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on

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organized by

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Smt. C. P. Choksi Arts & Shree P. L. Choksi Commerce College, Veraval

on date : 15-03-2015

BETI BACHAO BETI PADHAO
Joint Initiative of Min. of Women & Child Development,
Min. of Health & FW, Min. of HRD

बेटी बचाओ
बेटी पढ़ाओ

By spiritual training I mean education of the heart.

स्वच्छ भारत

एक कदम स्वच्छता की ओर

My Life is My Message

National Seminar-2015 Choksi College Veraval

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The Educational System in Vedic Period

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Education is the principal instrument to inculcate the traditions, disciplines and culture in the society. It has gathered through long and continual endeavors of the race towards making the best of the human life. In our national perception education is essential for all. This is fundamental to our all-round development; material and spiritual. It reforms document of the government of India blames that lacks of value education in the present system of education for most of its ill. It is a continuous process of acquisition and transmission of knowledge. From this view point if we examine the case of the Veda, we find it standing matchless. Veda itself means "Knowledge", which means its acquisition and transmission is, intellectual feats of amazing sort. The Veda is the source of all Indian literatures. This is the origin of all kind of noble thoughts. The present system of education is the manifestations of the thanking of Vedic seen.

Relation of teacher and taught

The ancient system of education was established on the constant association between the teacher (guru) and the taught (Antevasin). The word Upanishad itself, implying the student sitting close to the teacher, is the greatest testimony of the close relationship between the two. The Upanishadic colophon:

Let us both (the teacher and the taught) be protected together, fed together and energized together; let whatever we have learnt be attended by brilliance: and let we two not be angry with each other," is a significant statement reflecting the very spirit of the relationship.

Subjects of Vedic Education

The ancient educational system evolved its own appropriate method of study. Kautilya enumerates the following steps of Vedic study: (1) Shushrusa (listening to the words of the teacher), (2) Shravanam (grasping the lessons), (3) Grahanam (apprehension of the teacher's lecture), (4) Dharanam (retention), (5) Uhapoha (discussion), (6) Vijnanam (full knowledge of the meaning conveyed by the teacher's words), (7) Tattvabhinivesa) (comprehension of the underlying truths of the teacher's lessons). This is evident from the Taittiriya Upanishad's usage of siksha for the learning of alphabets, accent phonetic measurements, stress, harmony and co electing of sounds on the one hand and of ahdesa etc. for the understanding of the meaning etc on the other. Whatever the denomination, however, while the learning in the technique of the transmission of the text resulted eventually in the development of the disciplines of phonetics, grammar and linguistics, the understanding of the Vedic thought culminated in the growth of various systems of Indian thought in various spheres of human knowledge such as philosophy, astronomy, mathematics, medicine, aesthetic. The Vedic mantras are mostly prayers to gods and goddesses who represent different aspects and forces of nature both internal and external. The Vedic knowledge is the greatest knowledge of the world. Through this education we get morality, character, spirituality, sanctity etc. So, Vivekananda said that education should give us character that would make us flower into the best of humans-full of love, self confidence, self realization, fearlessness, compassion and a spirit of service like a Buddha. He was thus advocating the essence of the Vedic values in our education.

Institution in Vedic period

At the time of Vedic period only one types of institution was going on for the spread of learning. There was the normal system under which the teacher, as a settled householder, admitted to his instruction pupils of tender age, who left home of their natural parents. This entry into the preceptor's home (Ashram) was a sort of spiritual birth. They had to live in the premises of the hermitage of the Guru. The Smruties describe rules for the student's residence at the Guru's house. Upanishads also speak of the students to go to the teacher's house.

In conclusion the Vedic teaching learning genre essentially concentrated on the personality development of the individuals. It provided for a harmony of the conflicting trends of impulses. Teacher student relationship was of a direct exchange method. The most important pedagogical principles of saravana, manana, and nididhyasan were the three stages for getting and submerged in to the subject of study was provided by the Vedas only. The value based education both from the individual and social end was the unique feature of Vedic education system. Thus the Vedic system of education has made India what she has been and what she stands for today with all her inestimable contribution to world culture in the past and promise for the future. Hence it comes that the Vedic education was treated as a main factor of educating society and by this way the Vedic India could maintain her sanctity, academically developed image and the height of spirituality. The Vedic education, in brief, was in the root of knowledge based prosperity of our nation. It is here concluded that today also our Indian society is capable to be developed on the basis of Vedic knowledge bank that in real sense is ready to serve not only our nation but whole humanity. The Vedic education system coming from the time immemorial teaches the lesson of live value and inspires all human beings to love each other live together and enjoy the material world peacefully.