



UPANISHADIC EDUCATION: ON THE LUMINOSITY OF CONTEMPORARY INDIA

Dr. Tapas Pal¹ and Dr. Manas Hazra²

Abstract

Upanishad is a combination of idealism, realism, epistemology, metaphysics, psychology, environment education. The Upanishads is the Sacred Scriptures of Sanatana Dharma and the Sacred Scriptures of Hinduism. It is the Abstract of Vedanta. Upa means pre, ni means differently, shad means easiest. Upanishad does not describe the mean of discrimination. It teaches us to submit "myself" in front of Guru with modesty and seat down nearby of guru. Prashna Upanishad gives the example of taking seat at same level about Guru and sishya both. Upanishad gives us the feeling of: every person is god in his own view are a collection of texts in the Vedic Sanskrit language which contain the earliest emergence of some of the central religious concepts of Hinduism, some of which are shared with Buddhism and Jainism. The Upanishads are considered by Hindus to contain revealed truths (Sruti) concerning the nature of ultimate reality (Brahman) and describing the character and form of human salvation (moksha). Actually it represents the education system of 700 sq.km of northern India. With the translation of the Upanishads in the early 19th century they also started to attract attention from a western audience. Schopenhauer was deeply impressed by the Upanishads and called it "the production of the highest human wisdom". The 19th century transcendentalists noted the influence of the Upanishads in western philosophy. This paper will highlight the upanishadic education and the nourishment of it in recent Indian Education especially on the light of Our Visva-Bharati.

Keywords: *idealism, realism, epistemology, metaphysics, psychology, environment education, Visva-Bharati.*

INTRODUCTION

What was the Upanishadic period in India?

The emergence of Upanishadic period through Vedic period

Vedic Period

Shipping with them a religious culture known today as Vedism, the faith of the Aryans melded with the Harappa culture to create very early Hindu traditions. This period in the development of Hinduism is referred to as the Vedic Period. During this period, the Vedas, the oldest scriptures of Hinduism, came into being. These Vedas were orally passed down from generation to generation within the Vedic period.

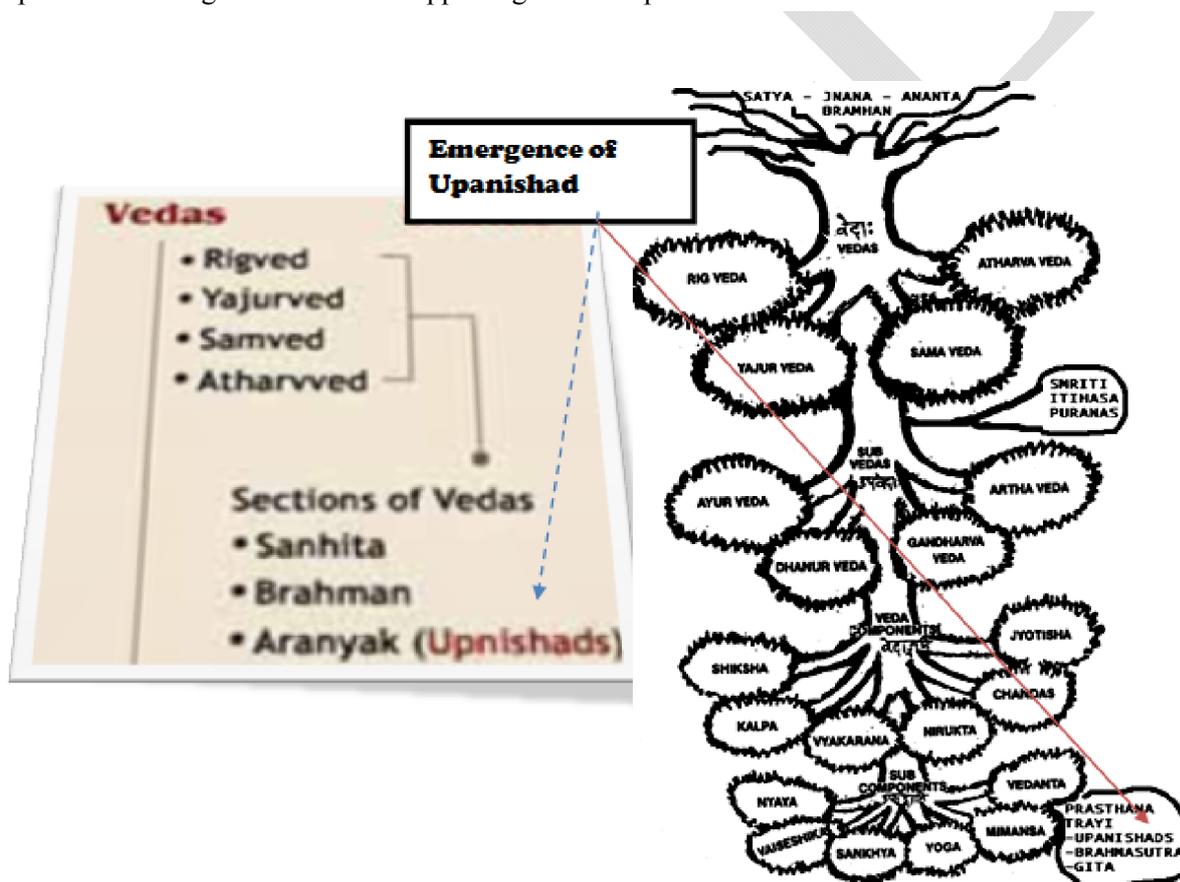
¹ Visva-Bharati, India.

