A COMPARATIVE ANALYSIS OF EXISTING ANCIENT INDIAN GURUKUL MODELS FOR BUILDING A FUTURISTIC EDUCATIONAL PERSPECTIVE

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Abstract

The present paper intends to develop insights into the system of education practiced in India as a Guru- Shishya Parampara through Gurukuls in contemporary times. Some of such models are presented in this paper to suggest the curriculum in the present education system in the light of NEP. There are Gurukulas even in the current times following the ancient system and are preserving Indian knowledge and Guru Shishya Parampara. They still follow oral tradition and practice various ideologies. In the Indian education system, there are two types of Vidyas; they are Para and Apara Vidya. Para Vidya is related to spiritual (Non-Material) like Vedas and Vedangas, Upanishads etc., which leads us to liberation. Apara Vidya is connected to (Material) Science and technology, astronomy, medicine, metallurgy, and sixty-four Kalas (Music, dance, skills, warfare arts etc.); the ultimate goal of the Apara Vidya is to reach the Moksha through Para Vidya. In Rig Vedic period, every individual had equal opportunities in the field of education irrespective of race, religion, gender, cast and region etc. But later Periods, the education system was influenced by religious, political, economic, social and other factors. The ideals, spiritual practices, duty helped for the welfare of the universe by the individuals or society is called Dharma. In India, Dharma is the ultimate destination for everyone. Indians are inculcating Dharma through spirituality, responsibility, morals, duties and knowledge. The treasure of knowledge in India is preserved in the sacred texts in the ancient Sanskrit language. The Sanskrit language is the key to understanding the enormous knowledge of India. Some of the (Agrahara) villages in India are like 1. Mattur (Karnataka), 2. Jhiri (Madhya Pradesh) and 3. Ganoda (Rajasthan), Parishads, Ashramas,Vidya Peetas,Mathas and Vedic /Sanskrit Universities still preserve the Deva Bhasha Sanskrit as their Mother Tongue and Educational language. There are different Gurukulas established with different ancient ideologies, Curriculum, rules and regulations by different Philosophies from ancient to the present. Still, the ultimate goal of all these organizations is to preserve and transfer ancient Indian knowledge to the next generations. The central core idea of the Gurukula is to train the students with their interesting skills and their education, and it is not preparing the students for seeking jobs. The kind quality of education in Gurukulas influences the overall development of students as human beings. Gurus and Shishyas discipline, responsibility, duties and dedication etc., are the utmost essential qualities in this system. This paper tries to explain the ancient Gurukul practices and the

processes involved and understand various models existing with diverse Indian philosophical perspectives. This paper also brings out a critical analysis of some of the existing models of Gurukuls.

Introduction

India is known as a Veda Bhoomi, a Jnana Bhoomi, and its Guru-Shishya Parampara tradition from ancient times. Oral tradition has been used to pass on the Gurus' treasures of knowledge to their Shishyas. Gurus and Shishyas are deeply committed to the teaching and learning processes at India's traditional Gurukulas. The Guru-Shishya Parampara's link of sacrifice has been preserving ancestral knowledge for future generations. India is one of the world's finest civilizations, with traditions and practices representing its rich legacy and culture. India's culture is founded on religious principles. Dharma is the ultimate purpose of our educational system; it directs us in the virtuous direction of performing our obligations (Swadharma), serving society and all other living beings.

Para Vidya and Apara Vidya preserve ancient Indian wisdom. The Four Vedas, Six Vedangas, Four Upa Vedas, Epics (Ramayana, Mahabharata), Six Systems (Shad Darshanas), Upanishads, Bhagavad Gita, and Asta Dasha Puranas (18) are all considered to be Para Vidya, respectively. Para Vidya is also known as Brahma Vidya. It is associated with spiritual knowledge (non-material) that enables one to comprehend the reality of life in the universe. Apara Vidya is concerned with the acquisition of knowledge (Material) from various sacred texts such as Ayurveda, science, astrology, dharmasastra, logic (Tarka), architecture, agriculture, Vyakarana, and Vedanta, as well as sixty-four Kalas such as music, dance, and warfare arts for the purpose of livelihood. The gurus teach the Shishyas several skills and the curriculum based on their passion and ability for social welfare. Gurukula is not just about preparing students for job interviews. The purpose of Apara Vidya education is to obtain knowledge about Para Vidya. Para and Apara Vidya's ultimate purpose is liberation. The intitiation for education starts at family informally before it is formalized at Gurukulas.

The children were taught numerous skills associated with their parent's employment and developing appreciation for dignity of labour. In our ancient educational system, pupils received religious education and practical education, and there were even several Gurukulas or institutes that taught crafts and arts through an apprentice system (for example, Saharanpur

is an artisan hub in the state of Uttar Pradesh). For many centuries, this town's traditional community has been creating products; at the moment, it has over 250 artisans. It is a centre for wood carving and is well-known for its perforated lacy craftsmanship. The sisam, dudhi, and sal are used to create the products. In the articles, the wood carver worked his magic; they made furniture with finesse. They are experts in wood carving design, colour combinations, and the majority of their work is simply unique).

