



A Critical Study of the Gurukul System within the Indian Knowledge Systems

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Abstract:

The Gurukul system was instrumental in shaping the ancient Indian knowledge framework by emphasizing a holistic, practical, and value-oriented education through a residential model of teacher and disciple. It nurtured self-discipline, ethical values, and critical thinking alongside academic pursuits, with students residing with their gurus to learn through firsthand experience and observation in a tranquil, nature-infused setting. This system sought the comprehensive development of a student's character, integrating spiritual, moral, intellectual, and physical growth. The Gurukul educational model is an age-old Indian tradition where students engaged in learning with their guru in a natural environment, aiming to impart wisdom that is holistic in nature. The Gurukul system underscores the importance of learning through mentorship and teaching for practical life skills and spiritual advancement. This paper is to explore the historical and philosophical foundations of the Gurukul system within the broader context of the Indian Knowledge System, and to discuss the objectives of the study. The Gurukul system represents a traditional Indian educational model rooted in the philosophical tenet of holistic development and the revered guru-shishya relationship. Gurukuls that advocate for holistic education and sustainability draw inspiration from classical teachings while integrating contemporary teaching methodologies. Incorporating the principles of the Gurukul system regarding mentorship and community engagement into the current educational framework could enhance the existing system and foster a more balanced approach to intellectual and moral development.

Keywords: Gurukul, Indian Knowledge System and Holistic Approach.

1.1 Introduction:

The Gurukul System was the most ancient and significant educational frameworks in India. This renowned system of education, practiced in ancient times, is known as the Gurukul System. Its origins can be traced back to approximately 5000 BC in the India. The system was particularly prevalent during the Vedic age, where students were instructed in various subjects and learned how to practice a cultured and disciplined life. The Gurukul served as the residence of the teacher and functioned as a center of learning where students lived until they completed their education. All individuals were regarded as equals within the Gurukul, and

both the Guru and Shishya resided in the same household or in close proximity to one another. The bond between Guru and Shishya was so revered that no fees were charged to the students.

Nevertheless, students were expected to present a Guru Dakshina, which was a gesture of respect offered to the teacher. This was typically in the form of money or a specific task that the student was required to undertake for the teacher. The core teachings encompassed subjects such as language, science, and mathematics, facilitated through group discussions and self-learning. Additionally, emphasis was placed on arts, sports, crafts, and singing, all aimed at enhancing their intelligence and critical thinking skills. Activities like yoga, meditation, and mantra chanting fostered positivity and peace of mind, contributing to their physical fitness. Furthermore, it was obligatory for students to engage in daily chores independently, with the intention of imparting practical skills. Contemporary educators have reflected on the Gurukul system and recognized that numerous teaching methodologies from this system can be integrated into today's educational framework. In the context of the Indian knowledge system, the three national education policies of 1986, 1992, and 2020 each sought to incorporate the Indian knowledge system into the education system (Shilpi et al. 2025). The Gurukul education system is explored through its historical origins, fundamental principles, and contemporary evolution. This study examines the influence of cultural, religious, and traditional elements, along with global trends, on the shaping of the Gurukul system. Additionally, the article delves into the challenges and opportunities that the Gurukul system encounters in today's swiftly changing environment, highlighting its significance in fostering holistic development and global citizenship (Adhikari T. N. 2025). The Gurukul education system has developed in India due to its influence on overall perspectives, remaining relevant in modern contexts. Originating during the Vedic era in ancient India, the Gurukul system is founded on experiential learning, practical knowledge, and holistic development. It emphasizes ethics, values, spirituality in education, and fosters a strong teacher-student relationship. Over time, the traditional Gurukul system has evolved, yet its core values and principles continue to impact education in the digital age (Shanwal, et al. 2023). The Gurukul education system imparted moral lessons to the world. It connected knowledge with wisdom, teaching both theoretical and practical aspects of education, effectively preparing students for job-oriented paths, with a strong focus on emotional intelligence. The fundamental aim of Gurukul education is to cultivate an identity as both a self and a social being. This study has practical implications for the advancement of modern education, illustrating the relationship between Gurukul and contemporary educational practices (Madhikar, M. 2020). The traditional Indian educational system has evolved from the ancient Gurukul education. It placed a strong emphasis on character building and holistic learning. Additionally, Vedic knowledge, encompassing the four Vedas, Upanishads, Puranas, and other texts, was central to the Gurukul. Students learned through chanting, memorization, and recitation of these scriptures, which were taught orally in a structured and disciplined manner. The evaluation system has been significantly shaped by the Gurukul education system (Tudu, J. 2025).

