



## ANALYSIS ON EDUCATION PSYCHOLOGY IN THE ANCIENT INDIAN GURUKULA SYSTEM

*Mr.E.Krishnaiah, Associate Professor of Sanskrit, Kakatiya Government Degree College*  
[elekatikrishnaiah@gmail.com](mailto:elekatikrishnaiah@gmail.com)

### Abstract

The worldview of each educational institution is founded on a unique psychological framework. A closer examination at the Ancient Indian Gurukula System (AGS) reveals beneficial processes for human development. Today's educational system emphasises materialistic knowledge because students are under increasing pressure to develop their own unique subjectivity in an era characterised by globalisation, digitization, and liberal philosophical thought. That has the unintended effect of reshaping the educational system's core values, which is a surprise. It was thirty-four years since the last time we had a national education policy (NEP). As a result of AIGS' guidance, the AIGS-inspired policy was adopted. It outlined a set of principles to be taught to all students. A unique feature of AIGS was the Guru's commitment to his students' holistic growth. This paper will focus on the science of life, which was one of the key goals of AIGS and which I discovered when researching the concept of the brahmacridharma.

Keyword: Ancient Indian gurukūla system, Ancient Indian Gurukula System (AIGS), brahmacāridharma, brahmacaryāśramadharmā

### 1. Introduction

It was common in ancient India for a person's life to be broken down into four distinct stages. Students, housewives, hermits and austere are all examples of brahmacaryarama, or the life of a brahmacaryarama, or student. The caturrama is the name given to these. There are four aims in life, known as caturvarga or pururtha, and they were founded on this idea of the four. Dharma, artha, kma, and moksa are the four pillars of dharma. The final one, called moksha in Sanskrit, referred to emancipation as the pinnacle of human endeavour. Dharma, artha, and kma, the other three, are collectively referred to as trivarga, or the three aims. Athma, or material gain, and kma, or the fulfilment of one's sexual, emotional, and aesthetic needs were predicated on dharma in trivarga. In the Mahbhrata, "dharma is the wellspring of both artha and kma," Kane (1930) quotes a line. Dharma is the most important of the three, according to Gautama, the sage. Dharma is regarded universal in the Vishnu Pura, according to

him. Thus, Dharma was considered the fundamental and foundational purpose of human life, which was linked to all stages of life, from brahmacaryarama to sanniyadrama.

The root dh of the term dharma means to uphold, nurture, or nourish [1]. Dharma is defined as "dharatilokn" in one of the vast Sanskrit Lexicons, which means "something that ties people together" or "dhyate" in Sanskrit. The term "puytmabhi" refers to a religious observance or act [2]. Nearly twenty-five Sanskrit meanings of dharma were found [3]. Almost all of them interpreted the term "dharma" to mean a system of universally accepted principles and norms.

### 2. Background

Indian Seer-Educationists (SeEs), including Swami Vivekananda, Sri Aurobindo, and Rabindranath Tagore, Indian Scholar-Educationists (ScEs), including M. K. Gandhi, S. Radhakrishnan, and A. P. J. Abdul Kalam, highlighted a set of principles and practises in the modern times, too. Values and techniques



for modern students' holistic development were highlighted in the National Education Policy 2020 (NEP 2020). It says, "As a result of such basic ethical reasoning, traditional Indian values and all basic human and Constitutional values (such as seva, swachchhata, satya, nishkamkarm, shanti... sacrifice... tolerance... pluralism... righteous conduct... respect for elders... respect for all people and their inherent capabilities regardless of background, respect for environment, helpfulness... courtesy... patience... forgiveness... empathy... compassion... pragmatism..." 'Value-based' education will include the development of humanistic and ethical values such as truth, righteous conduct, peace, love, and nonviolence, as well as scientific temper, citizenship values, and life skills. Lessons in

service and participation in community service programmes are considered integral parts of a holistic education,' according to the authors. "[8]"Value-based education" As a result of many brilliant brains working together, the NEP 2020 is a magnificent achievement. In their view, education serves two purposes. One goal is to assist students in developing positive character traits. Making them experts in a variety of topics is another way to help the society as a whole.

To see if any interesting patterns emerge, I've compiled the many brahmacharyaramadharma ideals and practises based on the similarities they share in the Sanskrit texts, the writings of SeEs, the works of ScEs, and NEP 2020. Value education for students' holistic development over time is depicted in the following table.

