
FOREWORDS

The prescribed handbook, entitled, ‘Indian Traditional Value: The Gurukul System of Education’ has been authored by Sri Kumar Nath Jha, S/o – Late Sri Gokul Nath Jha. He originally hails from Madhubani (Bihar) and bred up in Ranchi (Jharkhand). Having secondary education from local Marwari Multipurpose Higher Secondary School he pursued Intermediate from Marwari College, Graduation from Ranchi College and Post Graduation & Ph.D from Ranchi University, department of English. Presently, he is serving Chas College as an Assistant Professor.

It has appropriately been “As blood is necessary to body so education is to life”. It applies to life-at large. Man without education is worse than an animal and animal with education is better than a man, there is nothing hyperbolic in it. Repeated experiments on Education, so as to update, do not optimize Modern Education. For instance, online teaching in the wake of COVID-19 pandemic cannot be the alternative of conventional teaching in the classroom. It is just to legitimize the claim for fees mostly by so-called public institutions, having unreasonably high fee-structure. So much so, students use computer/mobile or alike are deprived of their god-gifted skill of understanding and thoughtfulness. The recent KBC episodes, specialised for kids, may be an example to substantiate the setback of modern education system. Numerous talented child students are bereft of common sense to answer even ordinary questions. Meanwhile, the imitation of west in the name of globalization, introduced in modern education, is more a curse than boon, since it encourages replacing our sublimity by meanness. Science is less regarded in modern education system by ignoring the truth that electronic devices produce radiation that weakens human nervous system. Thus, so called, modern practices in education darken the future of promising youths.

Similarly, Central boards of education, through English medium, considered a standard, are also full of flaws. It is marks-oriented, as such boards charges much from the individuals so award high marks, more than one deserves. In nutshell, it is enough to say that English medium schools, popularized today, spoil much of precious time, by ignoring even the proper knowledge of letter or alphabets. They boast of imparting quality education even without thorough knowledge of the initials of the medium language. It is not so in Indian conventional system of

teaching, mostly followed in state boards. How genuine is the claim of an unlettered fellow of being literate or educated? It is a point to ponder over.

Similarly, Distance Education and Correspondence Course, are just meant for grabbing money from ignorant individuals in the name of “Education for all”, as majority of youths getting education through these modes remain incompetent. So much so, owing to flaws in them many of the organizations do not recognize the certificates, diplomas or degree conferred. If education is so easily imparted to all it is undervalued in case of majority of the taughts. Thus, such modes in the name of modern education system are great frauds since they are not at par with the ethics of education.

This type of teachings cannot produce employable ones. This is one of the major reasons why laths of posts in different departments are lying vacant and the requirements are somehow managed by recruiting as para, contract, adhoc staff and alike. This perverted scenario in academic world can be made better by introducing a system prepared by educationist without any political intervention or interference. Otherwise revisions in education policy will remain a sample, a mere example of uniqueness and a funny affair.

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Prologue

The prescribed handbook entitled ‘Indian Traditional Value: The Gurukul System of Education’ is meant for academic relevance to the concerned. It aims at the pros and cons of frequent alteration in Education in the name of experiments, in view of shifting values down the ages. It is not at all intended to exaggerate ancient Gurukul system or underestimate the Modern system of Education. Of course, the attempts have been taken to procure the Good of the system as a whole and deny the bad. Thus, the sole purpose of this literary presentation is to deal with the matter of fact without any bias or prejudice.

The very handbook is an experiment in the direction of academic innovation with a mission to caution the authorities concerned against the politicalization and commercialisation of Education, since it is the most unholy use of this life-giving force. The book is motivated to suggestions through the display of multiple facts and figures, so as to cooperate the policy makers.

Best efforts in minimum time and space have been initiated to sum up the matter of facts as regards our age old Gurukul system and widely popular Modern system in the pretext of Education. Through this writing the author wishes to inspire all the concerned to come forward with their independent views for the renovation of education system, needed after certain intervals.

As far as possible most of the essential spheres of education have been touched with an aim to furnish the readers with all the essentials about this subject matter for converting their approach more and more critical about what they are doing or committed to do.

My colleagues Dr. P. C. Thakur (Dept. of Botany) & Dr. Raghubar Singh (Dept. of Physics) inspired me to author this very literary and academic work. The family members, particularly my spouse, co-operated me to accomplish the conceived task as such. I am thankful to my students, too, who encouraged me in completing this little experiment. The Principal, as well as the teaching and non-teaching staff of the college, left no stone unturned in successfully accomplishing the very job.

