

## Education System in Ancient India



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In tracing the evolution of education in India one needs must begin with the system of general education and its beginnings of what today we loosely term “education” as it was understood and practiced in ancient India. The earliest recorded system of education per se is found in the Rig Veda, which broadly deals with the philosophy of life and the practices in learning (generally speaking, the word Veda means” to know.”) It is called the Vedic Era in the history of education in India and is thought to be almost 5000 years old.

During this period education revolved around the system of Gurukuls. These Gurukuls or Rishikulas were the seats of learning and students were required to live with their “guru” or teacher and learn by precept as much as by actual study and debates. In this ancient system of education(the guru-shishya parampara) all children were taught together, be it under a shady tree or in the Gurukul (school ) ,whether normal, gifted or physically or intellectually disabled and were seen as worthy of the benefits of education, each according to her or his abilities. It was inclusive education in the truest sense. There were no special schools catering exclusively to specific disabilities or learning difficulties. Students found incapable of academic learning

were given options to learn other occupations, which they could do easily, such as tending cattle, gardening or housework. This was rightly seen as an opportunity to be usefully employed and was not thought derogatory but prevented the hierarchy of the educated and the uneducated.

It is argued that providing for persons with disability was based on the theory of Karma and a way towards a better life in the next birth .Whatever the motivation the fact remains that even as far back as 187 BC mention has been made of mental retardation (Garba Upanishad) ,Patanjali included disabled persons for yoga therapy, and in the 4th and 5th C BC .during the Maurya Dynasty, Kautilya passed an edict banning both verbal and behavioral abuse of persons with disabilities recognizing their right to property and employment . Later King Ashoka established hospitals and asylums .But a significant milestone was around the 1st C B.C according to a legend which tells us the story of a king who was told that his three sons were “dull witted”.The crucial question now was “Who would look after his kingdom after the king was no more?” So, he began a nationwide hunt for someone who would be able to tutor his dull witted sons. The search ended, we are told , with Visnusaarman a courtier who assured the king that he would devise special ways of teaching the royal pupils .The legend goes on to tell us of how Visnusaarman developed his strategy for education using a collection of animal fables , which taught the princes matters related to diplomacy and values honored universally This resulted in “The Panchatantra ”, the ancient Indian collection of animal fables from around 1000 BC, and is perhaps the first book on special education.

So, in India, we have a rich cultural legacy for inclusive education and India has always been and is still today an inclusive society in the sense that a very wide variety of cultural and religious beliefs exist side by side. Even today, small rural schools provide education for all children under one roof, little realizing that they are following a system of education newly rediscovered in the West termed “Inclusive Education”. The tragic fact seems to be that somewhere on our way towards modernization we have lost this unique system of education.

The Vedic Period was followed by a period when Brahmanic influences took gradual control and the unfortunate caste system took root ,which undermined the earlier inclusive approach to inclusive into one of discrimination .But scholars have questioned the validity of such an argument. The village pathshalas were often housed in shabby dwellings and taught by ill-qualified teachers. Instruction was limited mainly to the three Rs and the native maharaja & Brahmins Printed books were not used, and most writing was done on palm leaf, plantain leaf, or on sand. There was no fixed class routine, timetable, or school calendar. There was no annual examination, pupils being promoted whenever the guru was satisfied of the scholar's attainments.

### **ADVAITA VEDANTA DARSHAN**

Vedanta Philosophy of Shankaracharya is called Advaita philosophy, Advaita Vedanta Mayavad, Uttar Mimansa etc. Of all the Vedanta schools of thought ( Advaita Vedanta of Shankaracharya, Vishishtadvaita Vedanta of Ramanuj Charya, Advait Vedanta of Shankracharya is considered to be the most important and he is considered of one of the finest Indian philosophers. He was born in the middle of seventh and eighth centuries at Kaladi, near the Malabar Coast in Kerla. His life is accepted from 788 A.D to 820 A.D. His father Shivguru was a Yajurvedi priest. He was a great devoted of lord Shankra. His family was religious. His father died in his small age, so he could not get systemic education, but he was intelligence. He had deeply studied the smritis, purans, upnishads, Mahabharata, etc. he took sanyasi at the age of eight years. Shankracharya became a disciple of Govindacharya, a famous Vedanta Rishi. After some time he moved to Kashi and lived in the company of scholars. Here he defeated several scholars in shastra (debate). He wandered the whole country to propagate Vedanta. Shankracharya wrote commentaries on Vedanta sutras, gita and other Upanishads. Shankracharya set up four temples in the four edges of the country to unite India Badrinath in Himalayas, Shrangai in Mysore, Dwarika in Gujrat and Jagannath Puri in Orissa

