed by that of Sutra literature. It falls between 600 B.C and 200 B.C. The growth of Vedic literature had become so vast and diffused that the need was strongly felt to evolve some practicable method as may epitomize conveniently the huge mass of Vedic literature. The educational system during the Sutra period was identical with that of Upanishad period. All the current unwritten regulations, social and religious traditions and long-standing conventions, had been compiled in the sutras in a well-arranged and systematic order. This newly created literature became the proper course of study for the students. The necessity of regular institutions was felt for higher education. Various sciences and arts such as handicrafts, medicine, sculpture and architecture had attained the peak of development. Thus, the sole objective of the entire system of education during this period was character formation, development of personality and protection of ancient culture.

10. Brahminic Education: Most of the aspects of human existence found fullest scope for development and evolution during the period of the Vedic education. Brahminical education has its own peculiar importance as regards the harmonious development of physical, mental and spiritual aspects of human life. It helped a lot in the development of character and individuality of human beings.

Some Important characteristics of Brahminic Education were as follows:

- The disciple lived in direct contact with the Acharya. The Guru took all the responsibilities of their taught in regard to fooding, lodging etc.
- The daily routine of the students was regulated.
- Brahminic education paid a good deal of attention to the formation of character and nature of the students.
- The students were supposed to maintain strict celibacy.
- It prepared the students for their entire life in its fullness. Yet the tendency towards specialization has grown up.
- In Brahminic education instead of collective teaching, individual teaching prevailed. Thus, there were more opportunities to develop the inner talents of the students.

- Brahminic education was not only theoretical; it also gave us practical knowledge to face the struggles of life.
- In Brahminic education the course of study was much vast than that of Vedic- period. Besides all the four Vedas, the study of Itihas-puranas, Vyakarana, Arithmetic, Astrology, Ethics, Yajurveda etc. were also undertaken.
- The education was based on psychological principles. Corporal punishment was considered a sin.
- Students were free to study according to their choice and ability.
- In Brahminic education Karma siddhant and stratification of caste system also influenced the courses of study.

11. EDUCATION IN BUDDHIST ERA:

Buddhist education can be rightly regarded as a phase of the ancient Hindu system of education. Buddhism, itself, especially in its original and ancient form, is, as has been admitted on all hands, rooted deeply in the pre-existing Hindu systems of thought and life.

Max Muller in Chips from a German Workshop said, "To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, to a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social, and political."

The monasteries were the centers of education during the Buddhist period. Besides monasteries, there were no other organizations for imparting education. Only the Bhikshus could receive religious and other types of education. Other people were deprived of this facility.

There was no place for Yajna in the Buddhist system. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupils. In turn, the pupil had also to be responsive to the instructions received from the teacher.

- **Pabbajja (First ordination):**

It means 'going out'. According to this ceremony, the student after being admitted to a monastery had to renounce all his worldly and family relationship. After admission into 'Sangh', they could remain as a monk. The age limit fixed for Pabbajja was 8 years. At the time of entering the Sangh, the disciple must have attained the age of 8 years. There they had to receive education for 12 years and during this period the new monk made his preparation for the Sangh life. After that he had to undergo the Upasampada ceremony, which entitled a student for full- fledged membership of the monastery.

- **Upasampada (Final Ordination):**

26 After completing the education of 12 years, the monk at the age of 20 years had to undergo the Upasampada ritual and then he becomes the permanent member of the Sangh. This ceremony was democratic in nature.

The Shraman had to present himself before all other monks (Bhikshus) of the monastery. One could be admitted for the Upasampada ceremony only when many of the monks voted in favor of the same.

- **Curriculum:**

It was chiefly spiritual in nature. It was so because the chief aim of education was to attain salvation. Studying religious books was most important. Suttanta, Vinaya and Dhamma were the main subjects prescribed for the study. Besides these, spinning, weaving, printing of the cloth, sketching, medicine, surgery and coinage were the other subjects of Buddhist education. Education during this period may be classified into two parts- primary and higher. In primary education the emphasis was given on the teaching of reading, writing and arithmetic. Knowledge of grammar was essential. The child was primarily educated in the knowledge of the alphabet, vowels, Sandhis or rules of combination.