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Indian Traditional Value: The Gurukul System of Education

1. What is Education?

Education is a process of facilitating learning for acquisition of knowledge, skills, values, beliefs and habits. Educational methods include teaching, training, storytelling, discussions, researches etc. It is the process of inviting truth and possibilities. It is a, hopeful and honorable cultivation for the sake of Life and the world. Education begins from the family or home that is why it is considered the first school. There are many kinds of education i.e., formal, informal, adult, liberal and so on. The success of imparting education or knowledge depends on pedagogy i.e., art of teaching.

Education is the fundamental right of the citizens of any country developed, developing or underdeveloped. Without it a man is like animal in toto. The concept of education originated in pre-historic period that may be considered pre-literate society- developed in course of time and gradually attained an important position in civilized and cultured human society.

As per authentic reports Plato founded Academy in Athens (Europe) as the maiden centre of learning in 330 B.C. Later on it expanded up to Greece during 3rd century BC and thereafter to Rome. In China Confucius introduced Education during 551-479 B.C.. Philosophy is the root of Education, that came out of scriptures. In course of time temples and churches became the centres of learning and missionaries originated thereafter. Gradually all the religious centres of all the religions became the centres of Education.

The very concept of Education slid out of philosophy and then Mathematics. UNESCO of UNO, later, recognised education and held it essential for the enlightenment of culture and civilization. After the invention of printing press in 1450 this became more popular and propagated. In many of the regions of the world Education is free and compulsory. It boosts up mental and physical health of an individual.

It is generally said that without Education there is hardly any difference between man and animal. So much so, a man without education is an animal and an animal with education is more than a man. Aristotle has well defined Man as a social animal and the very sense of socialism is attained by means of Education. It is no exaggeration that Education, Knowledge, Wisdom, Scholarship etc, combined, makes any living creature godlike. That is why God has taken incarnations not only in the form of men but also as cow, lion, tiger, dog, and elephant and so on.

The method of giving and taking Education may be various but goal is the same. Individual wise the system or methodology of teaching requires revision. So, it is required time to time as per the demand of prevailing situation and circumstances. Education, thus, cannot be substituted in any damn condition, whether socio-economic or socio-politic. It is observed that age to age, era to era, period to period, country to country and so on alike, as

much the educated population is there so much glorious and glamorous is the time. Thus, Education is the prime necessity of mankind to enjoy life with culture and civilization, maturing day by day. Wherever or whosoever, if literacy is duly inherited it is up-to-date, without it outdated.

Since school days it has been taught that family is the first school, where one learns studentship and beginners of everything. Parents are the initial teachers who make one learn what is what and who is who, therefore family to family quality of studentship/ scholarship varies. Meanwhile there are a number of examples of celebrated scholars and educationists, who never belonged to any institution. So much so, even during Gurukul the concept of “aashram” (family) was in practice. Tulsidas, Kalidas, Rabindranath Tagore, William Shakespeare and numerous alike never had education in any full-fledged institution because of various reasons but they are unparallel in their learning. Even female members of society, for whom education was virtually restricted in ancient time, were ornamented with the ‘Goddess of scholarship’. The term “pandit” (learned) does not apply only for those who received formal education but also for those of noble birth in a noble family. Lack of parents like Ram-Sita, Yashoda-Nand, Devki-Vasudev etc is the cause of crisis of children like Love-Kush, Balram-Krishna, Ram-Lakshman and so on so forth. Therefore when felt necessary the doors of education have been open with many options.

Society, too, plays pivotal roles in education. It is considered a laboratory where men experiment the theoretical learning or knowledge about different spheres of life and society. After family, society is held responsible for the nourishment of individuals. Thus, even an orphan is blessed with enlightenment.

2. Gurukul versus Modern Education System

In one of his celebrated critical opinions noted English poet, dramatist and critic-T.S. Eliot has opined under the title "Tradition and Individual Talent" that tradition has a great importance in ascertaining individual talent. All the traditional practices are well experimented and successful so they are followed from generation to generation. Modern practices should not easily replace them because of being very new and unexperimented. Many of such practices may not attain the status of tradition. Hence, tradition has a great value even to perfect modernity. Defaming our ancestors we cannot make our generation famous and popular.

When thought more deeply over this issue one may come across pretty many notions in support of tradition. From health and hygiene to science and technology there is hardly any branch of knowledge which has flourished discarding tradition. It is just to say that tradition is the root of development pertaining to any field of life. Better and better perfection of tradition is the chief source of modernization. Thus ignoring tradition may prove human lack and substantiate the height of ignorance.

