



Ancient Indian Education and NEP 2020: Bridging Gurukul Traditions and Global Wisdom

¹ Arathy. B, ² Jyothishna Stansilaus, ³ Dr. Biju. G

¹ M. Ed Scholar, Baselios Marthoma Mathews II Training College, Kottarakkara

² M. Ed Scholar, Baselios Marthoma Mathews II Training College, Kottarakkara

³ Principal, K.P.M. B.Ed. College, Cheriavelinalloor, Kollam

DOI : <https://doi.org/10.5281/zenodo.18978863>

ARTICLE DETAILS

Research Paper

Accepted: 17-02-2026

Published: 10-03-2026

Keywords:

*Ancient Indian Education;
Gurukul System, Global
Wisdom; NEP 2020*

ABSTRACT

Ancient Indian education, shaped by the Gurukul and Buddhist–Vedic traditions, represents one of the earliest and most holistic systems of learning in human history. Rooted deeply in the pursuit of Self-realisation, ethical living, and social harmony, this system viewed education not merely as the acquisition of information but as a lifelong process of character formation and spiritual awakening. The Gurukul system emphasized residential learning under the close guidance of a guru, fostering discipline, humility, moral values, and community life. Simultaneously, Buddhist monastic universities such as Nalanda, Takshashila, Vikramshila, and Vallabhi emerged as global centres of higher learning that promoted inquiry, debate, logic, and interdisciplinary scholarship, attracting students from across Asia. In the contemporary era marked by globalization, technological advancement, and rapidly changing skill requirements, education systems worldwide face challenges such as excessive commercialization, fragmentation of knowledge, declining ethical values, and weakening teacher–student relationships. In this context, the principles of ancient Indian education have gained renewed relevance. Concepts such as holistic development, experiential learning, personalized mentorship, value-based education, and



mindfulness resonate strongly with modern pedagogical approaches. India's National Education Policy (NEP) 2020 reflects many of these traditional ideas by emphasizing learner-centred education, multidisciplinary learning, mother-tongue instruction, ethical values, and competency-based assessment. This paper explores the philosophical foundations, structure, methods, and global influence of ancient Indian education and examines its contemporary relevance.

INTRODUCTION

Education is a fundamental force that shapes individuals, societies, and civilizations. In ancient India, education was not conceived merely as a means of livelihood or social mobility, but as a sacred and transformative process aimed at the complete development of human personality. Knowledge (Vidya) was regarded as liberating and ennobling, guiding individuals toward self-realisation, ethical living, and social harmony. The ultimate aim of education was not material success alone, but the attainment of wisdom, inner discipline, and spiritual fulfillment. Ancient Indian education evolved over centuries through Vedic, Upanishadic, and Buddhist traditions. These traditions collectively developed a holistic and integrated model of learning that combined intellectual inquiry with moral training and spiritual practice. The Gurukul system and Buddhist monastic universities represented highly organized and systematic approaches to education long before the emergence of modern universities in the West. Unlike contemporary education systems that often emphasize specialization and examination-oriented learning, ancient Indian education promoted the unity of knowledge. Sciences, humanities, ethics, arts, and spirituality were interconnected. Learning was deeply experiential and contextual, rooted in real-life situations and guided by close personal interaction between teacher and student. This educational vision produced scholars, philosophers, scientists, administrators, and spiritual leaders who made enduring contributions to Indian society and global civilization. In the present era of globalization, rapid technological change, and intense competition, education systems face serious challenges such as stress, moral erosion, loss of cultural identity, and weakening human relationships. Revisiting ancient Indian educational philosophy provides valuable insights into addressing these challenges. By integrating timeless educational values with modern pedagogical innovations, it is possible to create education systems that are humane, inclusive, and future-oriented.

The National Education Policy (NEP) 2020 marks a transformative step in restructuring India's education system. It emphasizes holistic development, multidisciplinary learning, critical thinking, skill



development, ethical values, and the inclusion of Indian knowledge systems. This study aims to explore how the philosophical and pedagogical principles of ancient Indian education align with the objectives of NEP 2020 and how these traditions can be meaningfully integrated with global educational practices.

