

ANCIENT AND MODERN EDUCATION SYSTEM IN INDIA: A COMPARATIVE STUDY

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ABSTRACT :

Education is training in logical thinking that helps future generations adjust to the ever-changing environment. It is not merely teaching knowledge in a certain faculty or subject or making one fit for gaining jobs or performing well in exams. It also entails clearing the mind, purifying the soul, and realising one's own self. The quality of education has a significant impact on the quality of labour available for social advantages. This paper compared and contrasts the modern and ancient educational systems in India. It emphasizes the fundamental framework of ancient education, which gave quality workforce to society by instilling moral, social, and civic ideals. The current educational system is beset by a number of issues, the result of which is a self-centered outcome. This necessitates a number of adjustments in the current educational system that can be modelled after ancient education for the overall development of pupils as human beings. The quality of education has a significant impact on the quality of labour available for the societal benefits.

Key words: *Indian Education system, Ancient, Modern, Spirituality, Values, Development, Society and Vedas.*

INTRODUCTION :

Education should aspire to improve human existence not just in terms of economic advancement, but also in terms of social, moral, and spiritual development (Yadav, Urmila., 2018). This will not only improve human life but also realize the “higher truth” i.e.

“असतो मा सद्गमय।
तमसो मा ज्योतिर्गमय।
मृत्योर्मांमृतं गमय ॥ ”

Swami Madhavananda offers the following translation:

“From evil lead me to good,
From darkness lead me to light,
From death lead me to immortality.”

Patrick Olivelle offers a slightly different translation:

“From the unreal lead me to the real!

From the darkness lead me to the light!

From death lead me to immortality!”

The more common modern translation differs slightly in the translation of the first line:

“From falsehood lead me to truth,

From darkness lead me to light,

From death lead me to immortality.”

These three statements are referred to as the three *Pavamana Mantras*. Some renderings -generally modern “from darkness to light”. Thus, education is not only a means of making money, but it also aids in the development of human personality through the acquisition of skills, values, and morals, as well as the enhancement of many human characteristics (Swami, 2007).

मातेव रक्षति पितेव हिते नियुक्ते
कान्तेव चापि रमयत्यपनीय खेदम् ।
लक्ष्मीं तनोति वितनोति च दिक्षु कीर्तिम्
किं किं न साधयति कल्पलतेव विद्या ॥

The gist of Sanskrit shlok implies that, “Vidya protects like a mother, benefits like a father, removes fatigue like a wife, pleases the mind, gets beauty, and spreads fame in all four directions”. As a result, education is a critical method for a human being's potentialities to develop in a positive direction, allowing him to exist in society with full dignity (Sasi Kumar, 2016). “[Education’s] basic goal is the building of the powers of the human mind and spirit, it is the formation, or, as I would prefer to view it, the evoking of knowledge and will and of the power to use knowledge, character, culture, that at least if no more” (Swami, 2007).

True and living education assists in "bringing out to full advantage, making ready for the full purpose and scope of human life that is in the individual man, and which at the same time assists him in entering into his right relation with the life, mind, and soul of the people to which he belongs, and with that great total life, mind, and soul of humanity of which he himself is a unit, and his people or nation a living, separate, and yet inseparable member" (Sasi Kumar, 2016).

Three main goals should be the focus of true Integral Education are as follows:

1) For an individual, it is growth of the soul and its powers and possibilities,

- 2) For the nation, the preservation, strengthening and enrichment of the Nation-soul and its dharma,
- 3) To raise both the individual and nation into powers of the life and ascending mind and soul of humanity. “and at no time, will it lose sight of Man’s highest object, the awakening and development of his spiritual Being”

INDIAN EDUCATION IN THE ANCIENT PERIOD

There is a greater need to consider India's old educational system. When we look back on our history, we shall be proud of ourselves as Indians (Ramanui Mukherjee (2013). We knew mathematics, we deduced theorems, we discovered planets, we computed the distance between the sun and Earth thousands of years ago, as well as the distance between Earth and many other planets, and so on. But how did India become so powerful? How did you manage to acquire such knowledge? Our strong educational system, according to the report, was the basis for this. Ancient India's education system was a significant one; the concept of education in ancient India was grand, noble, and lofty. Its goal was to provide "training for wholeness of life" and to shape the character of men and women for life's battles. Swami Vivekananda said that education was for "man-making and character-building" (Swami, 20

Brahmacharya in its Entirety

यमेव विद्या शुचिमप्तमन्तं मेधाविनं ब्रह्मचर्योपसन्नम्। (निरूक्त, 2/4)

