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Education psychology in the Ancient Indian *Gurukula* System

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Abstract

Every education has a different world view which is based on its own psychological framework. If we look into the Ancient Indian *Gurukula* System (AIGS) we will be able to observe some effective mechanisms for integral human development. In the modern educational system, the materialistic knowledge dominates that fundamental development because in an age of globalization, digitization and liberal thinking, there is often a growing pressure on students to build their own subjectivity. That starts changing the foundational value structures of the educational set-up which is not expected. National Education Policy (NEP) 2020 emphasised integral human development after thirty-four years of the previous policy. This policy took the guiding light from the AIGS. It recommended a set of values which will be inculcated in all students.

One of the characteristics of AIGS was the focus of the *Guru* in ensuring an all-round development of his pupils. This paper will discuss the science of living which was one of the main objectives of AIGS and that were identified in the course of my research on the concept of the *brahmacāridharma*.

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

Introduction

In ancient India, the life of an individual was divided into four stages. They are *brahmacaryāśrama* or student-life, *gārhashthāśrama* or *grhashthāśrama* meaning the householder-life, *vānaprasthāśrama* or hermit-life, and *sannyāsāśrama* or ascetic-life. These are called the *caturāśrama*. They were based on the concept of *caturvarga* or *puruṣārtha* which means the four goals of life. These are *dharma*, *artha*, *kāma*, and *mokṣa*. The last one or *mokṣa*, which means liberation, was considered to be the highest goal of life. The other three, *dharma*, *artha* and *kāma* are called *trivarga* meaning the three goals. In *trivarga*, *artha* or economic interests and *kāma* or satisfaction of sexual, emotional and artistic life, were based on *dharma*. Kane (1930) quotes from the *Mahābhārata* saying that “*dharma* is the source of both *artha* and *kāma*”. He adds that according to sage Gautama, among these three, one should attach most importance to *dharma*. Moreover, he says that in the *Vāmanapurāṇa*, *dharma* is considered to be common to all. *Dharma*, therefore, was regarded as the basic and foundational goal of human life which was related to all phases of life from *brahmacaryāśrama* to *sannyāsāśrama*.

The word *dharma* is derived from the root *dhṛ* which means to uphold, to support, or to nourish ^[1]. In *Śabdakalpadruma*, one of the massive Sanskrit Lexicons, we see definition of *dharma* as ‘*dharati lokān*’ meaning something which holds people or ‘*dhryate puṇyātmaḥ*’ meaning something which is held or performed by pious people ^[2]. It identified almost twenty-five definitions of *dharma* from various Sanskrit scriptures ^[3]. Almost all of them took the concept of *dharma* as a set of human values and practices. For instance,

Viṣṇupurāṇa says,

*kṣamā satyaṁ damaḥ śaucaṁ dānamindriyasamyamaḥ/
ahiṁsā guruśūśrūṣā tīrthānusaraṇam dayā||
ārjavam lobhaśūnyatvam devabrāhmaṇapūjanam|
anabhyasūyā ca tathā dharmam sāmānya ucyate iti||* ^[4]

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Meaning

dharma generally means *kṣamā* (forgiveness), *satyam* (truth), *damaḥ* (self-control), *śaucam* (cleanliness in body and mind), *dānam* (charity) *indriyasamyamaḥ* (controlling all the senses), *ahimsā* (non-violence), *guruśūśrūṣā* (service to the master), *tīrthānusaraṇam* (pilgrimage), *dayā* (compassion/kindness), *ārjavam* (honesty), *lobhaśūnyatvam* (free from avarice), *devabrāhmaṇapūjanam* (worship the God and respect the Brahmana), *anabhyasūyā* (free from envy).

Brahmavaivarttapurāṇa says,
vidyā dayā damaḥ śaucam satyamasteyatā tapaḥ
jīvendriyatvamakrodho lajjā dharma iti smṛtiḥ [5]

Meaning:

dharma means *vidyā* (knowledge), *dayā* (compassion), *damaḥ* (self-control) *śaucam* (cleanliness in body and mind), *satyam* (truth), *asteyatā* (non-stealing) *tapaḥ* (austerity), *jīvendriyatvam* (controlling all the senses), *akrodhaḥ* (absence of anger) and *lajjā* (modesty).