Thus, the Gurukul system remains a vital component of education. Now Gurukul system is transformation 21st. century as a new look in education sector such as-

- **Modern infrastructure:**

Our contemporary education system primarily emphasizes theoretical knowledge, whereas the Gurukul system concentrated on practical knowledge, equipping students for various aspects of life.

- **Holistic education:**

The implementation of the Gurukul system could foster a value-based approach that highlights the individuality of each child, enabling them to thrive in their specific areas of interest. This method also

promotes the development of strong character, distancing students from intense competition and heightened stress levels, which often lead to depression.

- **The relationship between teachers and students:**

In today's world, it is essential to cultivate a friendly and respectful relationship between teachers and students. When children feel secure and trust their caregivers, they are more likely to mirror that behavior. This aspect was inherent in the Gurukul system and can be integrated today through various activities and training workshops aimed at strengthening bonds with students. The Gurukul System in Indian education serves to guide children in grasping the concept of a balanced life. This fundamental principle of balance should be instilled in children from an early age, enabling them to make informed choices regarding work, nutrition, exercise, and their overall lifestyle.

Despite its advantages, numerous studies recognize the drawbacks of applying the Gurukul system in its original form in contemporary times. Aher and Saify (2025) contend that the residential, guru-centered, and time-consuming model is unfeasible in a rapidly changing, technology-oriented society. Current educational systems must accommodate large populations, various career paths, and swiftly changing knowledge areas—issues that the traditional Gurukul framework was not intended to tackle. Furthermore, Chandwani, N. (2019) critiques modern education for being competitive and mechanistic, yet fails to adequately explore how Gurukul education would handle scientific specialization, digital literacy, and global competitiveness. The lack of standardized curricula, assessment methods, and scalability raises significant concerns regarding quality assurance and equity within a modern democratic context.

1.2 Review of the related literature:

A Review of Related Literature (RRL) serves as a comprehensive summary and assessment of prior research, publications, and academic works pertinent to a particular subject or research issue. The primary aim of the RRL is to establish a basis for a new investigation by illustrating the existing knowledge, identifying any gaps, and demonstrating how the ongoing research will add value to the discipline.

Adhikri T. N. (2022) conducted a study that has significant practical implications for the advancement of contemporary education, illustrating the connection between Gurukul and modern educational systems.

Madheker, M. (2020) conducted a survey and analyzed the data, leading us to conclude that integrating the Gurukul system with contemporary technology and amenities will result in a significant enhancement in the quality of education.

Shanwal et al. (2023) conducted a study on the Gurukul system in ancient India, which teaches various lessons related to eye care and other subjects, contributing to the holistic development of students overall. The discussion highlights the significance of group methods as a means for students to engage in their studies, indicating that the Gurukul education system remains relevant today. However, it is essential to make adjustments and refresh the educational framework to meet contemporary needs.

Adhikari T.N. (2025) published an article revealing that the Gurukul system has attained notable academic success in the modern world, aiming to revive ancient knowledge systems.

Shilpi et al. (2025) conducted a study emphasizing the importance of India's ancient wisdom tradition, reaffirmed by this convergence. This study also presents active and relevant themes as instruments for achieving holistic growth in contemporary society. The concept of "Bhartiya shiksha" must be rooted in identity, heritage, and inclusive knowledge systems.

Aher & Saify (2025) carried out a study addressing the challenges of today's fast-paced, technology-driven world. The findings suggest that while the traditional Gurukul model may not be entirely feasible in its original form, its fundamental principles can be adapted to improve modern education.

