

Philosophy Of Education In Vedic Education System Of Kerala – A Comprehensive Analysis

Dr. Parvathy K.P.

Assistant Professor in Sanskrit, Sreekrishnapuram V.T. Bhattathiripad College,
Mannampatta, Palakkad, Kerala, India

Abstract: *In the present study, the education system of India, with a specific focus on Kerala, has been analyzed from the philosophical aspects of education. The philosophy of education can influence a nation's cultural, sociolinguistic, and historical strength and growth. The validity of an education system is often valued more highly than the philosophy that underpins it. Oral tradition plays a significant role in the educational landscape of ancient and medieval India. The system of oral education has profoundly influenced all disciplines of ancient Indian pedagogy. Kerala boasts a distinctive pedagogical approach to oral tradition across different streams. Vedic education is the foundation and backbone of the oral tradition within the education system. This paper examines the philosophical needs and significance emphasized by the Vedic education system of Kerala.*

Keywords: *Vedic education system – Philosophy of Education – Epistemology – Axiology – Metaphysics - Oral Tradition – Kerala chanting tradition – Value education.*

I. PHILOSOPHY IN INDIA

India has a well-established tradition of philosophy dating back to ancient times. The history of this branch of knowledge cannot be pinpointed to a specific era. In Indian terminology, it is known as darśanam, which can be translated as perception or vision. The philosophical approach within an education system is the essential and imperative aspect of that system. In other words, the education system and philosophical visions are reciprocal or complementary to one another.

II. EDUCATION SYSTEM OF INDIA

The education system of India has a great history, which begins from very ancient times, such as the Indus Valley civilization discoveries are explored. Indian education was deeply concerned with the *Gurukula* system of Education, which was meticulously related to the pupil-preceptor relationship.

Excavations and research on the concept and system of education in the Indus civilization have not produced a clear picture. This is due to a lack of knowledge regarding their script. The script they used has not yet been deciphered by scholars. However, education was undoubtedly advanced; the learning and writing systems were widely practiced. The fact that the pictographic script of the civilization remains undeciphered is the primary obstacle to understanding their education policies.

NEED AND SIGNIFICANCE OF THE STUDY

In the Vedic education system, values have been given prime importance, which includes personal values, cultural values, and intellectual values. In Kerala, the vital part of Vedic education is memorising the Vedic texts with the help of *hastamudras*. The structured and methodical study of the *samhitā* portion of the Veda will help the student to attain the ability to hold different types of knowledge patterns systematically. Going to the higher levels of Vedic education, the student attains a well-structured and planned mental state and intellectual power in general. The relationship between the

pupil and the preceptor in Gurukulas will also concentrate on the value of education.

STATEMENT OF PROBLEM

Vedic Literature contributed much to the knowledge about the educational concepts of that age. This paved the way to understanding the methodologies of ancient Indian systems of pearls of wisdom and the pedagogical approaches innovated by them. Vedic literature includes different categories of education systems. The period of Vedic literature, that is, the Samhita portion of the texts, established a knowledge system that motivated rational and logical thinking. The Yājñika tradition has a clear picture of the Vedic age. The post-Vedic age established a different stream of Vedic Education, which concentrated on the practical usages of Vedic hymns for different disciplines. More than the different disciplines molded in ancient India used different strategies for their teaching-learning process through a single axis, namely, Vedic literature. Most of the disciplines were molded to Vedic resources, and there existed a cold war between Vedic and non-Vedic teachings. Still, the pedagogy of education was entrenched in the *gurukula* system. This was the face of ancient Indian education or ancient Indian pedagogy. Here, an analysis of the ancient systems of education and the Kerala system of Vedic Education has been done in the modern scenario.