The ancient sacred scriptures spread awareness about the origins of Indian dharma, personality development, samskaras, and numerous disciplines for the betterment of humankind. Sanskrit is the language of all canonical religious scriptures. Several (Agraharas) villages in India, including 1. Mattur (Karnataka), 2. Hosahalli (Karnataka), 3. Jhiri (Madhya Pradesh), 4. Mohad (Madhya Pradesh), 5. Baghuwar (Madhya Pradesh), 6. Ganoda (Rajasthan), and 7. Sasana (Orissa) continue to preserve Deva Bhasha Sanskrit as their mother tongue. It is necessary to preserve the Sanskrit language to understand our past and mesmerise wisdom from the ancient era. Not only is Sanskrit the key to our sacred scriptures, but it is also considered an advanced language for future computers, particularly in the fields of science and technology.

Vedic Education & Gurukulas in Ancient India

The Gurukula's backbone is the Guru, and the Guru Shishya Parampara is the Indian educational system's cornerstone. Guru derives from the Sanskrit words 'Gu' and 'Ru'. The term 'Gu' refers to darkness, while 'Ru' refers to light. When these two words are combined, the term "Guru" is formed. The term "guru" refers to someone who leads the path from darkness to light. Guru possesses vast knowledge, is adept in various subjects, and serves as a role model for Shishyas and society as a whole. In ancient times, people used to seek out their gurus. Students sought their Gurus (e.g. Nachiketa & Yamadharma- Katha Upanisad), and similarly, Gurus sought a suitable Shishya (e.g. Pippalada- Satprasna. Up. 2). Along with the other students, the student lives on the Gurukul premises with the Guru and Guru's family members. Guru serves in various capacities inside the Gurukul as a teacher, parent, facilitator, and guide. In Indian education, the Guru-Shishya Parampara is the most sacred relationship. Each tradition of school has its followers and disciples who adhere to the same rules and regulations for eternity, for example, the Guru Parampara of Kanchi Kamakoti Peetam was established by Jagadguru Sri Adi Shankaracharya in the year 788 CE and had been preserving their Advaitham and spreading throughout the world ever since. Sri Shankara

Vijayendra Saraswati (28 February 2018 Gutu at Present) is the present era's 70th Guru in the Guru Parampara order.

Education

The purpose of education, according to modern Indian thinkers, is to foster life-building, man-making, and character-building assimilation of ideas **(Swami Vivekananda); t**he primary idea is to impart holistic education to the body, mind, and soul through the handicrafts taught to children **(Mahatma Gandhi),** enabling the mind to discover that ultimate truth that emancipates us from the bonds of dust and gives us wealth, not of things but inner light, not of It is an enlightenment procedure. This is divine richness. It contributes to the realization of the truth" **(Rabindranath Tagore),** the final result of education should be a free creative individual capable of combating historical circumstances and natural difficulties **(Dr Sarvapalli Radhakrishnan).**

Education in Rig Vedic Period

The Rig-Veda is considered to be the origin of Hindu Civilization. The Rig-Veda is one of India's earliest texts and serves as a foundation for all Indo-European languages and cultures. The Rig Vedic period is regarded as having a river-based educational system. All students received equal educational opportunities during this period regardless of their religion, gender, race, cast, or background. The Rig Veda Samhita mentions several Rishis who were Sudras (Rv. Viii- 1 Kavasha Ailusha), Kshatriyas, and members of other castes. Women had equal access to schooling. The Guru's wife used to participate in regular Gurukula activities as well (Rv.i,122,s;131,3;iii, 53,4-6;V,43,15;Viii,31,5; X,86,10;etc). Women sages were referred to as Rishikas or Brahmavadinis, and both boys and girls participated in the upanayana ceremony. During this period, women seers such as Visvavara and Apala were free to undergo the 'Upanayana' ritual, live a life of celibacy, and study the Vedas, Vedangas, and other disciplines alongside their male counterparts. The Supreme wisdom was not caste-based and was not determined by birth, but rather by inner value attained through tapas Tapah Uttamam Mahah | The Rig-Veda Samhita provides the names of various Indian Rishis. They were kings, Kshatriyas, or Sudras. Any of the Cast (RV, I 100, 17th verse) specifies five royals as Rishis, such as Ambarisha (Kshatriya) (ix, 98). This period is referred to as secular (non-religious) education. During the Rig Vedic Period, the ultimate goal of education was to develop the social, economic, political, and spiritual aspects of human life in society. Along with their studies, students received much interest in occupational skills (Arts & Crafts).

Great scholars like Panini, Chanakya, Patanjali, Susruta, Charaka, Varahamihira, Kanada, Agastya, and Bhaskaracharya made significant contributions to universal knowledge in diverse fields such as grammar, yoga, medical science, mathematics, astronomy, engineering and technology, metallurgy, navigation, fine arts, and shipbuilding, among others, through the ancient Indian education & systems of knowledge. The student should constantly respect his elders, avoid Maya's, kleshas, temptations, and disregard compliments.

Salient features of Ancient Gurukuls

The Gurukul system of education is considered as pupils living with Gurus in their family Gurus' residence and other students for learning. The Guru's Sacrifices are the Gurukul's bedrocks. The following are some of the main characteristics of the Gurukul system of education that demonstrate their commitment.

1. Access to Free Education, 2. The residential school, 3. The educator as parent 4. highly learned Teachers, 5. Liberal Education l, 6. Curriculum: Developed following the students' interests 8. Individualized Teaching, 7. Teaching methods: instructor recitation and pupil repetition, followed by teacher explanation and student questions. 8.Education: philosophical, religious/moral, and professional. 9. Sanskrit as an Instructional Medium, 10. Vocational education and training 11. Forests as educational centres. etc.