Bṛhaspatismṛti says,

dayā kṣamā'nasūyā ca śaucānāyāsamaṅgalam
 akārpaṇyamaśpṛhatvaṁ sarvasādhāraṇāni ca [6]

Meaning

Dharma generally means *dayā* (compassion/kindness), *kṣamā* (forgiveness), *anasūyā* (absence of envy), *śaucam* (purification of body and mind), *anāyāsa* (not troublesome), *maṅgalam* (welfare), *akārpaṇyam* (absence of stinginess/generosity), *asprhatvaṁ* (no desire).

So, the etymological meaning of *dharma* is upholder, supporter, sustainer, or nourisher (Kane, 1930). Therefore, in the context of *brahmacaryāśramadharmā*, the word *dharma* has been translated as right conduct or code of conduct by P. V. Kane (1930) in his book called *History of Dharmashastra*. In the very beginning of this book, he writes that there are many words in Sanskrit which are not translatable in English or other tongues. One of them is *dharma*.

In ancient times, in the *brahmacaryāśrama*, students were required to take certain oaths and they had to follow prescribed duties to achieve a set of values for attaining the desired ideal. These duties are called *brahmacaryāśramadharmā*. From the various definitions and translations mentioned above here the word *dharma* is used as a Code of Conduct which is made of or comprises a set of values and practices.

Therefore, according to the Indian world-view, the ancient seers considered that the role of education was to give to students two kinds of knowledge for the realisation of life's goals. One is *parāvidyā* and the other is *aparāvidyā*. The first, *parāvidyā*, one means life-knowledge or spiritual-knowledge which is related to being a good human being by developing a set of values through a set of practice in order to attain *mokṣa*. The second one, *aparāvidyā*, indicates the material knowledge which was needed to become an expert for the welfare and the development of the society.

It is interesting to note that in the modern times also, Indian Seer-Educationists (SeEs), namely, Swami Vivekananda, Sri Aurobindo and Rabindranath Tagore, Indian Scholar-Educationists (ScEs), namely, M. K. Gandhi, S. Radhakrishnan, A. P. J. Abdul Kalam, emphasized a set of values and practices. The National Education Policy 2020 (NEP 2020) emphasized a set of values and practices for integral development of the modern students. It says, "As consequences of such basic ethical reasoning, traditional Indian values and all basic human and Constitutional values (such as seva, ahimsa, swachchhata, satya, nishkam karma, shanti, sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders, respect for all people and their inherent capabilities regardless of background, respect for environment, helpfulness, courtesy, patience, forgiveness, empathy, compassion, patriotism, democratic outlook, integrity, responsibility, justice, liberty, equality, and fraternity) will be developed in all students [7]."

"Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (satya), righteous conduct (dharma), peace (shanti), love (prem), nonviolence (ahimsa), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programmes will be considered an integral part of a holistic education [8]."

The NEP 2020 it is a great outcome of intellectual minds. They consider that education has two aims. One is to help the students become good human beings. Another is to make them an expert in one or multiple fields for developing the society.

Furthermore, I have collated the different values and practices of the *brahmacaryāśramadharmā* as per the similarities of them from Sanskrit literature, the works of SeEs, the works of ScEs and NEP 2020 to see if any interesting pattern emerges.

The table given below provides a comprehensive understanding about value education for integral development of the students across times.

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>svacchatā</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>svādhyāyah</i>	perseverance	self-study	creativity

Source: Author

We all agree that our *Gurukula* system of education was an ideal but it is very difficult to revive or improvise this indigenous system in the present schooling system. In ancient times, practice was the one and only way to inculcate human values and to achieve great humanity. According to the

ancient sages, if students do practice, values will manifest automatically within them. Aristotle also said that virtue is not learnt by reading big volumes.

Now the relevant question is what practices would be recommended to inculcate the referred values in a student's

life. So, we should evolve that because practice would be changed over time and space. This is the main objective of my PhD. As a researcher of brahmacaryāśramadharmā, I have identified at least fifteen significant practices from different dharmasāstras in which our ancient sages like Manu, Gautama, Hārīta etc. recommended for the students. I have arranged them in the following manner:

- *sūryopāsana* – worship of the sun
- *sandhyāvandanā* – Worship of morning and evening twilight
- *agniyupāsana* – 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
- *vividhasāstrādhyayanam* – study of the different scriptures
- *prārthanā* – prayer
- *niṣiddhakarma* – abstain from prohibited actions

It is interesting to note that every code of conduct or *brahmacaryāśramadharmā* has been prescribed with a lot of detail regarding the timings for their performance, the place and the conditions for it etc. The following section will elaborate on the first practice as an example.