- **Method of Teaching:**

The main aim of education in Buddhist period was the purity of character. Therefore, like Vedic educational system, they also emphasized much on the practice and training for pure character instead of psychological development of the students. Later on to attain the stage of Bodhisattva personal development was considered essential and mental and moral development began to be emphasized. Originally there was predominance of religions. At first the teacher gave a lecture on a certain topic, and the students were required to listen to him with attention. Afterwards students were expected to memorize the same. Thus, method of teaching was mostly oral. The importance of discussion encouraged the logic in the Buddhist period. It was useful to argue controversial matters and on the development of the mental power and knowledge of the students. Followers of different religions held occasional discussions; hence students were trained in the art of debating from the very beginning of their academic career. Since the main aim was to propagate Buddhism.

12. COMMERCIAL AND OCCUPATIONAL EDUCATION:

Indeed, Buddhist education was basically religious. Yet, occupational education was not neglected altogether and Mahabagga mentions spinning and weaving, tailoring etc. Among the other useful arts- Architecture, Arithmetic, Painting, Agriculture and Animal Husbandry etc. were also taught. In Buddhist period emphasis was laid on the development of the medical science. There were many medical experts during that period. The Indian Chikitsaks (medical men) were not only experts in the examination and treatment of most serious diseases, but they were also efficient in serious surgical operations like that of brain, stomach etc. Takshila was the main center of medical education, and the complete course of science was completed in 7 years.

The following significant points may be drawn about Buddhist education:

- **Centers of Education-** In Buddhist period, there were many such centers where foreign students used to come for higher education. Among such centers, Takshila was notable. It might be called the spiritual capital of India of the time.
- **Minimum age of education:** The minimum age for admission to Takshila University was 16 years because here the students were taken only for higher studies.
- **Education fee:** It was about 1000 coins at that time, which was probably charged in the beginning. Those who were unable to pay the fees in any form, either cash or manual labour, were educated as a charity.
- **Scholarships:** The meritorious students who did not have means to support themselves were given scholarships by the government of the time.

- **Residence of Students:** Generally, the students lived in the centers with their teacher but some married people and students residing in private lodges, were also not prohibited from gaining education.
- **Teaching arrangements:** One head teacher, with the help of his assistants, arranged for the education of about 500 students. More students could not be put under him. Efficient and experienced students were appointed as assistant teachers and meritorious students used to teach the students of lower classes. According to convenience, the teaching work was done during daytime as well as night hours, but the students who paid fees were taught during the day.
- **Higher Education:** In higher education, students were taught Literary, scientific and Vocational education. In literary education, religious teachings were also included. Beside Atharvaveda, all the Vedas formed the foundation stone of this education.
- **Search of truth and nirvana:** Some students who could not get mentally satisfied even through higher studies used to go to the isolated place of some monk and spent their lives in search of truth and Nirvana. Gradually gaining spiritual knowledge they became ascetics in their future life.

13. COMPARATIVE ANALYSIS OF BRAHMANIC AND BUDDHIST SYSTEM OF EDUCATION:

Buddhist education was largely influenced by Brahminic education, so their basic principles were similar in many respects. The daily life of Bhikshus was improved form of Brahman Brahma Charis. Their mode of living, food arrangements and clothing etc. were almost similar. Most of the Brahminic Rishis and Buddhists were spending their lives in similar manner in isolated cottages in the forests or on the hills practicing self- realization, devoting the rest of their lives in higher studies. In spite of the similarities there were many remarkable differences in the system of education.

- Buddhist education was meant for religious expansion, whereas Brahminic education was for life- Brahminic education was aimed at the usefulness for life. After Samavartana ritual the Rishis had to enter the family life and if possible, they could again leave in the last quarter of their lives as Sanysis. But Buddhist education aimed at the study and Nirvana and spread of Buddhism and so the Buddhist monks were not allowed to enter the marital and worldly life.
- Buddhist education was democratic while Brahminic education was monocratic- In Brahminic system; the disciple always remained disciple for his teacher though he might gain even higher knowledge. But in Buddhist system, as it was based on democratic principles the Bhikshu after becoming Shraman was kept in the category of the Upadhaya and was respected equally. Thus, Bhikshu on one side respected his Upadhaya and on the other hand he himself was respected.
- Buddhist education was collective and Brahminic education was individual- In Brahminic system Gurukul system was prevalent. Here the teacher taught the students under his direct guardianship. But in Buddhist system, education was given in monasteries and Vihars and greater importance was attached to collective education.