### **PHILOSOPHICAL VIEWS OF ADVAITA VEDANTA DARSHAN**

This Darshan is based on various bases

### **Brahma:**

Brahma is complete according to this Darshan. There is nothing after this jagat. Brahma is pure, complete, soul, endless. This Darshan believes that brahma is blessed. This word is combination of three words Sat, Chit and Anand. He is complete in it. There is no origin and end of brahmas, he is pure non-changeable and universal. It has two forms Sagun brahma and Nirgun brahma. Sagun brahma is far away from illusion, (Maya). Brahma is related with Sagun due to his practical aspects. He is free from all the differences. He is not opposed by any one. Shankracharya believes that brahma is based on trikal truth. Nirgun brahma is invisible and has no shape in him. He cannot be felt. He is present in every particle. Sagun brahma fulfils the religious aspects of people. He is worshipped by devotees. But Nirgun brahma has no definite shape or picture.

### **God:**

When brahma separates from illusion (Maya) and keeps his (Sagun) real picture. He is called god. He is creator, preserver and destroyer. He creates this jagat. He is supreme. He gives the results to everyone according to his actions (Karma). He is also complete in him. He has no personal interest to create this world. Man is born in this world to create religion or morality, so god is considered complete truth.

### **Soul:**

This darshan believes that soul is also complete in it. It is pure, endless and complete. It has no shape and structure. It cannot be known through any materialistic truth. It has its own authority. It provides light to everyone. This darshan also considers that Brahma and Soul is one. The knowledge full person does not compare to soul or Brahma. Ignorant persons considered that both have different authority.

### **Human being:**

Soul is one. It looks separate due to ignorance, body, senses and attitude. Soul has three bodies. It contains hard (sthool), body (five senses) and prana, mind and wisdom. The (human) ling body contains pap or punya. The third body is based on cause which makes from ignorance.

### **Illusion (Maya):**

This darshan believes that Brahma is supreme element. Brahma is complete in him. This world is created from illusion (Maya). It is also great power of god. It separates people from god on the basis of their actions, pap and punya. Maya can be known only through knowledge. It cannot be expressed.

### **World (Jagat):**

This darshan believes that Jagat is another form of Brahma. It is made with naturalistic things. Number of people, animals, and birds take birth in this world according to their past pap and punya. They live in this world under the influence of Maya. They lead their lives accordingly. This world is totally controlled by the effect of Maya. Man considers that Maya is a complete authority on this earth.

### **Salvation (Moksha):**

This darshan believes that human beings take birth on this earth and died according to their age. It is kaal chakra (cycle of birth, death and rebirth) but the real aim of human being is to attain the position of salvation through knowledge. Moksha can be achieved only through inner knowledge. When the soul knows its internal structure (Brahma), it makes free from this cycle.

## **EDUCATION IN VEDANTA DARSHAN**

This darshan gives stress on truth. It can be known by education only. The realities can be judged by the knowledge. It is not only achieved by education. It also helps to know the demerits of our mind. These are mingled in the miseries of life. It must be connected with

religion and spiritual aspects. There is no worth of life without education. One can achieve Moksha (Salvation) with help of knowledge. It also helps to make man complete. Education helps to arise one in his life. Shankracharya said “Education is life-long spiritual process. It creates real picture of the world. One can know about himself. Views ever change according to passage of time. He can get knowledge to search of the truth”.

Education and life are interrelated with each other. The real shape of the life is soul. Life and education moves with passage of time. Education provides direction to man. It develops him properly. It provides him strength. It helps man to attain the path of truth. Human life is made not for materialistic world but for knowledge. Education changes the life style of person. It helps to purify the human mind. An effective education produces effective persons. Good persons create good society. Perfect education gives man shelter as mother provides to her child.