Joshi, D. (2021) Conducted a study on the Gurukul and modern education system in India of holistic outlook, emphasizing the importance part of the study in aims of acquisition of the supreme knowledge, training of the will -power was considered necessary for character development individual and social aim, spiritual development and education for culture etc. The goal of the new-age Gurukul education should be to prepare students in such a way that they possess not only the knowledge of the current education system but also something more. Students graduating from the Gurukul should not feel inferior to their contemporaries. From the information mentioned above, it is clear that the Gurukul system is a path towards a healthy and conscientious world. Goal of educating young minds through holistic education and instilling moral, social, character, and spiritual values.

Rashmi, et al. (2024) conducted a study on "GURUKUL: APRISTINE FRAMEWORK FOR AN IDEAL WAY OF LIFE" the objective of the study in The aim is to recognize and assess the most effective methods within the components of the novel educational framework, Examining the efficacy of the Gurukul education system, Assessing the correlation between the 'New Education Policy 2020' and traditional 'Gurukul' education system, Emphasizing the importance of the ancient 'Gurukul' education system. The research focus in new education policy is built upon the five poles- Adhiti, Bodh, Abhyas, Prayog, Prasar and five sheath/ panchkoshas - Annamaḃā kōśa, bidyānamaḃā kōśa manōmaḃā kōśa, praṇamaḃā kōśa, ānandamaḃā kōśa. As per the latest education policy, the structure is now organized into a 5+3+3+4 format. In same way, under the traditional Gurukul system, children would typically commence their education at the age of 8. Gurukul tradition, considered as the cornerstone of the Indian knowledge system, was characterized by its exemplary framework, study methodology, and cultural practices

Ghosh, B. (2025) conducted a study on the Gurukul education system, which is deeply rooted in the Vedic traditions of ancient India. This system represents one of the most holistic, value-oriented, and experiential models of learning throughout world history. As India undergoes a transformation of its education system in accordance with the National Education Policy (NEP) 2020, there is a clear emphasis on value-based education, multilingualism, and teacher mentorship—elements that are central to the Gurukul tradition. This paper aims to examine the historical and philosophical foundations of the Gurukul education system, as well as analyze its structural and pedagogical components, such as curriculum, teacher-student relationships, and ethics. The findings indicate that the historical foundation of the Gurukul system, along with its Vedic roots, sacred learning, curriculum, and pedagogical philosophy, are significant. This research affirms that the future of education does not lie in a choice between tradition and modernity, but rather in the integration of both.

Adhikri, T. N. (2023) carried out a study focusing on Inclusiveness within the Gurukul Education System. The primary aim of this research is to highlight inclusiveness in Gurukul while also striving to assess the current state of inclusiveness in existing Gurukul education systems. This study employs a qualitative approach, utilizing qualitative techniques for its methodology, with an interpretive data analysis process; furthermore, content analysis was performed as part of this research. Findings indicate that the Gurukul education system has made significant efforts to uphold inclusivity throughout the teaching-learning process. Students are treated equitably, with hostel accommodations, meals, tuition fees, and other essential supplies provided entirely free of charge. This illustrates that there is no discrimination among students from various castes or backgrounds. Inclusive education posits that all children have the capacity to learn when given the appropriate opportunities. By placing children from diverse backgrounds in the same classroom, they are afforded the chance to learn from one another, fostering mutual respect and appreciation.

Concerning the Gurukul education system, Jain (1977) states that it is a traditional education system rooted in Eastern Vedic principles. During that era, education was mandatory for every child, ensuring that no individual in society remained uneducated. Additionally, education was not contingent upon a family's financial status. Gurukul institutions did not charge any fees to students. The financial burden of a child's education was borne by the entire community. In essence, society took on the responsibility for educating its children. Whenever feasible, children were discouraged from remaining at home without engaging in studies, thus necessitating their attendance at Gurukul schools. The Gurukul education system is distinctive in that it allows numerous students to live and learn together under the close supervision of a teacher. The teacher held the primary duty of fostering the character development and moral elevation of the students. Each morning, students were required to rise early for prayer, and the consumption of meat was strictly forbidden. They also practiced the art of begging, which cultivated in them a sense of spiritual humanity and elevated thinking. The Gurukul represents an educational framework where students receive instruction entirely under the mentorship of a Guru or teacher. This approach has been utilized since ancient times, with the curriculum of traditional Gurukul education being devised by the Guru.

