**System of Admission during Vedic Period in India:**

The system of education which was prevalent was altogether different from the present system of education. Student life in Vedic education began with upanayana, when the student goes to his chosen teacher called Acharya.

The place of learning was called Gurukula. The ceremony was performed for three days. After the ceremony of upanayana the pupil emerges as a dwija or twice born. This upanayana ceremony, unfolds his mind and soul. After this ceremony, the pupil was called as a Brahmachari, a new and changed individual, both internally and externally, from which he began his student life.

Learning was almost monopolized by the Brahmins. As time passed on, the other two castes, Kshatriyas and Vaishyas, were also entitled to receive education. But the Sudras in general were denied to study the Holy Scriptures.

The home of the teacher or Guru was the centre of learning in Vedic period which was situated in natural surroundings, not artificially constituted. It was functioning in solitude and silence. The age limit for upanayan ceremony was eight years, eleven years and twelve years, respectively for Brahmins, Kshatriyas and Vaishyas.

3**. Aims of Education during Vedic Period in India:**

The following are the aims of education in vedic period:

i. The aim of Vedic education was to realize the supreme and achieve Supreme Consciousness (Brahman).

ii. Inculcation of a spirit of piety and righteousness was the aim of education.

iii. Preservation and spread of ancient culture was one of the aims of ancient educational system.

iv. The chief aim was to unfold the spiritual and moral powers of the individual during Vedic period.

v. The objectives of education were perfection of the physical, mental and intellectual personality of the student.

vi. Formation of good and moral character was also another aim of Vedic education.

vii. Inculcation of social and civic duties was one of the aims in Vedic period which was necessary for a better future life.

viii. For the development of vocational efficiency healthy, positive attitude and dignity of labour were fostered in pupils during Vedic period.

**Curriculum and skill:**

The curriculum during Vedic period, was dominated by the study of the Vedas and Vedic literature, spiritual and moral lessons. The other subjects of teachings were philosophy, grammar, language, literature, astrology and logic.

Physical education was also included in the curriculum. Students had to learn riding, archery, wrestling, hunting, jumping, dancing etc. Some professional and technical subjects like Ayurveda or Ciktsavidya (medicine and surgery), astronomy, mathematics, Arthashastra etc. were given due importance in the curriculum.

The mastery of as many of the 64 traditional arts known as the Chausath Kalas or Chathusashti Kalas, formed an important basis in the development of a cultured individual in many parts of ancient India.

It is believed that Bhagwan Krishna possesses these arts. After slaying of Kamsa and the thread ceremony, Krishna and Balrama went to the ashram of Guru Sandipani in the city of Avanti (Ujjain).There within a span of 64 days, Krishna learnt fourteen types of sciences (vidyas) and sixty­four arts (kalas), each of which would take a normal person two to two and a half years to accomplish.