Through the Upanayana rite, the student will begin his Brahmacharya period. A pupil will have self-control and self-discipline (Swami, 2007). All forms of pleasure will be shunned, and he will be required to complete all of the tasks assigned by the Guru. During the Vedic period, two different teaching methods were used. Oral was the first approach, and Chintan, or thinking, was the second. The students memorised the Mantras (Vedic hymns) and Richayas (verses from the Rigveda) in the oral way so that they would not be changed incorrectly and would be preserved in its original form. Another aspect of the teaching style was the thinking method. The Veda Mantras and Richayas were attempted to be reserved in this way. Manana Shakti, the thinking principle, was ranked higher than the subject of thinking (Ramanui Mukherjee (2013). As a result, the intellect was the primary subject of schooling. The training of the mind and the process of thinking are vital for the acquisition of knowledge, according to an ancient Indian view of education. As a result, the student was primarily responsible for his own education and mental development (Swami, 2007).

Three Simple Processes of Education:

Ancient Education System in India had three simple processes are as follows:

- 1) Shravana,
- 2) Manana
- 3) Niddhyaasana.

1) **Shravana:** Shravana is the name of the initial educational procedure. It means to pay attention to and comprehend the realities spoken by the teacher. Sruti was the technical term for this understanding (what was heard by the ear and not what was seen in writing). This is due to the fact that proper pronunciation is crucial. If the words are pronounced differently, the true meaning of the phrase or word will also differ.

2) **Mañana:** The second step of knowledge, known as Manana, requires the pupil to understand the meaning of the teacher's lectures so that they can be thoroughly assimilated. Consider what you've just heard (shravana). This is to dispel any questions about the knowledge obtained through shravana. Guru will ask the questions, the students will respond, and the subject will be discussed in groups.

3) **Nidhyaasana :** The third step, Nidhyasana, refers to the pupil's total knowledge of the truth being taught so that he can live the truth rather than only express it. It is the discovery of the truth. Manan (reflection) was a practice used by exceptionally clever students in ancient times. Every day, each learner would go through three phases (Shravana, Maana, and Nidhyaasana). Every phase has its own significance; they may appear basic, but they were really effective.

During ancient times, India had the Gurukul educational system, which allowed anybody who desired to learn to go to an instructor's home (Guru) and request to be educated. If he was fortunate enough to be chosen by the Guru, that was the icing on the cake! (Kashalkar-Karve, Sanyukta, and S. N. Damodar, 2013).

Gurukul system :

During ancient times, the gurukul system of education existed, where students would live at the guru's home and learn anything that might be applied to solve real-life problems (Kashalkar-Karve, Sanyukta, and S. N. Damodar, 2013)

आचार्य पूर्वरूपम्। अन्तेवासी उत्तर रूपम्।

विद्या सन्धिः। प्रवचनम् सन्धानम् ॥ (तैत्तिरीय उपनिषद्, 1/3/2-3)

Before practise imparting learning, a guru and shishya have to form an emotional bond. Religion, Sanskrit, scriptures, medicine, philosophy, literature, warfare, statecraft, astrology, history, and many other subjects were taught by the guru (Kashalkar-Karve, Sanyukta, and S. N. Damodar, 2013). Learning entailed not simply reading books but also relating them to nature and life. It wasn't as simple as memorising facts and statistics and answering questions on exams (Ramanui Mukherjee (2013).

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः।

नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति।।

The gist of sanskrit shalok implies that, “laziness is the biggest enemy of a person, hard work of a person is his true friend. Because whenever a man works hard, he is not sad and is always happy”. Vedas, sacrifice regulations, grammar and derivation, understanding natural secrets, logical reasoning, science, and occupational skills were all part of the curriculum. The ancient Indian education system openly recognised that self-realization is the greatest objective of life, and hence it claimed to be unique in the world in various areas, such as how society did not interfere with the curriculum of studies or regulate the payment of fees or instructional hours. The preservation and enrichment of culture, the development of character and personality, and the promotion of noble ideas were all goals of ancient Indian education. Because it was a wholly residential programme, students were required to live in the guru's home and learn not only what was taught, but also how his instructor responded to various situations that arose in daily life. There was no charge for education. Each student used to meet with the teacher individually and receive instruction and direction from him. Even students pursuing the greatest levels of philosophical knowledge were required to perform some manual labour on a daily basis, such as collecting fuel, tending cattle, and so on. The educational quality was unrivalled, and students from all over the world chose India as their first choice for higher study.