Ancient India's ultimate goal of education was not knowledge as preparation for life in this world or life beyond, but self-realization of the soul from the shackles of present and future existence. That understanding was genuine; it led from unreality to reality, from darkness to light, and from death to immortality.

Existing Gurukulas in India with ancient ideologies:

Throughout India, Gurukulas with traditional philosophies and diverse lineages exist to pass on their culture, tradition, values, ideas, education, and curricular practices to future generations. Each of these Gurukulas offers teaching in Sanskrit. To name a few Gurukulas that adhere to various philosophies/ideological practises, they include 1. Temple-based Gurukulas (Sri Venkateshwara Vedic School/ Veda Patasala, Keerasa, Chilkoor etc. managed by Tirumala Tirupathi Devasthanam, Tirupati), 2. Parishads, 3. Agraharas, 4. Vidya Peetas (Sringeri, Kanchi, Dwarka, Puri and Badri),5. Ashramas or hermitages 6. Dayananda Saraswathi philosophical Gurukuls (Nigama Needam Veda Gurukulam, Telangana and Arsha Maha Vidyalaya Kurukshetra,Haryana etc.). 7. Sanskrit Academies, 8. Sanskrit Universities (Sri Venkateshwara Vedic University, Tirupati and Sampoornananda Sanskrit University, Varanasi etc.).

Some of the Gurukulas with ancient ideologies identified by the researcher in India include 319 in different states of India. There are 19 such Gurukulas found in Telangana. They are; 1. Sri Sita Rama VedaSamskrutha VidyaPeethamu, Jagadevapur, Medak Disrict, 2. Hari Hara Veda Vidya Peetham (Sri Satyanarayana Swamy Devasthanam) Kothagudem, Khammam District, 3. Vedabhavan, Secunderabad, 4. Sri Sankara Gurukula Veda Pathshala Malkajgiri Hyderabad, 5. Sree Shreeram Sharan Veda Pathashala Himayat Nagar, Hyderabad, 6. Sri Jaganmahamuneeswara vishwakarma Veda Pathashala Pandavulagutta Kalvasreerampur Karimnagar, 7. Sri Bharati Tirtha Vedic Foundation Lingannapeta Village Gambiraopeta Mandal Karimnagar , 8. Veda Patasalas Keesaragutta Ranga Reddy, 9. Mahadeva Veda Pathashala Achalapur Mandal Thandoor Adilabad Dist, 10. Nigama Needam (Sangopangavedamahavidyala) Pidiched, Gajwel, Medak , 11. Sri Jnana Saraswati Veda Pathasala Vanasthalipuram, Hyderabad, 12. Veda pathasala L.B.Nagar, Hyderabad, 14. Brahmashri Narendra Kapre Padmarao Nagar Hyderabad, 15.Brahmashri Govind Khadkikar Hyderabad Telangana, 15. Veda Vignana Nilayam Achayya Nagar Hyderabad, 16. Sri Venkateswara Vedanta Vardhini Sanskrit College Bowin Pally Secunderabad, 17. Sri Dattagiri Maharaj Vedic Pathashala Bardipur Medak Dt, 18. Sri Alivelu Manga Sarvaiah Smartha (Prayoga) Patashala (Affiliated to Sringeri Shardha Peetam) Budvel Village Rajendra Nagar Hyderabad, 19. Sri Bharati Tirtha Veda Patashala Krishnasagar Hamlet of Ponnala Siddipet Mandal Medak Dist.

Significance

Researcher with a deep concern to understand various Gurukula practices, explored and after reading literature and many books written by Dharampal, Radha Kumud Mukherjee & Max Muller also with personal experience of visiting different places in India prompted to conduct research. As a part of Doctoral research, this paper is brought in the light of NEP 2020.

Objectives

1. To explore certain salient features of existing Gurukulas with ancient ideologies.
2. To critically compare six Gurukula models existing based on ancient ideologies.
3. To suggest some relevant practices for education in the light of NEP.

Review of related literature

Ashram system of education was based on the interest, needs and capacities of the pupils. The practice of concentration of mind is supposed to be the keynote of all beings. **(Divakar,1960)** Vidya brings humility; humility results in eligibility (dexterity); eligibility leads in prosperity; wealth results in righteousness; and lastly, happiness results. They are

representing Vidya as the wealthiest of all. Education provides man with the best means of survival. According to ancient thinkers, education is a life-long process for humans. A true teacher continues to be a learner throughout their life. Thus, in the eyes of ancient Indians, education is the most critical way of a person's physical, mental, intellectual, and spiritual upliftment. **(Shri & Smt. P. K. Kotawala, 2021).**

According to Krishnamurthy, the development of a complete human being, integrated intelligence is the function of the right kind of education. Self-knowledge becomes one of the highest objectives of education. The quality and devotion of the teacher is the essential factor in this context. (**Harikumar, 2002**).