So much so, Indian tradition has been very glorious, that is why it is considered the 'Golden Eagle'. Time and again the world leaders have championed the fact that India has the potential of being 'Vishva Guru'. To quote one of our Prime Ministers, noted economist Dr. Shri Manmohan Singh 'Knowledge Commission need be constituted in our country'. It is never hyperbolic to review that in all spheres of life and society our ancestors have contributed a lot. In reverence to such a sublime past an Indian born English poet H.V. Derozio composed a poem (sonnet) entitled "To India: My Native Land" with the following rhyme:-

My country! In thy days of glorious past, A
 beautiful halo circled round thy brow, And
 worshipped as a deity thou wast-
 Where is thy glory, where the reverence now?
 The eagle pinion is chained down at last,
 And grovelling in the lowly dust art thou,
 Thy minstrel hath no wreath to weave for thee,
 Save the sad story of thy misery!
 Well-Let me dive into the depths of time,
 And bring from the ages that have rolled.
 A few small fragments of thy wrecks sublime.
 Which human eye may never behold,
 And let the guerdon of my labour be,
 My fallen country! One kind wish from thee!

This is how one may have pride over India's glorious past. The great Gurus, Rishis and Munis have left no stone unturned so far as knowledge or wisdom is concerned. They have provided remedies to all mundane problems. The present generation has only to explore towards unveiling the traditional gifts. Since everything is included in Education there is no exaggeration believing that the tradition is the milestone which may take years, ages and eras to compete with.

The relevance of Guru has been crucial in all the Yugas of Indian history. From Dev, Guru, Brihaspati to Dronacharya and Chanakya this country has been the epitome of knowledge and wisdom revolving around 'gurus' (teachers). They have always been instrumental in designing and deciding the future of individuals, societies and dynasties.

The whole of Guru cannot be negated anytime and they assume prime importance, irrespective of times and ages.

On the one hand India is credited to have produced Swami Ram Krishna Paramhans, Guru Nanak Dev, Guru Govind Singh and many alike and on the other hand India has immense pride in commitment and dedication of the disciples like Swami Vivekananda, Arjun, Eklavya and many more. The Guru-Shishya 'parampara' (tradition) is ignored in the national culture, manifested in several success stories which is unfortunate today.

Really, teachers are fortunate to be the part of such a sublime glory who have power and are entrusted to shape the destiny of individuals and societies, and above all, the country. That is why since the healthy tradition of classical gurudakshina the modern India marks the birth anniversary of a great visionary and philosopher - Dr. Sarvepalli Radhakrishnan on every 5th of September as Teachers' day. All extend compliments and gratitude towards him commemorating "Teachers Day, repeating: असतोमासद्गमय।तमसोमाज्योततगमय।

Be it Gurukul, Academy, Pathshala, School or any temple of learning the environment is almost similar, if the ethics of Education is followed in totto.

3. Pros and cons of Gurukul system

So far as the Gurukul system of education is concerned, to a great extent it has no parallel. This system was based on 'shishyas' living with/ near 'gurus'. During ancient periods the students (shishya) used to live with Teachers' (gurus) in the same 'aashram' (family), irrespective of any discrimination on account of class, caste or creed. Unlike the modern system of school education so-called "gurukulam" used to have the identity as the centre of learning very much residential. It was during the Vedic period this was in practice. Within this, meditation, yoga and so on alike were enforced. Learning of the Vedas and Vedic practices were in practice. The main objectives of the Gurukul system of Education were as follows:-

- Self control
- Character development
- Social awareness
- Personality development
- Intellectual development
- Spiritual development
- Preservation of knowledge and culture etc.

Disciples/ shishyas/ students were categorized as follows:-

- a. Vasu - obtaining education upto 24 years of age
- b. Rudra - obtaining education upto 36 years of age.
- c. Adity - attaining education upto 48 years of age.

During the Gurukul system of education there was only one system. All the sectors, right from the kings to begging class had to live under the same roof. In-depth knowledge was imparted to the 'shishyas' by the 'gurus', laying stress on cultured and disciplined life. Special emphasis was laid on brotherhood, humanity, love and discipline, at the same time. The 'shishya' were trained in the light of inculcating good habits and respect to elders, parents and teachers.

In the 'kula' of the Guru, means the family of teachers the subjects like the Vedas, epics, literature, archery etc were taught. It believed in the principle that society is responsible for education. There was no fee-structure. Disciples were to beg for alms for the maintenance of 'aashram' and the Guru. The practice of 'dakshina' was prevalent to run the 'aashram'. Only the upper caste people were preferred for priesthood mostly Brahmins. This was a kind of residential school system where Sanskrit was taught under compulsion. For all round development of students' practical knowledge was much stressed upon. Classrooms were open field, sky, air etc., under the lap of nature for all only the females were restricted from admission in the Gurukul, which also might have a convincing justification. There was the regular performance of 'Homa' ritual.