## **CLASSIFICATION OF EDUCATION**

Shankracharya also classified education on the basis of different aspects:

### **Para vidya (Spiritual Education):**

This education is related with vidya of lord. The knowledge of Brahma is true knowledge. The word Brahma is source of salvation. Spiritual (pra) knowledge connects us with soul and Brahma. It is true knowledge. This knowledge can change our outlook. The whole Vedanta darshan gives stress for taking this knowledge. It is also called Smagya gyan.

### **Apra (Physical Education):**

This education is based on religion and sources of religion. It also helps to know about the results of actions. This education contains the subjects matter related with world. It tells about the whole world. This knowledge is considered also important for human being. It gets second position in Vedanta's darshan. It tells about realities of physical and social environment.

## **PRINCIPLES OF ADVAITA EDUCATION**

There are various principles of Advaita darshan

The education and knowledge is interrelated with each other so one must take education for his all-round development of his personality of life.

Education is based on life-long process. The true aim of human life is to attain Moksha. It can be attained with help of knowledge.

Education is considered spiritual, religious and pious process. It helps one to make complete on this earth.

Education does not give us knowledge of materialistic things but also shows us value of Brahma.

Education helps us to removes all the miseries of life through knowledge.

Knowledge tells us feeling of self- realization. It is source of repent.

The knowledge of materialistic life and spiritual realities can be attained with help of education.

The importance of education is based on public interest. Everyone must prepare him for service of human beings.

The aim of human life is not only to use materialistic things but for attaining salvation which is possible only through knowledge.

Education helps everyone to develop qualities of human beings.

It prepares us to lead healthy life with help of self- confidence.

Vedanta education covers the concept of general education and special education according to need of one.



Vedanta darshan gives stress on formal education. It is compulsory for one to attain the position of salvation.

Education makes men complete. It shows us the way of leading healthy life in the society.

Vedanta darshan gives stress for implementation on spiritual education because the real aim can be achieved with its help.

### **AIMS OF EDUCATION**

This darshan gives stress on spiritual education. The real aim of education is to provide real knowledge to the human being.

#### **To Provide Real knowledge:**

This darshan believes that education must be given to the students to know about the true knowledge of this Jagat. Knowledge is only source of truth. This Jagat is covered by illusion (Maya). The education can give us power to know about this Maya.

#### **Developments the feeling of unity:**

Education can bind us in a single chain. Education helps human beings to develop the feeling of brother hood. It also creates human values among people. This knowledge can also remove the miseries of the life.

#### **Develop the feeling of determination:**

Education develops the feeling of determination among people. One can know Brahma through knowledge. That is real truth of life. Ignorance loses the confidence of one. Knowledge is source of strength. Everyone must take education for improving the power of determination.

#### **Develop the feeling of Religion:**

This darshan believes that education can develop the religious feeling among people. It helps to



develop religious feelings and religious activities among people. This knowledge creates the feeling of love, affection patience and social services among people.

### **Develop the feeling of Sacrifices:**

Vedanta Darshan connects people with realities of life. Education provides knowledge to human beings to know the effect of Maya in the Jagat. He follows patience and saintly activities after knowing the real facts of life. His life becomes useful which is first step of salvation.

### **Develop the feeling of Advaita:**

This darshan wants to provide the knowledge of Brahma to the people. Knowledge can help us to know the relationship of Brahma and god.

### **Development of Moral values:**

This darshan wants to develop moral values among people. Religious education helps people to develop moral values. It covers truth, love, patience, sacrifices, worship and non-violence. These values can make one an ideal in the society.

It is clear that Indian culture is very rich among other cultures. It connects human being with realities of life. It has great importance in the field of education.

## **CURRICULUM IN VEDANTA DARSHAN**

According to Shankracharya, reality may be divided into three categories namely-

- (1) Reflection
- (2) Practical
- (3) Spiritual.