Sankara was able to integrate the different beliefs, thereby developing an attitude of tolerance and liberating society from superstition's evils. He set a personal example of a model teacher. Sankara emphasized the concept of education suitable to the society based on Dharma **(Nambeesan's, 1999).** 'Guru' is the image of God on Earth. Tulasidas emphasized the importance of regional languages as the medium of instruction. The poet compared to the teacher-pupil relationship with the father-son relation. **(Sarma,1960)**

Gandhiji's educational views reflect idealism. His educational philosophy is consistent with biological naturalism. Gandhiji advocated a pragmatic approach towards the education of Indians through essential craft as the Centre of education **(Mahallingam, 1992).**

The central focus of education is the holistic development of the student, as Aristotle, Percy Nunn, Mahatma Gandhi, Rabindra Nath Tagore, and Swami Vivekananda have all emphasised **(Agarwalla, 2012, P.3),** Holistic development refers to the development of pupils' social, spiritual, intellectual, and individual attributes, which are essential in today's environment for adjustment to the social situations that surround us. **(Anakshi Bora, 2015).** Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that life and education aimed to achieve the absolute truth known as God. Education must aim at self-fulfilment and not merely the acquisition of knowledge. Education must not be limited to the brain or the development of the physical senses. The aim should be to transform the entire personality of a 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. **(Radhakumud Mookerji, 1960).**

Research Gap

Some of these Studies related to the ancient Indian education system, including Guru-Shishya Parampara, educational contributions of Philosophers, educators, and education pertaining to classical works. But the Researcher found only a few studies related to Comparative Analysis of Existing Indian Gurukul Models for building a futuristic educational perspective are available. So the researcher plans to study on the present topic with special reference to Six Gurukuls in India, mostly from the Telangana State.

Methodology

The present study undertakes both survey and Philosophical method representing various existing ancient Gurukuls in India under diverse philosophies. The research method considers qualitative approaches. The survey includes interviews, observations, personal experiences and interactions with Students, Teachers, Inmates, Heads and stakeholders of Gurukuls.

Philosophical Method:

The researcher adopted the philosophical method to critically view Gurukulas existing at present with ancient ideologies. Also, a comparative analysis of six Gurukulas was done, and the salient features are divided as the criteria while making a comparison.

The researcher made an attempt to understand wholistically each philosophical system based on Gurukulas. The researcher tried to philosophize the practices of six Gurukulas under study and to explicate the salient features.

Nature of philosophical Method:

The philosophical technique enables the researcher to get a holistic grasp of the subject at hand.

C Rai examines the essence of philosophical technique as espoused by many schools and scholars:

Philosophical procedures are reasonable inquiry approaches., Philosophical technique is a way of determining and clarifying the meaning of ideas. (Pragmatism)., The philosophical method is a procedure for resolving philosophical disagreements. (James William)., It is a way of conducting the reason and pursuing truth in the sciences in an ethical manner. (Descartes)., It is a technique for philosophical reflection or acquiring helpful information. (Gilbert)., and The goal of philosophical techniques is to achieve clarity and certainty. Each philosophical system requires clarity, distinctness, comprehensiveness, and thoroughness.

Steps of Philosophical research:

U. C. Vashishtha proposed the following procedures for conducting philosophical research:

Defining the research problem The process of philosophical investigation begins with selecting an appropriate subject for study. Several major areas of philosophical research in education include the following:

1. Educational philosophy of any personality.
2. Educational implications of any philosophy.
3. **Comparison of one philosophy with the other**.
4. **Finding a philosophy in a particular system**.
5. Analytic study of a specific philosophy/ idea or thinker.
6. **Critical analysis of philosophical system/practice or act**.
7. Understanding the philosophy and philosophical issues of a subject.
8. Building/synthesizing a concept or philosophy

Researcher adopted three areas suitable for the present study analysis viz; comparison of six Gurukulas philosophies of education. Researcher located different philosophies from the existing Gurukulas and also made a critical analysis in making a comparison.

Tools of the philosophical research

Tools:

1. Interview Schedule and 2. Observation Schedule.

Population: Population covers the existing ancient models of Gurukula Schools in India. It takes into consideration the North and Southern regions in India. The stakeholders of the selected schools will be considered as the population.

Sample:

Six Gurukulas, five in Telangana and one in Haryana, have been identified to understand better how the particular features and practices of different Gurukulas differ from the ideas studied in the following Gurukulas. They are 1. S.V.V.S. Keesara, Medchal-Malkajgiri District., 2. S.V.V.S. Chilkur, RangaReddy (Dist), 3. Sri Sankara Gurukula Veda Patasala Malkajgiri, Hyderabad (Dist),4. Sri Sharada Vydika Smartha Vidyalaya, virgal, Siddipet (Dist),5. Nigama Needam Veda, Gurukulam Siddipet (Dist), 6. Arsha Maha Vidyalaya, Kurukshetra , Haryana.

