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Conceptualizing the aspects of ancient Indian education system

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Abstract
In major ancient Indian historical writings, the guru-śiṣya paramparā or ācārya-kula-s is depicted as the gurukula education system. An accurate depiction of early Indian education may be found in this gurukula system. When discussing early Indian civilization, almost all ancient Indian historians have touched on this long-standing practice. An innovative perspective has been offered by a few of them. This educational practice began in the early Vedic period, about 1500 B.C., and was subsequently legitimised when it was included into the Vedic era's regulations of social life. There were four phases to a person's life: brahmācharya, grihastha, Vānaprastha, and sannyāsa. The period of study or studentship, known as the first stage brahmācharya, was crucial to the achievement of the subsequent phases. Gurukula admissions used to take place at this level. Arsh Maha Vidyalay Gurukula, Kurukshetra, Haryana.

Keywords: Education model, ancient Indian, Gurukuls, Brahmacharis

Introduction
The four Purusharthas, four varnas, and four ashrams were able to accomplish their mission by learning about and respecting one another's traditions and beliefs; Gurukul was also an important factor in their triumph. The yajna and ceremonies ensured that the children of the Samajas, Kulas, and Varnas were taken to the Gurukuls at 6,8, or 11 years of age. They were educated as Brahmacharis while sitting close to the Guru. Without a doubt, the Gurukuls were instrumental in the development of Indian culture and civilization. Gurukuls were a kind of school in the traditional educational system. The Gurukul system is among the most ancient educational models. Gurukuls have existed since the Vedic era. They saw education as fundamental to their goal of expanding human knowledge and so gave it great importance. Gurus teach their students a wide range of disciplines, including yoga, meditation, medicine, and science. It is well known that students from Europe, the Middle East, and Portugal flocked to India for higher study. Narada is a great enunciator among all professional enunciators, a sensible thinker, a profound thinker, and an ever-studying sage in texts regarding Truth and Untruth. The Sage-Poet Valmiki is curious about a guy who has all the deserved endowments in his shape and calibre, beside the Divine Sage Narada.

When it comes to ancient achievements in education, economics, philosophy, science, society, and spirituality, "Vishwaguru" India stands head and shoulders above the others. To rephrase, education is the act of fostering intellectual growth for the benefit of both individuals and communities. India has a rich history of learning and scholarship that dates back to ancient times. These were passed down verbally from one generation to the next. Political and economic factors have less of an impact on its formation and more to do with religious ones. Indian culture is based on religious ideas, which are of utmost importance. Spiritual values were attributed to all duties by our ancestors in India.

Literature Review
Sintayehu Kassaye Alemu (2018) [1] This article aims to start academic discussions on what universities are, how they came to be, and their place in history. This serves as a reminder that there are many different kinds of higher education institutions (HEIs) and an opportunity to challenge the dominance of any one narrative about the purpose, philosophy, or history of universities.

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Despite historical evidence indicating the presence of other institutions of higher learning, there are researchers who contend that Western Europe was the only location where higher learning "indisputably" originated and has persisted since the Middle Ages. But other types of colleges or other places of higher learning did exist; history shows that this was true, for example, in the Arab world, Asia, and Africa. Deconstructing this unjust conclusion-which is a result of the "coloniality of power"-is necessary. The literature does a poor job of dealing with this. Based on a qualitative analysis of the relevant literature, this topic is presented here.

Aakash Rao *et al*. (2023) [2] One of the primary goals of this dissertation was to draw attention to the issue of caste-based discrimination in India. The social and political structure of India is heavily influenced by the caste system. The Indian Caste System is a significant social stratification mechanism in India that takes into account factors such as religion, place, gender, caste, and language. While this kind of stratification is inherent in every human society, it becomes problematic when certain characteristics start to pile on top of one other and become the only foundation for unfair distribution of wealth, power, and status. A person's social standing is dictated by their birth caste under India's closed stratification structure known as the Caste structure. People of lower socioeconomic standing are seldom engaged in conversation or displayed any kind of activity. This article will examine the caste system in India and its many aspects, as well as its impact on modern India. The caste system divides the population into four distinct social groups called varnas. Their profession dictates their access to riches, power, and privilege. At the very top are the Brahmans, who are usually priests and academics. Coming up next are the Kshatriyas, who are the rulers in charge of politics and the military. In second place are the merchants, or Vaishyas, and in fourth place are the labourers, peasants, craftsmen, and servants, or Shudras. The untouchables are positioned at the base of the hierarchy. Those who engage in practices like scavenging and skinning dead animals are social outcasts because of the negative connotations associated with these actions. The ranking caste system does not apply to them. The most enduring feature of Indian society, caste plays a key role in the inner workings of India's political system. This paper's main objective is to investigate caste's current status in Indian politics and the ways in which it has grown into a serious problem and barrier to national unity. We praise you for overcoming these challenges; the document finishes with that. The article delves further into the topic by exploring the rights and legislation surrounding caste discrimination in India.