Sūryopāsana – worship of the Sun

The *sūryopāsana* has been described extensively in the second chapter of *manusmṛti* in the following manner:

Day for worship

The student had to worship the Sun every morning, says Manu.

The verse given below is a prescription of how the student had to start his daily practices.

pratigrhyepsitaṁ daṇḍamupasthāya ca bhāskaram |
pradakṣiṇaṁ parītyāgniṁ caredbhaikṣaṁ yathāvidhi || 48 ||

Translation ^[9]: Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

Time and position

Manu further talks about the time and position for worshipping the Sun. He says that during the morning twilight, students had to worship the sun standing facing east until it appeared. In the evening, they had to face westwards in a sitting position as the sun set and till the constellations could be seen distinctly.

pūrvām sandhyām japamstīṣṭhatsāvitṛmārkadarśanāt |
paścimām tu samāsinaḥ samyagrṁksavibhāvanāt || 101 ||

Translation: Let him stand during the morning twilight, muttering the *Sāvitṛ* until the sun appears, but (let him recite it), seated, in the evening until the constellation can be seen distinctly.

Place and Conditions for the worship

Manu clearly states that the place for the worship of the sun must be pure and preferably near water (river or big pond) or forest from where one can see the sunrise and sunset. Furthermore, he adds that the *sūryopāsana* had to be performed by the student after having controlled all his sense-organs with a concentrated mind.

apām samīpe niyato naityakam vidhimāsthitaḥ |
sāvitṛmapyadhīyāta gatvāraṇyam samāhitaḥ || 104 ||

Translation: He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the *Sāvitṛ* near water, retiring into the forest, controlling his (sense-) organs and concentrating his mind.

The next verse aptly summarises the details regarding the *sūryopāsana*.

ācamya prayato nityamubhe sandhye samāhitaḥ |
śucau deśe japañjapyamupāsita yathāvidhi || 222 ||

Translation: Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

Mantra

The *Sāvitṛ* mantra that they had to recite during the worship of the sun is as follows –

om bhūrbhuvah svaḥ
tat saviturvareṇyam |
bhargo devasya dhīmahi |
dhīyo yo naḥ pracodayāt ||(ṛgveda/03/62/10)||

Translation ^[10]: We meditate on the glory of that being who has produced this universe; may he enlighten our minds.

Significance of the mantra and the sūryopāsana

This practice was considered to be very important because it was said that one who recites the *Sāvitṛ* mantra and controls all his senses is better than one who knows the three *vedas* but does not control himself and eats all foods as well as sells all prohibited goods that have been mentioned in the second chapter of *Manusmṛti* also.

sāvitṛmātrasāro'pi varam vipraḥ suyantritaḥ |
nāyantritastrivedo'pi sarvāśī sarvavikrayī || 118 ||

Translation: A *Brāhmaṇa* who completely governs himself, though he knows the *Sāvitṛ* only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of) goods ^[11].

He also adds that the morning practice of removes the guilt of the previous night and the evening prayer destroys the sins that one has committed during the day.

pūrvām sandhyām japamstīṣṭhannaiśameno vyapohati |
paścimām tu samāsino malaṁ hanti divākṛtam || 102 ||

Translation: He who stands during the morning twilight muttering (the) *Sāvitṛ*, removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

Moreover, he believed that the daily recitation of the *Sāvitrī mantra* will help the student attain the highest *brahma* (Supreme Knowledge).

vidhiyajñājjapayajño viśiṣṭo daśabhirguṇaiḥ |
upāmsūḥ syātsataguṇaḥ sāhasro mānasaḥ smṛtaḥ || 85 ||

Translation: An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.

He adds -

etadakṣarametām ca japanvyāhṛtipūrvikām |
sandhyayorvedavidvipro vedapūnyena yujyate || 78 ||

Translation: A Brāhmaṇa, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the *vyāhṛtis*, gains the (whole) merit which (the recitation of) the Vedas confers.

Just like *sūryopāsanā*, every practice has been prescribed in the *Manusmṛti* with elaborate details. The next part will attempt to relate the injunctions of Manu to the different mechanisms of the student's integral development.

In this part we will discuss how the practices of *brahmacaryāśramadharmā* were helpful to develop the different values in student's life in ancient *gurukula* system.

There are some values which are equivalent to few practices of the *brahmacaryāśramadharmā*. For instance, the value *svādhyāyāḥ* means the study of the vadas and scriptures which is directly related to the practices called *vedādhyayanam* and *brahmayajña*. Here the students develop the quality *svādhyāyāḥ* in themselves by the practice of *vedādhyayanam* and *brahmayajña*. Likely the value *svādhyāyāḥ*, they develop the quality of sacrifice for others which is called *yajñāḥ* through the practice of *yajñāḥ*.