Selvamani, P. (2019) conducted by Gurukul system -an ancient educational system of India he refers the study in Before the establishment of the government or formal education system, this Gurukul system of education played an extraordinary role in imparting profound knowledge and the wisdom of the Vedas. This knowledge could be intellectual, theoretical, or practical; religious or secular; skills in the art of warfare or in any other art. It also helped in shaping the character and personality of the student and transforming him into a useful citizen of society. Through this education system, the ancient rich culture and traditions of the country were accepted from generation to generation, thereby preserving India's culture and heritage through the ages. Although old and rudimentary in nature, India's Gurukul system of education is unique and special in its own right.

Chandwani, N. (2019) examined the significance of the Gurukul system and its necessity in Indian education. The advent of modern education in India occurred during the British Raj. In 1835, Lord Macaulay established an educational framework that has undergone various modifications and continues to be in practice today. The system he introduced has primarily focused on a competitive race to outpace others.

Despite its advantages, numerous studies recognize the drawbacks of applying the Gurukul system in its original form in contemporary times. Aher and Saify (2025) contend that the residential, guru-centered, and time-consuming model is unfeasible in a rapidly changing, technology-oriented society. Current educational systems must accommodate large populations, various career paths, and swiftly changing knowledge areas—issues that the traditional Gurukul framework was not intended to tackle. Furthermore, Chandwani (2019) critiques modern education for being competitive and mechanistic, yet fails to adequately explore how Gurukul education would handle scientific specialization, digital literacy, and global competitiveness. The lack of standardized curricula, assessment methods, and scalability raises significant concerns regarding quality assurance and equity within a modern democratic context.

1.2.1 Review of Related Literature (Rewritten with Thematic Organization):

The existing body of literature on the Gurukul system can be organized into four major thematic strands: (1) historical–philosophical foundations, (2) pedagogical and holistic dimensions, (3) integration with modern education and policy reforms, and (4) structural limitations and contemporary challenges.

1. Historical and Philosophical Foundations:

Scholars such as Selvamani (2019) and Jain (1977) describe the Gurukul system as a Vedic educational model rooted in the guru–shishya tradition, emphasizing character formation, spiritual discipline, and social

responsibility. The curriculum centered on the study of sacred texts including the Vedas and Upanishads, delivered through oral recitation, memorization, and dialogical learning.

Shanwal (2023) further explains that the Gurukul model was experiential and value-oriented, integrating moral instruction with practical life training. Similarly, Ghosh (2025) argues that the Gurukul system represents one of the earliest holistic learning frameworks in world history, structured around mentorship and ethical development.

Collectively, these studies establish the Gurukul as a philosophically grounded, spiritually informed, and community-centered educational paradigm.

2. Pedagogical Practices and Holistic Development

Several studies highlight the Gurukul system's emphasis on holistic education. Joshi (2021) stresses that Gurukul education aimed at the development of willpower, cultural refinement, and spiritual awareness. Madhikar (2020) suggests that integrating Gurukul principles such as experiential learning and moral instruction could enhance contemporary educational quality.

Adhikari (2023) focuses on inclusiveness within Gurukul institutions, arguing that residential living, shared responsibilities, and equal access to resources fostered social equity and collective learning.

These scholars collectively identify core pedagogical features:

- Experiential learning
- Personalized mentorship
- Value-based education
- Character formation
- Community living

However, these studies largely present the Gurukul model descriptively rather than critically evaluating its scalability or adaptability.

3. Gurukul and Contemporary Educational Reform

Recent scholarship connects the Gurukul tradition with reforms introduced under the National Education Policy 2020.