The Indian Knowledge System (IKS) refers to the cumulative body of knowledge, practices, and epistemological frameworks that evolved in the Indian subcontinent over millennia. Rooted in foundational texts such as the *Vedas*, *Upaniṣads*, *Itihāsa* (the *Rāmāyaṇa* and *Mahābhārata*), *Purāṇas*, and a wide range of *śāstric* literature, IKS encompasses diverse disciplines including philosophy (*darśana*), linguistics, logic, mathematics, astronomy, medicine, architecture, polity, aesthetics, and spirituality. Unlike fragmented disciplinary models that emerged in modern Western academia, the Indian intellectual tradition is characterized by an integrative and holistic approach, wherein metaphysical inquiry, ethical life, and empirical investigation are deeply interconnected (Radhakrishnan, 1951; Kapila Vatsyayan, 2007). Epistemologically, IKS developed sophisticated theories of knowledge (*pramāṇa-śāstra*), recognizing multiple valid means of knowing such as perception (*pratyakṣa*), inference (*anumāna*), testimony (*śabda*), and comparison (*upamāna*), among others (Matilal, 1986). These frameworks informed diverse schools of thought—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, and Vedānta—each contributing rigorously to debates on metaphysics, logic, language, and consciousness. The dialogical and pluralistic nature of these traditions underscores the intellectual openness embedded within IKS (Chattopadhyaya, 1977). In the scientific and technical domains, India made significant contributions, including the formalization of the decimal place-value system and the concept of zero in mathematics (Joseph, 2011), advanced astronomical models in texts such as the *Āryabhaṭīya*, and comprehensive medical systems such as Ayurveda, codified in the *Caraka Saṃhitā* and *Suśruta Saṃhitā*. These contributions were not isolated achievements but emerged from a civilizational ethos that viewed knowledge as a means to harmonize individual, social, and cosmic orders through the principles of *dharma* (ethical order), *artha* (material well-being), *kāma* (aesthetic fulfillment), and *mokṣa* (liberation). Recent scholarship has emphasized the need to revisit IKS not merely as a matter of cultural heritage but as a living knowledge tradition with contemporary relevance in areas such as sustainability, integrative medicine, consciousness studies, and ethics (Dharampal, 1983; Sen, 2005). The growing global interest in yoga, mindfulness, traditional medicine, and ecological balance further highlights the continuing resonance of Indian knowledge frameworks. However, critical engagement requires moving beyond romanticization toward rigorous historical, philological, and interdisciplinary research.



NEED AND SIGNIFICANCE OF THE STUDY

The study titled, **Ancient Indian Education and NEP 2020: Bridging Gurukul Traditions and Global Wisdom** is necessary to understand the deep philosophical and pedagogical roots of India's educational heritage and their relevance in the contemporary context. Ancient Indian education, particularly the gurukul system, was holistic in nature, focusing not only on intellectual growth but also on moral values, character formation, discipline, spiritual awareness, and life skills. In contrast to the colonial and examination-driven models that later dominated the system, the gurukul tradition emphasized experiential learning, close teacher–student relationships, community living, and the integration of knowledge with practical life. Studying this system is important to rediscover indigenous educational strengths that can inform present reforms. The relevance of this study becomes even more significant in light of the National Education Policy (NEP) 2020. NEP 2020 advocates holistic and multidisciplinary education, experiential learning, critical thinking, flexibility in subject choices, value-based education, and the inclusion of Indian knowledge systems. These principles closely resonate with the foundational ideas of ancient Indian education. By examining the connection between gurukul traditions and NEP 2020, the study demonstrates that many contemporary reforms are not entirely new but are deeply rooted in India's educational philosophy. This alignment provides conceptual clarity and cultural grounding to the policy's objectives. Another important need for this study is to bridge the gap between tradition and modernity. In today's rapidly globalizing world, education often prioritizes technological advancement and economic productivity, sometimes at the cost of ethical and emotional development. The ancient system, however, maintained a balance between knowledge, values, and conduct. By integrating these traditional insights with modern global educational practices, the study highlights ways to create a more balanced and meaningful education system that develops the whole person—intellectually, emotionally, socially, and ethically. The study is also significant in positioning Indian education within a global context. Many contemporary global educational trends, such as learner-centered pedagogy, mentoring systems, interdisciplinary studies, and skill-based learning, reflect principles that were inherent in the gurukul system. By drawing these parallels, the research underscores the potential of Indian educational thought to contribute to global discourse rather than merely adopting external models. It reinforces the idea that India can offer a distinctive and valuable educational framework to the world. The study holds practical importance for policymakers, educators, and curriculum designers. Understanding the philosophical foundations of ancient Indian education can guide the effective implementation of NEP 2020. It can inspire innovative teaching methods, strengthen teacher training programs, and support curriculum development that integrates ethics, environmental awareness, yoga, arts, and community



