



EDUCATION SYSTEM OF THE SMRITIS APPLIED TO MODERN PEDAGOGY

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ABSTRACT

The educational principles found in Smrities, particularly the Manusmriti, Yanjavalkhya smriti and other, offer Valuable insights into ethics based, discipline – oriented, and holistic learning system. These texts emphasize the moral, intellectual, and Spiritual development of students through the guru-shishya tradition, self discipline, lifelong learning, and societal duties. When adapted to modern pedagogy, demants such as value based education, character formation, personalized mentorship, and experiential learning find reliance, Despite their historical limitations related to caste and gender exclusivity, the core pedagical values of the smritis- like structured curriculum, gradual learning and the importance of ethical conduct – cum inform contemporary educational frameworks aimed at developing responsible and enlightened citizens.

Keywords: Smritis, Manusmriti, Ancient Indian Pedagogy, Dharsna, Moral Education

The education system as defined and explained in the Smiriti literature. The relevant ideas are scattered in the leaves of the code. These educational ideas, offering on them a critical estimate in the light of the modern system of education.

Great stress on moral and religious foundation: Smiriti system of education to create individuals whose achievement was morally high. The desired for knowledge would remain illusory if the level of moral life were not fully toned up. In this way the student was to concentrate his mind upon his study. Self realization as the main aim of education. The influence of upanishadic literature of the secret science is, however, reflected in the later periods of pharma sutras. A student studied different subjects but the main trend of education was to speculate upon the ultimate reality-Brahman – for the realization of the self. This educational path merged in to the quest for the triple archetypal values – Satyam, Shivam and Sundaram, Development of personality is the other factor of this education system. Our modern educationalists lay stress upon the personality which would be an assimilation of all required abilities. In their view a child is not a clean state but possess all the latent qualities; it is education which com bring into harmonions activity all those qualities and remould him in accordance with its owned. The same idea is marked in smriti system of education. Literary outputs were transmitted among our students to preserve the tradition of culture and civilization through the help of education. The agencies of education reproduced the old man brought into being the new elements of literature through the dedicated efforts of the creative intellectuals whose contribution undoubtedly could assist in bringing about cultural uniformity all over the country. The art of writing was hardly neglected, most of the vedic works literature downwards to the smriti period was

preserved and supposed to the transmitted to the coming generation by world of mouth. It was our education system which could enable our young

ones to assimilate the contributions of the literary giants for enriching and spreading Indian thoughts and culture. In the present system of education we may find certain board resemblances with the ancient system “Education, then, is the preservation, the handing on and the enhancement of these racial gains, generation by generation.

Social efficiency and responsibilities are included in this education policy. Education in the smriti period was compulsory for the first three castes. The society had its complete hold to help the individuals to receive education and they were expected to acquire and as much as they could in the different branches of learning. This helped in promoting a tendency among the students to feel a strong sense of the responsibility laid upon them by the society. A student was considered to be entrusted with the responsible task of contributing to the future literacy cultural advancement of the race. There was none who did not aspire to be an efficient and competent member of the society. The community required such individuals as would be socially efficient; that is why one was educated for the transmission, promotion and protection of the cultural heritage of the nation. Smrities seems to education for all the progress of society, according to the smrties, was totally based upon the individuals who were gathered for and dedicated to the gaining of knowledge. The ritual Upanayanam which entitled to an educational career was obligatory for all-male and female aspirants who could be found participating in the literary activities and religious performances of the day. This was an anticipation of the modern trend. Out present system of education has no principle opened the doors of education

to all children without any consideration of the individual's belonging to particular caste or tree. In this system the role of Gurukulas and families. Students generally went to the Gurukulas to be initiated and then to start their study. Some times within the families themselves the children were provided with the means and avenues of education. The father of the family educated his sons and daughter at home as a part of his parental duty. The house

of the teacher was regarded as Gurukula where the aim was to enable the recipients of training to solve the problems of life though what they learnt, no matter whether the problems were Spiritual, mental or relating to the physical world. There is no intimate relation between the teacher and taught as was found in our ancient. Indian education for want of time both the father and the mother. Cannot pay enough attention to their young ones. Female education is very important subject in the smiti period. When Upanayana was obligatory to male and female students, education was deemed necessary on the part of the women who were encouraged accordingly. But in the post-Smriti period the lowering of the age of marriage prevented the girls from continuing their. Study for a long time. So education among women gradually ceased to become popular and only women of the aristocratic families were able to take initiative in the highest learning of the time. The present system of education has given equal opportunity to the boys and girls to receive education according to their capacities. Co education is both discouraged and popular upto secondary and higher secondary standards, but it is not uncommon at the degree and University levels. The influence of the caste system— All the literary achievement of the time flourished under the patronage and inspiring guidance of the revered Gurus who were always ready to offer some new light and original appropriate in respect of the study of philosophy, theology and logic and so on.

The courses of study: A limited number of subjects like grammar, philosophy second sacred law etc Along with other laws and secret sciences were taught in the smriti period. The curriculum in the present system of education represents a long series of subjects including various branches of learning like sciences and Technology which are considered essential for the advancement of the existing civilization and culture. The literary subjects are also given due regard and included to enhance the human qualities in the individual with the advancement of science and technology and the growing need of the Society is regarded necessary to include their subjects in the

curriculum. But sometimes such heavy and aspiring type of curriculum hinders the development of personality because the student is unable to bear the burden the subjects thought to him. The conduct and mode of teaching do not lead to any great development of personality, but encourage in producing clerks for the offices. This sourly has on the development of current society an the ages to come. The merits of the present system of education are to be found only in its two aspects it gives a scattering knowledge of a general standard and it aims at its later stages at specialization in a particular subject.

Methods of teachings: The methods of teachings pursued in the Smriti period Have hart already been considered. A comparative evaluation of these methods with the methods popular today will be useful here. Among the common features we may mention the question -answer method in the present system of education, questions are asked on the class room and the morel answers to those questions are offered by the teacher or at least some suggestions are given, thus helping the student and making him understand the subject matter. The important of

memorizing the subject is not totally neglected by our educationalist but on the whole the popularity of books provides an easier way of passing the examination coming at the end of the term. But in the smriti period the lack of printing mechanics inspired our student to depend entirely on memory and imitation where by they could way into depth the subject matter thought by in the teacher. But in place of that our modern educationalist have formulated various new methods of teaching.

Nature of discipline: Our smriti do not indicate any instance of corporal punishment, but there were unique devices of controlling the senses organs. Maintenance of Brahmacharya was highly appreciated in the life of the students. The teacher was always expected to speak gently while teaching the students and living with them. He always desired to inculcate good habits in his pupils so that they might rightly perform the sacrifices and penances in their own lives. So the inner discipline was automatically evolved through the moral behaviour

of the individuals. The student could never at the licence to indulge indisciplinary issues because he was fully engaged in doing his duty and learning his lessons in our present system there is absolute lack of any culture of the soul: everybody experiences the good habits and morality

among our children. Only for a few hours they are within the portals of their distributions, while for the rest of the period they are found dissipating their energy and character in various undesirable activities that can never contribute to the harmonious development of moral, intellectual and spiritual life.

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