Reality can never be known in this materialistic life. Reflection is not true but it is for time

being because the world is picture of illusion. Reality can be known through knowledge. People cannot understand spiritual reality due to lack of knowledge. It may be controversial for its indefinite existence. Vedanta darshan gives stress on spiritual as well as special education. Brahma is complete in it so curriculum must include various subjects like Science, Geography, History, Economics, and Sociology, Commerce, Vocational and technical subjects. These subjects can provide true knowledge to the students in different fields. Literature, Physics, Biology and Philosophy subjects must be included in curriculum for development of all aspects. Vedanta darshan wants to provide opportunities to understand the Vedanta ideals through spiritual knowledge and knowledge of Brahma is must for everyone in his life.

## **METHODS OF TEACHING**

There are various methods of teachings like

### **1Knowledge Centered Method-**

Knowledge can be attained only through practical aspects. The ultimate reality of life is the soul. It can be understood by knowledge. Through the knowledge of matter and Brahma is completed in it. Child can attain knowledge with help of metaphysics. The teacher must use his knowledge for students.

### **2Inductive Method**

Vedanta darshan gives stress on inductive method to attain knowledge of realities of life. It is source of imparting knowledge.

### **3. Logical Method-**

This method gives stress on argument for development of logical aspects of human beings. It helps one to remove illusions of different questions in the life. We can understand the realities of life through group discussion. It also develops the human personality.

### **4Devotion Centered Method-**

Devotion towards God is best source of enlighten. One must serve god with prayer and devotion. Brahma can be achieved by pure heart and true devotion. The teacher must prepare the students for devotion.

### **5. Karma Centered Method-**

One must do his actions in life carefully and pious. It can help us to attain the position of salvation in life. Penance, charity and self- realization can be followed by the students for purity of mind body and soul. So ultimate reality is Brahma, one can get him through knowledge.

### **PLACE OF TEACHER**

The teacher occupies very special place in Vedanta darshan. He has full authority over child. He can develop child according to environment fully and freely. The role of teacher is very high in this darshan. He must be full of merits. He must have knowledge of Vedanta and other scriptures so that he can give them knowledge of real world. He is considered in him. He is supreme in the class. He must have deep knowledge.

### **PLACE OF CHILD**

A child is a soul substance. He is incomplete while he is not getting knowledge. He must be dutiful, sincere and full competent. Child grows according to time. He must follow celibacy. He must follow various principles of life. He must serve his guru. He is not allowed to use any materialistic things during his education. He must follow his guru's instruction. He is laced secondary in life.

### **CONCEPTS OF DISCIPLINE**

Vedanta darshan does not allow any freedom to child. They must follow proper discipline. Vedanta darshan ages of discipline control over senses, celibacy, concentration and indulgent. These stages can help child to lead good life in gurukuls. Discipline is very essential for self-

realization. It also helps the students to follow the principles of life. It is not so easy to live in gurukuls without discipline.

## **MEANING OF SANKHYA**

Sankhya Darshan is combination of two words. These words are created from Sankhya word which means pure knowledge. This darshan believes that the whole universe is made from prakriti and yoga. Both have indefinite authority. This darshan believes that god is not complete in him. Soul is also considered as chetna element. The last aim of human life is to achieve Moksha (Salvation). It can be achieved only through yoga and knowledge. This Sankhya darshan believes that the whole world is combination of pursha and prakriti. It has 23 aspects. Sankhya darshan has 25 elements. This darshan believes in free authority of Pursha and Prakriti. So, it is called advaitavadi darshan.

### **Features of Sankhya Darshan:-**

There are various features of Sankhya darshan which can be described as under:-

Man is combination of Prakriti and Pursha.

The last aim of human life is to achieve salvation (Moksha).

Prakriti and pursha are fundamental elements. These elements help to create Jagat (Universe).

Salvation (Moksha) can be achieved with help of their knowledge.

This knowledge can be attained through yoga.

There are different kinds of authority of Pursha.

This Jagat is made with combination of Prakriti and Pursha. That is truth in it.

The development of human being depends upon body (Jad) and soul (Chetna).

The yoga marg follows the way of morality. It also gives stress on character building.