MAJOR OBJECTIVES

- ✓ To study the special features of the metaphysical elements in Vedic education.
- ✓ To study the special features of axiological elements in Vedic education
- ✓ To study the special features of epistemological elements in Vedic education

SPECIFIC OBJECTIVES

- ✓ To study the aims and objectives of education under the Vedic education system.
- ✓ To study the curriculum and method of teaching followed in Vedic education.
- ✓ To study the role of the teacher and teacher-pupil relationship followed in Vedic education.
- ✓ To study and analyze the importance of a value-based education system followed in traditional education, which has to be implemented in the modern scenario.
- ✓ To analyze critically the strengths and weaknesses of the Vedic education system in Kerala.
- ✓ To analyze the opportunities and threats in the Vedic Education System in Kerala.

III. PHILOSOPHY OF EDUCATION

According to the most accepted concept of the philosophy of education in the West, is that “it is Janus-faced, looking both inward, to the parent, the discipline of philosophy, and outward, to educational practice. So, the two integral parts of

education, i.e., discipline and practice, are holding a human being to understand knowledge honestly”. This dual focus requires it to work on both sides of the traditional divide between theory and practice, taking as its subject matter both basic philosophical issues (e.g., the nature of knowledge) and more specific issues arising from educational practice (e.g., the desirability of standardized testing).

COMPONENTS OF EDUCATION PHILOSOPHY

Considering the history of education in the West, philosophical views on education have been developed through the theoretical and practical approaches embedded in it. Many problems of education have been discussed through the theoretical approach of each education system. The most important and basic problem of the philosophy of education is concerned with its aim and objectives. The aims of education have a great influence on making a civilization. Thus, the cream of society and culture develops through the education that originated there, the way of education imparted, and the evaluation and progress of education there.

According to the West, the history of educational philosophy begins from the roots of philosophy in Greece. Philosophical thinking is the cause of philosophy in educational hubs. Socrates’s method of questioning began a tradition based on rational thinking and reasoning. Through this method, education has been considered for all, and a democratic approach is encouraged in the strategies of education. The metaphysical and epistemological figures of education have been embedded in the mere philosophy, and through this, an education philosophy has been shared by the major philosophical schools.

Major components of education philosophy, as per Western scholars, are-

- ✓ Epistemology
- ✓ Axiology
- ✓ Metaphysics.

“What can we know beyond the information provided by our sense organs?” is the epistemology. The components of epistemology are –

- ✓ Origin of Knowledge
- ✓ Different types of knowledge
- ✓ Promotion of knowledge
- ✓ Process of acquisition of knowledge

Axiology is the Science of values – the source of values and imparting values. It can be divided into -

- ✓ Spiritual
- ✓ Natural
- ✓ Personal
- ✓ Eternal
- ✓ Social

The science of reality, or the theory of reality, is the metaphysics

- ✓ Spiritual reality
- ✓ Material reality

These features of education philosophy are broadly and deeply discussed in the modern educational field of research. The curriculum and the strategies of an education system can establish the material reality of that system. The internal and external power in the processing of the system can mould the

subjects of the system. These subjects are the output of it. How the subjects are persuaded by the system will reflect on the output. The quest for reality will explore the ability to sustain in truth. A strong moral and ethical sense must empower the subjects through education. These criteria can satisfy the spiritual flow of an educated community. The knowledge supported by ethical sense will pave the way to the material reality. Through this awareness, spiritual strength can be attained by the subjects, contributing to a fruitful youth for the nation.

ANCIENT INDIAN STRUCTURE OF EDUCATION

Ancient Indian philosophy and system of education highly promote the material and spiritual reality of the world through the universalization of education. The Western concepts of education philosophy originated from the great Philosophers of Greece, the country of wisdom. The components of education philosophy explored in the Western scenario can count some major similarities in the Indian context. India had a strong framework and solid harmony in educational thoughts from a very ancient age. The components of education philosophy according to modern or Western concepts cannot parallel the Indian scenario, still, it can be discussed in an analytical structure. Upaniṣadic thoughts and quests on education and truth are exploring the vitality of the Indian context. From the Vedic age, the Gurukula system of education and oral tradition has contributed much to modern epistemology, axiology, and metaphysics in several discourses. In this paper, the components of Vedic education are discussed to analyse its strengths and weaknesses.