- Brahminic system imposed more restriction on the students than Buddhist system- In Brahminic system, luxuries were strictly prohibited, but in Buddhist system the rules were not so rigid.
- Buddhist education was free from restrictions, whereas Brahminic education maintained it- In Buddhist Sangh anyone might enter it, without consideration of caste, creed etc. and gain education to improve his capability. In Brahminic system, it was not so, great importance was attached to the Varna of the student.
- Under the Brahmanical system of education the pupils had to observe strict physical and mental discipline. He was to treat pleasure and its agencies as taboo. Student life was fraught with austerity. But according to Buddhist system, “the body is to be decently draped, cleansed and massaged, regularly fed, sheltered in the rainy season, rested during the noon and medically treated when ailing by the best physician of the country”.

14. A CRITICAL ASSESSMENT:

Buddhist education was not altogether immune from defects. Not unlike Vedic education, it was also dominated by religion, so much so that Arts and Crafts, in the last phase of it, came to be looked down upon by the members of higher classes and ultimately, they gave them up completely. Military art and science, art of manufacturing arms and weapons and the art of warfare could not develop much under the Buddhist system of education as it was based on the principles of non- violence and renunciation of the world. According to Buddhist religion the world is full of sorrow. Therefore, the sole aim of life was considered to be the attainment of Salvation (Nirvana) by renouncing the world. The meaning of life's struggle was confined to mere metaphysical speculation. This dealt a serious blow to all round progress and development of life. Still, it's acknowledged that merits of Buddhist system of education far outweigh the defects and flaws, though it was through its shortcomings that its downfall was so sudden and sure and, in its stead, the Brahmanical system of education was re-established in the country.

15. MAIN EDUCATIONAL CENTERS, INSTITUTIONS AND UNIVERSITIES IN ANCIENT INDIA:

Lord Buddha was the person who had realized the necessity of education for devotees at large and so he established the monasteries and Vihars, where education was also imparted. Later on, these monasteries were turned into full-fledged centers of education; where Bhikshus, Bhikshunis and even common people were given chance to acquire education. Besides, the foreigners also came here to study Buddhist religion. Consequently, Nalanda and Takshila developed into Universities of International importance. The following significant educational centers, institutions and universities list are given below:

- Taxila
- Nalanda
- Valabhi
- Vikramshila
- Odantapuri
- Nadia

- Mithila
- Jagaddala

In brief the educational institutions of the Buddhist period were managed on the basis of democratic principles. The appointments were made purely based on learning qualification. Educational expansion was fully carried out by these educational centers. Cultural relations with many Asian countries are mainly due to these educational institutions and their working system that existed hundreds of years back.

16. THE FINDINGS:

- The ideal of the Vedic education was lofty. Ample opportunities were provided for the pupil for the development of his personality. The preceptors took personal care of the pupils, which resulted inevitably in a multi-dimensional development. The educational system of Vedic period achieved a pronounced success in connection with character-formation, development of personality, and contribution to knowledge in all branches of learning as well as social well-being and material prosperity. The Vedic education was essentially spiritual and religious in character, yet it did not ignore the material aspect, the evidence whereof is available in the Yajurveda and the Atharvaveda. Thus, it points unmistakably to the future evolution of Aryan culture.
- The ancient India secular vocational training was essentially a practical and useful education. There was complete absence of formal paraphernalia of education required in modern times; education was imparted by the father to his son according to practical and direct methods. Industrial occupations were at their peak. Indian artists have bequeathed to the world many fine artistic creations, which will be regarded as the valuable treasure of the past, present as well as the future.
- Despite of many defects, this system of education was ideal and well planned, and it did succeed in bringing about all round development of the personality of the educands.
- The Buddhist education laid the foundation stone of a high culture. Though Indian attitude towards life had always tended to be characterized by piety and sanctity, yet the Buddhist education intensified and elevated it still more. The foreign students made a very 33 profound study of Indian religion, literature and system of education and disseminated the seeds of Indian culture in their own lands. The sacred portals of the Buddhist institutions were open to all where all the students without differences were provided with equal opportunities for the development of their character according to their capacity and aptitudes. Along with religious and philosophical aspects of the Buddhist education, secular education formed an essential part of it.
- This system gave birth to such international institutions as Nalanda, Taxila and Vikramshila, which were the centers of both religious and secular learning. Education was closely wedded to the various problems of life and it aimed at finding out concrete solutions thereof. Thus, in the sphere of morals and discipline the Buddhist system of education enriched human life considerably. It is largely through the long-standing traditional background of Buddhist education that we are still able to continue our harmonious, cultural, political and economic relations with the far Eastern countries of Asia.