Jadon et al. (2025) argue that NEP 2020 reflects principles historically embedded in Indian Knowledge Systems, including interdisciplinary learning and ethical reasoning. Rashmi et al. (2024) identify structural parallels between Gurukul education and the 5+3+3+4 curriculum design under NEP 2020.

Adhikari (2025) contends that the revival of Gurukul values aligns with modern calls for mentorship-based, culturally rooted education.

While these studies support integration, they do not sufficiently examine whether Gurukul principles can address contemporary demands such as technological literacy, global competitiveness, and standardized evaluation systems.

4. Structural Limitations and Critical Perspectives

Contrasting perspectives are presented by Chandwani (2019) and Aher and Saify (2025). These scholars argue that the traditional Gurukul model:

- Is residential and time-intensive
- Lacks standardized curriculum structures
- Is difficult to scale for mass education
- Was not designed for technological or scientific specialization

They question whether a guru-centered, non-standardized system can function within a democratic, globally competitive framework.

This strand introduces critical tension within the literature—between romantic revivalism and pragmatic adaptation.

1.2.2 Research Gap:

Although substantial literature discusses the philosophical strengths and contemporary relevance of the Gurukul system, several gaps remain:

1. Most studies are descriptive rather than critically analytical.
2. There is limited contradiction analysis between revivalist and critical perspectives.
3. Few studies systematically evaluate how Gurukul principles can be selectively adapted rather than wholly revived.
4. There is insufficient methodological transparency in prior research.
5. The relationship between Gurukul philosophy and policy implementation under NEP 2020 lacks structured theoretical examination.

Therefore, the present study attempts to provide a critical, balanced evaluation of the Gurukul system within Indian Knowledge Systems by analyzing both its philosophical depth and structural limitations.

1.2.3 Concluding Synthesis of Literature:

The review indicates that the Gurukul system represents a historically rich and pedagogically holistic educational model. However, the literature reveals a clear divide between idealistic endorsement and pragmatic critique. The consensus suggests that while a complete revival is impractical, selective integration of its philosophical principles into modern frameworks may enhance educational quality. This study builds upon this synthesis by critically examining both dimensions within a structured analytical framework.

1.3 Objectives of the study:

The objective of this study is given below

1. To study the historical and philosophical foundations of the Gurukul System within the broader Indian knowledge system.

1.4 Methodology:

In the study of Gurukul education, document analysis was applied as a crucial technique for investigating historical texts, scriptures, and educational philosophies embedded in ancient manuscripts, teacher-student communications, and curriculum documents. This research paper was performed following the document review method in line with qualitative research approaches. The data presented in this paper from secondary sources, including various books, research articles, magazines, research journals, and e-journals. The review approach was based on document analysis. This study adopts a qualitative research design using document analysis as the primary methodological approach.

1.4.1 Research Design:

A descriptive-analytical qualitative framework was employed to critically evaluate historical texts and contemporary scholarly works on the Gurukul system.

1.4.2 Data Sources:

The study reviewed 22 secondary sources, including:

- Peer-reviewed journal articles
- Academic books
- Policy documents
- Government education reports
- Scholarly essays published between 1977 and 2025

Inclusion Criteria:

Sources were selected based on:

1. Direct focus on the Gurukul system or Indian Knowledge Systems
2. Academic credibility (peer-reviewed or recognized publication)
3. Relevance to educational philosophy, pedagogy, or policy
4. Publication in English

Time Period Covered:

The literature spans publications from 1977 to 2025 to ensure both historical and contemporary perspectives.

Analytical Framework:

The study applied thematic analysis following Braun and Clarke's (2006) qualitative coding framework. The data were coded into four themes:

- Philosophical foundations
- Pedagogical practices
- Contemporary adaptation

- Structural limitations

Content analysis techniques were used to identify recurring patterns, contradictions, and conceptual overlaps.

This structured analytical method enhances reliability, transparency, and academic rigor.