PHILOSOPHY OF EDUCATION IN INDIA

The Indian approach to the philosophy of education can be traced back to the Vedic age. The pious knowledge will occupy the knower to a highly sublime state of mind and will help to obtain a friendly relationship between the communities. This has been stated in the 'ṛk' from jñānasūkta

– “When the wise create Speech through wisdom winnowing (it) as (men winnow) barely with a sieve, then friends know friendship; grace is placed upon their word.” (R̥gveda X.71.7)¹. This hymn illustrates the speech of an educated one with the purity of word, which undergoes the process of winnowing and attains the essence of vāk. The friendship of enlightened people has always been advocated on a dais. Like this, there are several hymns explaining the importance of knowledge.

R̥gveda has given an elevated position for a teacher and there is a hymn for the status of a teacher. This verse explains the novel mind of a teacher and the speaker of this hymn prays for the well-being of the teacher-

“You should protect him because he is the seer, has a mysterious ability to produce an endless stream of words like a fountain of unending water, is the preceptor of all knowledge systems, is familiar with all knowledge systems, and is the only one who can bring all comprehensions together. He also lives with the world's creators, dyāvāpṛthivī - jagatpitarau, and shares their immense joy in knowledge”². Here R̥gveda prays

to the earth and atmosphere, who are the parents of the universe at all. Prayer intensifies for the sake of our preceptor, who always helps us on different occasions-

The reference to the teacher or preceptor in the R̥gveda explains the student-teacher relationship to a great extent.

THE EDUCATION SYSTEM IN THE VEDIC AGE

Vedas, especially R̥gveda, explored the importance of knowledge in several hymns. The explanations given by Vedic ṛ̥sis expose the cream concept of knowledge. According to them, the knowledge and the knower have different dimensions in social status.

There is an abundance of hymns that illustrate the essence and importance of knowledge. But there is no clear picture of a system of education or a pedagogical explanation of the teaching-learning process. Here the Upaniṣadic literature attributes much more. There exists a sublime relationship between the student and the tutor or mentor. The word *guru* or *ācārya* has been explained in different ways. Who learned, recognised, practiced, and propagated the knowledge is known as *ācārya*³. Or a teacher is so-called because he imparts traditional precepts (*ā-cāra*) or he systematically arranges (*ā cin-artha*) the various objects of knowledge, or because he systematically develops the intellectual faculty⁴.

All these are the etymological explanations of the word *Ācārya*, which illustrates the position of a teacher in ancient India or the Upaniṣadic age. More of the methodology of the teaching-learning process is also explained here. The stories of Naciketās, Uttanka (नचिकेतस्, उत्तङ्कः), etc. explain the pedagogy of that age. The story of Jābāla and Satyakāma also illustrates the relationship between teacher and student. Most of the Upaniṣads begin with the questions of students to teachers about the truth. So, the students are observed and examined with a deep and immense level of strength. Here, the teacher occupies full power and authority in student life and education. He can decide how the student should be taught. This was the methodology of the Upaniṣadic age.

EPISTEMOLOGY OF ANCIENT VEDIC EDUCATION SYSTEM

Vedic literature, i.e., *samhitās* of all Vedas, contains discourses on the education methodology, teachers' role, teacher-student relationship, and other objectives of the education. According to the main objectives and aims of education of Vedic Literature, the man who is taught will be the most significant person in society.

DIFFERENT TRADITIONS OF THE VEDIC EDUCATION SYSTEM

Post Vedic period enriched the educational methodologies of different streams of disciplines. The key objective of education was to pass on the values, skills, and social practices. This will help the student to survive in society without any obstructions. The goal of *vidyā* is to impress and develop a *dhārmika* mindset right from a young age, at the *laukika* (worldly) level, which can be achieved by the study of *aparā vidyā*. Students should avail a deep level of knowledge

of all the literature. According to Kunjan Raja, the system of education in Ancient India illustrated in Vedic literature, is obligatory. He says -