Table 1: Similarities of values across different categories of literature

SL	Sanskrit Literature	Works of SeEs	Works of ScEs	NEP 2020
1	<i>śaucam</i>	purity, sanctity, chastity	purity	<i>svacchata</i> /cleanliness
2	<i>dhṛtiḥ</i>	endurance	dedication, sanity	patience
3	<i>tejaḥ</i>	will power, power of the spirit, strength in himself,	spirit in all actions/ spirit of enquiry, self-respect	spirit, intellectual curiosity, enlightenment,
4	<i>śāntiḥ</i>	self-control	peace	<i>śānti</i> /peace
5	<i>bhūteṣu dayā</i>	service, affection and love for their country, love	empathy, compassion, love, kindness,	empathy, compassion, <i>prema</i> /love
6	<i>kṣamā</i>	affection and love	compassion	forgiveness, compassion, tolerance
7	<i>svādhyāyaḥ</i>	perseverance	self-study	creativity

Source: Author

We can all agree that the Gurukula method of education was excellent, but bringing it back or modifying it within the current educational system is extremely challenging. To instil human principles and develop great humanity in ancient times, practise was the only means of inculcation. According to the ancient sages, if students put in the time and effort, they will naturally develop a strong sense of morality. According to Aristotle, it's impossible to acquire virtue by reading a lot. In this case, the key question is how to get students to live by the aforementioned values. Because practise changes across time and space, we need to

adapt that. This is the primary goal of my doctoral research. Researching the brahmacharyaramadharma, I've found at least fifteen important practises that our ancient sages like Manu, Gautama, and Hrta suggested to their followers from various dharmastras. As a result, they are arranged as follows:

- ♣sūryopāsanā – worship of the sun
- ♣sandhyāvandanā – Worship of morning and evening twilight
- ♣agniyopāsanā – worship of the sacred fire
- ♣bhikṣāvṛttiḥ – seeking alms



- ♣ yajñakaranam – performing sacrifices
- ♣ vedādhyayanam – study of the Vedas
- ♣ gurujanabhakti – respecting teacher and seniors
- ♣ bhojanavidhi – rules for eating
- ♣ śayanavidhi – rules for sleeping
- ♣ upaveśanavidhi – rules for sitting
- ♣ kathanavidhi – rules of speaking
- ♣ śaucavidhiḥ – rules of purification
- ♣ vidvidhaśāstrādhyayanam – study of the different scriptures
- ♣ prārthanā – prayer
- ♣ niṣiddhakarma – abstain from prohibited actions

Brahmacaryaramadharmanas are interesting in that they are meticulously detailed in terms of when and where they are to be performed, as well as what conditions are required. As an illustration, the next section will go into greater detail about the first of these techniques.

### 3. Significance of the mantra and the sūryopāsanā

In the second chapter of the Manusmṛiti, the second chapter of the Veda, it is stated that one who knows the three vedas but does not control himself and consumes all foods and sells all prohibited goods is better than one who knows the three vedas but does not control himself and eats all foods and sells all prohibited goods.

He who knows the three Vedas but does not restrain himself, eats all kinds of food, and sells all kinds of products is better than the Brhman who knows the Svitr alone [11]. He goes on to say that the morning prayer cleanses the soul of the sins done the night

before, and the evening prayer purges the day's transgressions.

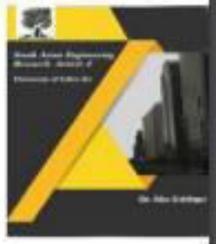
The person who mutters (the) Svitr in the early morning hours removes the guilt he or she has accrued from the previous night, whereas the one who utters it while seated in the evening does away with the wrong he or she did throughout the day.

Furthermore, he held that the daily recital of the Svitr mantra would aid the pupil in achieving the ultimate brahma (Supreme Knowledge).

In this section, we'll talk about how the brahmacaryaramadharma practises in ancient gurukulas helped students develop their various values. Some activities of the brahmacaryaramadharma are equivalent to certain qualities. To cite only one example, the value svdhyaya signifies the same thing as veddhyayanam and brahmayaja: the study of vadas and texts. Through the practise of veddhyayanam and brahmayaja, the students here cultivate the quality svdhyaya in themselves. The practise of yaja, which is a form of svdhyaya, is likely responsible for developing the quality of sacrifice for others known as yaja. By helping others and feeding the animals, pupils had to establish positive relationships with the people, animals, and birds (among other things) around them. As a result, they acquire compassion for all living things and have no attachment to anything or anyone. As they seek aid from their professors and elders, they learn humility and a lack of self-importance.

### 4. Emotional Development

The student's emotional development is also influenced by certain values and practises. As an illustration, the practise of yajakaram, or sacrifice/offering, has been shown to help instil important values such as yaj, d, service, ahi,s, peace, adroha, and ntimit (absence of pride). The brahmacaryarama phase required the students to make five types of sacrifices



that helped them have a better understanding of who they were and their place in the universe. Each one is a type of brahman, deity, piti, nirman, or bhuta. According to the Vedic value of svadhya, the first one, brahmayajja, translates to "studying the Vedas and other writings." To cultivate humility and devapjanam (respecting deities), religious offerings were made to the gods and goddesses in the devayaja. The second one is pityaja, which refers to an offering made to one's ancestors in order to foster appreciation. Guruprjapjanam, or "father, mother, and teacher," refers to the concept of guru in this context. Inculcating a sense of service and hospitality towards other human beings was achieved through the practise of nyaja or serving visitors.

