

Concept of Vedic Education And Importance of Moral Education

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Abstract: *A famous educationist once said, "I am beginning to suspect all elaborate and special systems of modern education. They seem to me, to be built up on the supposition that every child is a kind of an idiot who must be taught to think."*

The term education is derived from Latin word educere, educare and educatum which means to learn, to know and to lead out. That is education means to lead out internal hidden talent of a child or person. A number of people have tried to know the main aim and meaning of vedic education. My study is about the Relevance of vedic education for modern age. Vedic education which is supposed to be a part of our daily life. The concept of vedic education was to make people fit for society, to train them, to educate them not for material life but to develop their personality and character. Our social interactions are limited to our families and friends but vedas believe in universal brotherhood and community welfare. Vedas advise us, it is better to be a man values instead of deceive others for success. The concept is so simple follow the principles of transparency, Ethics, welfare and accountability. Vedas believe in universal brotherhood and guide us that all religion should believe in unity which lacks in present world. We strongly attacks other religions without knowing what our own religion wants us to do. Basically we have ignored the ideals of education. whether I would be a muslim, christian or a hindu I have to believe in what vedas and other holy books teach and guide us.

Vedic education was totally based on moral education. The unhealthy attitude of student and irresponsible behaviour of teacher is due to lack moral education. so It would be great if we can have it as a essential subject in school itself. Its nothing to do with employment opportunities.

Keywords: *Education, Vedic education, Modern education, Moral education*

I. Introduction

Vedic people considered education as a source of light which enlightened them in all aspects of life. Actually Vedic education is that kind of education in which one can attain wisdom and perceive truth. Education is not for to full fill material needs but it is man's third eye to understand, to realize, to get inspired and to follow the ideals of moral education. The main concept of education is Spiritual awareness (illumination). It is actually a change which makes a man cultured and civilized. In Vedic period, teachers laid stress upon formation of character, development of personality, for the development of culture, nation, and society. D.R Altekar writes, " the objectives of education in Vedic period were worship of god, a feeling for religion fulfillment of public & civic duties, an increase in social efficiency & protection & propagation of national culture." Today there are three major issues in the education of young people. The first is the development of a vision for one's life that includes the discovery and/or defining of one's life mission and desired lifestyle. The second is the development of one's character, dealing with concerns of direction and quality of life. The third deals with the development of competence that deals with concerns of how well one is able to do something. The development of character, vision and competence in our young people is necessary to allow them to play their important role in the development of their nation. They have to develop their mind to keep pace with the changing demands of the world around them. The educational system should prepare the students to progress in all aspects of life. Therefore, character development must be seen as an organic process in the development of the material/physical, human/psychological, and spiritual/transcendental aspects of human being. Such things are possible when we laid the stress on moral education. Why moral education should be taught in the schools, what are its advantages. Actually student has to learn different good habits like helping the people, gentleness, respect the elders and teachers and so many. When a student attains these qualities he becomes a responsible and a good student and he is able to behave gently within the society. When he learns these qualities within the school time, his homework and preparation become good. This is what which I want to convey through my research. Some students are behaving morally it is because their parents expected them to do so. One of the best moral-building practices is to realize the impact of the child's behavior on the other person. One of the best ways to help kids learn good behaviors is to reinforce them as they happen. So purposely catch your child acting morally and acknowledge her good behavior by describing what she did right and why you appreciate it.

II. Review Of Literature

Number of studies has grown in the area of vedic education considerably. But still much work needs to be done. Scholars have analyzed the growth and development of Vedic Education with great care and they have examined every aspect of the ancient education system. These studies are very important raw material for the present study.

Sri. Aurabindo (1948) in his edition titled Mahabharatha and Ramayana showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense.

Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models—in order to show the superiority of the ‘rishi-aim’ of God realisation, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realisation. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding.

Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should ‘catch’ the ideas of the teachers.

Charle’s study on Bhagavat Gita (1971) points out that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India.

Kabir (1961), Rawat (1970), Chandras (1977), and Mookherji(1989) present their theory and explanation of Vedic education within a linear framework which is often ambiguous, redundant and rigid. The limitations of the framework arise due to insistence on analyzing the development of systems and methods in a linear progression through different ages. Much of the presentation falls within neat categories of vaguely accepted historical periods of reference. They present a segmented analysis according to Vedic period, post-Vedic period, Sutra period, Epic period, Panini period and Philosophical Sutra period. These classifications tend to distort the overall picture of Vedic Education and artificially attribute its development and maintenance to questionable historical factors. While this approach has received support over the years and reflects the approach established by prominent Ideologists such as **MacDonnell A. A. (1961): A History of Sanskrit Literature, Muller, F. X. (1878) Lectures on the Origin and Growth of Religion** and others, there is growing evidence to indicate its shortcomings. It is beyond the intention and scope of the present thesis to debate Sanskrit scholarship and the historicity of Vedic India.