### **Metaphysics of Sankhya Darshan:-**

According to Sankhya Darshan, the world is created with combination of two elements Prakriti and Pursha. So Prakriti is combination of three virtues Sat, Raj and Tap. The creation of world is done from material (padhartha). Pursha has last element soul (chetna). It is considered complete in it. Different people have different souls. These souls are totally independent. Sankhya darshan believes that Prakriti and Pursha are last destination. Both are complete. Prakriti is body (Jad) and Pursha is considered soul (Chetna). Sankhya darshan consist 23 elements in Prakriti and Pursha. Sankhya darshan consist 25 elements. It includes prakriti, vani, and truth.

### **Meaning of Prakriti:-**

Sankhya darshan believes that prakriti is fundamental basis of this world. Prakriti is originated before the earth. Prakriti is also called vidya. All the miseries of human being are created from prakriti. It is opposed to knowledge. It has invisible and very small elements. It is also considered as guess. Prakriti is a dynamic. It is also called the power. It is rigid in it. It is also considered as Jad. Sankhya darshan believes that prakriti is complete and non- changeable in it.

### **Meaning of Pursha:-**

Sankhya darshan considers soul as pursha. So this darshan considers that Pursha is not wisdom, not body and not an attitude. Man is complete in this world only through knowledge. Knowledge is neutral. Its effects can be seen through wisdom. The main miseries human beings are mind, wisdom and attitude. He uses wisdom to know about his surroundings. He also uses it to know things which he wants to get. These things are incomplete. They want to use these things in their life. He forgets his real aim of life. He does not adopt the real truths of life. He also knows these facts but he does not follow these facts of life. He completes his age through various stage of miseries. The thought and views are production of mind. Soul is far away from these mental satisfactions and miseries. It is pursha.

### **Meaning of Jagat (Universe):-**

Sankhya darshan believes that the Jagat (universe) is created from functional material. This Jagat (universe) is production of effects and causes. When changes occur in prakriti, the Jagat (the universe) formulates. The effects and causes also can destroy the Jagat (universe) that is cycle of chain. The combination of Pursha and Prakriti helps to create wisdom. It results in the shape of attitude, feelings, expressions and activities. Body is also made with combination of five elements and five senses. An attitude develops five gyan senses.

### **Epistemology of Sankhya Darshan:-**

There are different basis of knowledge in Sankhya Darshan. Sankhya darshan believes that knowledge is based on material or reality. Knowledge also makes difference between Pursha and Prakriti. The knowledge of material can be understood by senses. Mind is a continue process. It is product of attitude which is product of wisdom. Body (Jad) is not source of knowledge. Pursha is also an active element. It can be known through prakriti. It is clear that the knowledge can be attained through combination of prakriti and pursha. An attitude does and words are also sources of knowledge. Prakriti, Jagat and Pursha are different from each other. These all can be understood by knowledge.

### **Axiology of Sankhya Darshan:-**

Sankhya darshan believes that the main cause of miseries of human beings is materialistic things, spiritual basis and additive basis. Prakriti helps to analysis three virtues Raj, Sat and Tam. These miseries can be removed only with touch of knowledge. The main cause of human miseries is ignorance. Man feels happiness and sorrows on the basis of these virtues. To know the depth of material is knowledge, one can also get the knowledge of activities through these virtues. Sankhya darshan gives stress to understand these stages through yoga. There are five principles of yoga Yam, Niyam, Aasan, thyan and smadhi. These are also helpful for one to attain Moksha (salvation). Sankhya darshan helps to attain Moksha (salvation) with help of

moral values.

### **Sankhya Darshan and Education:-**

The metaphysics of Sankhya darshan is also known as gyan kanda. Its yoga darshan is considered karma kanda. It is best in practical aspect. Yoga darshan also helps to know the importance of all the elements of life. It also helps to attain these sources. Nyaya darshan helps to explain policy only. Sankhya darshan believes that Prakriti and Pursha are different. These can be understood only through education. It also helps to know internal and external powers of man. It also develops our power to know the creativities of human beings. Sankhya darshan gives stress to implement education according to psychological principles. Child is centered point of Sankhya darshan. Child is true learner. Education is development for child so Sankhya darshan wants to develop children through their prakriti.