G. Santoshi (2021) [3] Education is one of the key factors for the development of the country. Substantial investment in human capital contributes to the sustainable development of the economy. It raises human capital and boosts entrepreneurship and advances in technology. Ultimately it plays a vital role in ensuring both social and economic progress as well ameliorates income distribution. Finance Minister in Union Budget 2021-22 aforementioned that NEP under "reinvigorating human capital" theme launched lately has received a good reception. The present paper highlights on National Education Policies and major changes that took place in the education sector in the last decade. This study is descriptive in nature and information is collected from secondary sources. Finally paper revealed that drastic changes took place in education sector.

Dr. Piyush P. Solanki (2019) [4] When it comes to a country's progress, education is a major component. The world as we know it now requires a transformation to meet its demands. In doing so, we may take stock of the moral, spiritual, cultural, social, and economic challenges that mankind faces. The future of India's economy depends on a population that is both better educated and more productive. Nearby, you'll find a large number of Indians that are well-respected for their talents and abilities. If India aspires to become a thriving global economic partner or an education centre, it must improve the quality of education across the board, especially at the university level via increased investment in research and development. The overall effectiveness of India's higher education system is the primary emphasis of this research. We look at the steps the government has done to improve the educational system. In this article, we will look for new problems and difficulties in India's higher education system. Lastly, the article suggests that there is a need for solutions that integrate businesses' and youths' needs. Anticipations from several parties involved Everyone from students to businesses to schools to parents to the government.

Rakesh Pathak *et al*. (2016) [5] An example of a rising economy is India. India may take use of its youthful population composition to speed up its economic development. When it comes to building human capital, which is essential for economic growth, higher education plays a pivotal role. With a few notable exceptions, India's higher education system has not lived up to its promise. Culture has an impact on universities. The Indian higher education system was handed down to the country from a monarch with a very distinct cultural background. India has maintained its pro-independence higher education system for decades after the country gained its independence. The cultural clash between Indian higher education and Indian values and culture is the subject of this study. The article employs an exploratory research design. In order for higher education in India to be accessible and useful to all members of society, it is determined that cultural integration is essential.

Materials and Method
Statement of the problem
For a future India that encourages nation-building, it is crucial to bring back the old Indian educational system in the contemporary day so that all children are educated in all areas, regardless of their family's socioeconomic status. Therefore, the research aims to understand the various Gurukulas' philosophies-based practices.

Research Methods
Both Survey and Philosophical Method was used in conducting the present research. The following forms of the philosophical method have been adopted for the study.

Sample
Five Gurukulas in the southern region and one in the northern region (Arsh Maha Vidyalay Gurukula, Kurukshetra, Harayana). An exhaustive study of all regions of India could not be conducted due to the researcher's lack of funding. They hail from the south, so five of them.

Data Analysis

Six Gurukulas: In the states of Telangana and Haryana, the researcher stopped by six different Gurukulas. These Gurukulas are carrying on the tradition of Gurukula education that dates back centuries. Their management is distinct, and they have different ideologies. Here are a few schools that fall under this category: S.V.V.S. (Sri Venkateshwara Veda Samskutha Patashala), which has campuses in Keesaragutta and Chilkuru and is associated with Dharmagiri; and TTD, with headquarters in Tirupati, Andhra Pradesh. Sri Sharada Vydika Smartha Vidyalaya, (V) Virgal, (Dist.) Siddipet & Sri Sankara Gurukula Veda Patasala, Malkajgiri, (Dist.) Hyderabad, which are associated with Kanchi Peetam, Adi Shankaracharya's educational institutions in the southern region that he founded with the intention of disseminating knowledge and wisdom. Gurukulas affiliated with Maharshi Dayanand Vishwavidhyalay in Rohtak, Haryana, include Nigama Needam Veda Gurukulam in Pidched, Siddipet, run by the renowned Sanskrit scholar and author of Vedic literature Udayanacharya, and Arsh Maha Vidyalay Gurukul in Kurukshetra, Haryana, which adheres to the philosophy of Maharshi Dayananda Saraswathi.

The 'Temple based Gurukulas' include three of the six Gurukulas: 1. S.V.V.S., Keesara(V), Medchal Malkajgiri (Dist), 2. S.V.V.S., Chilkuru RangaReddy, and 3. Sri Sharada Vydika Smartha Vidyalaya, virgal, Siddipet.