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः।।

The essence of Sanskrit shlok reveals that, “A person's works are completed only by hard work, only by wishing his works are not completed. Just as a deer does not come into the mouth of a sleeping lion, the lion has to work hard for it.”

Ancient Indian schools known for their excellence are as follows:-

- 1) Nalanda
- 2) Thakshasila
- 3) Vikramshila
- 4) Vallabhi
- 5) Nalanda

Ancient Education's Foundation :-

1) Learning of Vedas :

पुराणन्यायमीमां. साधम स्वाद्धमिधिताः ।

वेदाः स्थानानि विद्यानां धरमंस्य च चतुदर्श ॥ (याज्ञवल्क्य स्मृति 1/1/3)

There are four Vedas, which play an essential role in ancient education. The Rigveda includes 1028 hymns and 10,522 verses. It covers topics such as family life, woodland living, and renunciation. Yajurveda comprises 1,984 verses and explains how to make life sacrifices. The Samaveda is a musical study with 1,875 verses. There are 5,977 verses in the Atharvaveda, which is the study of medical sciences. In the old educational system, the Vedas play a significant role. Our culture, the meaning of life, how we should live, and what is right and bad are all taught in the Vedas. Finally, it's about learning about Karma and devotion. The Vedas are the foundations of Hinduism. The education was based on the Vedas, sacrifice laws, grammar and derivation, understanding natural mysteries, logical reasoning, science, and occupational skills. The ancient Indian education system openly recognised that self-realization is the greatest objective of life, and hence it claimed to be unique in the world in various areas, such as how society did not interfere with the curriculum of studies or regulate the payment of fees or instructional hours.

2) Personality Development:

काक चेष्टा, बको ध्यानं, स्वान निद्रा तथैव च ।
अल्पहारी, गृहत्यागी, विद्यार्थी पंच लक्षणं ॥

The essence of Sanskrit shlok depicted that, “In every student, always trying to learn something new like a crow, concentration and focused attention like a heron, sleep like a dog that opens in a hurt, home-abandonment and here the power of snack, eats according to his needs, there are five characteristics.”

The primary goal of ancient education was to build an individual's overall personality and character. Moral strengths were induced, which aided the society's unity. This was due to the fact that education began and finished with religious rites and a sense of total devotion to the purpose of learning. The importance of both formal and informal education was recognised. The pursuit of religious values was the pursuit of knowledge. Education was used to try to instil personality attributes such as self-esteem and self-confidence in students. The preservation and enrichment of culture, the development of character and personality, and the promotion of noble ideas were all goals of ancient Indian education. Because it was a wholly residential programme, students were required to live in the guru's home and learn not only what was taught, but also how his instructor responded to various situations that arose in daily life.

श्वः कार्यमद्य कुर्वीत पूर्वान्हे चापरान्हिकम्।

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम्।।

The gist of Sanskrit shlok reveals that, “the work which has to be done tomorrow should be done today and the work which has to be done in the evening, then it should be completed in the morning itself. Because death never sees that its work is yet to come.”

3) Absolutely Free Education

Each student used to meet with the teacher individually and receive instruction and direction from him. Even students pursuing the greatest levels of philosophical knowledge were required to perform some manual labour on a daily basis, such as collecting fuel, tending cattle, and so on. The education provided was of unrivalled calibre. Guru Dakshina was paid by students from well-to-do families, such as princes. It was completely self-sufficient. There were no external beneficiaries involved. Access to a good education was not reliant on one's financial situation; rather, it was based on one's aptitude to study. Financial constraints were never an impediment to receiving the best education possible. It increased their ability to think creatively. The varna was established on the basis of karma. One might choose his occupation, and his varna was determined as a result.

4) The Ideal Teaching and Learning Environment

यस्तु संचरते देशान् यस्तु सेवेत पण्डितान्।

तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि।।

The essence of Sanskrit shlok reveals that, “A person who travels in different countries and has relations with scholars. That person's intelligence is like a drop of oil spread throughout the water.”

The courses were held in either open space along a river's edge or in a jungle in a quiet, calm, and pleasant setting. Temple colleges were well-known for its facilities, which included hostels, classrooms, labs, and teacher quarters.

5) Every student receives Personal attention

The spiritual fathers were the gurus. They used to nurse, feed, and clothing their children. His learning capacity was used to teach the students. When dealing with students, teachers never adopted a position of authority and were always friendly and charming. Teachers were held in high regard in society and were even revered by kings.