Within the Gurukul system of Education the knowledge was not merely confined to books. The 'gurus' laid emphasis on concept-based education for practical use in life. This followed the method of reading and teaching-both, so as to create genuine interest among knowledge seekers Science was taught with the motivation of physical and mental development. Student-teacher interaction was the prime part of the Gurukul system. Nature and natural surroundings were the main theory of pedagogy so as to enable the taughts be adept to natural circumstances. Above all, healthy atmosphere was provided to the teachers and the taughts to have unabated exchange of knowledge and learning.

4. Advantages and Disadvantages of Modern Education

The Modern Education, to which we are concerned at present, primarily seems business oriented. Experiment takes place but the orientation as such is as it is till date, so called private schools, guised as public schools, claim to be the forerunners of Modern Education, but basically having money-mindedness. Primary part of education appears replaced by secondary formalities based on Pomp & Show, in such centres of learning. In government educational institutions, also, the scenario remains, more or less, unchanged.

Although, without the least intention of making economically motivated institutions the management prefers adopting some story models of private institution to compete with prevailing social norms and ethos.

Modern Education, particularly that of schools, considered the prime section, is thoroughly different from traditional Gurukul system. Modern system of education is self-centred as far as the managerial control is concerned. Modern Education is limited to the knowledge of Science, Mathematics and English, with the motivational attitude towards some of the competitive exams. In this system, parents are bound to play a vital role from paying fees to helping students complete their homeworks. Day by day, this system, by and large, is becoming very expensive as this system of education is in marketing mode. The products of modern education system remains practically uneducated that, at times, leads to extreme tendencies like suicide, murder and so on such a social activities. The system is based on the discretion, charity and goodwill of others. Teacher-student interaction lacks and concentration is centered on laboratory works, not at all theoretical. Co-curricular activities, with less academic motivation are in practice, like picnic, pool lunch, campfire, excursion etc. Hence, motivational approach remains neglected-at large.

Modern Education system has apparently ignored the knowledge of scriptures (national) for the benefit of students. Consequently, the mystic part of Philosophy and Science remains untouched, which is an important branch of education, philosophy and science. Today, the focus of education is there on technical and electronic sections of Science which is not adequate for achieving the depth of knowledge. Modern education pattern seems laying emphasis on infrastructure and co-education, apart from similar such other secondary things.

Having the growing popularity of modern education cannot be sidelined merely on trivial ground. It has stressed on thinking, visualising and practicing - the key to knowledge or wisdom. The medium of teaching is preferably English, the second most widely spoken language of the world, after French, so as to give global importance. Within modern education policy there is unlimited knowledge flow. The scope of social interaction is also vast. The most important privilege within this is the encouragement to self-study and exploring inter-personal and inter-disciplinary skill. Obviously, the chances of destruction are also very high but it may be interpreted positively.

Notably, in Gurukul system of education only the upper caste/class people were privileged for acquiring education. Priesthood and Brahminism was dominated over the whole affair. It was residential school system, not possibly affordable for all. The education was Sanskrit based, not relevant to shifting values. Females were prohibited from getting education. The classes were held in open field, air and sky. 'Homa' an important Hindu ritual was performed every now and then within in the Gurukul system apparently irrelevant.

Although the Gurukul system's worldwide popularity during ancient period was not trivial. It was favoured so widely because the system was not confined merely to books. There was concept-based system, favouring practical knowledge. Teaching and learning went hand in hand that stressed upon the creative and exploring interest. Science was exploited with a view to mental and physical development. There was frequent student-teacher interaction for the betterment of knowledge. Education was important in healthy atmosphere i.e., in the lap of nature and natural landscape. Social distancing, as required today in the wake of pandemics, was well maintained.

With a view to draw a wise conclusion following comparison between Gurukul and Modern Systems of Education on account of merits and demerits, it is the foremost point that neither of the two has been absolutely good or bad. Despite several virtues Gurukul system may be criticized for preferring upper caste and discouraging female education. Caste and gender bias of Gurukul system has been set backs that might have led to its downfall. Similarly modern system of education may have many merits to its credit, has two major drawbacks-business or commercial orientation and ignoring indigenous culture and civilization, since it appears westernized, both in manner and matter.

Mandatory provisions of revising Education policy, in view of changes in social, political, economic and cultural scenario, need to be undertaken, safeguarding the ethical motto of education. In course of doing so there must be broad, generous and sincere consideration, and nothing should either be thoroughly disregarded or regarded. Therefore, good points of Gurukul system should be maintained and the irrelevant points of modern system should be sidelined. It should always be the guiding factor behind initiating innovatory steps in Education. The India's past lured foreigners to come for the sake of knowledge, whereas it is just reverse today. Maybe because today Indian universities are not world class but it cannot be forgotten that the model universities of the world were there in India only. So much so, even today a number of knowledge seekers from world over, come to India. Meanwhile Indians are world class teachers in the Universities abroad.