The educational concepts and ideas for the present study are gleaned from across the historical divisions and presented in consistency and coherence with the overall presentation of Vedic education in the works of Prabhupada. This enables us to develop an outline of the essential principles of Vedic education and evaluate them in terms of contemporary educational theory.

The research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here.

Radha Kumud Mookerji establishes the standard in scholarly analysis and presentation of Vedic Education in his definitive statement, Ancient Indian Education (1989). He combines two important scholarly attributes; knowledge of the Sanskrit language, with a depth of historical insight into the development of educational concepts, methods, institutes and curriculum. He also highlights significant salient features of the Vedic educational system, which are especially relevant for an appreciation of their contemporary counterparts.

Prabhupada’s (1983,1985,1987,1989) contribution to the present debate of relevancy is especially significant in relationship to understanding the principles of the Vedic culture, social system and educational philosophy. Through his translation and commentary on The Srimad-Bhagavatam and The Bhagavad gita, Prabhupada reveals the essence of his educational philosophy. Three salient features are prominent in his overall analysis and will be examined in light of recent research in teaching children to develop their independent thinking skills. These features are that:

- The human form of life is temporary like others, but it affords one the opportunity to inquire into the nature of reality,

- This inquiry is most effectively conducted under proper guidance, and
- The real goal of education is to develop character.

Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self-realization

Radhakrishnan (1993) critically examined the Advaita philosophy in Ezhuthachan's Adhyatma Ramayanam with respect to Advaita philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaita philosophy and its practical implications in the modern world.

Ramashrya Sharma, (1994) in his book 'A socio-political study of Ramayana', revealed every conceivable bit of information about education, state, kingship, administration, war and military organization, position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world.

Bhurijana (1995), Urmila (1992), and Jagadisa (1982) are the sole contributors to the literature of a contemporary approach to implementing the concepts and principles of Vedic education in the modern classroom. These authors are experienced educators and have a practical, as well as philosophical appreciation, of the problems encountered at the implementation phase. Bhurijana book, *The Art of Teaching*, 1995, incorporates contemporary research with examples for clarification from the books and lived example of Prabhupada. Almost half the book is dedicated to organization and discipline, which indicates a strong emphasis on creating the appropriate environment and maintaining it for the purpose of effective teaching.

The study on Educational Ideas of Upanishads by Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist.

The study on Educational Ideas in Vedic period and its relevance to Modern World (1999) is the contribution of Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method.

Joshua David Stone (2003) pointed out that the Ramayana contains the essence of the more technical Vedic scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.

APARNA BASU (2005): According to him, to achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the Crumbling of empires and the changes of society, but they, also Through all those thousands of years, kept a glow of torch of higher Learning. In the words of Aparna Basu, 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.

Swami Sunishthananda, October 2005:- Vedic Concept Of Education:- According to him, the best teachers are those who not only teach but also make their pupils worthy citizens possessing noble virtues. In an ideal educational process, a teacher is supposed to be a father figure, a role model. He attempted to interpret various aspects of education based on the teachings.

Paul G. O'Sullivan (2008) in his Research Gurukula system of education examines the social dimension of Vedic education and considers the importance of a supportive culture. He Presents the Gurukula system of education (Gurukula) in a contemporary context. He has given in details about the Gurukula system of education and his main focus was that in modern education institution should be like gurukula type.

III. Methodology

This is a theoretical work and Methodology will be always same in history. It explores in detail, the system of education in Vedic period, and its importance in the modern educational system. This Research is about comparison, analysis and consequences between modern education system and the ethical values of vedic education system. In this Research I will explain through false education how modern system of education is busy in mass execution and how it has affected the different cultures of the world. The proposal which I have selected has a great importance because the main aim of this study is to examine the impact of holistic education inspired by the Vedantic conception of epistemology.

An ethnographic research approach is required, as the best means of data collection, analysis and interpretation. This is to allow for greater flexibility and openness in seeking answers to the postulated research questions.

This research is a combination of description, exploration and explanation in a Critical Social Research model. The Critical Social Science approach is necessary for change. This is also analytical type of research

because I have to use the data which is already available and to make a critical evolution of the material. It felt great to describe the needs and requirements for future maintenance and growth of vedic principles. It is not a hypothetical approach and because I am presenting what I have observed within the society. There is no need of tentative assumption because we all know that present era is full of evils and vedic principles are the only solution to all.

I am trying to have a good kind of response to the question of relevancy. Whether vedic ideals can be able to eradicate the social evils and is it possible for the modern generation to accept the vedic principles. For data collection I have many things in my mind infact I can use relevant methods to solve my problem. This is also exploratory research and I have to explore the new things which can be successfully implemented in the modern educational system.