### **Sankhya darshan and Aims of Education:-**

The aim of education of Sankhya Darshan can be known on the bases of metaphysics of Sankhya Darshan if we analysis Sankhya darshan on the bases of education. We find that there are various similarities between yoga darshan and Sankhya yoga. This darshan gives stress on theoretical knowledge. Yoga gives stress on practical aspect. There are various aims of education according to Sankhya darshan.

### **Helpful for physical development:-**

Sankhya darshan believes that the aim of education must be physical development of the students. One can develop physical structure on the basis of experiences and yoga. Senses of the students must be developed by education for this.

### **Helpful for Emotional development:-**

The education must develop emotional activities of the students. It will improve their position among friends or in the society.



### **Helpful for Mental development:-**

The education is for mental development of the students. Sankhya darshan gives stress to provide education to the students for knowing the realities of life. The students can take help of education for removal of their miseries. Ignorance is main cause of all the miseries. One can develop his mental development and can understand the facts of life.

### **Helpful for Intellectual development:-**

The aim of education according to Sankhya darshan is to gives stress on the intellectual development of the students. Education helps the students to know the realities of life through knowledge. It is real base of life. It also helps to control over senses. It helps one to attain the real goal of life Moksha (salvation). Realities can be known through intellectual base.

### **Helpful for Moral development:-**

Sankhya darshan helps to develop moral values among the students through education. One can develop his character through moral values. These are real worth of human beings. One can also understand the real aspects of life with help of morality. It changes the outlook of the students.

### **To identify Right and Wrong:-**

The real aim of education is to know about the right path. Education helps students to get real knowledge of the world. It shows them direction to understand his surroundings. He can live with effective manner after knowing the realities and facts of Jagat.

### **Helpful for All-around development:-**

The real aim of education is to develop the all-around personality of human beings Education helps to develop his senses. Education shows him direction towards true path of life. One can achieve the real goal of life through true knowledge.

### **To Attain Salvation:-**

The real aim of education is to prepare the students for last destination of life that is salvation. The real aim of one's life on this earth is to attain it with help of education. Sankhya considers that Prakriti is complete in itself. Jagat (universe) is only its part. Man is also part of Jagat (universe). His real aim is to attain Moksha (salvation) through knowledge.

### **9. Development of Organs of Perception:-**

The organs of perception are the doorways of getting knowledge. Information can be gathered with its help. Their proper development is helpful in the development of their mind and intellect. Thus, the development of organs of perception is an aim of education.

### **Sankhya Darshan and Curriculum:-**

Sankhya philosophy gives curriculum for children according to their development. It can change on the basis of a child's stages of development. The curriculum must be according to its stages these are as follows:

The physical development of an infant is very much needed in this stage. The organs of child develop increases rapidly in this stage. The curriculum of Sankhya philosophy has abundance, diversity, extensiveness and psychological aspect. This curriculum is capable of meeting all educational needs. The subjects can tell the real values of different component like earth, water, light, air, etc. the teacher must give equal opportunities to children to take part in these components so that they can understand the worth of it. The teacher must give knowledge to children about five senses so that they can know their values in their life. Knowledge of physical hygiene, games and cleanliness must be given to children for their physical development. There are different types of activities must be placed for their all-around development personality of child. The knowledge of mathematics, social sciences must be given to develop the memory of children. There must be various subjects included in the curriculum like literature, language and other subjects for all round development of children.

The Sankhya philosophy believes that education is need of every child so that he can understand the difference between the matter (Prakriti) and the spirit (Purush).The main motto of curriculum construction is to develop creative, logical, intellectual and inherent qualities of children.

### **SANKHYA PHILOSOPHY AND METHODS OF TEACHING:-**

According to Sankhya philosophy, the following methods of education are used in education:

#### **1.Prityaksh or direct Method:-**

The knowledge can be taken by his senses. It may be direct and real. His senses, mind, and soul are sources of different types of knowledge. Knowledge is real and permanent. It never changes according to time and place. The teacher must provide direct knowledge to the students; it depends upon activities and experiences.

#### **2. Guess Method:-**

The guess based on negative proposition. Guess can be affirmed according to conditions.