Any new education policy must be free from politics and any kind of mean 'isms'. It has been observed by many of us that once even politics was guided by education and nowadays even education is guided by politics. Politics has always been the last refuge of scoundrels, whereas education has been the boon for all. If India is loitering behind fast growing economy of the world lack of educational up datedness is the major factor. It is having no prejudice to believe that the glorious past of Indian education system, of course with certain modifications, can reestablish India as a model in this regard.

5. Quotable Ancient Gurus

Whenever there is any sort of reference to classical ‘gurus’ all are lost in dreams with folded hands and closed eyes. India is blessed with such ones, right from ancient times till date. It is believed that during past ages and eras teachers and taughts were directly supervised by divine glories. Gods and Goddesses were in immediate contact with the mundane affairs. Quotably much like today's Teachers’ Day in bygone ages Guru Purnima was observed which is still in practice by certain institutions and organisations. Though it may be a tough task to quote some noted ‘gurus’ (Teachers or Acharyas) of ancient and medieval periods in chronological order, yet they are in memories with adequate visionary facts about them, as learnt through secular scriptures and personalities of Sanatan Dharma. Some prominent among them are Vashishta, Dronacharya, Vyas, Adi-Shankaracharya, Markandeya, Balmiki, Chanakya (Kautilya or Vishnu Gupta), Chinmayananda, Nanak, Advaita Acharya, Agastya, Ramkrishna Paramhans, Osho, Nityananda Prabhu, Chaitanya Mahaprabhu, Nirjananda Charvaka etc. Their sublime power of teaching through unparallel learning and moralities is sure to survive among mankind till the creation ends. Substantiating some of them in brief the following may be taken into account:-

Ved Vyas :- Guru cum Rishi, who is said to have compiled the Vedas and authored the epics like the Mahabharata. His several important characters occur in the ‘puranas’ also. He is considered the one who provided maiden literary documents to guide the cosmic activities, till date.

Markandeya:- A Muni devotee of Vishnu and Shiva, considered one of the immortals in Hinduism. He is credited to have authored many Sanatan texts, prominently the MarkandeyaPurana. He lived through many yugas, so called also ‘mahamuni’. He is credited for having composed the Durga Shaptshati.

Sashruta (600B.C.E):- Considered borne to the sage Vishwamitra is recognised as the father of surgery. About 2600 years ago he discovered 12 types of fracture and six types of dislocation of bones. He was the first to use anaesthesia. Stone surgery and plastic surgery have been introduced by him. He was the first surgeon to have transplanted the jaws of birds and animals in man. Many of the pieces of information are collected in his 'Sushrutasamhita'.

Patanjali (200 B.C.E):- He is the father of ‘yoga’ and original ‘yoga guru’ who hailed from Gonda (UP). He theorised ‘yoga’ as science, the root to ultimate reality. He taught humans about the control of ‘prana’ (life breathe) through body, mind and soul. He preached the lessons of ‘samadhi’ through discipline, ‘yam’, ‘niyam’, ‘asan’, Pranayam, Dhyana and Dharm.

Chanakya (370-283 B.C.E):- Also known as Vishnugupta and Kautilya, Chanakya was the Guru of Maurya emperor Chandragupta. He authored 'Arthshastra' the noted literature on politics and economics. He was a teacher in the University of TakshShila (now in Pakistan) the first university in the world. He is predated to Machiavelle approx. 1800 years.

Balmiki: - He was the author of the Ramayana and the contemporary of Rama. He was a noted Sanskrit scholar and a dramatist. He is referred in literature every now and then. His art of characterization is a legacy.

Vashistha: - He is acknowledged as one of the 'saptarishis' and is called 'manasaputra' (brain child) of Brahma. He possessed the divine cow Kamdhenu whose child is Nandi. He is said to have authored some parts of the 'Rigveda'.

Besides the quoted ones, a number of more such saints, ascetics and gurus are there in the rich cultural heritage of India to let one accept their supremacy and sovereignty. It is beyond any denial that without such personalities nothing could have been possible on this land, so called the wasteland. Such great souls compelled even gods and goddesses to descend over the Earth and witness the household of mankind. They not only taught the ethics of 'tamso ma jyotirgamaya' but also made it an everlasting principle for driving Devil/Evil and welcoming God/Good, by means of practice.