engagement. Such integration can make education more meaningful and socially responsive. The need and significance of this study lie in its effort to reconnect India's educational present with its rich intellectual past while preparing learners for global challenges. By bridging gurukul traditions and global wisdom under the framework of NEP 2020, the study contributes to the development of a holistic, culturally rooted, and future-oriented education system.

STATEMENT OF THE PROBLEM

Although NEP 2020 promotes holistic and value-based education, there is limited structured research connecting its framework directly with ancient Indian educational philosophies. This study seeks to investigate how gurukul traditions can be systematically integrated into modern educational reforms to create a balanced, globally relevant system. Therefore the present study is titled as , **ANCIENT INDIAN EDUCATION AND NEP 2020: BRIDGING GURUKUL TRADITIONS AND GLOBAL WISDOM**

OBJECTIVES OF THE STUDY

The present study has been undertaken with the following objectives:

- To examine the philosophical foundations and core principles of ancient Indian education rooted in Gurukul and Buddhist–Vedic traditions.
- To analyze the structure, curriculum, and teaching–learning practices of the Gurukul system and Buddhist monastic institutions.
- To understand the role of ancient Indian education in promoting holistic development, ethical values, and social responsibility.
- To explore the contemporary relevance of ancient Indian educational wisdom and its integration with modern education reforms, particularly NEP 2020.

METHODOLOGY

The present paper is based on a qualitative and descriptive research approach. Secondary sources of data have been used extensively for the study. These include ancient texts such as the Vedas, Upanishads, Buddhist scriptures, and Arthashastra, as well as modern books, research articles, journals, policy documents, and reports related to ancient and contemporary education systems. Comparative and analytical methods have been adopted to draw parallels between ancient Indian education and modern global educational practices. The study aims to synthesize traditional educational wisdom with contemporary pedagogical perspectives.



THEMATIC ANALYSIS OF ANCIENT INDIAN EDUCATION

The data indicate that ancient Indian education, particularly the gurukul system, was rooted in the holistic development of learners. Unlike modern exam-oriented systems, education in the gurukul focused on nurturing the intellectual, moral, spiritual, and physical dimensions of students simultaneously. Knowledge was transmitted not only through study of sacred texts such as the Vedas and Upanishads but also through practical engagement in arts, sciences, and vocational skills. The analysis reveals that the guru–shishya relationship was central to this system; the teacher acted as a mentor, guide, and moral exemplar, fostering discipline, character formation, and self-realization in students. Learning was experiential, incorporating debates, discussions, meditation, yoga, and community responsibilities, which encouraged critical thinking and social awareness. Ethical and moral values, including truthfulness, self-control, and social responsibility, were integral to the curriculum. The data suggest that these principles were not peripheral but were deeply embedded in the educational structure, forming the core of what it meant to be an educated person in ancient India.