“From Aristotle’s politics, we find that even in Athens, there was a very liberal system of education obtained among the citizens. But there is no mention of such education being obligatory for full social status in Athens. It is true that in the Roman Empire also there was a very high standard of education attained by the students, and such an education was very widely distributed among the citizens also. What is peculiar to civic life in ancient India is that such education of a high standard was obligatory, and a citizen loses his social status by failing in this obligatory education.”⁵

The subjects to be studied by a student have been illustrated in Chāndogyopaniṣad through the conversation between Nārada and Sanatkumāra. Nārada says - “I know, oh lord, the R̥gveda, the Yajurveda, the Sāmaveda, and the Atharvaveda the fourth, the mythologies and the ancient legends which form the fifth book among the Vedas, the sciences of the dead ancestors, the sciences of the position of planets, etc. (part of astronomy), the science of divination (astrology), the science of hidden treasures, dialogues, the supplemental treatises, the sciences relating to the gods, the sciences relating to Brahman, the sciences relating to the ghosts, etc., the science of politics, the science about the stars (a part of astronomy), sciences relating to serpents and demigods; these, oh lord, I have learned⁶. This has been explained by Manusmṛti as the syllabus for Vedic education⁷.

Here, the concept of education has been bound with the Vedic texts. All the explanations about education begin from the Vedic texts. So, the importance of Vedic texts is unavoidable. According to Indian tradition, the four Vedas, six Vedāṅgas, and the upāṅgas (Purāṇa, Dharmaśāstra, etc.) are the main resources. The study of these texts is considered the cream of education, or through this one can attain the moksha, which is the aim of education. The study of Veda means the study of chanting of Vedic texts. From a very ancient time, the chanting tradition has come into existence. The oral tradition of Indian pedagogy always stressed this chanting tradition. Not only are Vedic texts, all the Vedāṅgas, Sastra texts, etc. are being studied through the chanting of them or byhearing of them. Oral tradition survives through the chanting tradition. Vedic chanting has been considered the main duty of *Brāhmaṇas*, who were the guardians of education. So, they developed different methodologies to develop culture and establish the teaching-learning process.

Here, the vast area of the syllabus one must be covered during the period of education or schooling time has been explained very clearly. The Vedic education should contain the education of samhitāpāṭha of the four Vedas, the six Vedāṅgas, the Mimamsāśāstra, the Nyayaśāstra (Study of Logic), the Purāṇas (Ancient tales), and the Dharmaśāstra (Law). The syllabus of Vedic education gives a prominent place for the study of Vedāṅgas, which are the auxiliaries of the Vedas. The education of the Vedas will only be fruitful through the learning of these six auxiliaries.

(Chandas, Śikṣā, Kalpam, Niruktam, Vyākaraṇam, and Jyotiṣam)

According to Yāska, the purpose of the study of Nirukta is highly significant.

- ✓ Without the knowledge of the text Nirukta, the real meaning of the Vedic hymns will not be acquired.
- ✓ Without the knowledge of meaning, the real sense of the accents or the accentuation (स्वरसंस्कारौ) cannot be attained.
- ✓ Nirukta, which explains the meaning of Vedic hymns, is an auxiliary to Vyākaraṇam, the grammar text.
- ✓ And the most important purpose of the text is to propagate knowledge and to demotivate the state of ignorance⁸.

According to Radhakumud Mukherji: “The Indian Education system has occupied its supreme position through the Upaniṣadic Literature, which is universally accepted as the sublime thoughts of education and which are containing metaphysical elements to a great extent. Upaniṣads are the source books of philosophical and metaphysical thoughts of Indian culture. Coming to the Yājñika tradition of Vedic literature, Brāhmaṇas and Samhitas are considered the epistemological treatises of the Vedic cult. (मन्त्रब्राह्मणयोर्वेदनामधेयत्वम्). The Brāhmaṇas are exemplifying the practical usages of Vedic literature through the Yājñika tradition, and Āraṇyakas and Upaniṣads illustrate the upāsanā tradition or the tradition of penance – तपस्. The upāsanā tradition has been explored by Upaniṣads through the deep-rooted search for knowledge, the (jñānakāṇḍa). There is a famous passage in Taittiriyaopaniṣad, in which the teacher advises the student after completing the learning – “Speak Truth, Observe Dharma, do not deviate from the svādhyāya, which means the Vedas, the doctrines, and truths that you have learned. Having gathered for the teacher the wealth he desires, you never cut the thread of progeny.” Actually, this passage is an advisory frame of promoting words to the disciple from the teacher and explains the philosophy of education”⁹.