IV. Objectives

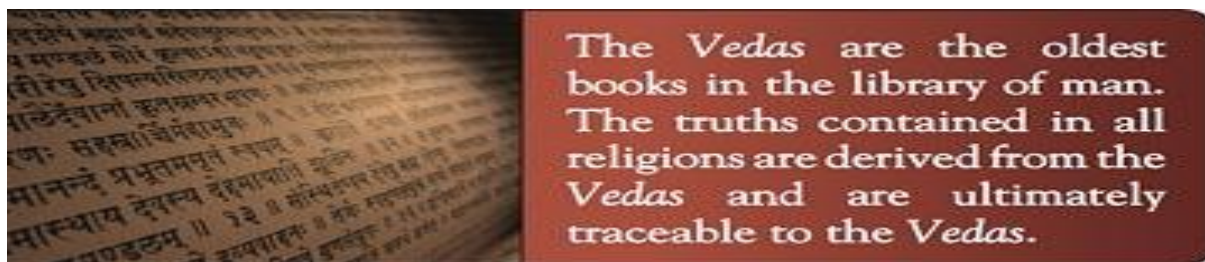
- To enable students to understand the relevance of education of vedic period in current scenario.
- To encourage the establishment and improvement of character development programs in public elementary and secondary schools.
- To make the Moral education a compulsory subject in modern educational institutes.

V. Discussion

- Modern education has become a system which promotes interests and goals of an individual through his own capacity. Modern education is totally a materialistic which has neither ethical nor spiritual knowledge. Modern students are living their lives very high but their thinking, their ideas are very low. They learn in order to make out their livelihood.
- People are not aware about the concept of education. For them education is a *jada-vidya (Materialistic education)*. *Modern education is now simply a study of matter.* Real education means to realize who we are, and to understand the reason for our existence. It is to understand our relationship with God but not to accumulate wealth by hook and crook.
- Yes we can say it that modern education has made our life much more comfortable but at the same time various discoveries and inventions were destructive and caused great misery to the human race, both physically and spiritually.
- Modern education is all about the temporary things in this material world, rather than educating us about self-realization and God consciousness. **Bhaktivinoda Thakura**, one of the most profound scholars of **Gaudiya Vaisnavism**, has explained that Modern education is simply an expansion of *maya*. The more we advance in this materialistic education, the more our ability to understand God will be hampered. And at last we will finally declare that there is no God or even that 'God is dead.' This is the ignorance and darkness produced by modern education and human society is being pushed to the darkest region of existence by this modern education

Advantages of Vedic education and Moral values

- Vedic education is very beneficial, I am not agree with western values and customs. Moral Education helps in cultivating the practical application of morals and principles.
- Morals are something which need to be inculcated rather than being taught. By the help of it, one learns the right way of conduct. It is like a programming language which when learnt properly enables you to develop efficient programs to fulfill the needs of the users or your own.
- Moral education has very much importance in our life. It teaches us the best way to live the life which always matters.
- Vedic education is totally based on Moral values which helps us to have a fight with our own soul. If we don't have ethical values we will probably find ourselves acting in contradictory ways when dealing with rules and laws.



so it is necessary to have a vedic type of education or follow the core values of vedic system of education. It has been proved by the experts that only Vedic ideals of education is the solution to all problems. In every aspects of life we can find Vedic education beneficial.

What is the Need

It is not possible to replace the whole current system of modern education, because it is strongly rooted in our social system but at least efforts should be made by educational institutes and also parents to understand the importance of Vedic and moral education for the betterment of their lives. If a child should behave in a disciplined manner or he should act like a gentleman within the society or he should respect elder ones or he should be able to differentiate good and bad then it is the duty of the father, the mother, the teachers and the society to impart moral education to their children, right from the very beginning of their lives. Moral education must be taught in schools and colleges. Moral study must be made compulsory. We all know that there is so much trouble and injustice all around, we need to think that it is because of failure of the modern education system. But we have to understand that God doesn't change the conditions of people unless and until we strive hard for it.

VI. Conclusion

Modern education came into existence during the industrial period in Europe only for to create a new class of people called businessmen who would help in to make a nation progressive and modern. But over a period of it has seen a tremendous change. It became an important integral part of every Nation in the world, where many countries aspired to become modern progressive nations, though in the process it destroyed many cultures, traditions, arts and religious systems around the world. Education system in the Vedic era was of the height & comprehensive. It was fully capable of development of physical & intellectual & character development, development of civis, social, moral & spiritual values, social efficiency & happiness, preservation & spread of culture, infusion of piety, & religiousness & development of best type of personality (A.S. ALTEKAR in his book ancient education).

The Vedic education system was successful in preserving and spreading its culture and literature. In this research I am trying to convey my message that without moral education we can not make any kind of change. Universities, colleges, institutions etc will not be able to make the students as pious as vedic students were used to be. In Vedic period, education has an idealistic form, in which the teachers laid stress upon worship of god, religiousness, spiritually, formation of character, development of personality, creation of an interest, for the development of culture, nation, and society. D.R Altekar writes, " the objectives of education in Vedic period where worship of god, a feeling for religion fulfillment of public & civic duties, an increase in social efficiency & protection & propagation of national culture.

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