² Faculty, Deptt. Of Education, Kaji Nazrul University, West Bengal.

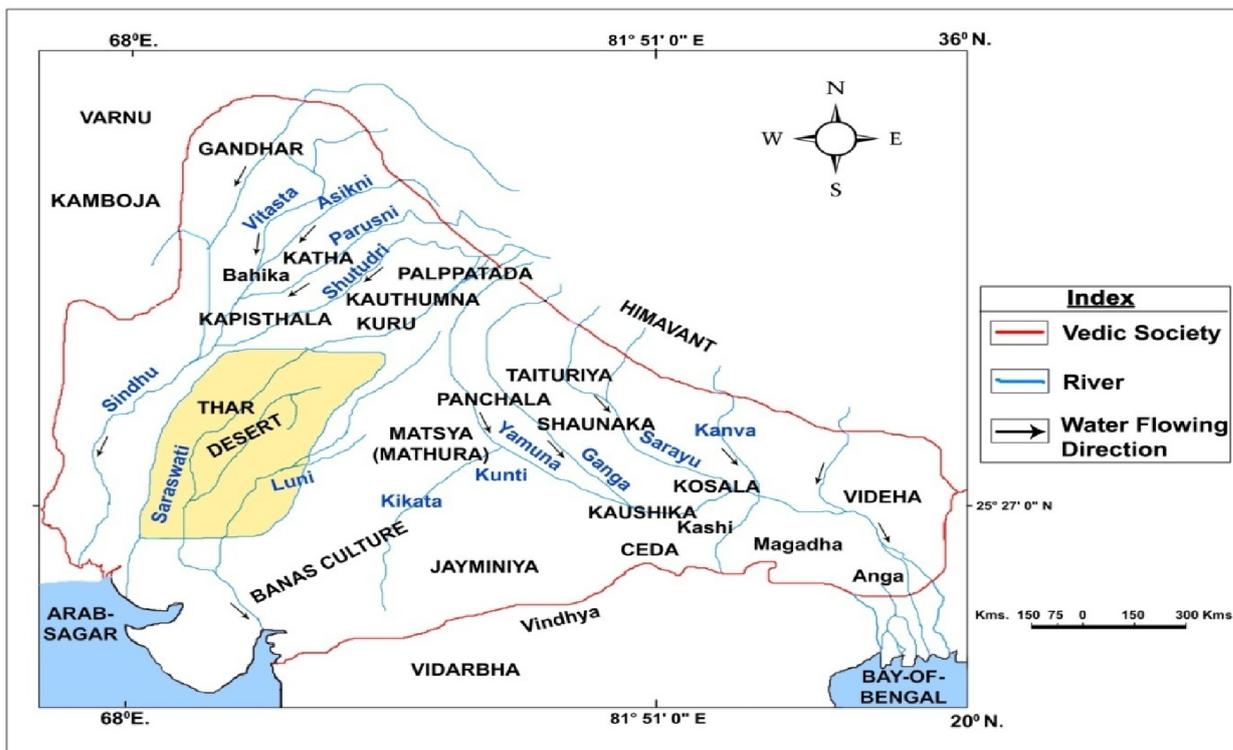


Upanishad Period

As the Indian sub-continent faced more invasion and outside influences, the early Hindu faith also morphed with the culture. This brings us to the Upanishad Period of Hinduism, a time in which critical thought began to call for some rearranging of the sacred Vedic texts. Named after the sacred written Hindu texts, known as the Upanishads, this period saw almost a philosophical slant make its way into the faith of the people. In fact, the word Upanishad can be loosely translated as 'sitting near a teacher.' For students of history, this translation bears resemblance to the early philosophers of Greece, sitting at the feet of men like Plato and listening to his teachings. Written in Sanskrit, the Indo-Aryan form of writing, the Upanishads sought to go a step further than the Vedas, which mainly dealt with ritual and worship. Wanting to dig deeper, this period was characterized by a desire to actually understand the nature of knowledge and the reason for ritual. In other words, these early Hindus were no longer satisfied with the answer, 'Because we've always done it this way' or 'Because I said so!' They wanted more. However, it's important not to misconstrue this questioning as a rejection of the sacred Veda teachings. They were still honored and revered as from the divine. In fact, the new Upanishad writings are considered appendages - not replacements - of the sacred Vedas.



Geographical area of Vedic-Upanishadic India



Source: Pal, Tapas. (2011). Vedic Geography A theoretical Review, Bonsai Publication, Dhaka. P. 10

OBJECTIVES OF THE STUDY

1. To highlight the upanishadic education at a glance.
2. To give the examples of nourishment of upanishadic education in recent Indian Education especially on the light of Our Visva-Bharati.