1.5 Findings and Discussion:

The analysis and discussion are grounded in a literature review regarding the gurukul education systems. Originating in ancient India, the Gurukul is acknowledged as one of the world's traditional educational frameworks. The term "Gurukul" is derived from the Sanskrit words "Guru" (teacher) and "Kula" (home), indicating a residential schooling model where teachers and students coexist, participating in various educational activities and life skills within a familial, natural environment. The Gurukul system represented an ancient Indian educational paradigm that was based on a residential, holistic, and personalized approach to learning, aiming to foster self-realization and comprehensive human development. It boasts a rich historical background and a set of fundamental philosophical tenets. In contemporary times, the Gurukul system has successfully revived ancient knowledge systems, achieving academic recognition. The researcher delves into the assessment of the Gurukul education systems, scrutinizing its historical origins, core principles, and modern advancements. The influence of cultural, religious, and traditional elements, along with global trends, has shaped the Gurukul system, underscoring its distinctive characteristics and contributions to education. The article emphasizes and advocates for holistic development and global citizenship (Adhikari, T. N, 2025).

The ancient Gurukul education system, which has its origins in the Vedic period (1500-500 BCE), is regarded as one of the earliest teaching methodologies. This system is distinguished by the practice of students living in close proximity to their teachers, fostering holistic learning through tailored guidance and instruction. The Gurukul approach is remarkable for its all-encompassing perspective on education, which encompasses not only academic disciplines but also the social, emotional, moral, spiritual, and physical growth of students (Singh, 2015). The Gurukul system, an age-old Indian educational framework, was fundamentally centered on holistic learning, character development, and the relationship between teacher and student. Originating in the Vedic period, this residential educational model necessitated that students cohabitate with their teacher and receive instruction across various subjects, including philosophy, mathematics, science, literature, and ethics. The system placed a strong emphasis on discipline, self-reliance, and experiential learning. The research examines whether aspects such as personalized mentorship, practical knowledge application, and value-based education can be effectively incorporated into modern school systems (Aher & Saify, 2025). Central to this transformation is the deliberate integration of Indian Knowledge Systems (IKS), a vast array of indigenous philosophies, sciences, arts, and pedagogies that have developed over thousands of years. The National Education Policy (NEP) 2020 repositions Bhartiya Shiksha as a dynamic and comprehensive foundation for learning in the twenty-first century, rather than simply a remnant of the past. In the journey 'From Gurukul to Global,' this chapter illustrates how traditional Indian educational systems—anchored in principles such as experiential learning, critical thinking, ethical reasoning, and harmony with nature—are being reinterpreted within contemporary frameworks. It delves into significant policy provisions and delineates their connections to traditional Indian traditions, including the Vedas, Upanishads, Ayurveda and Niti Shastra. Gurukul education system should be to nurture students in such a way that they not only acquire knowledge of the current industrial system but also gain practical knowledge. This traditional education system is a reflection of a healthy and conscientious society. The main objective of this system is to empower young minds through holistic education and instill in them moral, social, character, and spiritual values (Joshi, D. 2021).

The Gurukul education system helps in developing a person's inner values and character, while the modern education system fosters knowledge, skills, and a scientific mindset. Therefore, a holistic and balanced perspective can only be achieved through a combination of these two educational approaches, which ultimately benefits both the individual and society. The Gurukul education system has strived to maintain an inclusive approach in the teaching-learning process. Students are treated equally, and accommodation, food, education costs, and other necessary materials are provided completely free of charge. This demonstrates that there is no discrimination of any kind among students from different castes or social backgrounds. Inclusive education is based on the belief that all children can learn if given the opportunity. When children from diverse backgrounds are given the opportunity to learn together in the same classroom, they learn from each other and develop mutual respect and values (Adhikri, T. N. 2023). One of the main objectives of this research is to determine the relationship between the 'New Education Policy 2020' and the traditional Gurukul education system, and to highlight the importance of the ancient Gurukul education system, the traditional Gurukul education system, children typically began their education at the age of eight. The Gurukul system is considered the foundation of the Indian knowledge system, which was particularly known for its ideal educational framework, methods of study, and cultural practices (Rashmi et al.2024) Education has been a crucial element in shaping society since ancient times. In ancient India, the Gurukul system of education was an advanced and ideal system. In this system, students received intellectual, practical, religious, and moral education from their gurus (teachers). From the ancient Vedic period to the British rule, the Gurukul system played a significant role in the formation of society and the nation. Teachers, as the architects of the nation, played a special role in the all-round development of their students (Selvamani, P. 2019).