Then by serving other fellows and feeding the creatures students had to build a good relationship with the human beings, animals, and birds etc. surrounding them. As a result, they do not hurt to any creature and do not be angry with other fellows, but they develop the compassion to all beings. They develop the modesty and prideless by seeking alms and respect to the teachers and seniors.

Next, I was able to correlate the values with the ordained / prescribed practices catering to the all-round development of the students which I will elaborate on henceforth. Here, I will try to map these values to the practices as given in the *brahmacaryāśramadharmā* or students' CODE and show their relationship with the different parts of the being, namely, Physical, Mental, Emotional, and Spiritual, for an Integral Development as conceived of by The Mother (2003) and Sri Aurobindo (2003). The education system of every culture has a different world view which is based on its own psychological framework. It is important to mention here that several of the practices given below helped to cultivate qualities pertaining to several levels of the individual simultaneously and therefore they might be repeated across categories.

Physical Development

The first requirement for maintaining a healthy body for physical development is to ensure its cleanliness or *śauca* which was inculcated by *śaucavidhiḥ* cleaning of the body by taking bath regularly. Furthermore, the performance of daily

acts like *sūryopāsanā* (salutations to the sun), *bhojanavidhi* (manner of eating), *śayanavidhi* (manner of sleeping) and *upaveśanavidhi* (manner of sitting) etc. resulted in cultivating values like *śārīra-tapa* (self-discipline and self-control) in the students. The ancients also recognised the importance of having a good posture for sitting etc. which can be regarded as ways to cultivate the awareness of the body. Other values and practices for physical development have been showed in Table no. 2.

Emotional Development

In addition to this, there are some values and practices which are related to the emotional development of the student. For example, performing sacrifice/ offering called *yajñakaraṇam* helped to inculcate important values like *yajña* (sacrifice), *dāna* (service), *ahimsā* (harmlessness), *śānti* (peace), *adrohaḥ* (absence of envy), *nātimānitā* (absence of pride). During the *brahmacaryāśrama* phase, the students had to perform five kinds of sacrifices which helped them cultivate a greater degree of awareness about themselves and their relationship with the world that they lived in. They are *brahmayajña*, *devayajña*, *pitṛyajña*, *nṛyajña*, and *bhūtajajña*. The first one, *brahmayajña* implies *adhyayanam* meaning study of the Veda-s and other texts which is related to the value *svādhyāyāḥ*. The *devayajña* indicates religious sacrifices for Gods and Goddesses which served to develop the quality of humility, *śraddhā*, *devapūjanam* meaning respecting Gods and Goddesses. The next one is *pitṛyajña*, signifying an offering to the forefathers which helped to cultivate a sense of gratitude in them. It is related to the value *guruprājñāpūjanam* because here guru means father, mother and teacher. *nṛyajña* or serving guests inculcated the sense of service and hospitality towards other fellow human beings. Through this practice, students could inculcate the value of *dānam* or generosity and selflessness. Finally, *bhūtajajña* which involved feeding of creatures, helped to cultivate the quality of compassion towards other sentient beings also called *bhūteṣu dayā*. Other qualities to developing the emotional being were *mārdavam* (humility) *hrīḥ* (modesty), *ārjavam* (straightforwardness), *apaiśunam* (absence of fault-finding of others), *aloluptvam* (absence of greed), *acāpalam* (freedom from restlessness), *adrohaḥ* (absence of envy), *nātimānitā* (absence of pride) that were acquired by the practice of *bhikṣāvṛtti* or seeking alms. This was also aimed at creating a sense of interdependence and bonding with their society. The application *kathanavidhi* or rules of speech helped the student appreciate the value to uttering words that would be truthful and kind and thereby not cause any anxiety or distress. Moreover, it was recognised that the *paramam tapaḥ* implied the usage of words that would be beneficial or bring happiness at the end. I have identified some other values and practices on similar lines for emotional development which are included in Table no. 2.