Analysis

Existing Gurukuls established by different philosophies in various locations across India continue to teach their curriculum in Sanskrit. Several significant philosophies or ideologies

are based on the Vedas that manage Gurukulas throughout India, including the following: 1. Temple-based Gurukulas (Sri Venkateshwara Vedic School/ Veda Patasala, Keerasa, Chilkoor etc. managed by Tirumala Tirupathi Devasthanam, Tirupati), 2. Parishads, 3. Agraharas, 4. Vidya Peetas (Sringeri, Kanchi, Dwarka, Puri and Badri),5. Ashramas or hermitages 6. Dayananda Saraswathi philosophical Gurukuls (Nigama Needam Veda Gurukulam, Telangana and Arsha Maha Vidyalaya Kurukshetra,Haryana etc.). 7. Sanskrit Academies, 8. Sanskrit Universities (Sri Venkateshwara Vedic University, Tirupati and Sampoornananda Sanskrit University, Varanasi etc.).
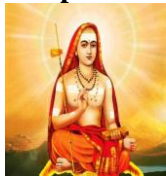
Six Gurukuls with different philosophical traditions		
Tirumala Tirupati Devasthanam	**Kanchi Peetam**	**Dayananda Saraswati (Arya Samaj)**
1.S.V.V.S. Keesara Medchal-Malkajgiri (Dist)	3.Sri Sharada Vydika Smartha Vidyalaya, virgal, Siddipet (Dist)	5.Nigama Needam Veda Gurukulam Siddipet (Dist)
2.S.V.V.S. Chilkur RangaReddy (Dist)	4. Sri sankara Gurukula Veda patasala,Malkajgiri, Hyderabad (Dist)	6.Arsha Maha Vidyalaya Kurukshetra , Haryana.

Parameters identified for comparative analysis of six Gurukulas educational practices are I. Philosophy, II.Vision, III.Curriculum, IV.Sanskrit Language, V.Admission procedure, VI. Teaching Learning Process, VII. Evaluation, VIII.The residential system, IX.Health Aspect, X.Success Stories and XI.Time Table.

Comparative analysis on the philosophies of existing Gurukulas

1. S.V.V.S. Keesara, Medchal-Malkajgiri District., 2. S.V.V.S. Chilkur, RangaReddy (Dist), 3. Sri Sankara Gurukula Veda Patasala Malkajgiri, Hyderabad (Dist),4. Sri Sharada Vydika Smartha Vidyalaya, virgal, Siddipet (Dist),5. Nigama Needam Veda, Gurukulam Siddipet (Dist), 6. Arsha Maha Vidyalaya, Kurukshetra , Haryana.

Comparison of Philosophies Existing Gurukulas: Similarities

Exponent & Time of Inception 788 C.E.	**Sri Adi Shankaracharya Philosophy based Gurukulas (3.Sri Sharada Vydika Smartha Vidyalaya, virgal, Siddipet (Dist) and 4. Sri Sankara Gurukula Veda Patasala, Neredmet, Hyderabad(Dist) Similarities & Comparative view.**

I.Philosophy

The philosophy of these two Gurukulas is based on the Advaita philosophy of Jagad Guru Sri Aadi Shankaracharya and the management of Kanchi's Kanchi Kamakoti Peetam. Since (788 C.E.) 1233 years ago, several Gurukulas continuously administered under the administration of the Kanchi Kamakoti Peetam, which boasts an uninterrupted Guru Parampara line of 70 Acharyas from past to present.

3. Sri Sharada Vydika Smartha Vidyalaya, established in 1997, is a temple-based school. This Gurukula has 24 years of experience in teaching Vedic knowledge to its students.

4. His Holiness Sri Paramacharya of Kanchi Kamakoti Peetam established Sri Sankara Gurukula Veda Patasala, Neredmet, Secunderabad in 1984. It has a 37-year background of teaching students and equipping them to safeguard ancient knowledge.

II.Vision

The Vision of both Gurukulas is to preserve traditional culture, the Vedas, oral recitation traditions and prepare priests for the future.

III.Curriculum

3. Sri Sharada Vydika Smartha Vidyalaya:Smartham, Jyothishyam, Sanskrit, Bhagavad Gita, Ramayana, Mahabharatha and Yoga.

4. Sri Sankara Gurukula Veda Patasala: Rigveda, Krishna Yajurveda, Ramayana, Mahabharatha, Puranas, Vedabhashyam, Srowtha, Smartham, Sanskrit, Bhagavad Gita, Computers, Arithmetic, Social Sciences and English, Yoga subjects were taught.

IV.Sanskrit Language

In these Gurukulas, Sanskrit is both the medium of instruction and communication. Additionally, it is taught as a subject.

3. Sri Sharada Vydika Smartha Vidyalaya: Bala Bhodhini is used to teach students the fundamentals of Sanskrit.

V.Admission procedure

Students from Respective Shakhas are preferred for admission to Rig Veda and Krishna Yajurveda; however, any Brahmin who meets the requisite age and qualification standards can access other courses.

3. Sri Sharada Vydika Smartha Vidyalaya: The student-teacher ratio is 21:01.

4. Sri Sankara Gurukula Veda Patasala:The student-teacher ratio in this Gurukula is 25:01.

VI.Teaching Learning Process

In both Gurukulas, the teaching-learning concept is similar.The method of study, the method of instruction, the strategies and the technique of learning (Memorization, critical analysis, Introspection, storytelling, question and answer method, hands-on experience and seminars) collectively play a significant part in the teaching-learning process. Students in this Gurukula are taught Vedic knowledge through Sravana, Manana, and Nididhyasana. To comprehend, one must engage in Sravana (listening), Manana (contemplation), and Nididhyasana (concentrated contemplation) on the truth. All Vedic branches are taught entirely through the age-old Gurukula system of oral chanting, listening, repetition, and memorization.

VII.Evaluation

Both Gurukulas conduct oral examinations once in a year. Kanchi Kamakoti pitam, Kanchi, issues the certification. The examination is conducted orally, not in writing. They appear for their examinations at the Veda Sabha in their district or Gurukula. In Telangana, the oral examination is performed by Vedabhavan (Secunderabad) following the Kanchi Kamakoti Pitam norms. Additionally, students are enrolled for examinations at their Shakhas (organisations) in their respective Districts, Mathas, Pitas, and other Vedic Universities across the country.