A Guru or teacher is capable of being recognised as Mahatma, who leads his disciples to the 'self' (the centre of existence). A great man as such only enables one to exploit one's hidden virtues, fit to be the source of livelihood. A good teacher never inspires his disciple to be like anyone but always leads one to one's individual qualities, so as to be an example of 'self', very much as "khud hi ko kar buland itna ki khuda tumse khud puchhe bata teri raza kya hai". Imitating someone is never worthwhile; it is rather an approach towards foregoing individuality. So much so, being motivated by someone as a role model one starts following many vices also. Therefore, guided by innocent self one explores unique ways to set examples of greatness. But without the guidance of Guru or teacher this mission can neither be conceived nor achieved.

6. Glimpses of Gurus-down the ages

A panoramic view of some of the noted Gurus and Shishya is being presented so as to enable adjudge the sublime heritage of Indian academy and academic activities. Although the best possible efforts have been initiated to present the same in chronological order yet in want of authenticity there may be trivial errors pertaining to the period.

Guru Dronacharya: - Considered the 'rajguru' as per the epic of 'Mahabharata'. He is acknowledged as the third incarnation of Brahma. He was the friend of Guru Shukracharya and the Guru of "asuras" and "mahabali".

Adi-Shankaracharya (788-820):- He was a famous philosopher and theologian, known for consolidated doctrine of the Advaita Vedanta - the main current of Hindu thoughts. His works in Sanskrit are unparalleled. He died in Kedarnath.

Abhinavgupta (950-1016):- He was a renowned philosopher, mystic and aesthetician from Kashmir. His knowledge in music, poetry, drama and theology is worth taking into account.

Akka-Mahadevi (1130-1160):- She was the early female-poet in Kannada literature. She is famous as a symbol of Shiva, Shankar, Hara and Mahadev, associating Bhakti movement.

Namadeva (1270-1350):- He was a great poet and saint from Narsi, Hingoli (Maharashtra). He belonged to Varkari sect of Hinduism, famous for his devotional poetry. His parents were Gonai and Darshet.

Saint Ravidas (1398-1540):- Associating Bhakti Movement, he was the venerated Guru in Rajasthan, Gujarat, Madhya Pradesh, Maharashtra and Punjab. He was a poet, social reformer and spiritual leader.

Gorakhnath (10th C to 11th C):- He was famous as Ganpati and Dr Guru Shankar. He was a noted surgeon of Madurai. He associated himself to Meenakshi Mission and got involved in philanthropic activities.

Advaita Acharya (1434-1539):- He was a great devotee of Vishnu and the companion of the founder of Gaudiya Vaishnav movement. He was the Guru of Haridas Thakur and Chaitanya Mahaprabhu, associated, to Bhakti Movement.

Vallabha Acharya (1479-1531):- He was related to Advaita Vedanta school of Hindu philosophy. He well propagated the concept of salvation. He was the disciple of Ramakrishna Paramahansa.

Damodardev (1488-1598):- He was famous as Vasudev and his full name was Shrimad Vasudevanand Saraswati.

Chaitanya Mahaprabhu (1486-1994):- He was an Acharya of Chaitanya Saraswati Math (London). After the disappearance of Tridandi Swami Sripad he was involved in Bhakti Movement. He was disciple of Dayita Damodar Maharaj.

Ek Nath (1533-1599):- Considered super soul he was a 'yoga guru'. He was a great teacher in Chaitanya Saraswati Math.

Goswami Tulsidas (1532-1623):- He was a Ramanandi Vaishnavi Saint. He wrote in Avadhi Hindi language. His Guru was Naraharidasa. He authored 'Ram Charit Manas'. His wife was Ratnavalli, who inspired him very much.

Surdasa (Late 15th C):- He wrote in Devnagri (Hindi). He was a great poet and singer of Brajbhasha. He was basically a lyrist and an active member of Bhakti Movement. He died during Mughal dynasty.

Saint Kabir (15th C):- He was a great saint and poet during Bhakti Movement. He influenced Sikhism, who is referred in the "Guru Granth Sahib". His early life was led in Muslim family but later he was influenced by the Hindu teacher Ramananda.

Tukaram (1608-1649):- Famous Saint Tukaram Maharaj, later recognised as Saint Jagat Guru, was a poet and Saint during Bhakti Movement. He propounded devotionalism tradition and was a part of egalitarianism.

Shri Brahmanand Swami (1772-1832):- He was a great saint of Swami Sapradaaya, born in Dungarpur (Rajasthan). His mother was Lalba Devi.

Sai Baba of Shirdi (1858-1918):- He was a Brahmin converted to Sufi Fakir. He became famous as Hindu Guru. He was a mendicant, too.

Brahma Chaitanya (1845-1913):- He was known as Govinda, considered supreme Godhead. He was a blissful spiritual body, the origin of all. He is said to be eternal.

Brahmananda Saraswati (1868-1953):- He practised medicine as Dr Ramamurthy Mishra in India and USA. Later he took 'sanyas' (renunciation). He interpreted Yoga Shastra of Patanjali.