IV. KERALA TRADITION OF VEDIC EDUCATION

Like the other parts of India, Kerala has a rich past in the history of Vedic tradition. The Vedic tradition of Kerala, or the chanting tradition of the Vedas in Kerala, exposes a very peculiar style of chanting and teaching-learning methods. Moreover, the exponents of Vedic culture have expounded a marvellous sway in the social history of Kerala. The ritualistic culture has been deep-rooted in the exhaustive Vedic culture. A keen observation of the various platforms, like performing classical arts, religious performances, folklore traditions, and classical instrumental performances, exhibits the rudiments of Vedic culture as an undercurrent.

As far as Kerala’s Vedic tradition is concerned, the teaching-learning methods reveal a diverse and varied style. The accent, the hasta mudras, and the influence of colloquial pronunciation are the characteristic features of Kerala. Compared to the other states of India, Kerala’s chanting tradition has occupied a prominent place in the oral method of teaching. They strictly follow the memorization system to its extreme level.

V. TEACHING LEARNING METHODS OF ṚGVEDA

Kerala Brahmins, i.e., Nambūtiris, were taught the samhitāpāṭha at their own homes, and for their extensive advanced learning of Vedic recitation, were Maṭham.

The teaching of Veda commences at an auspicious time soon after the *upanayana*, which in common parlance is called “*ottututāṅgal*,” i.e., initiation into chanting of Veda.

On the first day, the pupil is made to chant only one sūkta. To ensure that the pupil can chant correctly udāttaṃ, anudāttaṃ, and svarita, the guru uses his hand to move the head of the pupil in tune with the chanting of each svāra.

When a pupil is introduced to a new sūkta, he is helped to learn it, splitting each hymn into pādas. Each pāda is to be chanted thrice.

On the second day, the first sūkta is made to chant three times before he is asked to chant a new sūkta. Then the second sūkta is made to chant thrice.

This is how the process goes on until the fifth day. By then, the pupil would have completed the chanting of the first sūkta fifteen times.

On the sixth day, the pupil is made to chant the first sūkta as *anta* or *ardharca*, i.e., joining the pādas, which he is asked to repeat thrice. The chanting of the second sūkta as *anta* is made to practice on the seventh day. So, on the sixth day, the pupil should chant the first sūkta as *anta*, three times, the second to fifth sūktas as *pāda* three times, and he is introduced to a new sūkta on the same day. This process goes on until the tenth day. From the eleventh day onwards, the pupil is asked to practice all five sūktas in order, ten times, in the presence of the guru.

This method is continued for five full days. After this, the process goes on with the pupil chanting all the sūktas five times for five days and thereafter three times for three days. By now the pupil would have by hearted the sūktas he has repeated so far. It must be noted that the pupil is introduced to two or three new sūktas on all the days of learning depending upon his comprehensive ability. He is also asked to practice each day the sūktas he has already by hearted.

A pupil can attain mastery over the samhitā only if he practices it every day from dawn to dusk, without any break. The guru devotes himself physically and mentally while teaching his pupil, with the realization that only then can he take his pupil to the path of Vedic learning. This method can help an intelligent and diligent pupil to by heart one or two aṣṭakas in a span of one or two years. If this process continues, a pupil can complete his course of study in four or five years. This method of teaching, which will end with more than ten thousand hymns, will certainly strengthen the bond between the teacher and the taught.