17. CONCLUSION

In the ancient Indian era, our education system was unique and well-planned. This education system, with its rich repository of knowledge, ethics, and holistic learning practices, holds immense potential for enriching the contemporary educational framework. The ancient education system helped students acquire knowledge while developing their essential virtues. Students at Gurukuls learned from their teachers because they lived with them at the education centers. They studied Vedas and mathematics and science as their main subjects. Students received free education which also taught them discipline and hard work. Teachers used storytelling and discussion to teach lessons. Education institutions used moral values as an essential component in their teaching process. The educational institutions of the Buddhist period were managed on the basis of democratic principles. The appointments were made purely on the basis of learning qualification. Educational expansion was fully carried out by these educational centers. Cultural relations with many Asian countries are mainly due to these educational institutions and their working system that existed hundreds of years back. In ancient period of India, in ancient times of India, both the Indian educational system and culture were highly esteemed. The universities of Nalanda, Takshashila, Ujjain, and Vikramshila had a golden age of learning during the mediaeval Buddhist era, and their names will live on in renown around the world. The education system was introduced Indian Knowledge system such as human values, moral values and social values etc.

References

1. [http://en.wikipedia.org \[wiki/History of education.](http://en.wikipedia.org/wiki/History_of_education)
2. <http://templeproject.blogspot.in/2009/02/!gurukula-system-vs:modern-education.html>
3. [http://science.jrank.orgpages/9086/Education-in-India-Ancient-Medieval-Early-ModernIndia.html,](http://science.jrank.orgpages/9086/Education-in-India-Ancient-Medieval-Early-ModernIndia.html)
4. [http://foraclian.com/history-of.educationinindia-abriefnotel.](http://foraclian.com/history-of.educationinindia-abriefnotel)
5. [http://censusindia.gov.in/S\(p2hhajyxjvo2ds55txcagyq\)Census Data 2001/India at gla](http://censusindia.gov.in/S(p2hhajyxjvo2ds55txcagyq)Census Data 2001/India at gla)
6. <http://www.hinduwisdom.info/Education in Ancient India.html>
7. <http://www.speakingtree.in/spiritualblogs/seekers/self-improvement/ancienteducation-vs presentededucation-217884>
8. <https://www.yourarticlelibrary.com/education/indian-education/origin-and-development-ofancient-indian-education/63483>
9. <https://www.yaclass.in/p/english-language-cbse/class-8/supplementary-2960/ancient-education-systemof-india-11797/re-0a654309-5f63-458a-9e45-47e482ee6e4d>
10. <https://theculturetrip.com/asia/india/articles/what-did-the-ancient-indian-education-system-look-like/>
11. Altekar, A. S., (1944) Education in Ancient India. Nand Kishore & Bros. - Provides a historical account of education practices in ancient India.
12. Chaube, S.P., (1993) History and Problems of Indian Education, Vinod Pustak Mandir Agra