ANALYSIS OF NEP 2020 PROVISIONS

The examination of NEP 2020 reveals that many of its objectives resonate strongly with the principles observed in the ancient system. The policy emphasizes holistic and multidisciplinary education, encouraging students to engage with a broad spectrum of subjects that integrate arts, sciences, humanities, and vocational training. Competency-based and experiential learning are promoted through inquiry-driven pedagogy, project-based work, and flexible curricula, echoing the activity-based approach of the gurukul. NEP 2020 also explicitly encourages the inclusion of Indian knowledge systems, classical languages, and cultural practices, reflecting the recognition of India's indigenous educational heritage. Furthermore, ethical and value-based education forms a core component of NEP, with a focus on constitutional values, social responsibility, and global citizenship. The data analysis indicates that while the policy is designed for a modern, diverse, and large-scale educational system, its underlying philosophy bears striking similarities to the holistic, mentor-guided, and morally grounded framework of ancient Indian education.

COMPARATIVE ANALYSIS: GURUKUL SYSTEM AND NEP 2020

A detailed comparative analysis of the data highlights both similarities and contextual differences between the two systems. Conceptually, both prioritize holistic development, integrating knowledge with



moral and ethical growth. Experiential learning in the gurukul, such as debates, apprenticeship, and community engagement, aligns with NEP 2020's emphasis on inquiry-based, project-oriented, and skill-based pedagogy. The teacher's role as a mentor in the gurukul finds resonance in the policy's focus on teacher development and mentorship. Inclusion of Indian knowledge systems in NEP 2020 mirrors the gurukul tradition of engaging with Vedic literature, arts, philosophy, and sciences. However, the data also underscore significant contextual differences. The gurukul functioned in small residential settings with culturally homogenous learners, whereas NEP 2020 addresses a highly diverse, technologically advanced, and mass-scale education system. These differences indicate that direct replication of the ancient system is neither feasible nor desirable; instead, adaptive integration of its principles is required to suit contemporary needs and global standards.

PHILOSOPHICAL FOUNDATIONS OF ANCIENT INDIAN EDUCATION

The philosophical foundations of ancient Indian education were deeply embedded in the spiritual and metaphysical worldview of Indian thought. Education was grounded in the pursuit of truth (Satya), righteousness (Dharma), disciplined action (Karma), and self-realisation (Atma Jnana). Knowledge was not viewed as an end in itself but as a means to attain liberation (Moksha) and harmonious living. The Vedic tradition emphasized oral transmission of knowledge, reverence for learning, and the unity of cosmic and human existence. The Upanishads introduced a reflective and dialogic approach to learning, encouraging questioning, contemplation, and philosophical inquiry. Education was seen as a process of inner awakening rather than external accumulation of facts. Buddhist philosophy further enriched educational thought by emphasizing rational inquiry, ethical conduct, compassion, and equality. Buddhist education rejected blind faith and encouraged learners to verify truth through reason and experience. This intellectual openness fostered critical thinking, debate, and scientific temper. Together, these philosophical traditions shaped an education system that balanced intellectual rigor with moral sensitivity and spiritual depth. The learner was viewed as an active seeker of truth rather than a passive recipient of information. There is clear philosophical continuity between ancient Indian education and the vision of NEP 2020, particularly in promoting holistic growth, ethical development, and learner-centered pedagogy. Second, the findings suggest that experiential and value-based learning, once central to the gurukul, can be integrated effectively into modern education through mentorship programs, activity-based learning, and community-oriented projects. Third, the data indicate that Indian educational principles are not only culturally significant but also globally relevant. Many contemporary educational trends—such as socio-emotional learning, interdisciplinary approaches, and competency-based



education—reflect practices long embedded in India’s traditional education system. Finally, the data underscore the need for careful adaptation and contextualization; while the values and pedagogical principles are transferable, systemic challenges such as teacher preparedness, infrastructure, and large classroom sizes must be addressed to ensure successful implementation.