After the completion of samhitāpāṭha, the learning of padapāṭha begins, an advanced study of Vedic recitation. For the learning of padapāṭha student has to be introduced to a strict regimen that comprises the chanting of samhitāpāṭha of one varga five times and padapāṭha of the same varga also five times. This process is repeated. A student who has thoroughly mastered the samhitāpāṭha will also have mastery over the svaras. Thus, a student practices the padapāṭha himself, guided by hastamudras, in the presence of his guru. An intelligent student will be able to complete the padapāṭha of

one chapter in one day. On the next day, a new chapter is taught in the same way, and the previous day’s repeated once. The study of padapāṭha thus can be completed in four or five months. According to Vedic scholars, once the padapāṭha is learned, a student will attain a thorough knowledge of the samhitāpāṭha. When he again repeats the learning of padapāṭha in the same way, he will attain the thoroughness in padapāṭha also.

Samhitāpāṭha and padapāṭha are considered the prakṛtipāṭha of Veda. A pupil who has gone through all these rigors of learning will have attained the proficiency to make use of Veda mantras as he likes, forever. This learning is accomplished when the teacher-student relationship reaches its highest point of dedication and devotion.

VI. ROLE OF HASTAMUDRĀS IN CHANTING OF THE VEDA

From time immemorial, hastamudrās have been used by Kerala Brahmins – Nambūtiris - in the Vedic recitation. The function of hastamudrās is to avoid ambiguity in reciting samhitāpāṭha. Moreover, a pupil of the Vedas, who is normally a child of ten or eleven years of age, may not be aware of Sanskrit grammar and its usages. When he is taught the Vedas, accompanied by hastamudrās, the samhitāpāṭha and padapāṭha will become much clearer and more intelligible. Ambiguity in accentuation is also classified with the help of hastamudrās. E.g., - in the samhitā portion –

‘*ajōṣā vṛṣabham patim*’ (अजोषा वृषभं पतिम्) the word *ajōṣā* (अजोषा) may be dīrghavisarga or dīrghānta. Here, the meaning of the hymn is not taught to the pupil at that age. For dīrghavisarga and dīrghānta, different mudras are used. Hence, the problem can be solved with the help of hastamudrās: i.e., the ambiguity in the knowledge of the correct word can be solved.

Hastamudrās help to clear many doubts that might erase when there is a change in the study of samhitāpāṭha and padapāṭha.

Some words like *duḍhyaḥ*, *siṣāsati* (दुद्ध्यः, सिषासति), and so on change their forms while studying samhitāpāṭha and padapāṭha. These changes are explained with the help of hastamudrās.

VII. VEDAVIKṚTIS - KRAMAPĀṬHA

Among the Nambūtiris, the kramapāṭha has a prominent place. Kramapāṭha is the base of all the eight vikṛtis¹⁰. The famous auspicious offering to God, which is known as ‘*vāram collal*’ is expounded based on kramapāṭha. In Kerala, this method of chanting is practiced in temples and on other auspicious occasions too. ‘*Vāram collal*’ is considered as worship, which will complete only when it is aided by devotion, dedication, and attention.

This form of worship lays down strict rules and regulations. Ten rks of a sūkta selected for *vāram collal*. The smallest mistake committed, even in breathing while chanting, is considered a very grave one. The person cannot complete

the chanting in that case. While chanting, due care must be taken about grammatical accuracy, for example, sandhi, avagrahapadasya itikaranam for pragrhyapada, and so on¹¹.

JATĀPĀṬHA AND RATHAPĀṬHA

In Kerala, the most significant performances of Vedavikrtis are jaṭā and rathāḥ. jaṭāpāṭha is popularly practiced all over India. But rathā is perhaps popular in Kerala. As in 'vāram collal', any of the ten ṛks are selected for these two performances. jaṭā and rathāḥ are performed on the occasion of a dinner for great Vedic scholars. In these two performances, the Vedic words are chanted in ascending and descending order by two persons. (i.e., अनुलोमविलोमाभ्याम्)

The importance of these two systems of chanting is in expressing the accents. The udāttaṃ, anudāttaṃ, and svaritaṃ are chanted in mātrāsvaras i.e., the tone and time are increased while chanting the vikrtis (different styles are occupied in jaṭā and rathā). The harmony of chanting will purify the mind of the chanters and listeners. The performance is followed by hastamudrās. More the reciting person should have an extreme level of concentration power. He should have a thorough knowledge of the padapāṭha.