3. Sri Sharada Vydika Smartha Vidyalaya: Students who successfully complete the Smartham course will be awarded 11,000 Rupees by the Sri Vidya Saraswathi Temple (Virgal).

VIII.Residential system

Gurukulas are residences for students. Students are accommodated for free in both Gurukulas. Students have access to enough classrooms, a kitchen and dining area, and a hostel and separate accommodations for teachers. A magnificent Yagnashala, Dhyana mandiram, and a well-established Vedic Library (Vedas, Brahmanas, Aranyakas, Upanishads, Upavedas Koshas, Vedangas, Dharshana Shastras, Smiriti scriptures, Itihasas, etc.) in Sanskrit and English language. Within the Gurukula premises, there is a

guest house, a bathing bay, and tiled and well-maintained toilets. Gurukulas are equipped with a Goshala.

IX.Health Aspect

Students and teachers at both Gurukulas have continuously preferred Ayurvedic medicine for all medical issues.

X.Success Stories

3. Sri Sharada Vydika Smartha Vidyalaya: The school has produced priests across India and overseas, most notably in Telangana and Andhrapradesh.

4. Sri Sankara Gurukula Veda Patasala: Almost 150 Patashala students graduated with work experience abroad. Almost a hundred have survived Ghana's most challenging stage. Fifty have completed the Krama stage, allowing them to live comfortably. Twelve pupils became Patashala teachers. Five students did well in the Veda Bhashyam test. Four students are pursuing advanced studies in Mimamsa, Nyaya, and Shadanga (6 auxiliary branches of the Vedas). Several students expressed joy at joining the traditional Guru-Shishya Parampara. Teachers and students should work together to ensure the Sanskrit language's survival for future generations.

XI.Time Table.

3. Sri Sharada Vydika Smartha Vidyalaya: Students' day begin at 5:00 a.m. and end at 09:30 p.m. at Gurukula.

4. Sri Sankara Gurukula Veda Patasala: Students' day begin at 4:30 a.m. and end at 09:30 p.m. at Gurukula.

 1875 C.E.	**Sri Dayananda Saraswathi Philosophy based Gurukulas (5. Nigama Needam Veda Gurukulam, Pidiched, Siddipet (Dist) and 6. Arsha Maha Vidyalay Kurukshetra, Haryana) Similarities & Comparative view.**

I.Philosophy

The philosophy of these two Gurukulas has been founded on Sri Dayananda Saraswathi (1875 CE) for the past 145 years in collaboration with the Arya Samaj. Most Gurukuls are administered by individuals, while self-motivated organisations run others in cooperation with Arya Samaj.

5. Nigama Needam Veda Gurukula Pidiched (v), Gajwel (M) Siddipet (District). This Gurukula was founded on April 3, 2005, in the Pidiched village, and it has 16 years of commitment to preserving and expanding Vedic knowledge. This Gurukula is run according to Maharshi Swamy Dayananda Saraswati's (Arya Samaj) philosophy and administration, with all financial assistance coming primarily from self-contributions and charities.

6. Sraddananda Yogi Jee founded the Arsh Maha Vidyalay Gurukula on April 13, 1912, nearby the Kurukshetra University in Haryana. It has 109 years of expertise teaching students and inspiring them to preserve historical knowledge. The Maharshi Swamy Dayananda Saraswati (Arya Samaj) Philosophy runs this Gurukula, which is supported by self-donations and grants. All funds are raised through self-donation and contributions. This Gurukula is situated on 1800 acres of land. They founded the International Standard Kurukshetra Gurukula (Modern Education, 5th to +2) after being inspired by the Gurukula. Sanskrit is fundamental in this modern institution that adheres to Arsh Maha Vidyalaya's spiritual activities and ideals.

II. Vision

5. Nigama Needam Veda Gurukula: The institution's primary purpose is to safeguard ancient literature and cultural treasures, preserve God's language Sanskrit, and protect cows. Inspire students to conduct Vedic research.

6. Arsh Maha Vidyalay: Strengthening the Indian ethos and scientific temperament in terms of developing global leaders. Preserve the Sanskrit language and ancient Vedic literature while preparing students to teach Sanskrit and Yoga.

III.Curriculum

5. Nigama Needam Veda Gurukula: The following subjects were taught: Hindi parichaya, Sanskrit vyakaranam, Niruktam, Jyothishyam, Kalpa shastras, Dharshana shastras, Upanishads, Brahmana, Vedas, Yoga, Ramayana, Mahabharatha, Bhagavad Gita, Social Science, Science, Arithmetic,

Computers, and English.

6. Arsh Maha Vidyalay: The following subjects were taught by the teachers: Sanskrit Vyakaranam, Niruktam, The following subjects were taught: Hindi parichaya, Sanskrit vyakaranam, Niruktam, Jyothishyam, Kalpa shastras, Dharshana shastras, Upanishads, Brahmanas, Ramayana, Mahabharatha, Bhagavad Gita, Basics of Vedas and other Vedic scriptures, Six Vedangas, Yoga, Social Studies, Science, Arithmetic, Computers, and English, basics of astronomy, History of Buddhism & Jainism, cow shed maintenance, organic farming.