THE GURUKUL SYSTEM: STRUCTURE, CURRICULUM, AND DAILY LIFE

The Gurukul system was the most distinctive feature of ancient Indian education. It was a residential system in which students lived with their teacher in a simple and disciplined environment, often located in forests or rural settings. This close proximity enabled continuous learning, observation, and character formation. Education in the Gurukul was generally free, reflecting the belief that knowledge should not be commercialized. Students contributed through service and discipline, while education was sustained by community support and voluntary offerings known as Guru Dakshina. This practice cultivated gratitude, humility, and social responsibility. The curriculum was broad and flexible, tailored to the abilities and interests of individual students. It included the study of Vedas, Upanishads, grammar, logic, mathematics, astronomy, medicine (Ayurveda), warfare, agriculture, arts, music, and moral sciences. Equal importance was given to physical labour, cleanliness, self-control, and community living. Daily life in the Gurukul was structured around routines that promoted discipline, simplicity, and mindfulness. Students participated in household chores, physical training, meditation, and collective learning activities. Education was thus integrated with life itself, fostering self-reliance and practical wisdom.

GURU–SHISHYA RELATIONSHIP: PEDAGOGICAL AND ETHICAL DIMENSIONS

The Guru–Shishya relationship was the cornerstone of ancient Indian education and distinguished it fundamentally from modern impersonal systems. The guru was regarded not merely as an instructor but as a guide, philosopher, and moral exemplar. The relationship was based on mutual trust, respect, and lifelong commitment. Through close observation and interaction, the guru identified the strengths, weaknesses, and inclinations of each student. Instruction was personalized, flexible, and responsive to individual needs. Moral education was imparted not through lectures alone but through the lived example of the teacher. This intimate mentoring relationship nurtured emotional security, intellectual depth, and ethical maturity. It cultivated values such as humility, discipline, gratitude, and social responsibility, which are often neglected in contemporary education systems.



TEACHING–LEARNING METHODS IN ANCIENT INDIAN EDUCATION

Ancient Indian education employed diverse and effective teaching–learning methods that promoted deep understanding and critical thinking. Oral instruction and memorization ensured accuracy and retention of knowledge, particularly in the absence of written texts. Dialogue and questioning formed the core of the learning process, as seen in the Upanishadic method of inquiry. Shastrartha, or scholarly debate, encouraged logical reasoning, argumentation, and intellectual refinement. Students were trained to defend ideas rationally and respectfully. Meditation, reflection, and contemplation were integral components of learning, enhancing concentration, self-awareness, and emotional balance. Practical training through observation, participation, and service reinforced experiential learning and application of knowledge.

BUDDHIST MONASTIC EDUCATION AND ANCIENT UNIVERSITIES

The rise of Buddhism led to the development of highly organized monastic education systems that represented early models of institutionalized higher learning. Buddhist monasteries functioned as universities with residential facilities, libraries, structured curricula, and qualified teachers. Institutions such as Nalanda, Takshashila, Vikramshila, and Vallabhi gained international recognition and attracted students from China, Korea, Tibet, Sri Lanka, and Southeast Asia. These universities promoted interdisciplinary education, offering courses in philosophy, logic, medicine, mathematics, astronomy, linguistics, and metaphysics. Buddhist education emphasized intellectual freedom, debate, tolerance, and ethical conduct. The exchange of ideas across cultures made ancient India a global knowledge hub and contributed significantly to the spread of learning across Asia.

HOLISTIC DEVELOPMENT AND VALUE-BASED EDUCATION

Holistic development was the central objective of ancient Indian education. Equal emphasis was placed on physical health, intellectual growth, emotional stability, moral integrity, and spiritual awareness. Physical training, yoga, and discipline strengthened the body, while ethical instruction cultivated character and social responsibility. Education aimed at developing balanced individuals capable of critical thinking, compassion, and responsible citizenship. This integrated approach ensured harmony between individual fulfillment and social welfare.