Prātiśākhyā explains the performance of jaṭāpāṭha through a verse¹². This jaṭā begins with karma (ascending order), then 'vyutkrama' (descending order), and again 'karma' (ascending order). This method is continued up to the end of the hymn.

RATHAPĀṬHAH

The rathapāṭhah is also defined in the Prātiśākhyā texts, and it is the most rigorous and complicated vikṛti among the eight¹³.

The mantra is recited both in ascending and descending order. When the chanting of one mantra is completed, the chanter should recite all the words of that mantra in descending order, and then he should recite all the words through kramapāṭha, which follows an ascending order. Meanwhile, each pragrhyapada is chanted with 'itikaraṇa'. Thus, this method is highly complicated.

VIII. A PEEP INTO THE VEDIC EDUCATION IN KERALA

As in the Ṛgveda, Yajurveda, and Sāmaveda, they also have various training methods. Among them, the Sāmavedic training methods are extremely challenging and highly devotional. Between the three popular recensions of the Sāmavedins, Kerala has only the Jaiminiya Sāmaveda recension. A hundred years ago, there were Dvivedins and Trivedins in Kerala. Ittiravi Nambūtiri of Muṭṭattukāṭṭil Māmaṇṇu has mentioned the Vedic education system of Kerala as follows- In Kerala, from 1100 Kollavarṣa, means AD 1925, there happened a significant change in the Vedic education system. At that time, there were 75 Ṛgvedins, 85 Yajurvedins, and 99 Sāmavedins capable of teaching their own recension without the help of a text. And there was no printed text for Sāmaveda saṃhitā. There were texts for the Ṛgveda and Yajurveda, and the scholars never depended on

the text reading, and according to them, referring to the textbooks was substandard. There were several houses in each village for teaching Veda, and in the absence of the preceptor, the father of the house or brother could teach the lessons¹⁴. This gurukula system of education was the generally accepted method of teaching at that time. Not only in Vedic education, but all the systems of education are also propounded through the gurukula system and were conducted mostly through the oral teaching-learning method.

MENTAL AND PHYSICAL STATE OF THE STUDENT

In the gurukula system of education, the teacher will concentrate on the mental and intellectual development of the student. The student has to obey the teacher without any questioning. The irrational approach of the student is an unavoidable factor in the system. The teacher is an authority in all the micro-level thoughts and discourses of a pupil. The ultimate word is connected with the mindset of a teacher. So, the teacher or guru must be an outstanding person in his knowledge level and worldly discourses (अचिनोत्यर्थान्...). This will help him to examine the student's grades and performance in the future. Sometimes the rigorous training methodologies will interfere with the mental state of the student; yet he could attain a stable state of mind after the completion of the education, or at the moment he recognizes the mindset of the teacher. The values and social practices are attained by the student without any compulsion. His period of education moulds him as a unique person in the world.

EDUCATION CONCEPTS IN THE MODERN ERA

The modern education system overlooks the significance of values, culture, and social adaptation that are integrated into the methodologies of traditional systems. This was the essence of ancient culture.

In contemporary contexts, neither manpower nor intelligence has received adequate recognition. Instead, knowledge rooted in information has become the foundation of education. In the Indian context, there is a pressing need to enhance deep-level knowledge in various subjects, particularly in research.

The Indian educational system lacks the historical elements intricately woven into the cultural fabric of India. Modern Indian educational institutions rarely incorporate the methodologies that were originally developed in India. This often leads to reliance on educational practices that have been modified by Western systems, which may not be suitable for the Indian environment or social conditions. As a result, the outcomes of education may be flawed or incomplete; the results may be distorted.