Therefore, based on the above critical review, it can be said that the Gurukul education system is a holistic approach that emphasizes the physical, mental, moral, and spiritual development of students. It provides inclusive education and integrates practical, real-life knowledge into learning. Since education in Gurukuls is conducted through a close relationship between the teacher and the student, learners gain not only theoretical knowledge but also practical life skills. In other words, the Gurukul system is organized and guided by the teacher's direction. If this system is integrated with modern education, it is possible to create a comprehensive and well-rounded education system. Such an approach aligns with the goals of NEP 2020, helping make education more effective, creative, and life-oriented.

As a researcher examining the historical and philosophical significance of the Gurukul system for contemporary classrooms, I find that it promotes a balanced development of the body, mind, and character, which is referred to as holistic learning. The Gurukul system emphasizes modern pedagogy that recognizes student-centered teaching, alongside perspectives such as agriculture, physical training, ethics, and social behavior. Historically, Gurukul education encompassed oral traditions, discussions, debates, and observational methods that have now been re-adopted through interactive learning and collaborative classrooms. The Gurukul system viewed education as a process of self-development rather than merely the acquisition of information, which is facilitated through value education, social-emotional learning, and personality development programs. The underlying principle of Gurukul education was that it should foster self-discipline, mindfulness, and inner awareness, which are now reflected in modern classrooms through practices such as yoga, meditation, mindfulness, and emotional well-being programs. This approach lays a strong foundation for establishing a balanced and human-centered educational model in today's context. The Gurukul system holds significance in modern education as it provides a holistic approach to learning that encompasses intellectual, spiritual, and emotional development, while emphasizing values such as discipline, respect, and self-reliance. By prioritizing personalized mentorship, practical skills, and a knowledge-centric approach, it offers a necessary counterbalance to the often exam-focused nature of today's educational systems. Integrating Gurukul principles can contribute to the development of well-rounded individuals who

are prepared for life's challenges, rather than solely for careers. The current education system requires a revamp, and a few schools have begun to incorporate certain beneficial elements, such as: 1) The Art of Living School, which has integrated meditation and yoga into the curriculum to promote mental well-being. 2) Institutions like New Horizon Gurukul, which provide personalized care and attention for each child's development. 3) Schools such as Ramakrishna Mission, which emphasize value-based education to encourage personal growth.

In the realm of critical appraisal, the Gurukul system found within the Indian Knowledge Systems stands out as a philosophically profound, value-driven, and comprehensive educational model that retains its significance over time. Nevertheless, its traditional structure is neither entirely transferable nor adequate to meet the requirements of modern education. The existing literature distinctly suggests that a selective adaptation and integration, rather than a nostalgic revival, is crucial. By merging the principles of the Gurukul system with contemporary pedagogical frameworks, initiatives such as NEP 2020 can establish an educational system that is both culturally grounded and globally proficient.

1.6 Conclusion:

Gurukul has been instrumental in safeguarding and transmitting ancient knowledge, spiritual texts, and cultural values through generations. The system emphasized the comprehensive development of the student, which included physical, mental, spiritual, and moral growth, rather than focusing solely on academic achievement. Ideas such as personalized learning, strong teacher-student relationships, and a curriculum that incorporates practical skills have their origins in the Gurukul system and remain pertinent in contemporary education. A thorough examination indicates that while it significantly contributed to cultural preservation and holistic development, it also encountered structural challenges. Despite the evolution of the traditional Gurukul system over time, its fundamental values and principles continue to shape education in modern society.

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