CONTEMPORARY RELEVANCE AND GLOBAL PERSPECTIVE

In the modern world, education systems face challenges such as excessive competition, stress, alienation, and erosion of values. Ancient Indian education offers meaningful solutions through its emphasis on value-based learning, mindfulness, experiential education, and strong human relationships. Global education reforms increasingly recognize the importance of holistic development, emotional intelligence, ethical leadership, and lifelong learning. These priorities resonate strongly with ancient Indian educational philosophy.

ANCIENT INDIAN WISDOM AND NEP 2020

India's National Education Policy 2020 reflects a conscious effort to reconnect with the country's educational heritage. Learner-centered pedagogy, experiential learning, multidisciplinary education, mother-tongue instruction, and ethical values echo the principles of ancient Indian education. NEP 2020 seeks to integrate traditional wisdom with modern global standards, reaffirming the relevance of India's educational legacy in shaping future-ready learners.

INTEGRATING GURUKUL TRADITIONS WITH MODERN EDUCATION

Integrating ancient Indian educational principles with modern technology and pedagogy can create balanced and inclusive education systems. Digital tools can expand access and innovation, while traditional values ensure ethical grounding and human connection. Such integration fosters globally competent learners who remain culturally rooted and socially responsible.

FINDINGS AND DISCUSSION

- The study reveals a significant alignment between the philosophical foundations of ancient Indian education and the vision outlined in NEP 2020. Both systems emphasize holistic development, focusing not only on intellectual growth but also on moral, emotional, and spiritual dimensions. The analysis of textual sources and policy provisions shows that the gurukul tradition's core objective of producing well-rounded individuals resonates strongly with NEP 2020's goal of nurturing competent, creative, ethical, and socially responsible learners. The teacher's role as a mentor, central in the gurukul system, finds a modern counterpart in the policy's emphasis on teacher development, continuous professional training, and mentorship programs. This alignment demonstrates that NEP 2020 is not a departure from India's educational heritage, but a modern reinterpretation of timeless principles suited for a contemporary context.



- Both ancient and modern systems value holistic learning. In the gurukul system, students were trained in a wide spectrum of subjects, including philosophy, sciences, arts, physical education, music, and vocational skills. NEP 2020 similarly promotes multidisciplinary learning and flexibility in curriculum design, encouraging learners to explore multiple domains of knowledge and integrate skills across subjects. The findings suggest that adopting this holistic approach can cultivate not only cognitive abilities but also critical thinking, creativity, social awareness, and practical problem-solving skills. By bridging traditional and modern methodologies, education can be transformed from a purely knowledge-based system into one that fosters overall human development and lifelong learning.
- One of the most prominent findings is the continued relevance of experiential and value-based education. The gurukul system relied on active learning through debates, meditation, community service, and apprenticeship, while NEP 2020 emphasizes inquiry-based learning, project work, vocational training, and competency-driven education. Analysis of the data indicates that integrating ethical and moral instruction with practical experience can create learners who are both knowledgeable and socially responsible. The discussion reveals that NEP 2020's inclusion of Indian knowledge systems, yoga, arts, and environmental awareness can serve as effective channels for embedding experiential learning into mainstream education, thereby reviving the essence of gurukul pedagogy in a modern, scalable format.
- The study highlights the central role of teachers as mentors, which is a point of convergence between ancient and modern systems. In the gurukul tradition, the guru guided the shishya not only academically but also morally and socially. The data suggest that NEP 2020's emphasis on teacher training, mentoring, and evaluation mechanisms mirrors this principle and provides an opportunity to strengthen the teacher–student relationship in contemporary classrooms. The discussion further emphasizes that when teachers act as mentors, students are more engaged, self-motivated, and capable of holistic development. Effective teacher training programs that integrate traditional pedagogical wisdom with modern strategies are therefore crucial for translating policy into practice.
- Another key finding is the potential for Indian knowledge systems to enrich global education frameworks. Ancient Indian education offered integrated learning in philosophy, sciences, arts, mathematics, and social sciences. NEP 2020 explicitly encourages the inclusion of classical languages, indigenous knowledge, and cultural practices. Data analysis suggests that such integration can enhance cultural identity, ethical awareness, and creative thinking while also



contributing to global educational discourse. By combining traditional knowledge with modern scientific and technological education, India can develop a distinctive educational model that is culturally grounded yet globally competitive.

