PREFACE

I have tried in the foregoing pages of this thesis to delineate the system of moral training in vogue in ancient India in the Vedic ages and its subsequent gradual evolution into a mass education in the Buddhist period. A sense of morality became ingrained in the nature of the Indian people so much so that in spite of vicissitudes of political fortune, saints, magicians and scholars with extra-ordinary moral spiritual in different ages and intellectual powers were born in different ages whose living thoughts have done into the creation of India’s ethos. As the need of a man making education is keenly felt which will enable man to rise above all his pettiness and to overcome all his self-interest and love his fellow men irrespective of the colour of their skin, caste or creed or the stage of their social and economic progress. The subject of moral training in ancient India which has left a lasting impression on the minds of the Indians making them a peaceful and tolerant nation is therefore, a fascinating study. While delineating the prominent features of this ancient system of moral education which moulded the body and mind of the ancient Indians in different
ages I had to tread an untrodden path. Though there are very good books on ancient Indian education written by Indian scholars like Prof. R. K. Mukherjee, Prof. Altekar and others but no where the system of moral training in ancient India has been fully and elaborately dealt with. I had, therefore, to consult original texts containing hints on the system of moral education prevalent in different ages from the Vedic period down to the Buddhist and Jain period. As moral training prevalent in ancient India had a practical bias it helped in moulding the character of the students as well as developing their body and mind. I have tried to show in these pages of my thesis what a tremendous influence this system of moral training had on the people in moulding their character and developing their mind and body.

I shall be failing in my duty if I do not express my heartiest gratitude to my revered philosopher and guide Dr. Srijit Nyayatirtha, B.A., B. Litt. but for whose help, advice and guidance it would not have been possible for me to complete this thesis so soon.
I have also indebted to Sri B. B. Bhattacharyya, Retired Headmaster, Bhatarpara 
High School who also helped me with useful advice and also in various other ways whenever 
I sought his help.

As the thesis had to be typed hurriedly typographical errors may have crept in here and there, for which I crave the indulgence of all.