Mental Development

In the context of mental development, the most important requirements that the students had to cultivate were *jitendriya* (controlling all senses) or *dama* (controlling the external senses) and *ātmavinigraha* (controlling the internal sense mind) meaning the mastery of all senses, *jñānayogavyavasthitih* (steadfastness in yoga of knowledge) which were inculcated by practices of *sūryopāsanā* (worship of the Sun), *sandhyāvandanā* (worship of the morning and evening twilight), *prārthanā* (prayer), *brahmayajña* or *japayajña*. The practice of *japa* (repeated chanting of a mantra) helped the students control their mind which is

related to the value *sattvasamśuddhiḥ* (purification of mind), *manah prasādaḥ* (calmness of mind) *bhāvasamśuddhiḥ* (purity in the temperament) and *maunam* (control in speech). It is interesting to note that in *brahmacaryāśramadharmā*, students had to memorise the Vedic hymns everyday during their *vedādhyayanam* or the rigorous study of the Veda-s by following the learning method *śravaṇa-manana-nididdhāsana* meaning listening, remembering or contemplating and assimilation of or establishing that knowledge which is the value called *jñānayogavyavasthitiḥ* (steadfastness in the yoga of knowledge). These practices enhanced their memory power and served as effective mechanisms for their mental development. Some other significant values that had to be cultivated to ensure a healthy mental development were *śānti* (peace) and *dhṛti* (patience) which were inculcated by the practice of *prārthanā* or prayer. Table no. 2, further lists certain values and practices that were conducive for mental development.

Spiritual Development

Some of the important requirements for spiritual development are *damaḥ* (controlling all external senses), *maunam* (controlling the speech), *brahmacaryam* (chastity or celibacy), *ātmavinigrahaḥ* (controlling the soul or mind), *bhāvasamśuddhiḥ* (purity in thought and temperament), *tyāga* (renunciation) which can be developed by the practice of *sūryopāsana* (worship of the Sun), *agniyopāsana* (worship of the sacred fire), *sandhyāvandanā* (worship of the morning and evening twilight), *yajñakaranam* (performing sacrifices), *vedādhyayanam* (studying scriptures), *gurujanabhakti* (respecting teachers and elders), *prārthanā* (prayer), *devayajñam* (sacrifice for Gods and Goddesses), and *pitṛyajña* (sacrifice for the forefathers). reciting mantras before eating etc. These performances which included the invocation of divine beings allowed students to acknowledge the presence of greater cosmic powers and to surrender to them thus serving to sow the seeds of a spiritual development in them. Further details are given in Table no. 2 which also presents a suggested relationship between practice, the value it inculcates in students and the development of the specific part of the being.

Table 2: Relationship among values and practices and integral development

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

Source: Author

Conclusion

This study tried to show that the *brahmacaryāśramadharmā* or Students' CODE which comprises a set of practices was helpful in cultivating related values in the students catering to their growth at various interconnected levels of their being from the gross physical to the subtle spiritual. The Ancient Indian *Gurukula* System (ANGS) thus helped to create individuals with an all-round personality who would be an asset to society. That was the central focus of the educational psychology of Ancient Indian *Gurukula* System.

In modern times, it is also seen that a set of values has been reiterated by SeEs, ScEs and NEP 2020. In the works of ScEs as well as in the NEP 2020, there is little mention of the

specific practices that students are required to perform in order to inculcate the desired values. We see that in the modern times also, Seer Educationists like Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore and others recognised the importance of following certain practices in educational institutions to inculcate human values in them for their integral development. Therefore, they established their own institutions where they implemented some relevant practices for the present context like *prārthanā* (prayer), *bhojanavidhi* (beneficial rules for eating), *śayanavidhi* (beneficial rules for sleeping), *sandhyāvandanā* (worship of the morning and evening twilight), *gurujanabhakti* (respecting teachers and elders), *vedādhyayanam* (studying of

the *Vedas*), *vividhaśāstrādhyayanam* (study of the scriptures), *śaucavidhiḥ* (rules of purification), *niṣiddhakarmavarjanam* (abstain from prohibited actions) to instill the desirable values in their students to achieve their holistic growth.

Therefore, according to Indian psychological world-view the ancient seers prescribed *brahmacaryāśramadharmā* for the all-round development of the students. As it has been elaborated herewith, its different components catered to the growth of various interconnected levels of the students' being from the physical to the spiritual. It is important to mention that they also recognised that spiritual development could not take place without physical development. However, according to the seers, one had to keep in mind that the highest aim of the individual should be liberation. To achieve that, the student was required to develop a set of values through a set of practices. To fulfill this desired goal effectively, they formulated the *brahmacaryāśramadharmā* consisting of a detailed set of practices, that would inculcate desired values and serve as a mechanism for a holistic human development.

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2. *Śabdakalpadruma*, 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.
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
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