IV.Sanskrit Language

In these Gurukulas, Sanskrit acts as both the medium of instruction and communication. Additionally, it is taught as a subject also.

V.Admission procedure

In both Gurukulas, Admissions are open to all the students with required age and qualifications.

5. Nigama Needam Veda Gurukula: Students who are orphans will be given preference for admission to this Gurukula. The student-teacher ratio is 25:01.

6. Arsh Maha Vidyalay: The student-teacher ratio is 25:01.

VI.Teaching Learning Process

In both Gurukulas, the teaching-learning concept is similar. The method of study, the method of instruction, the strategies and the technique of learning (Memorization, critical analysis, Introspection, storytelling, question and answer method, hands-on experience and seminars) collectively play a significant part in the teaching-learning process. Students in this Gurukula are taught Vedic knowledge through Sravana, Manana, and Nididhyasana. To comprehend, one must engage in Sravana (listening), Manana (contemplation), and Nididhyasana (concentrated contemplation) on the truth. All Vedic branches are taught entirely through the age-old Gurukula system of oral chanting, listening, repetition, and memorization.

VII.Evaluation

Both Gurukulas conduct oral examinations for all disciplines every year. The Maharshi Dayanand Vishwavidhyalay Rohtak, Kurukshetra University Haryana, Sampoornanad University, Varanasi, Rashtriya Sanskrit Samstan, New Delhi, Sri Venkateshwara Vedic University, Tirupati and more eminent institutes bestow the certificate to the students.

VIII.Residential system

All students are provided with free accommodation at both Gurukulas. Within the Gurukula premises, students have access to sufficient classrooms equipped with UPS power, a kitchen and a dining room, and a hostel for students and teacher quarters. A gorgeous Yagnashala, Dhyana mandiram, Guesthouse, bath bay, tiled and well-maintained toilets, as well as other amenities such as a solar power panel, a well-established Vaidic Library (Vedas, Brahmanas, Aranyakas, Upanishads, Upavedas Koshas, Vedangas, Dharshana Shastras, Smiriti grandhas, Itihasas, etc. Gurukul has a Goshala, where they manufacture Gobar gas and do organic farming (Goshala-Goseva-Gobar gas- Organic Farming). The Gurukulam includes the Vanaprastha Sadhaka Ashram.

IX.Health Aspect

In both Gurukulas, Students and faculty members use Ayurvedic medicine to treat a variety of health problems.

6. Arsh Maha Vidyalay: Two Ayurvedic hospitals are available at this Gurukula. In the Swami Sraddananda Yog Prakrithi Chikitsalay and Dhanwanthari Chikitsalay, students and faculty have preferred Ayurvedic medicine for all their health needs.

X. Success Stories

5. Nigama Needam Veda Gurukula: Students who studied here are currently pursuing M.A. (Sanskrit) and PhD degrees in Sanskrit at various universities across India and working as Masters at various Gurukulas and reputed institutions throughout the country. One of the scholars is placed at the Ministry of Education, New Delhi.

6. Arsh Maha Vidyalay: Many former students are now pursuing M.A. (Sanskrit) degrees, and even the Assistant Teacher graduated from this Gurukula. As a result, many students work as Sanskrit teachers at Gurukulas and modern institutions across India, notably in the North. The majorities of smartham graduates work independently in their communities and are not in searching for any employment. They

seek satisfaction in their possessions. This approach made their lives more pleasant.

XI.Time Table.

5. Nigama Needam Veda Gurukula: The Gurukula day begins at 4:00 a.m. and concludes at 9:15 p.m. at Gurukula.

6. Arsh Maha Vidyalay: The Gurukula's day begins at 4:00 a.m. and ends at 10:00 p.m.

Sri Ramanujacharya Philosophy based Gurukulas 1. S.V.V.S. Keesara, Medchal-Malkajgiti (DIST) and 2. S.V.V.S. Chilkuru, Ranga Reddy (Dist) Similarities & Comparative view.

1017 CE

I.Philosophy

The two Gurukulas' philosophy is based on Sri Ramanujachaya Vishishtadvaitam. The Dharmagiri Veda Pathashala administers it (TTD), Tirupati (A.P.), which has served as the central office for all SVVS Gurukulas in India for the last 130 years.

1. S.V.V.S. (Sri Venkateshwara Vedic School.) Patashala/Samskruta Veda Patashala was founded in 1967 on the premises of the Keesara Rama Lingeshwara Swamy Temple in Keesara Gutta, RangaReddy District, Telangana. It is a temple-based Gurukula with 54 years of experience teaching students and preserving ancient wisdom (Vedas).

2. S.V.V.S. (Sri Venkateshwara Vedic School.) Patashala/Samskruta Veda Patashala was founded in 2011 within the boundaries of Chilukuri Balaji Temple at Chilukuru in RangaReddy District, Telangana. It is a temple-based institution with ten years of experience teaching students and instructing them to preserve ancient wisdom.

II.Vision.

The purpose of these two Gurukulas is to preserve and promote Hindu tradition and culture through Sanskrit learning and raise knowledge about Hinduism and its significance.

III.Curriculum

1. S.V.V.S., Keesara: Krishna Yajurveda, ShaivaAagama, Krishna Yajurveda Smartham, Sanskrit, Computers, English Bhagavad Gita Ramayana, Mahabharatha and Yoga.