METHODOLOGY

It is based on literature review from Swami Lokeshwarananda's Upanishads part II (published in 2002) and I (published in 2008) (Translation and elucidation of the Chandogya Upanishad based on Shankara's commentary), different articles and also researcher surveyed the University of Visva-Bharati to see the nourishment of upanishadic education in present day. To search out the other examples in India where upanishadic education system is still nourishing, researcher used the literature review from different websites.



RESULT AND DISCUSSION

The Upanishads contain the highest spiritual and moral truths, which all of us can practice in daily life. *Upa* means near *Ni* means down and *shad* means sit. **Sirr-e-Akbar was the first Indian Upanishad in translated form. “Swadesh Pujiyate Raja, Vidwan Sarvatra Pujiyate”** -this indicates the significance of education in India. Some scholars have sub divided Vedic Educational period into Rig-Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period etc but all these period, due to predominance of the Vedas, there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period. *“Education in ancient India was free from any external control like that of the state and government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so ever”* -Dr. P. N. Prabhu.

Key aims:

The instantaneous aim of education however was to prepare the different castes of people for their actual life through vocational education. The ultimate aim of education in ancient Indian was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self for liberation of the soul from the chains of life both present and future. During this period, education had an idealistic form, in which the acharyas laid stress upon worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society. Passing of examination and getting a degree, as considered to be at present was not the aim of education the aim was moral, religious and spiritual. So far as discipline is concerned it was not external at all but self discipline.

Thought of education developed as in member of Guru’s family:

The pupil must find the teacher. He must live with him as in member of his family and is treated by him in every way as his son. The school is a natural formation, not artificial constituted. It is the home of the teacher. It is a hermitage, amid sylvan surrounding, beyond the distractions of urban life, functioning in solitude and silence. The constant and intimate association between teacher and taught is vital to education as conceived in this system. The pupil is absorbed the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things are too subtle to be taught. It seems in the Upanishadic times education was esoteric. The word Upanishad itself

The view of Upanishad

Doctrine:

Scholars have long held the view that all Upanishads propound the same doctrine. As to what the exact nature of that doctrine is, they differ widely!! – Prof Hiriyanna

Phase change:

Ashwamedha as meditative act –/ Brihadaranyaka

Philosophical:

Onslaughts against sacrifices, rituals and ceremonies – Mundaka Upanishad

Prime Object:

removal of aham-kara; the basis of all evil; cultivation of detachment or vairagya

Darshana

A mere reasoned conviction is NOT enough’

Upanishadic God:

explicit repudiation of objective’ conception of god. (Agni, Vayu subordinate to Brahman – Kena)

DASHOPANISHAD

Īṣa - The Inner Ruler – Shukla Yajur’

Kena - Who moves the world? –

Sama’ Kaṭha - Death as Teacher – Krishna Yajur’

Praṣna - The Breath of Life - Atharva’

Muṇḍaka - Two modes of Knowing -/ Atharva

Māṇḍūkya - Consciousness and its’ phases - Atharva

Taittirīya - From Food to Joy – Krishna’ Yajur

Aitareya - The Microcosm of Man - Rg’

Chāndogya - Song and Sacrifice - Sama’

Brhadāranyaka - Shukla Yajur Veda’



suggests that it is learning got by sitting at the feet of the master. The knowledge was to be got, as the Bhagavad Gita says, by obeisance, by questioning and serving the teacher.

Teaching, teaching method and Teacher education:

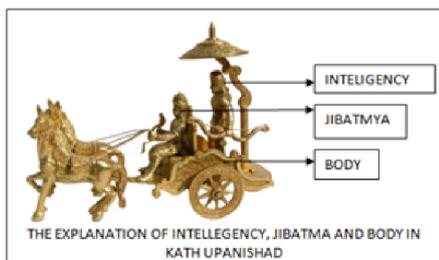
Teaching in the Upanishadic period was known for the personal attention paid to the student. As the word Upanishad (sit close) connotes there was an intimate relationship between the teacher and the disciple. The freedom to accept a disciple rested with the teacher, but once he accepted a disciple it became his moral duty to see that the disciple grew. Similarly, a disciple or student had the freedom to choose his teacher. Knowledge was transmitted orally (since writing developed later) and explanation was one of the important methods of teaching. The methods used by teachers were emulated and adopted by the disciples and handed over from one generation of teachers to another. The transmission of methods through initiation and repetition continued. Good teachers devised their own methods and made the matter interesting and meaningful to students by day-to-day examples. Listening to the spoken words, comprehension of meaning, reasoning leading to generalization, confirmation by a friend or a teacher and application were the five steps to realize the meaning of a religious truth practiced in ancient India.