**64 ARTS OF ANCIENT INDIA**

1. Geet vidya: art of singing.

2. Vadya vidya: art of playing on musical instruments.

3. Nritya vidya: art of dancing.

4. Natya vidya: art of theatricals.

5. Alekhya vidya: art of painting.

6. Viseshakacchedya vidya: art of painting the face and body with color

7. Tandula­kusuma­bali­vikara: art of preparing offerings from rice and flowers.

8. Pushpastarana: art of making a covering of flowers for a bed.

9. Dasana­vasananga­raga: art of applying preparations for cleansing the teeth, cloths and painting the body.

10. Mani­bhumika­karma: art of making the groundwork of jewels.

11. Aayya­racana: art of covering the bed.

12. Udaka­vadya: art of playing on music in water.

13. Udaka­ghata: art of splashing with water.

14. Citra­yoga: art of practically applying an admixture of colors.

15. Malya­grathana­vikalpa: art of designing a preparation of wreaths.

16. Sekharapida­yojana: art of practically setting the coronet on the head.

17. Nepathya­yoga: art of practically dressing in the tiring room.

18. Karnapatra­bhanga: art of decorating the tragus of the ear.

19. Sugandha­yukti: art of practical application of aromatics.

20. Bhushana­yojana: art of applying or setting ornaments.

21. Aindra­jala: art of juggling.

22. Kaucumara: a kind of art.

23. Hasta­laghava: art of sleight of hand.

24. Citra­sakapupa­bhakshya­vikara­kriya: art of preparing varieties of delicious food.

25. Panaka­rasa­ragasava­yojana: art of practically preparing palatable drinks and tinging draughts with red color.

26. Suci­vaya­karma: art of needleworks and weaving.

27. Sutra­krida: art of playing with thread.

28. Vina­damuraka­vadya: art of playing on lute and small drum.

29. Prahelika: art of making and solving riddles.

30. Durvacaka­yoga: art of practicing language difficult to be answered by others.

31. Pustaka­vacana: art of reciting books.

32. Natikakhyayika­darsana: art of enacting short plays and anecdotes.

33. Kavya­samasya­purana: art of solving enigmatic verses.

34. Pattika­vetra­bana­vikalpa: art of designing preparation of shield, cane and arrows.

35. Tarku­karma: art of spinning by spindle.

36. Takshana: art of carpentry.

37. Vastu­vidya: art of engineering.

38. Raupya­ratna­pariksha: art of testing silver and jewels.

39. Dhatu­vada: art of metallurgy.

40. Mani­raga jnana: art of tinging jewels.

41. Akara jnana: art of mineralogy.

42. Vrikshayur­veda­yoga: art of practicing medicine or medical treatment, by herbs.

43. Mesha­kukkuta­lavaka­yuddha­vidhi: art of knowing the mode of fighting of lambs, cocks and birds.

44. Suka­sarika­pralapana: art of maintaining or knowing conversation between male and

female cockatoos.

45. Utsadana: art of healing or cleaning a person with perfumes.

46. Kesa­marjana­kausala: art of combing hair.

47. Akshara­mushtika­kathana: art of talking with fingers.

48. Dharana­matrika: art of the use of amulets.

49. Desa­bhasha­jnana: art of knowing provincial dialects.

50. Nirmiti­jnana: art of knowing prediction by heavenly voice.

51. Yantra­matrika: art of mechanics.

52. Mlecchita­kutarka­vikalpa: art of fabricating barbarous or foreign sophistry.

53. Samvacya: art of conversation.

54. Manasi kavya­kriya: art of composing verse

55. Kriya­vikalpa: art of designing a literary work or a medical remedy.

56. Chalitaka­yoga: art of practicing as a builder of shrines called after him.

57. Abhidhana­kosha­cchando­jnana: art of the use of lexicography and meters.

58. Vastra­gopana: art of concealment of cloths.

58. Vastra­gopana: art of concealment of cloths.

59. Dyuta­visesha: art of knowing specific gambling.

60. Akarsha­krida: art of playing with dice or magnet.

61. Balaka­kridanaka: art of using children’s toys.

62. Vainayiki vidya: art of enforcing discipline.

63. Vaijayiki vidya: art of gaining victory.

64. Vaitaliki vidya: art of awakening master with music at dawn.

**14 VIDYAS (TECHNIQUES)**

**4 Vedas**

1. RigVeda

2. SamVeda

3. YajurVeda

4. AtharvaVeda

**4 UpaVedas (abodes of knowledge)**

1. ArthaShastra: Ancient treatise on statecraft, economic policy and military strategy.

2. Dhanurveda: Science of archery

3. GandharvaVeda: Treatise on performing arts, encompassing theatre, dance and music.

4. Ayurveda: The word ayurveda consists of the words ayus, meaning “longevity”, and veda, meaning “related to knowledge” or “science”. Thus Ayurveda is the science of life.

**6 Vedangas**

1. Shiksha: science of phonetics and phonology of Sanskrit, its aim is the teaching of correct pronunciation of the Vedic hymns and mantras.

2. Kalpa: art of rituals

3. Vyakaran: Sanskrit grammatical tradition of vyakarana.

4. Nirukta: art of etymology, particularly of obscure words. It consists of brief rules (sutras) for deriving word meanings, supplemented with glossaries of difficult or rare Vedic words.