Modern educational policies can greatly benefit from the Vedic education system established in Kerala. The method of memorization can enhance a student's brilliance and memory to an exceptional level. The Gurukula system emphasizes the importance of teacher-student relationships. A crucial aspect of the ancient educational system was the in-depth analysis of subject matter. This methodology should be rigorously integrated into the modern educational policies of India.

REFERENCES

- [1] Mookerji, R. K. (1947). *Ancient Indian education (Brahmanical and Buddhist)*. Macmillan and Co. Ltd.
- [2] Jha Bakshi, M. M. M. (Ed.). (n.d.). *Niruktam of Yaskamuni: Edited with the Niruktavivrti based on Durgacharya and exhaustive notes*. Chaukhamba Sanskrit Pratishthan.
- [3] Narayanan, M. G. S. (n.d.). *Perumals of Kerala (c. AD 800–AD 1124)*. Cosmo Books.
- [4] Sirswal, D. R. (n.d.). *Philosophy, Education, and the Indian Value System*. Retrieved from <http://www.ideaindia.com/>
- [5] Paleeri, S. (n.d.). *Rudiments of education, sociology, and philosophy*. Neelkamal Publications Pvt. Ltd.
- [6] Raja, C. K. (1950). *Some aspects of education in ancient India*. University of Madras, The Adyar Library.
- [7] Sharvananda, S. (1921). *Taittirīyopanisad*. Ramakrishna Math.
- [8] Sarup, L. (1920). *The Nighantu and the Nirukta*. Humphrey Milford, Oxford University Press.
- [9] Sreekrishna Sarma, E. R. (Ed.). (1967). *Vedasamiksa: Proceedings of the Seminar on Vedas held in February 1964*. Sri Venkateswara University.
- ¹ सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत ।
अत्रा सखायः सख्यानि जानते भद्रैषाँ लक्ष्मीर्निहिताधि वाचि ॥(Rgveda X.71.2)
- ² शतधारमुत्समक्षीयमाणं पितरं वत्तवानां ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपूतं सत्यवाचम् ॥(Rgveda III.26.9)
- ³ अधीतिबोधाचरणप्रचाराणात् आचार्यः ।
- ⁴ आचारं ग्राहयति आचिनोत्यर्थान् आचिनोति बुद्धिमिति वा आचार्यः । (Nirukta 1.2.2.)
English Translation by Laksman Sarup part II p- 8
- ⁵ Some Aspects of Education in Ancient India, Kunjan Raja, p-50.
- ⁶ Chāndogyopaniṣad VII-1-1, Quoted by Radhakumud Mukherji, Ancient Indian Education p-92
- ⁷ अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।
पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश ॥(विष्णुपुराणम् 3.6.28)
- ⁸ Nirukta, Naighaṇṭukakāṇḍam I- V p-37
- ⁹ Taittirīyopaniṣad, 11th Anuvāka, Translation by Swami Sharvananda, p-40
- ¹⁰ क्रमोद्गाभ्यामभिक्रम्य प्रत्यादायोत्तरं तयोः ।
¹¹ उत्तरेणोपसंदध्यात्तथार्धं समापयेत् ॥ प्रातिशाख्यम्
The method of chanting is as follows-
अयं देवाय । देवाय जन्मने । जन्मने स्तोमः । स्तोमो विप्रेभिः । विप्रेभिरासय । आसयेत्यासय ।
अकारि रत्नधातमः । रत्नधातम इति रत्नधातमः ॥
- ¹² jaṭāpāṭha is defined as follows: - क्रमं यथोक्तं प्रब्रूयात् व्युत्क्रमेण क्रमेण च ।
सलक्षणं सर्वसन्धौ जटा सा मुनिभिः स्मृता ॥ For example- अयं देवाय देवायायमयं देवाया
- ¹³ rathapāṭhah defined as follows-पादशोऽर्धं च शो वाऽपि सहोक्त्या दण्डवद्रथः ॥
- ¹⁴ Vedasamikṣa p- 46