Personality development:

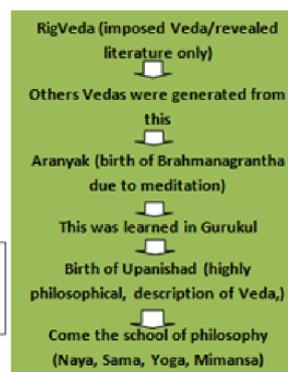
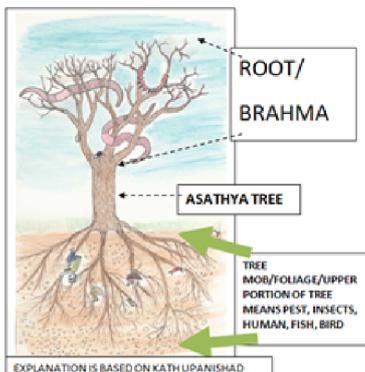
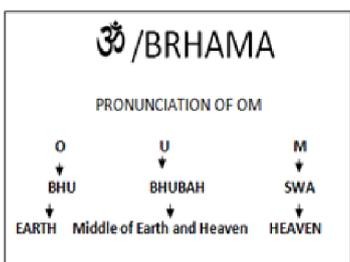
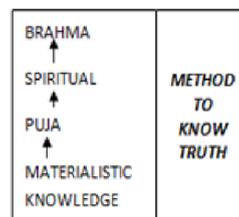
The main aspire of any system of education should be development of a whole some personality. The Brahmanic system of education stood on former grounds of lofty ideals because its primary aim was development of personality and character. Moral strength and moral fineness were developed to the fullest extent, which we lack so utterly. The moral stature of our educated people is deplorably low. Moral values are at stake —The old values, which held society together are disappearing and as there in no efficient programme to replace them by a novel sense of responsibility.

Formal and Informal Educations:

Instructed and receiving of education was as sacred as anything can be, for example, education ongoing and ended with certain prescribed religious rituals like upnayan and samvartan. The disciple was to relate himself total heartedly to the cause of learning although he remained with his teacher. Not every boy was required to go into studentship it was still a custom to accept education at the hands of his father. How many of the parents look after their children now in this reverence. The ancient system gave an the same significant to informal education as it did to the formal one.



UPANISHAD	V
BRAHMA	E
SANGHITA	D
	A





Education in Upanishad: at a glance

Upanishad is a combination of idealism + realism + epistemology + metaphysics + psychology + environment education. The Upanishads Sacred Scriptures of Sanatana Dharma Sacred Scriptures of Hinduism Abstract of Vedanta

Upa means pre, ni means differently, shad means easiest

Shabarna: knowledge which is coming from guru

Upanishad gives us the feeling of: every person is god in his own view

are a collection of texts in the Vedic Sanskrit language which contain the earliest emergence of some of the central religious concepts of Hinduism, some of which are shared with Buddhism and Jainism. The Upanishads are considered by Hindus to contain revealed truths (*Sruti*) concerning the nature of ultimate reality (*Brahman*) and describing the character and form of human salvation (*moksha*).

TEACHING METHOD:

- Meditation
- Discussion
- Dialectic
- Referencing
- Self study
- Rhythm
- Nexus
- Argument
- Illustration
- Recitation
- Etymology
- Mythical
- Question-answer
- Conversation (use Kath Upanishad)
- Story telling (use in Ken Upanishad)

Upanishads	Educational reflection
Ish	Knowledge of God, Brahma
Mundak	Ideal truth
Ken	By which this world is controlled
Kath	Conversation between Yama and Nachiketa
Prashnya	'Who I am?'-on the basis of this question discussion is done
Shetya swatar	Yoga education

Educational Approach Of Vedas

	Hymns
Rig	
Sama	Yajna, Sacrifice, Rule, How To Scarify?
Yajur	Incantation Tone, Raga, How You Are Reciting?
Atharva	Health/Ayurveda; Sngit/Peace Education; Creation/Building/Industry; Art Of Archery/ Dhanurvedya/ Military

CURRICULUM:

Para (from Vedas, Purana, astrology)

Apara (materialistic knowledge)-arts, humanities, literature, demonstration, dance, music, administration, weapon study, rule-regulation

DISCIPLINE:

- Inner
- Outer

TEACHERS:

- Guru
- Upadhyay/earn money
- Acharya/principal who follow Upanishad



Parsuram: discipline controller
Dronacharya: thought about the life of child
Vashist: give decision when student fall in problem
Brhma gyan is self knowledge
 Knowledge reduces the ignorance (Mundak Upanishad)

STUDENT:

Adhikari

AIM:

- Self realization
- To know truth
- To reach at Brahma
- Value
- Truth
- Mental ability
- Ethic
- Morality
- To know soul
- To attain eternal salvation

Upanishad does not describe the mean of discrimination. It teaches us to submit "myself" in front of Guru with modesty and seat down nearby of guru. Prashna Upanishad gives the example of taking seat at same level about Guru and sishya both.

With the translation of the Upanishads in the early 19th century they also started to attract attention from a western audience. Schopenhauer was deeply impressed by the Upanishads and called it "the production of the highest human wisdom". The 19th century transcendentalists noted the influence of the Upanishads in western philosophy.

"SITTING DOWN NEAR" 108 IN MUKTIKĀ "they express the restlessness and striving of human mind to grasp the true nature of reality.