Ganpati Muni (1878-196):- He is considered the icon of India's knowledge-based civilization. He is popularly called Shri Ganesh, representing the power of wisdom and knowledge.

Swaroopanand (1884-1936):- Born Shri Beli Ram ji Swami Swarupanand Ji Maharaj was an Indian Guru of Shri Paramhans Advait Math lineage. He was also known as Sri Nangli Niwasi Baba and Sadguru Dev ji.

Swami Vivekananda (1863-1902):- Basically a Bengali named Narendranath Dutta, was the disciple of Ramkrishna Paramhans. Throughout the world he propagated the philosophy of Vedanta and Yoga. He was a Hindu monk whose prime role was to preach the people.

Swami Ravidas (1884-1963):- He was a saint, philosopher, philanthropist, pilgrim and a wandering ascetic. The stories of his teachings are very popular in the form of books.

Sri Aurobindo (1872-1950):- He was a celebrated Indian Philosopher, Guru, Poet, nationalist and freedom fighter. His role was that of a spiritual reformer and evolutionist who has no parallel.

Bhakti Siddhanta Saraswati (1874-1937):- He was a journalist and editor of "The Wire" and "The Hindu". He was associated to the Indian Institute of Science Engineering and Drug delivery.

Bhagwan Nityanand (1897-1961):- He was the 'siddh' Guru of modern era, adorned with the garlands of fragrant Mogra blossoms.

Anandmayi Ma (1896-1982):- She was a Bengali saint. About her it is said that she is the most perfect flower the Indian soil ever produced. Precognition, faith healing and miracles are attributed to her by her followers. She was born in Bangladesh and died in Dehradun. Her spouse was Ramani Mohan Chatrobarky. She is recognised as Nirmal Sundari also.

Akhandanand (1911-1987):- Recognised as the exponent of Saraswati in Bhagwat Puran, he was a scholar of spiritual tradition. He associated himself to Vedanta, Bhakti and Shastras.

Anasuya Mahadevi (1923-1985):- She took an active part in liberation. She was a child woman and an actor famous as Anasuya Bharadwaj. She is said to have joined NCC camp in class XI, I only.

Chinmayananda Swami (1916-1993):- Chinmayananda Saraswati was a Hindu spiritual leader and a teacher. He was a young man of unusual power who explained the purpose of birth.

Sri Sri Ravi Shankar (1956- ...):- He is a spiritual leader called Guru and Gurudev. He was educated at Saint Joseph's College. He was awarded Padma Vibhushan for 'Art of living' that he owns and runs.

Murari Babu (1946-...):- He is a spiritual leader from Gujarat. He is a philanthropist and social reformer. He preaches the discourses of Ramcharitmanas throughout the country.

Apart from the discussed ones there are many in the rich soil of India, like Sampurnanand, Dr. S. Radhakrishnan, Guru Rabindranath Tagore etc, who contributed a lot to the glory of Indian academy, famous and popular throughout the world. Citing the, names of 'gurus', as such, is meant for substantiating the heritage and legacy of our nations academic pursuit. Even the memory and utterance of these names gives the feeling of holiness and inner strength. It is, of course the, fact to realise that the blessings of a true Guru, Shikshak or a Teacher makes one overwhelmed with satisfaction and confidence.

Indian history has the glorious tradition of scholarship going through which even monarchy or dictatorship of the past was better than the democracy of today. How the kings or rulers were so much fascinated by knowledge that they did not hesitate even in sacrificing power and property to take refuge in some Gurus 'ashram'. It is a felt fact that nothing, except scholarship and wisdom can fetch sustainable happiness in one's life. Education is the only source through which the earth of ours can be converted to Paradise. There are a number of literary works dealing with this immortal idea, only exploration in this direction is required.

7. Comparative study of Gurukul system and Modern Education.

Obviously since the evolution of Education/ Teaching Guru-Shishya or Teacher- Taught tradition is considered the consequence of a holy and healthy social relationship. Of course, there have been changes in methodology which is the inevitable result of the law of

nature. Meanwhile, it is supposed to be a matter of reviewal if the changes, having occurred down the ages, a mandatory or obligatory. In case of the former it might have been unavoidable, but in later circumstances it is to be studied and assessed sincerely.

Gurukul or Modern Education System is undoubted the gift of great men of letters who must have involved themselves to evolve system of teaching, suitable to contemporary situation and circumstances. Such a subject matter concerns not only India but the whole world. Presently, our study is centred to Indian system of teaching and learning, so the efforts are directed accordingly.