देवो रुष्टे गुरुस्नाता गुरो रुष्टे न कश्चनः।

गुरुस्नाता गुरुस्नाता गुरुस्नाता न संशयः।।

The essence of Sanskrit shlok reveals that, “If the fate is upset, then the Guru protects. If the Guru gets angry, no one will be there. Guru is the protector, Guru is the teacher, there is no doubt about it.”

6) Low Student Teacher Ratio

Individual attention is possible due to the low student-to-teacher ratio. There were a limited number of pupils enrolled. When the guru's ability to impart learning was compromised, elder pupils were enlisted to help. In the absence of a guru, senior students acted as gurus.

7) Discipline

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत्।
एवं परुषकारेण विना दैवं न सिद्ध्यति।।

The gist of Sanskrit shlok depicted that, “Just like a chariot cannot move with one wheel. Similarly, luck cannot be accomplished without effort.” Students from all walks of life attended the gurukul. In ashrama, every student used to live a very basic life. Morality and religion were at the heart of the discipline, rules, and regulations. Any infraction of the rules was considered a sin and punished accordingly.

8) Civic Responsibilities and Social Values Development

श्रोत्रं श्रुतेनैव न कुंडलेन, दानेन पाणिर्न तु कंकणेन।
विभाति कायः करुणापराणां, परोपकारैर्न तु चन्दनेन।।

The gist of Sanskrit shlok reveals that, “Wearing coils in the ears does not enhance the beauty, but by listening to the words of knowledge. The beauty of hands is not achieved by wearing bracelets, but by giving charity. Even the body of gentlemen is not adorned with sandalwood, but by the works done in charity.”

In India, instilling civic qualities and social ideals was an equally important goal of education. After completing his education at the gurukulas, the Brahmachari returned to society to serve the rich and poor, the sick and the distressed. He was expected to be welcoming to visitors and charitable to those in need. Everyone had a responsibility to preserve the national culture and serve as a conduit for knowledge dissemination.

9) Convocation Address

The duration of education was not consistent and used to last more than 12 years for slow learner, which is either about age 21 or later. After receiving education, teacher used to give them a few pieces of advice to help them live a happy and smooth life. The teacher used to instil in the students the values of being a 'Grihastha,' caring for society and nation, and serving humanity as a whole. Samavartana (Sanskrit: □□□□□□□□, Samavartana), also known as Snana was a ceremony that signified a person's preparedness to enter grihastashrama (householder, married life).

न देवा दण्डमादाय रक्षन्ति पशुपालवत।

यं तु रक्षितमिच्छन्ति बुद्ध्या संविभजन्ति तम्।।

The gist of Sanskrit shlok reveals that, “The gods never protect human beings with a stick like shepherds. Whom the deity wants to protect, to protect him, he gives good wisdom for self-defense.”

PRESENT EDUCATION SYSTEM

Many issues and evils have accompanied many developments in Indian society, including modernization, industrialization, urbanisation, privatisation, globalisation, and the influence of western culture, resulting in a decline in ethical principles in the Indian school system. This system has increased literacy rates, but it does not aid in the development of educated people in society, and as a result, it does not produce perfect citizens in the country. The primary goal of Indian students has always been to obtain a degree, earn money, and advance in their careers without regard for ethical ideals or national pride.

Today's Indian society is destined to face new and persistent issues. We see rampant corruption and a loss of ethical principles, as well as illegal activities, inhumane behaviour, indiscipline, rule-breaking, a lack of self-awareness, and immoral consumption, all of which are steadily destroying the structure of Indian society, nation, and the world. It is past time to determine the purpose of education as well as the fundamental causes of deteriorating social, moral, and spiritual values in the Indian educational system.

TRANSFORMATION IS REQUIRED IN CURRENT EDUCATION

The best principles of ancient education can be incorporated into current schooling. Despite our pride in our civilization, we continue to believe in our culture, religion, and god, and wish fewer deeds. Instead of wealth, the goal of modern education is to develop character, spiritualism, and philosophy, and to live a humble life. However, due to the multiple challenges that the educational environment has suffered, the cordial contact between a teacher and a student is gone. The study of Sanskrit language requires special attention to ensure its survival, as it is enriched by a sense of peace, humanism, and fraternity (Agarwal, 2006).

The advancement of technology has resulted in a significant improvement in quality of life. Young people must understand how to use technology to share information and culture. Education should be delivered in a tranquil, clean, and natural setting, away from towns and villages. In the realm of education, the Indian constitution has recognised the idea of equality. As it was in ancient times, today's education trains pupils for their future

careers. Vocational subjects must be incorporated in the curriculum, but much work has to be done in order to attain the desired result.