TIMELINES:

- 1500 BCE – Rig Veda is composed
- 900 BCE – Yajur, Atharva and Sama Veda
- 650 BCE – Early Upanishads Composed



"Satyameva Jayate"/ "Truth Alone Triumphs" is a mantra from the ancient Indian scripture Mundaka Upanishad 3.1.6

**Academic sessions:**

The upper limit age of entrance into school was different for different castes. The period of schooling was long, at least 12 years for each Veda. The academic sessions started with a particular ceremony upkarman 'on the Guru Purnima and as solemnly closed on Rohini with utsarjan'. The entire session was punctuated with holidays particularly on new moon full moon days of the month.

School Hours:

It lasted for 7 to 8 hours a day. In fair weather classes were held in the open under sheltered groves. In the rainy season schools ran in a set of apartment. Temple colleges of the past had been of great renown for having spacious buildings for classroom, hostels and residential quarters for teachers. Gurukuls and Ashrams were generally situated on the river banks or on the lake. The whole atmosphere was quiet, calm and peaceful. It must be noted that schools and colleges were not kept far away from human habitation.

Discipline:

The student had to examine firm regulations. Instruction was important, but was even more significant than teaching was discipline – discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion. A student was required to give up lust, anger, greed, vanity, conceit and over joy. It was ordered to him not to gamble, gossip, lie, backbite, hurt feelings of others, dance, sing, look or talk or touch the other sex and kill animals. It was demanded of every student whether rich or poor that he should lead a simple life in the Gurukul or in the Ashram.

Teacher pupil Ratio:

The number of students in a school was kept very small. But when, under certain conditions the enrolment increased, the teacher sought the co-operation of more advanced and senior boys who were appointed as monitors (Pittiacharya). In the absence of teacher entire work was entrusted to them.

Respecting Child's Personality:

Punishment had practically no place in the school system. Pupils received very sympathetic, treatment from their teachers. Their personality was respected. Teachers were required to use sweet and gentle speech in dealing with pupil.

Free Education

It was free because no student was required to pay any fees. It was free also because no outside agency could interfere in the matters of education. There was perfect autonomy. No external authority no external beneficiary, no politics was permitted to enter the school or college system. A student had to pay nothing in return for education he received in a Gurukul or Ashram. Access to good education depended not on wealth but on talent. The student was expected, if desired but never compelled to offer a field, cow, horse or even vegetables to his teacher according to his financial



Retrieved from: <http://cjoe.naspublishers.com/>

position in the society. Education could not be bought one could go up the Ladder as his abilities permitted.

Curriculum

It was dominated by the study of Vedic Literature, historical study, stories of heroic lives and discourses on the *puranas* also formed a part of the syllabus. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by the knowledge of geometry. Students were given knowledge of four Vedas – Rigveda, Yajurveda, Samaveda and Atharvaveda. The syllabus took within its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar, arithmetic knowledge of gods, knowledge of the absolute, knowledge of ghosts, astronomy, logic philosophy ethics, conduct etc. The richness of the syllabus was accountable of the creation of Brahman literature in this period.

Equal Opportunities to all:

The education was free and accessible to all who sought it. There was no discrimination on the basis of caste, creed, colour etc. and the students of all strata of society received education on an equal footing.

Simple Living and High Thinking:

The education institutions were residential in the form of Gurukulas situated in forest, where teachers and pupils lived together. Education imparted was in the pure, calm and charming atmosphere of the Gurukulas and Ashramas and emphasis was laid on the development of character through Plain Living and High Thinking.

Academic Freedom

Due to academic freedom students remained busy in thinking and meditation. It enhanced originality among them .

High place to Indian culture

Indian culture was full of religious feelings and it was assigned a very high place in the field of education

Commercial Education and Mathematics Education

Commercial education and Mathematics education is also one of the principal features of Vedic period. The ideas of the scope and nature of commercial education can be held from *Manu*. Knowledge of Commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centre were considered necessary. Theory of banking was also included in the course. Though there were no organized

Female education:

For girls also the Upanayan was performed and after that their education began. They were requisite to lead a life of celibacy during education. They used to study the Vedas and other religious and philosophy books; they were free to participate in religious and philosophical discourses. Many



Sanhitas 'of Rigveda were composed by women. In Gurukulas the gurus treated male and female pupils alike and made no distinction what-so-ever. The education of women also began at home where they learnt letters of alphabet. They were also instructed the works of home and family. As a matter of fact Home 'was the main centre of Education of girls in Home-Science'. The rich family employed teachers to teach their daughter at home. In other cases, the process of teaching girls was completed by the family Purohits or by the educated elders. There were provisions of girls' hostels where worthy lady teachers took care of their education. Though there was no provision of co-education, it was not prohibited at all. Women were given education in religion, literature and along with these they were instructed in dance, music and other fine arts.