So far as Gurukul system of teaching is concerned this classical methodology of Guru-Shishya tradition has been Gold because of being Old. Although, a number of virtuous points are related to it, e.g. - Gurukul system stressed priority on the teaching of the Vedas, considered the storehouse of knowledge. Within this, special emphasis was laid upon literature and archery. It was the responsibility of the society to maintain the sanctity of the system. There was no fee-structure, so no layer of education was there. All, irrespective of economic classes, used to get the same education equally under the same roof of the Guru's 'ashram'. The 'ashram' was maintained by alms (bhiksha and dakshina), collected by shares from door-to-door, during the very part of daily routine. Similarly, the system was completely residential.

Similarly, Education was not limited only to books or bookish theories. It was concept-based, so practical knowledge was more important. Learning and teaching, both used to go hand in hand, so as to clear the conceptual aspect. Gurus used to create interest in their disciples in order to pursue education dedicatedly with due concentration. Within the Gurukul system of Education student-teacher interaction was a prime part and Science teaching was oriented to physical and mental development, also. The holy task of imparting lessons was performed in the lap of nature, i.e., in the forest and healthy atmosphere.

Although the Gurukul system carries a lot of setbacks also; when studied closely in comparison with Modern Education. This old-age system was caste-based as the wards of outcastes were considered untouchables and were restricted from entry to the 'ashram'. Similarly, female education was not encouraged. Priesthood and Brahmin hood was compulsorily imposed upon the disciples. Sanskrit was compulsory, so many could not be admitted to Gurus ashram for teaching /learning, as there was no alternative medium.

On the other hand, Modern system of Education, unlike the Gurukul system, has been made broader in concept and generous in approach, as well as socially practical. There is no bar of classes, based on caste and religion, it is open for all. It imparts teaching in all the popular languages and all subjects are useful in day-to-day spheres of life – e.g. Science, Mathematics and Literature. Modern system of education is competition-oriented so competitive attitude and aptitude is developed among the students. This system encourages female education, favouring the principle that “educating a female means educating the whole family”. Within the regular practices of Modern Education, parents are considered the prime part of the system, unlike

Gurukul system. The role of parents, the natural teachers, cannot be ignored so they are the integral part of the trio-teachers, students and parents/ guardians.

Modern Education system safeguards the interest and the comfort of the pursuers of knowledge. It provides proper infrastructural facilities. It encourages co-curricular activities as a part of education. Time to time, motivational classes, remedial classes, skill enhancement classes etc is arranged. Apart from those, for personality development- tutorials, workshops, seminars, symposiums, debates and other deliberations alike are regular activities in Modern Education System. Thus, it lays emphasis on thinking, practicing and visualising. It tries to cope with global demand and universal pattern. Above all, students are given opportunities for social interaction, self study, develop interpretational skill etc. Hence, there remains enough scope of unlimited knowledge flow.

Although it cannot be denied that Modern Education system or policy has many flaws. Apart from unduly claiming much fees it has encouraged business in the name of Education. As a result, poor sections are fated to forgo academic ambitions and are bound to accept inferior category of teaching. The system has introduced various non- academic practices as compulsory formalities, thus the flow of knowledge has become a little bit hindered. Moral and cultural aspects are kept in backseat, as a result of which there is deterioration in behavioral activities on social platforms. Teachers have loose hands over the students, resulted to diminishing values of teacher-student relationship at par with ethics. Indigenous virtues (social, cultural, communal, literary, moral etc) are replaced by westernization, so national heritage and glamour of education is held outdated. There are instances of misbehaviour of teachers and students in society. Sense of respect to elders, social responsibility, and personal initiative for something innovative has no place. Above all, modern education system has become so formal that nothing remains for individual Good, even informally. Replacement of Gurukul system by modern system has mitigated the hope of world class education of Indian origin. Secondary requirements are dominant over primary motto of education. Ideology seems completely disregarded. Consequently, the possibility of brain drain haunts in the hamlets of Education.

EPILOGUE

After going through the very brief literary presentation, in the form of a precise handbook, on one of the most relevant subjects of a cultured and civilized society, the critical readers must have noticed and noted ideas comment its success and set back. Without judicious criticism no work of art is considered a success. The temptations and stirrings caused by it must be the root of something better in this pursuit.

The author's success is underlined when even a minor tickle through his pen gives the origin of something major. The readers are supposed to react by means of comments whatsoever it may be. Let this pack of fire evolve use flames to glorify Indian national heritage of teaching-learning process and revive that is lost.

It cannot be denied that a lot has been left from mention pertaining to such an important issue, but it is assured, at the same time, that the critics' views must be encouraging enough to introduce an another example of judgment. So, at the moment the very process of penning down the ideas stands concluded, tendering and seeking best wishes from the viewers and readers.

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