Table 1: Six Gurukulas with different philosophical traditions

Six Gurukuls with different philosophical traditions		
Tirumala Tirupati Devasthanam (Sri Ramanujacharya)	**Kanchi Peetam (Sri Adi Shankaracharya)**	**Sri Maharshi Dayananda Saraswati (Arya Samaj)**
1.S.V.V.S.,, Keesaragutta (Dist),Medchal-Malkajgiri.	3.Sri Sharada Vydika Smartha Vidyalaya, (V)virgal, (Dist.)Siddipet.	5.Nigama Needam Veda Gurukulam, (Dist). Siddipet.
2.S.V.V.S.,,Chilkuru(V), RangaReddy (Dist).	4.Sri Sankara Gurukula Veda Patasala, Near Malkajgiri, (Dist) Hyderabad.	6. Arsha Maha Vidyalaya adjacent to Kurukshetra University,(P) Kurukshetra, Haryana.

Discussion of the Vision dimension

1. **S.V.V.S., Keesara:** S.V.V.S., Keesara's goal and purpose are to increase knowledge of Hinduism and its significance, to promote culture and practice, and to aid in the preservation of ancient Hindu heritage and culture via Sanskrit education.
2. **S.V.V.S., Chilkuru:** Promoting and protecting culture and traditions, raising knowledge about Hinduism and its importance, and serving the cause of maintaining age-old Hindu heritage and culture via Sanskrit education are the vision and goal of S.V.V.S., Chilkuru.
3. **SSVMV, Virgal:** The objective and goal of SSVMV, Virgal is to train students to become priests, educate them Jyothishyam, and maintain an oral recitation tradition of the Vedas.
4. **NNVG, Pidiched:** Preserving Sanskrit, the language of God, and other priceless works of ancient literature and culture are central to the Vision. Encourage pupils to engage in Vedic research.
   A more contemporary approach to studying, teaching, and researching the whole Vaidic corpus is one of the goals. This is for the purpose of protecting Vaidic culture and fostering Vaidic scholars, Dharma prachards, and purohits (Sabhyata). With the intention of publishing books on Vaidic subjects and literature. To establish Sanyasashramas and Vanaprasthas in order to protect the Vaidic Ashrama Dharma. The goal is to disseminate both the national language, Hindi, and the sacred language, Sanskrit. So that Cows Are Safe. Giving homeless or poor boys a safe place to live and teaching them Vaidic principles while also taking care of all their other requirements.

5. **SSGVP, Secunderabad:** The goal is to preserve the culture and traditions of the past by passing on the wisdom of the Vedas via the oral recitation tradition. 2. Promote the study of higher Vedic subjects including Sanskrit, the Puranas, Shadangam, Srowtham, Smartham, Kavyam, and Veda Bhashyam to those who have finished basic studies. 3. Instill a sense of responsibility in kids by providing them with education in mathematics, social sciences, modern sciences, and technology.
   The Gurukula strives to achieve the following: 1. To teach many relevant disciplines, including Vedic sciences and sastras, in detail via daily lessons, meetings, and book publication in the traditional Gurukulam style. The second objective is to train people to teach the four Vedas and to run Gurukula Veda Patashalas across the nation. 3. To encourage the study of spirituality via the establishment of more public Spiritual Training and Yoga centres. 4. Creating and maintaining libraries that are accessible to Vidyarthis, intellectuals, and the broader community.
6. **AMVG, Kurukshetra:** Khurukshetra, AMVG It is the stated goal of this illustrious educational institution in India to "Build on Indian ethos and scientific temperament in order to develop world leaders."

Vision
1. S.V.V.S., Keesara & 2. S.V.V.S., Chilkuru: The mission of these Gurukulas is to preserve and nurture Hindu culture and tradition through Sanskrit education and to raise public awareness of Hinduism's importance.

3. SSVMV, Virgal & 5. SSGVP, Secunderabad: Both Gurukulas are dedicated to protecting ancient culture, the Vedas, and oral recitation practices, as well as preparing priests for the generations.

4. NNVG, Pidiched: The fundamental objective of the organization is to preserve ancient literary and cultural riches, safeguard the Sanskrit language, and protect the cowshed & cows. Pupils should be inspired to be doing Vedic research.

6. AMVG, Kurukshetra: In terms of generating global leaders, boosting the Indian ethos and scientific temperament is essential. Conserve Sanskrit and historical Vedic literature while equipping students to teach Yoga and Sanskrit.

Conclusion

Out of the six Gurukulas that were studied, two were found to be based on the Advaitha philosophy of Sri Adi Shankara, two on the Vishishtadvaita philosophy of Sri Ramanujacharya, and the other two on the Vaidika philosophy of Maharshi Dayananda. Out of the six Gurukulas, three are located in temples while the other three are not. The six Gurukulas' most popular literature, include those on the Vedas, Sanskrit, yoga, Ramayana, Mahabharata, Bhagavad Gita, smartham, liberal arts, and more contemporary topics like computers and English. The ultimate goal of each of the six Gurukulas is to ensure that the world's most important holy books, literature, traditions, and practices are passed down from one generation to the next.

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