5. Chhanda: study of Vedic meter in Classical Sanskrit poetry.

6. Jyotish: system of astrology, traditionally consisting of three branches:

1. Siddhanta: traditional Indian astronomy

2a. Samhita

2b. Medini Jyotisha: prediction of important events based on analysis of astrological dynamics in a country’s horoscope of general transit events such as war, earthquakes, political events, financial positions, elections etc; Vastu Shastra related matters, animals, portents, omens etc.

3. Hora: predictive astrology based on analysis of natal horoscope and the moment a query is made.

**Vedic Period in India and Methods of Teaching:**

There were mainly three steps of learning according to Vedic system. Sravana, the first step meant listening towards the texts as uttered by the teacher. By this method of education, knowledge was conserved and transmitted to the oncoming generation. The second step was Manana i.e. to internalize or to assimilate what was given to the pupil.

It is a process of deliberation and reflection on the topic. The third step was Nididhyasana (Meditation) by which truth is realised and attained. It was considered indispensable for the realization of the Supreme Reality.

The ancient system of teaching was listening (Shruti). Perception was the direct method of learning. Lecture, dialogue, debate, discussion, question-answer, sight¬seeing etc. were adopted as the methods of teaching. On the whole both intuitive and empirical methods, both Yogic and Scientific methods were adopted for acquisition of knowledge and skills.

**WOMEN EDUCATION:**

The status and condition of women and girls were much better in Vedic period than any other subsequent period. If any women wanted to pursue education and knowledge and that too without getting married, they were allowed to do so without any bindings and constraints. Most of the girls from well to do families also had the privilege to acquire education. The Upanayana (initiation ceremony) were organized for both the girls and boys. During the Aryan period which is also called poetical period, it can be rightly said that the education of women were not being neglected. They never showed prejudice against women education and were concerned about the righteousness of the social order of the women. Through the Vedas, it is clearly comes to the notice that the whole Aryan race collectively were very conscious in terms of promulgating codes and laws and uplifting the conditions of women. It greatly contributed to the collective creative forces of the general mass. Aryans were mainly not aware or conscious about the gender power politics and conflicts at their time because at that time society was not complex and it was in developing stage. The Vedic period has witnessed many women scholars and they were well-versed in sacred texts and Vedas. These women not only composed hymns but they also learnt music and dancing. The women who belonged to the lower strata or caste learnt spinning, weaving and needle work. The educators of Vedic period had wisely divided women into 2(two) groups namely- Brahmavadinis and Sadyodvahas. Brahmavadinis were the life-long students of philosophy and theology.

Sadyodvahas used to prosecute their studies until they got married at the age of 15-16 years. Many educated women became teachers or Upadhyayinis. There were many women poets and philosophers in Vedic period. The Vedic age has witnessed many capable and sagacious women like Apala, Ghosha and Visvavara, who used to compose mantras and were said to be rose to the rank of rishis or sages. Lopamudra, one of the female preachers of Vedic period, is believed to have preached as many as 179 hymns of the first book of the Rig Veda along with sage Agasthya. Therefore, it can be said that women were given equal opportunities in education along with the male ones to prove their capability and intelligence whether in the field of education or in any social customs and rituals.

In pre-Vedic times also, women used to take part in religious activities and sacrifices along with their husbands. When formal education was given to the girls and women, they were required to utter ‘Mantras’ or verses so that it could help them to recite verses with very clarity and with correctness. Many women scholars of the Vedic period overcame many social constraints. In Vedic period, they were as equal as man in education and had surpassed men in their scholarly fields also. Apala, Atreyiand Ghosha are some of the renowned scholars of this period. In richer families in this period, special teachers were mainly employed to teach various arts like toilet ointments, dancing, music, garland-making, painting, patching, sewing, magic, composing poems and preparation of toys along with other arts. In some learned persons houses also, young girls could learn the lessons just by listening which were being taught to the young students. Therefore, we can say that there was a greater authority and honor in the position of the women in the Vedic society. They along with their husbands participated in social sacrifices, domestic ceremonies and feasts. Thus, social morality was of comparatively high standard and social relations were maintained with mutual spirit and cordiality.