After independence, the government placed a strong emphasis on providing free education to all children up to the age of 14, and several programmes were launched, although the desired goal has yet to be reached. Many times, in the rush to finish the curriculum, the practical parts are overlooked. For a variety of reasons, the modern educational system is afflicted and condemned. The Indian educational system, according to Rabindranath Tagore, needs to change. We live in a world where a youngster spends his or her parents' money but yet does not receive a good education and struggles to find work. Increased rivalry in the school sector has been known to kill millions of students' creativity and lead many to commit suicide. Education is viewed as a tool for accumulating riches (Agarwal, 2006).

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Young generation must understand how to use technology to share information and culture. Education should be delivered in a tranquil, clean, and natural setting, away from towns and villages. As it was in ancient times, today's education trains pupils for their future careers. Vocational subjects must be incorporated in the curriculum, but much work has to be done in order to attain the desired result. Many times, in the rush to finish the curriculum, the practical parts are overlooked. For a variety of reasons, the current educational system is afflicted and criticized. Our educational system has to be redefined. The following are some of the efforts that have been listed:-

1) Skill Based Education

Exams administered by boards and universities are used to assess the modern educational system. Although the teaching method is primarily one-way, it must be assured that "Are they learning?" If not, the type of instruction best suits a person must be considered. This necessitates the identification of an individual's skills and the moulding of those skills into their preferred direction of interest. It's the same as saying, "Give a man a fish, and he'll eat for a day; teach him how to catch fish, and he'll eat for a lifetime." Similarly, teaching a skill to someone gives them the ability to use it for the rest of their lives (Cheney et al.,2005)

2) Encourage Research and Innovation

Originality, inventiveness, problem-solving approach, and meaningful original research and invention must all be recognised in the testing and marking system. India has a shortage of high-quality research, a weak research ecosystem, and a low level of industry engagement(Cheney et al.,2005).

3) Recruitment of Competent Teachers

Teaching is a prestigious profession that must be preserved. Few teachers condemn pupils for their poor performance, but even fewer examine what is going wrong and where it is going wrong. They see it as a secure, well-paying, low-pressure environment that is unaffected by the recession. It's time to hire capable and outstanding teachers. Leaders, self-starters, and entrepreneurs are needed in the teaching profession.

4) Interactive Classroom

An interactive classroom involves students intellectually as active participants, with the teacher acting as an engagement trigger, capturing and maintaining their attention. The teacher gives pupils the opportunity to put what they've learned into practice and provides context for upcoming lecture topics. The teacher feels enriched with students' participation and thinks upon the blend of interactive techniques for next class (Cheney et al.,2005).

5) Time Management

In most schools and institutions, the coverage of the curriculum is accorded first priority. This necessitates the completion of various academic activities within a set time frame. Lecturing is a time-honored practice that can be effectively carried out utilizing the Socratic lecture model to communicate vast amounts of information in a short amount of time (Chaube, 1990)

6) The Devil's Advocate is not a teacher

"I deny it if you affirm it." I affirm it if you deny it." In a debate, the instructor is not an adversary. The teacher serves as a companion, mentor, philosopher, facilitator, guardian, and role model in addition to being a teacher. The instructor in totally residential schools/universities has numerous more responsibilities. He poses questions not merely to test the pupils, but also to assist them in coming up with meaningful responses.

7) Students' Participation

Teachers are encouraged to focus on teaching pupils how to learn rather than teaching content. Because learning is a process of actively investigating material and confirming it with prior knowledge and experience, as well as developing new knowledge or re-evaluating old knowledge. Instead of traditional lecture tactics, the Socratic method encourages self-directed learning.

8) Feed Students with Endless Content

Deep questioning can sometimes force pupils to deal with complexity by driving thought under the surface of things. The questions on interpretation aid in the examination and organisation of significant data, while the

questions on assumptions aid in the examination of what is assumed. The implications questions look into the direction of the conversation.

9) Provide Essential Tools

For all classroom contexts, traditional lecturing is a relatively common teaching tool. If, on the other hand, you have a variety of tools in your toolbox, you will be able to select the most suited tool for the job. The well-crafted questions serve as a catalyst for more advanced and self-directed learning. The children are taught to be self-sufficient, with the teacher serving as an example of how to ask proper questions. A good teacher provides students with the tools they need to develop their own ideas and opinions. Teachers are meant to instill confidence in their students and provide them with academic wings.