2. S.V.V.S. Chilukuru: Krishna Yajurveda, Sanskrit, Bhagavad Gita Ramayana, Mahabharatha and Yoga.

IV.Sanskrit Language

Sanskrit is used for instruction as well as communication. Additionally, it is one of the courses taught at Gurukula. The following subjects are studied exclusively by the students:

2. S.V.V.S. Chilukuru: i.Shabda Manjuri and ii. Dhathu Manjuri to lay the foundation for the Gurukula's Sanskrit language instruction. Sanskrit is taught through activities such as showing things with words.

V.Admission procedure

Students from Respective Shakhas are preferred for admission to Rig Veda and Krishna Yajurveda; however, any Brahmin who meets the requisite age and qualification standards can access other courses.

1. S.V.V.S., Keesara: The student-teacher ratio in this Gurukula is 07:01.

2. S.V.V.S. Chilukuru: At this Gurukula, the student-teacher ratio is 08:01.

VI.Teaching Learning Process

In both Gurukulas, the teaching-learning concept is similar. The method of study, the method of instruction, the strategies and the technique of learning (Memorization, critical analysis, Introspection, storytelling, question and answer method, hands-on experience and seminars) collectively play a significant part in the teaching-learning process. Students in this Gurukula are taught Vedic knowledge through Sravana, Manana, and Nididhyasana. To comprehend, one must engage in Sravana (listening), Manana (contemplation), and Nididhyasana (concentrated contemplation) on the truth. All Vedic branches are taught entirely through the age-old Gurukula system of oral chanting, listening, repetition, and memorization.

VII.Evaluation

The certificate is given by Dharma Giri Patashala, which operates under the administration of the TTD,

Tirupati. Both Gurukulas conduct quarterly, half-yearly, and annual examinations orally for all subjects. Additionally, students take their tests at their local Veda Sabha or Gurukula. Furthermore, the students look for examinations at their own Shakhas (organisations) in their districts and Mathas, Pitas, and other Vedic Universities. The TTD will reward 3,00,000 Rupees to those who accomplish entirely Rig Veda and Krishna Yajurveda, Samaveda and AtharvanaVeda courses, and 1,00,000 Rupees to those who successfully complete other courses along with interest, in addition to the Certification.

VIII.Residential system

At both of the Gurukulas, all students receive free accommodation. Each month, the organization distributes one bar of soap and cosmetics, every year, they distribute two dresses to each student.

1. S.V.V.S., Keesara: Within the Gurukula premises, students have access to enough classrooms, a kitchen and dining room, a hostel for students and quarters for teachers, a beautiful Yagnashala, Dhyana mandiram, Guesthouse, a well-established Vedic Library, a bathing bay, and tiled and well-maintained toilets. There is a Goshala at this Gurukula.

2. S.V.V.S. Chilukuru: There are insufficient classrooms, kitchens, and dining halls in this Gurukula to accommodate all students. On the Gurukula campus, classrooms are used to accommodate students and faculty.

IX.Health Aspect

In both Gurukulas, Students and faculty members use Ayurvedic medicine to treat a variety of health problems.

1. S.V.V.S., Keesara: Every six months, Dev's Homeo Medical College Ankireddypally visits the Gurukula to conduct general examinations on all students and teachers.

X.Success Stories

1. S.V.V.S., Keesara: Students who studied here are now priests in temples Telangana and Andhrapradesh, across India and even worldwide. Teachers and administrative posts are offered in Gurukulas around India. Most students think their Gurukula elders reflect how this school educates students to learn and adapt to a life for the sake of humanity and how most seniors happily live with their families.

2. S.V.V.S. Chilukuru: Students earned prizes in Sanskrit Shloka Anthyakshari competitions across the country. Students say studying Vedic literature has changed them.

 XI. Time Table.

In both Gurukulas, pupils' day begins at 4:45 a.m. and concludes at 10:00 p.m.

Findings

Based on a comprehensive understanding of some of the existing practises of Gurukulas with an ancient education system. It is reassuring to learn that, despite their diverse philosophical backgrounds, they all promote students' development into good human beings capable of self-reliance and self-realization.

It is observed that nearly all of them are developing into helpful members of society. Strong orientation and preparation in academic knowledge, social skills, life skills, spiritual education, and an understanding of the purpose of education and the ultimate purpose of human life.

The structure and vision of the six Gurukulas witnessed under three philosophies indicate that the practices have a similar core. However, the disciplines presented vary according to the

demands and philosophy. Similarly temple-based education prepares students to be priests; the purpose is achieved at the end.

Conclusion

The quality of education is the benchmark by which any society measures its success. It reflects a significant shift in the individual's life, resulting in a more equitable society. Acquiring our ancient knowledge and vocational or professional skills acquired through school education and passing this knowledge treasure to future generations for the sake of the universe's welfare. The Gurukula system of education is founded on the principle of moulding pupils into human beings endowed with dharma, Samskaras, and a positive personality and preparing them for life in this world and other world.

"By providing high-quality education to all, the National Education Policy 2020 envisions an India-centered education system that directly contributes to our nation's sustainable transformation into an egalitarian and thriving knowledge society." and remain as Vishwa Guru. National Educational Policy 2020 also strongly endorsed some Indigenous education practices that will benefit us in the present climate in supporting, motivating, and developing students as humane members of society.

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