13. Swami, Harshananda, (2007) *An Introduction to Hindu Culture: Ancient & Medieval, Avaita Ashrama- A Publication Center of Ramakrishna Math Velur Math, Howrah, West Bengal*
14. Ifrah, Georges, (2000) *The Universal History of Numbers: From Prehistory to the Invention of the Computer*, John Wiley & Sons, p 421-423.
15. Mukherjee, R.K., (1936) *Hindu Civilization* Longman, Green and Co. London, p111
16. *Progress of Education in Ancient Education Review–Vedic and Post Vedic Education.*
17. N. S. Ghosh, (2016) "Ideology of Education in Ancient and Present Society of India— A Study Report," *Bus Eco Journal*, vol. 8, no. 4, pp. 50–67.
18. R. Biswas, (2024) "Exploring Indigenous Knowledge Systems of Education in Ancient India: A Comprehensive Study," in *New Trends of Teaching, Learning and Education*, pp. 77–89.
19. F. E. Keay, 2018. *Ancient Indian Education: An Inquiry into Its Origin, Development, and Ideals*, Oxford University Press,
20. Raza, M. (Ed.) (1991) *Higher Education in India: Retrospect and Prospect*, Association of Indian Universities, New Delhi
21. D. Barman, (2020) "Ancient Indian Education System," Melamora College Publication,
22. T. Khatoon, (2022) "Evolution of Indian Education System from the Ancient Period to Modern Time," *Education at the Crossroads*,
23. S. Parida and H. N. Akash, (2023) "A Transition from the Ancient Education System to the Present Modern Approach—The Better of the Ancient," *Vedasamskrita Academy Special Edition*
24. A. S. Altekar, (1933) "Ideals, Merits and Defects of Ancient Indian Educational System," *Annals of the Bhandarkar Oriental Research Institute*, vol. 14, no. 1, pp. 21–35.
25. S. Goyal and P. Aggarwal, "Indian Education System: From Ancient Period to Present Era," unpublished paper
26. N. Mishra and P. S. Aithal, (2015) "Ancient Indian Education: Its Relevance and Importance in the Modern Education System," *Case Studies in Business, IT, and Education*
27. P. Selvamani, (2019) "Gurukul System—An Ancient Educational System of India," *International Journal of Applied Social Sciences*, vol. 6, no. 2, pp. 45–59.
28. A. S. Altekar, (2009) *Education in Ancient India*, Motilal Banarsidass Publishers
29. R. Biswas, (2024) "Exploring Indigenous Knowledge Systems of Education in Ancient India: A Comprehensive Study," in *New Trends of Teaching, Learning and Education*, pp. 77–89
30. H. Scharfe, (2018) *Education in Ancient India*, Routledge
31. C. Sethi, (2015) "Indian Education System in Ancient India," *Research Journal of Management, Sociology & Education*, vol. 3, no. 1, pp. 75–84.

32. Cheney, G.R., Ruzzi, B.B., Muralidharan, K. (2005) "A profile of the Indian Education System", paper presented in New Commission on the Skills of the American Workforce.
33. C. Sethi, (2015) "Indian Education System in Ancient India," *Research Journal of Management, Sociology & Education*, vol. 3, no. 1, pp. 75–84
34. P. Selvamani, (2019) "Gurukul System—An Ancient Educational System of India," *International Journal of Applied Social Sciences*, vol. 6, no. 2, pp. 45–59.
35. M. Mehra, (2021) "The Evolution of Education Systems in Ancient India: A Historical Perspective," *Matagujri College Research Journal*,
36. M. Kumar, (2012) "Study of Past and Present Education System in India," *International Journal of Physical and Social Sciences*, vol. 2, no. 6, pp. 98–112.
37. A. S. Altekar, (2009) *Education in Ancient India*, Motilal Banarasidas Publishers
38. *Indian Educational System: An Overview of the Ancient Indian Education*
39. Keay, F.E. (1972) *A History of Education in India*. Oxford University Press. Delhi.
40. Saikia, S. (1998) *History of Education in India*. Mani Manik Prakash Publishers
41. Thapar, Romila (2000) *History of India: Volume I*. Penguin Books
42. Gautam, Sanjeev Kumar, Gautam, Rashmi, (April,2025) "A Critical Evaluation of National Education Policy 2020," *Research Paper Education, International Education & Research Journal*, Volume 11, Issue 4, pp 125-128