10) Focus on Moral Education

A competent teacher establishes strong relationships with his or her students and demonstrates that he or she is concerned about each student individually. The essence of socratic inquiry is the participants' beliefs and ideals(Chaube, 1990). The Professor engages in discourse and is constantly willing to learn new things. He or she does not strive to challenge his or her authority.

11) Deregulation in Education Sector

In India, a higher education institution must operate on a not-for-profit basis until now. For entrepreneurs and innovators who may have worked in these areas, this is depressing. On the other hand, many people are using educational institutions to hide their black money, and they are frequently earning a sizable profit from the education industry through ingenious structuring, thereby circumventing the restriction against profiting from recognised educational institutions (Cheney et al.,2005). In fact, private equity firms have been investing in education service providers, which then give services to non-profit educational institutions while earning enviable profits. These institutes might be so expensive that they are out of reach for most Indian students. Effective deregulation of the Indian education sector is urgently needed to allow for substantial financial inflow and to fairly compensate those who deliver or create exceptional educational products or services (Chaube, 1990)

12) Personalized Education

Teaching is generally thought to consist of giving 60-minute lectures and asking a few questions that are answered by a few forceful students in the front rows. This method of instruction allows students to take notes in less time and spend more time testing their comprehension of the material. This type of teaching technique does not guarantee that pupils will retain what they learn in class or at home. A teaching philosophy that works in one setting may not work in another, thus it must be tailored to the individual and the situation. If, on the

other hand, we can properly decentralise education and the government does not compulsively control the syllabus and manner of instruction, there may be a flood of new and inventive courses tailored toward addressing diverse niches of learners. Choice is suffocated by central regulation, which also suffocates creativity. Choices, deregulation, profitability, entrepreneurship, and the growth of specialist courses are all intertwined in the field of education.

13) Re-evaluate the purpose of Education

Under the recently acquired shell of modernity, our school system is still a colonial education system aimed toward producing babus and pen-pushers. We may have the most degrees in the world, but it hasn't translated into much innovation in this country. Instead, we're busy running call centers around the world - and that's where our graduation skills end. The goal of our new educational system should be to place a strong emphasis on the body, heart, and mind, as well as soul cleansing and self-realization. We will be able to produce philosophers, scientists, entrepreneurs, innovators, artists, thinkers, and writers using these approaches, who will be able to build a foundation of knowledge based on economy and quality manpower imbuing moral, social, and civic values into society(Chaube, 1990)

CONCLUSION

The best principles of ancient education can be incorporated into current schooling. Instead of wealth, the goal of modern education is to develop character, spiritualism, and philosophy, and to live a humble life. However, due to the multiple challenges that the educational environment has suffered, the cordial contact between a teacher and a student is gone. Because it is enriched by a sense of peace, compassion, and fraternity, the study of Sanskrit language, spiritual, and religious components must be given proper attention to maintain it.

Education is one of the most important measures of a society's wellbeing, wealth, and security. Education is the process of equipping people with the abilities they will need in everyday life. Education is seen as more than a mechanism for transmitting and learning knowledge; it is also seen as an endeavour to pass on the group's cultural values to its younger members. India is no longer an inventive country, but it once was. India has lost its inventiveness and innovation capacity as a result of collaboration, invasion, industrialisation, and privatisation. Schools and institutions that produce clones teach them western ideals, western literatures, western math, and western heroes, and these youngsters are becoming completely American or British colonial, and have completely lost their identity. The first feature of Indians is that they are conscious of their culture and heroes. Kalidasa was the greatest poet of all time, yet our children are unaware of him. They should research current Indian philosophy. The best texts, such as Foundations of Indian Culture, The Divine Life, and Yoga Syntheses, should be part of our curriculum. As a result, youngsters will be more aware of their heritage, including their history, literature, and Indian heroes.

Indian spirituality and meditation are extremely valuable learning techniques that should be included in the Indian educational system. These are one-of-a-kind in the world and should be taught in schools beginning in kindergarten. Ample opportunities for the development of the student's individuality should be provided. The contemporary educational system aims for a high level of achievement in terms of character development, personality development, and contribution to knowledge in all fields of study, as well as social well-being and material prosperity. The current Indian curriculum must evolve a unique style of education that establishes harmony between materialism and spiritualism, as well as human existence, so that it progresses toward higher perfection. As a result, social traditions and rituals were preserved. Education has the potential to be a strong tool for moulding and reforming society. It is a method for determining the quality of manpower, which in turn leads to qualitative changes in society as a whole.

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