

## EDUCATION FOR ALL : A VEDIC PERSPECTIVE

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### Abstract :

*The structure of vedic education was designed in such a way that it was accessible to all,irrespective socio-economic differences According to vedic philosophy A teacher should have faith in the inherent potentialities of each and every student,for the the **Atman** (self)is lodged in the heart of every creature We should be able to recognize the difference in their capacity of assimilation owing to diverse backgrounds,as has been aptly pointed out`**Though all men have the same eye and ears, yet they are unequal in their intellectual capacities**` (RigVeda) A teacher should be able to act as a resource person for all students by catering to the students diverse needs **Sa Vidyaya vimuktaya** An ideal teacher is supposed to be a friend, philosopher and guide The vedic invocation is aimed at making the teaching learning process fruitful,by being an effective means to nurture the intellect of both the teacher and the students it may succeed in their joint venture to explore the sublime and wider horizons of their mental and spiritual faculties.*

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### Introduction :

*Vidya dadati Vinayam,  
Vinaya dadati paatrataam,  
Paatratva dhanamaapnoti,  
Dhanaat dharmam tatatsukham*

The Vedas, like any other scripture, are eternal inspires They inspires us to lead higher lives Even if we were to suppose that they may not create an urge towards a greater,nobler life, just the fact that their words have come up from the depths of man's own nature enables them to furnish a channel,a framework, in which idealism can become operative for the welfare of humanity hence this attempts to interpret various aspects of education based on the teaching of the Vedas

**Metaphysics :**

Vedic thought is meta-physical to the core Its important feature is the recognition of one single principal running through the whole of existence, the unity of all life and being The primal source of the universe and the ultimate reality is **Brahman** Reality is one and it is spiritual and not matter and it is Brahman. Brahman is **Nirguna** and **Nirakara** has no attributes and is absolute and eternal Realization of the spiritual oneness of the Brahman and the atman is the highest goal of life

The fundamental question over the relationship between god and world, there emerged two major traditions with in Vedanta namely **theistic** (Dvaita-dual) and the **non –theistic** (Advaita- non dual) The supreme goal of human existence is to transcend the duality,real or fostered to become one with Brahman,to attain Jivan, Mukti or Moksa The human condition is a spiritual opportunity to the ultimate destiny of liberation Right Education that is rooted in the moral moorings based on the law of karma is the primary gateway in the path towards moksa or liberation

**Epistemology :**

Its deals with origin ,sources and locus of knowledge sources of valid knowledge are called **pramanas** There are six pramanas of valid knowledge they are:

- i) **Pratyaksha** (perception) is the first and prime sources of knowledge Direct knowledge that is caused by the contact of a sanse organ (indriya) with its object is pratyaksa knowledge (perceptual knowledge)
- ii) **Anumana** (inference) is the indirect way of inferring from known premises this source goes beyond perceptual knowledge
- iii) **Upamana** (comparison) is the indirect way of ascertaining The relationship of similarity between objects
- iv) **Arthapatti** (postulation) its respectively stand for sense – perceptual experience,reasoning and authority
- v) **Anupalabdhi** (non- apprehension) it is the means throught which the knowledge of non-existence of a thing is apprehended by its non- perception
- vi) **sabda** (testimony) its refers to verbal testimony and stood up only for tradition it scope was extended in course of time to comprehend all verbal statements irrespective of their connection with ancient belief

**Axiology :**

The ideal of life according to Indian thought comprises the values of unselfishness, service, insight into the ultimate nature of the universe and abiding enlightenment exemplified in the jivanmukti ideal. Indian philosophical systems make use of the concept of **Purushartha**. It literally means 'what men live for'. There are four purushartha: **arth**(wealth) / **kama** (physical well-being) / **dharma** (righteousness) / **moksha** (spiritual freedom)

**Universal Educational Philosophy of the Vedas:**

In an ideal educational process, a teacher is supposed to be a father figure, a role model. In the Vedic times, the teacher was usually a guru, who was no ordinary person, but a rishi. A seer knowledge flourished in him more through his inner vision than through outer experience. 'Live with the enlightened sage who ennobles life, live the life of an enlightened man, die not live with the spirit of elevated souls, come not in to the clutches of death'

There is no end to learning. As Sri Ramakrishna used to say 'As long I live, so long do I learn'. He who seeks knowledge exalts himself. It is the duty of man to move ahead in quest of knowledge.

**Vedic code of ethics :**

Character building is the main objective of education here again lies the responsibility of an ideal teacher. According to the Vedas, the best teachers are those who not only teach but also make their pupils worthy citizens possessing noble virtues.

Truthfulness, in order to be a virtue, must not hurt or injure others. The purpose of truthfulness is welfare of others. Hence, according to Vedas, one should aspire for sweetness of speech which ensures peace and prosperity.

*'May there be sweetness in front of my tongue, may the root of my tongue be replete with honey'*

A student should not engage himself in criticizing others giving little importance to what he himself is doing. Criticizing others ultimately injures the criticizers. Hence the Vedas warn us: 'Those who defame others are themselves defamed'. The Vedas teach us that our resolutions should be firm enough to encounter all our adversities bravely. Bravery alone can lead us to success.

**'Be firm and unshaken'**

**Powers of understanding:**

He who does not realize the ultimate truth behind the **Rik** and **Akshara** (words and letter) in which rest all gods what will he do by merely reciting and repeating the risk one(student) merely sees the word but not is meaning, another hears it but not fully but to another(worthy pupil) it unfolds itself

Accordingly **Education for all** is concerned I think without Education ,a man just sees a room with education, he finds himself in a room will all its windows open to the outside world In other words, people who are not educated have less chance to do what they want to do and do not appear to be in control of their destiny In fact .not many people succeed in life without a good educational foundation

*Asato ma sad gamaya*

*Tamasoma jyotir gamaya*

*Mrtyor mamrtam gamaya*

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