Educational quotes from Upanishads

Action(s)

As one acts and conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

When a man dies, what does not leave him? The voice of a dead man goes into fire, his breath into wind, his eyes into the sun, his mind into the moon, his hearing into the quarters of heaven, his body into the land cheerfully. Earth, his spirit into space

Fear

He who knows self as the enjoyer of the honey from the flowers of the senses, ever present within, ruler of time, goes beyond fear. For this self is supreme

Happiness

Where there is joy there is creation. Where there is no joy there is no creation: know the nature of joy.

Self-love

Know the self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins.

Understanding

It is not the language but the speaker that we want to understand.

SAT (Existence)

"In the beginning, my dear, this [universe] was being (Sat) alone, one only without a second."

(Chandogya Upanishad 6.2.1 also Aitareya Upanishad 1.1.1)

"All this that we see in the world is Brahman."

Sanskrit: sarvam khaly idam brahma. (Chandogya Upanishad 3.14.1)

"Brahman is Reality, Knowledge, and Infinity."

(Taittiriya Upanishad 2.1.3)



"Brahman is Consciousness."

Sanskrit: *prajnanam brahma.* (Aitareya Upanishad 3.1.3)

ANANADA (Bliss)

"Brahman is bliss (ananda)."

(Taittiriya Upanishad 3.6.1)

Universal Prayer for Enlightenment

Aum.

Asato ma sad-gamaya;

tamaso ma jyotir-gamaya;

mrtyor-ma amrutam gamaya.

Aum. Shanti, shanti shanti.

(Aum. Lead me from unreal to real;

lead me from darkness to light;

lead me from death to immortality.

Aum... peace, peace, peace.) — *Brihadaranyaka Upanishad 1.3.28*

Arise, awake, and stop not till the goal is reached is a *sloka* of Katha Upanishad

Teacher, guru, master, and peace

"May the Lord of day grant us peace.

May the Lord of night grant us peace.

May the Lord of sight grant us peace.

May the Lord of might grant us peace.

May the Lord of speech grant us peace.

May the Lord of space grant us peace.

I bow down to Brahman, source of all power.

I will speak the truth and follow the law.

Guard me and my teacher against all harm.

Guard me and my teacher against all harm." -Taittiriya Upanishad

"Om Asato maa sad-gamaya;

tamaso maa jyotir-ga-maya;

mrtyor-maa amrutam gamaya.

Om Shaantih Shaantih Shaantih.

O Lord Lead me from the unreal to the real.

Lead me from the darkness to light.

Lead me from death to immortality.

May there be peace, peace, and perfect peace."

The arena of winding up



(Nourishing of upnishadic education in present India)

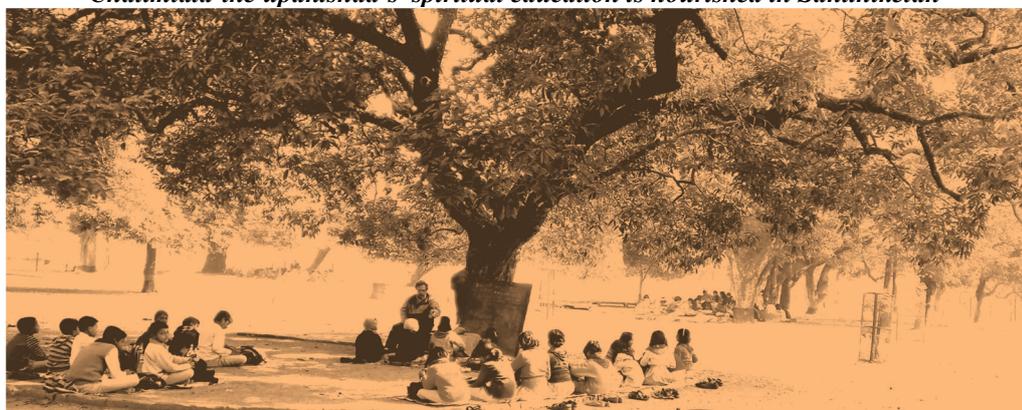
The gurukul system of education dedicated to the highest ideals of ‘all-round human development’, namely , physical(practical), mental (intellectual) and spiritual (religious), leading to God-realization (Mrahmasakshatkara). The system was based on the principle, “experience (anubhava) is the best teacher.” At the end of their training the students thus emerged as responsible individuals who are well learned in the Vedas and capable of facing toughest challenges of life. One of education, is Santiniketan, which was established by the great Guru,artist,philosopher and literary Rabindranath Tagore(1861-1941).



Eka meba ditiyang in Kanch mandir of Santiniketan



Chatimtala-the upanishad's spiritual education is nourished in Santiniketan



The upanishadic education system is being nourished in Rabindranath Tagore's Visva-Bharati University