- The discussion of findings also highlights several challenges. While philosophical alignment is clear, the practical implementation of NEP 2020 faces systemic constraints such as large class sizes, limited teacher preparedness, insufficient infrastructure, and variability in institutional resources. The data suggest that without targeted efforts in teacher capacity building, curriculum redesign, and community engagement, the holistic and value-based objectives of the policy may remain aspirational. Additionally, the adaptation of gurukul principles must consider cultural and technological differences, emphasizing flexibility rather than replication. Successful implementation requires careful planning, policy support, and continuous monitoring to bridge tradition and modernity effectively.
- The findings underscore several significant implications for education. First, bridging gurukul traditions with NEP 2020 can create a learner-centered system that develops not only academic skills but also ethical and social competencies. Second, integrating experiential, value-based, and multidisciplinary approaches can foster lifelong learning, critical thinking, and creativity. Third, teacher mentorship and culturally grounded curricula can enhance learner engagement, personal growth, and societal responsibility. Finally, positioning Indian knowledge systems alongside global standards can provide a unique, globally relevant educational model that maintains cultural identity while preparing learners for the challenges of the 21st century.

CONCLUSION

The study establishes that ancient Indian education and NEP 2020 share a common philosophical foundation centered on holistic development, ethical values, and experiential learning. While the gurukul system belonged to a different historical era, its core principles remain relevant in addressing contemporary educational challenges. By bridging traditional wisdom with global knowledge frameworks, India can create an education system that is culturally rooted, socially responsible, and internationally competitive. NEP 2020 thus emerges not merely as a reform policy but as a revival and modernization of India's enduring educational legacy. Ancient Indian education represents a profound and timeless model of holistic, value-based, and experiential learning. The Gurukul system and Buddhist monastic universities laid strong foundations for intellectual excellence, ethical living, and global knowledge exchange. Revisiting and integrating these principles in contemporary education can help



create systems that nurture not only skilled professionals but also compassionate, ethical, and enlightened human beings. Bridging Gurukul traditions with global wisdom offers a sustainable and meaningful path for education in the 21st century.

REFERENCES

- Altekar, A. S. (1944). *Education in Ancient India*. Varanasi: Nand Kishore & Bros.
- Apte, D. G. (1954). *Universities in Ancient India*. Baroda: Maharaja Sayajirao University of Baroda.
- Basham, A. L. (1954). *The Wonder That Was India*. London: Sidgwick & Jackson.
- Chakrabarti, D. K. (2001). *Ancient India: A History of the Indian Subcontinent*. New Delhi: Oxford University Press.
- Chaube, S. P. (1991). *History and Problems of Indian Education*. Agra: Vinod Pustak Mandir.
- Ghosh, S. C. (2007). *History of Education in India*. New Delhi: Rawat Publications.
- Hiriyanna, M. (1993). *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass.
- Mukherjee, R. K. (1951). *Ancient Indian Education: Brahmanical and Buddhist*. London: Macmillan.
- Radhakrishnan, S. (1953). *The Principal Upanishads*. London: George Allen & Unwin.
- Sharma, R. S. (2005). *India's Ancient Past*. New Delhi: Oxford University Press.
- Singh, Y. K. (2007). *History of Indian Education System*. New Delhi: APH Publishing Corporation.
- Takakusu, J. (Trans.). (1896). *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago (I-Tsing)*. Oxford: Clarendon Press.
- Thapar, R. (2002). *Early India: From the Origins to AD 1300*. New Delhi: Penguin.
- Ministry of Education, Government of India. (2020). *National Education Policy 2020*. New Delhi: Government of India.
- UNESCO. (2015). *Rethinking Education: Towards a Global Common Good?* Paris: UNESCO Publishing.