Students could learn about the importance of dnam, or generosity and selflessness, by

engaging in this activity. As a final step, bhtayaja, which involves feeding animals, helped to nurture the quality of compassion toward other sentient beings, also known as bhteyu day. Humility, modesty, frankness, and the absence of looking for fault in others were all acquired through the practise of bhikkhu-vritti, or alms-seeking, as were aloluptvam (the absence of greed), acpalam (the freedom from restlessness), adroha (the absence of envy), and ntiminit (the absence of pride). This was also a way to foster a sense of community among the students. With the guidance of kathanavidhi, the student learned how important it is to use words that are kind and true in order to avoid causing any stress or anxiety. The use of words that would benefit or create happiness at the conclusion was also recognised as part of the parama tapa. Other ideals and practises for emotional development that I've discovered are listed in Table No. 2.

Table 2: Relationship among values and practices and integral development



Integral Development	A set of practices	A set of values
Physical Development	<i>sūryopāsana sandhyāvandanā bhojanavidhiḥ śayanavidhiḥ upaveśanavidhiḥ śaucavidhiḥ</i>	<i>śaucam tapaḥ (brahmacaryam)</i>
Emotional Development	<i>sūryopāsana sandhyāvandanā agnyupāsana yajñakaranam bhikṣāvṛttiḥ gurujanabhakti kathanavidhi prārthanā</i>	<i>abhayam, sattvasaṁsuddhiḥ, dānam, damaḥ, yajñah, tapaḥ(devadvijaguruprājñapūjanam, anudvegakaram satyam priyahitam ca vākyam, manaḥ prasādaḥ, saumyatvam, bhāvasaṁsuddhiḥ), ārjavam, ahiṁsā, akrodhaḥ, śāntiḥ, apaiśunam, bhūteṣu dayā, alolupattvam, mārdavam, hrīḥ, acāpalam, tejaḥ, kṣamā, dhṛtiḥ, śaucam, adrohaḥ, nātimānitā</i>
Mental Development	<i>sūryopāsana sandhyāvandanā yajñakaranam vedādhyayanam vividhaśāstrādhyayanam prārthanā</i>	<i>sattvasaṁsuddhiḥ jñānayogavyavasthitiḥ, amaḥ /ātmavinigrahaḥ tapaḥ(manaḥ prasādaḥ, maunam, bhāvasaṁsuddhiḥ), śāntiḥ, tejaḥ, dhṛtiḥ, śaucam</i>
Spiritual Development	<i>sūryopāsana sandhyāvandanā agnyupāsana yajñakaranam vedādhyayanam gurujanabhakti śaucavidhiḥ prārthanā niśiddhakarma</i>	<i>sattvasaṁsuddhiḥ, jñānayogavyavasthitaḥ, damaḥ /ātmavinigrahaḥ, svādhyāyah, tapaḥ(maunam, brahmacaryam, ātmavinigrahaḥ, bhāvasaṁsuddhiḥ) tyāgaḥ, śāntiḥ</i>

## Conclusion

Students' CODE, or brahmacaryaramadharmā, is a set of activities that aims to cultivate linked values in the students, catering to their growth at many interconnected levels of their being, from the gross physical to the subtle spiritual. ANGS, on the other hand, helped to cultivate persons with a well-rounded personality who would be a valuable asset to the community. That was the primary focus of the ancient Indian Gurukula System's educational psychology. SeEs, ScEs, and NEP 2020 have all reaffirmed a set of values in more recent times. There is minimal mention of the exact practises that students must conduct in order to instil the appropriate values in the works of ScEs and the NEP 2020. Swami Vivekananda, Rabindranath Tagore

and other Seer Educationists recognised the significance of adopting specific practises in educational institutions in order to instil human values in students for their holistic growth.

## References

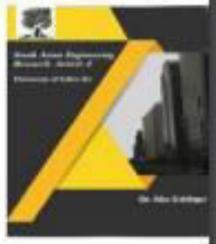
1. History of Dharmashastras, Vol 2, Part-I, p.28
2. Śabdakalpdruma, Vol.3, p.444
3. Ibid
4. Vācaspatyam, Vol. 5, p.3852
5. Vācaspatyam, Vol. 5, p.3852
6. Ibid
7. NEP 2020, 4.28.



# International Journal For Recent Developments in Science & Technology



A Peer Reviewed Research Journal



8. Ibid, 11.8.
9. The translation of all verses of manusmṛti have been taken from The Laws of Manu (1886).
10. The Translation has been given from The complete works of Swami Vivekananda (1886), 1:156
11. In the text, there is no mention of any specific good that was prohibited for selling imolying perhaps that no goods were supposed to be sold by the Brahmanas.
12. Aurobindo S. The Complete Works of Sri Aurobindo: Early Cultural Writings. Sri Aurobindo Ashram Press, Pondichery. 2003.
13. Behera SK. Educational Thoughts of Dr.Sarvapalli Radhakrishnan. International Research Journal of Interdisciplinary & Multidisciplinary Studies (IRJIMS), 2015;1(1):196-205.
14. Buhler G. The Laws of Manu. In M. Muller (Ed.), The Sacred Books of the East. Vol. XXV, The Clarendon Press, Oxford. 1886.
15. Vedavyasa. Vedavyasapranita Mahabharat. (R. D. Shastri, Ed.) Gita Press, Gorakhpur. 2015.