#### **3.Verbal Authority Method:-**

It is a universal method for getting knowledge. One can analyze through verbal activities about the words. There are various techniques in modern time like oral method, question-answer method and description method. These methods are very important in getting knowledge.

#### **4.Formula Method:-**

Sutra method is one of the best methods of Sankhya darshan. It is helpful for study of literature. It is helpful for the students to understand the content matter easily.

#### **5.illustration Method:**

It is also good method of Sankhya darshan. It helps the students for clarity of the content

matter. The teacher can use this method before the students for more clarity of subject matter. One can use examples for clarity of subject matter. It helps the students to understand the matter.

### **7. Lecture Method**

It is another good method of teaching in Sankhya darshan. It is commonly used by teachers. It needs more explanation of subject matter. The teacher must be experienced for that. It may be beneficial for the students.

### **8. Logic Method**

It is good method. It is helpful for intellectual development of the students. It helps the students when they make argue with their teacher. It improves their knowledge.

### **9. Action Method**

It is based on activity method. The students take part in all the activities of the class room. The teacher gives the order to his students for making actions. It provides them direct experiences to the students.

### **Sankhya darshan and discipline:-**

Discipline is very important in this darshan. It laid emphasis on worldly discipline. Everyone needs emotional intelligence. Practice of Yoga is necessary for self-discipline. The need of Ashtang Marg Yoga is helpful for physical discipline. It is very important for getting knowledge. It has two principles 'Yama' and 'Niyam'.

### **Sankhya darshan and teacher:-**

A teacher must be ideal. He should be man of good character, reliable. He must have mastery over his subject. He must have ability to create difference between Prakriti and Purusha. A good teacher can impart true knowledge to his students. A teacher can be helpful for his

students. He must have positive outlook towards his work. He must have positive outlook towards learning. A knowledge based teacher can move ahead in this field.

### **Sankhya darshan and Students:-**

The personality of a student matters in this darshan. The students must be physical strong. They must have proper mental, emotional, intellectual and spiritual development through aspects. The difference among Sat, Raj and Tam must be understood by him so that he can adopt only qualities of Sat for purity of life. The students must follow celibacy for self-discipline. He must be loyal to his master. His conduct must be good in his student life towards others.

### **EDUCATION AND NYAYA DARSHAN**

Man is a social animal. He can develop in the social group only. He sets his goals and tries to find these goals with help of his surrounding environment. Value education helps us to achieve the aims of life. We can judge the need of value education through various aspects. Education is an effort to learn basic facts about humanity. The core idea behind value education is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed. It begins at home and it is continued in schools. Everyone accepts certain things in his/her life through various mediums like society or government. Value education is important to help everyone in improving the value system that he/she holds and put them to use. Once, we understand our values in life, we can examine and control the various choices we make in our lives. It's our duty to uphold the various types of values in life such as cultural values, universal values, personal values and social values.

Thus, value education is always essential to shape a student's life and to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers etc., is constantly increasing as we continue to witness increasing violent activities, behavioral disorder and lack of unity in society. Indian darshan attracts

people of whole world. Indian darshan considers that a super power has been continuing in this world. We all will merge into that super power where we came. They give beautiful example when they say that we are just like rivers, and merge into sea at last. The human soul is just like a river, it has to merge into that super soul where it came. The last aim of human life in Indian darshan is to get salvation. It can be achieved through purification of mind, body and knowledge. Indian darshan is divided into two categories,

1. Iswaryia Aspect

2. Shad darshan

### **1. Iswaryia Aspect:**

This aspect is related with true picture of god on the earth. People worship god on the bases of different aspects. They give stress on idol and find god in them.

### **2. Shad darshan:**

This aspect gives stress on autonomy of Vedas and Upanishads. Everyone must read these scriptures and pay attention on its worth knowledge. Man without its knowledge is incomplete. It has six or seven parts. These parts give stress on the different ways to achieve god. These ways consider complete in it.

1. Sankhya Darshan

2. Advaita Darshan

3. Purva Mimansa Darshan

4. Nayaya Darshan

5. Vasoshik Darshan

6. Yoga Darshan

7. Vidit Advaita Darshan

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