Retrieved from: <http://cjoe.naspublishers.com/>

Even now we give importance to religion, god and desireless deeds. We give more preference to character, spiritualism, philosophy rather than wealth, materialism and science. The present world gives reverence to wealth, power violence and diplomacy whereas we rely in truth, non-violence and mortification. We still believe in idealism and wish to lead an ideal life. The sense of discipline and the cordial relation between teacher and pupil of Vedic age is well known to the world today we see the educational environment has become so venomous due to indiscipline that is has become an uncountable problem. The ancient schools followed the principle of education for self sufficiency. The school was small integrated community self sufficient in every way. The students used to grow their food products, tended cows, collected firewood's and erected cottages themselves under the guidance of teacher. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalize education but much is needed to the done in this direction in order to achieve the desired aim. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil. The study of Sanskrit language and Sanskrit literature in neglected to a greater extent. It is this literature which is enriched by the sense of peace, humanity, universal brotherhood which should be vital part of our curriculum. In ancient period Shraavan or Listening. Manan or meditation and Nididhyaana or realization and experience, question and answers, discourse, lecture discussion and debate methods were prevalent. These methods can be still used in our classrooms faithfully. In Vedic age students used to lead a simple life and sober life. Nowadays the life style of our young generation has altogether changed they like to lead luxurious and majestic life, full of fashion and show. They have given up the principle of Simple Living and High Thinking' and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they. Should be made to realize the importance of ancient style of life. The main aim was integral and all round development in ancient Indian. The same aim is kept in view in modern education. The ancient education never neglected physical development although the main emphasis was given the intellectual and spiritual development. For this a peaceful, calm, clean, attractive and natural environment far away from town and villages was provided to students. Although, we profess to look after physical, moral spiritual emotional and intellectual development of pupil in modern schools yet it is only bookish knowledge which gets the most of an attention. This idea of all round development of child must be adhered to practically.

Shastri Shree Dharmajivandasji swami (June 18, 1901 – February 5, 1988), commonly known as 'Shastriji Maharaj', was a Hindu saint, social worker and founder of Swaminarayan Gurukul.



Gurukula have existed since the Vedic age. Upanishads mention many gurukula, including that of Yajnavalkya, Varuni. *Bhriгу Valli*, the famous discourse on Brahman, is mentioned to have taken place in Guru Varuni's gurukula. Vedic school of thought prescribes an initiation (*Upanayana*, a compulsory Sanskara or activity for a Hindu living) to all individuals, including women, before the age of 8 or latest by 12. From initiation until the age of 25 all individuals are prescribed to be students and to



Gurukul Kishangarh Ghasera



remain unmarried. The gurukula were supported by public donation. This was followed by the many following Vedic thoughts making gurukula one of the earliest forms of public school offices. By the colonial era the gurukula system was declining in India. The Shastriji Maharaj Dharamjivan dasji Swami is the pioneer of the modern Vedic gurukula system. He initiated first **Swaminarayan Gurukul, Rajkot**, Gujarat State, India in 1948. The present chief of the gurukula is the Mahant Swami Devakrishna dasji Swami; vice chief is PP Devaprasad dasji Swami. Shree Swaminarayan Gurukul is an organisation headquartered in Rajkot. It was established in 1947 in Rajkot by Sadguru Shastri Shri Dharmajivandasji Swami. This organization comes under the LaxmiNarayan Dev Gadi of the Swaminarayan Sampraday. The goal of the organisation is spreading *Sadvidya* or 'Good and True education'. The organisation aims to imbibe the essence of Indian cultural heritage through ten branches across India, namely Rajkot, Junagadh, Surat, Navsari, Hyderabad, Mumbai, Taravada, Bangalore, Narmada, Lonavala, Vidyanagar, Gulbarga, Morbi, Gyanbag, Raipur, Bidar, Jadcherla, Nagpur & Solapur. Its international branches include Dallas (Texas, United States), Phoenix (United States), New Jersey (United States) and Santo Domingo (Dominican Republic). At *Shree Swaminarayan Gurukul*, the students start their day with daily prayers. All classes are held within campus as suitable infrastructure has been provided for the students on the campus so that they do not need feel the need of going out. Prayers are held three times a day and the students are taught meditation, Spiritual Education and yoga as part of Vedic education. Apart from Vedic education, the gurukul imparts training on par with normal schools and follows the same curriculum.

Recently several gurukula have begun, driven both by a desire to uphold the traditions and monetary gain. Examples of these new schools include the **Ananda Marga Gurukula**. Ananda Marga Pracāraka Saṁgha (*organisation for the propagation of the path of bliss*) is a socio-spiritual organisation and movement founded in Jamalpur, Bihar, India in 1955 by Prabhat Ranjan Sarkar. It is also the name of the philosophy and life-style propounded by Sarkar, described as a practical philosophy for personal development, social service and the all-around transformation of the society.

Another examples of Gurukuls in India are **Gurukul Kishangarh Ghasera** (Gurukul located in Kishangarh Ghasera, Bikaner Rewari is a Co-Educational Secondary School institution affiliated to the Central Board of Secondary Education (CBSE) on Provisional basis since 1979. The school has been operating officially under the trust/society Acharyakul Shiksha Sansthan. The school is equipped with 18 class rooms and all essential facilities. If you're looking for details in admission/application forms, fees, school timings, vacations/holidays schedule or facilities provided, kindly visit the relevant department of the school), Gurukul Kaalba etc. Yoga Guru Baba Ramdev had studied in Gurukul Kaalba. Sri Sathya Sai Institute of Higher Learning (The university is based on the gurukula system of ancient India wherein education is provided free from kindergarten to postgraduation. All students, from first grade to postgraduate studies, stay in the hostel. The Sri Sathya Sai University in Prashanthi Nilayam was the only college in India in the past to have received an "A++" rating by the National Assessment and Accreditation Council (an autonomous body established by the University Grants Commission). In January 2011, The National Assessment and Accreditation Council (NAAC) granted Sri Sathya Sai Institute of Higher Learning (Deemed to be University) re-accreditation with 'A' Grade and a Cumulative Grade Point Average (CGPA) of 3.625 (on a scale of 4.00) as per the new



Retrieved from: <http://cjoe.naspublishers.com/>

accreditation procedure. This means that SSSIHL continues to be in the top bracket of Indian universities.), Puttaparthi, follows gurukula system.

Gurukul Kangri University or Gurukul Kangri Vishwavidyalaya is a Deemed to be University located in the city of Haridwar in the Indian state of Uttarakhand. Gurukula Kangri Vishwavidyalaya was founded on March 4, 1902 by Swami Shraddhanandaji with the sole aim to revive the ancient Indian Gurukula System of education, on the bank of Ganges at a distance of about 6 km. from Hardwar and about 200 km. from Delhi. This institution was established with the objective of providing an indigenous



Gurukul Kangri University

alternative to Lord Macaulay's education policy by imparting education in the areas of vedic literature, Indian philosophy, Indian culture, modern sciences and research. It is a deemed to be university fully funded by UGC/Govt. of India. Arya Samaj has been advocating women's education since the day it was founded. As part of its policies for the up-liftment of women in the country, Kanya Gurukula Campus, Dehradun was established in 1922 by Acharya Ramdevji as a second campus of women's education. To give real shape to the dreams of Swami Shraddhanandaji, Kanya Gurukula Campus, Haridwar was established in 1993. Gurukula has witnessed many distinguished guests in its journey till date. To name a few of them are Mr.C.F. Andrews, Former Prime Minister of Britain, Mr. Remjy Mcdonald, Mahatma Gandhi, Pt. Madan Mohan Malviya, Dr. Rajendra Prasad, Dr Radha Krishnan, Sh.Jamnallal Bajaj, Dr. Munje, Sadhu Vaswani, Pt. Jawahar Lal Nehru, Smt. Indira Gandhi and Sh.Gyani Jail Singh, Sh.L.K.Advani and recently in 2011 Smt.Meira Kumar, Speaker Lok Sabha visited the vishwavidyalaya.

REFERENCES

- Arya, S.P. (Founder of ARYA BROTHERS CARE) GURUKULS AT A GLANCE" and www.gurukulsworld.com as well as WWW.ARYABROTHERS.COM) Cheong Cheng, Cheong Cheng Yin; Tung Tsui Kwok Tung Tsui, Wai Chow King Wai Chow, Magdalena Mo Ching Mok (eds.) (2002). *Subject Teaching and Teacher Education in the New Century: Research and Innovation*. Springer. p. 194. ISBN 962-949-060-9.
- Hume, R.E.(1921). *The Thirteen Principal Upanishads*, Oxford University Press, pp. 412–414
- Hume, R. E.(1921). *The Thirteen Principal Upanishads*, Oxford University Press, pp. 428–429
- India: A synthesis of cultures – by Kewal Motwani p. 131.
- Lokeswarananda, Swami.(2002). *Upanishads part II. Translation and elucidation of the Chandogya Upanishad based on Shankara's commentary*. Ananda publishers' private limited. Calcutta 9. Isbn:81-7756-201-0.



- Lokeswarananda, Swami.(2008). Upanishads part I. Translation and elucidation of the Chandogya Upanishad based on Shankara's commentary. Ananda publishers' private limited. Calcutta 9. Isbn:81-7215-898-X.
- Mookerji, R. K. (1990). Ancient Indian Education: Brahmanical and Buddhist Delhi, Motilal Banasidass Publishers.
- Max, Muller. The Upanishads, Part 2, Maitrayana-Brahmana Upanishad, Oxford University Press, pages 287-288
- Paul, Deussen. Sixty Upanishads of the Veda, Volume 1, Motilal Banarsidass, ISBN 978-8120814684, pages 350-351
- Paul, Deussen. *The Philosophy of Upanishads* at Google Books, University of Kiel, T&T Clark, pages 342-355, 396-412
- Ramchandra, P.,& Ramkumar, V. (2005). Education in India. Eastern Book Corporation.
- Rawat, P. L. (1956). History of Indian Education: Ancient to Modern, Delhi Bharat Publication.
- R.C. Mishra. (2013). Moksha and the Hindu Worldview, Psychology & Developing Societies, Vol. 25, No. 1, pages 21-42.

Note: Page numbers given in the downloaded file may not be same as the page numbers in the hard copy of the journal.

The author of this article is responsible to answer the queries on the originality of the article.

Though the editorial/review team have made maximum attempt to find out the plagiarisms in the article(s), if plagiarisms are noticed at a later stage, the publisher will remove the article from the website without any intimation.

DUPLICATE