

Education and Educational Centres in Ancient India

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Abstract – Indian system of training dates to the Rig Vedic period. From gurugula it developed into structured system. The training provided by the Buddhist sanghas enriched it. Both systems had parallels in their essence and framework. But for their Hindu and Buddhist connotations there wasn't much disagreement between the 2. Yet relatively speaking Buddhist training was much more mass friendly and also less discriminatory. Jain Viharas likewise provided training to the masses on religious philosophy and tradition. The apparent defects of the early method of training had been their religious foundation, much less scientific common they served the religious reason for the era. Although there was cases of educated females, generally the culture in particular was prejudiced towards the education of theirs. The primary emphasis within this training is on Buddhist methods and the Vedic of training as they existed in ancient India.

Key Words: Indian System of Education, Buddhist, Brahmanic etc.

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BRAHMANIC SYSTEM OF EDUCATION:

The Vedic or Brahmanic process of education created through a process. It was intrinsically associated with the cultural and social advancement of Aryans. Out and out it was an unregulated private enterprise, which functioned separate from federal control. To probably the most part it was intermittent, non - formal and lacked uniformity. Brahmin priests, scholars & philosophers had taken the first step in imparting information on secular and religious things. Soon the gurugula process of training emerged, which later developed into larger centres of learning. The goals of Vedic method of training were inculcation of noble ideas, character development, character building, preservation of cultural traits and educating youths all over their obligation to do religious, economic, and social duties. Selfrespect, self - religious and self - restraint had been shown to the pupils. The major emphasis was on the purity of living and believed, disciplined interpersonal obligations and behavior. The ultimate aim was acquiring the expertise of gods, which thought to be better than any other types of knowledge.

Vedic education started with Vidhyarambha; the first stage of learning. It was provided after the kid completed 5 years. The means of worship, chanting of basic mathematics and also mantras had been the curriculum of study. It was a type of socialization of kids. The other phase of training began with initiation ceremony known as upanayana samskara. Practically it indicates 'leading the pupil to the teacher'. After upanayana ceremony the disciple

must forget about the parents of his and deal with the perfect of his. This was viewed as second birth and therefore all of people who joined the upanayana stage became recognized as twice born. The age limit of upanayana varied based on castes. It was eight, eleven and twelve respectively for any Brahmins. Vaisyas and also Kshatriyas. Upanayana was prohibited to Sudras. The ceremony wasn't compulsory in the beginning but was made necessary later. After upanayana the pupil became recognized as brahmacharin. The best to upanayana was given to females too. They had been known as brahmavadins. When the ritual was over the pupil provided fuel, cereals, and food as voluntary gifts to the instructor.

BUDDHIST SYSTEM OF EDUCATION:

Buddhist method of training was intrinsically linked with the development and also spread of Buddhist. The division of Buddhism into Mahayanism and Hinayanism as well as the kind of competition which followed encouraged the development of Buddhist learning. Religious rivalries between Vedic and Buddhism religion & settlement of differences through discourses encouraged further advancement in Buddhist training. Monasteries and Viharas actively engaged in pursuits that are educational. Higher education was presented inside the Sanghas, which did provide the performance of recruiting monks for missionary activities. In most aspects Buddhist education resembled the Vedic system. Vihar and monasteries functioned the same to that of gurugulas. They imparted a process of training,

where most religious content predominated secular matters. Buddhist Sanghs offered particular sort of education and they quickly developed into universities. Nalanda was one among them.

Buddhist educational system had borrowed a lot of elements from the Vedic pattern. As like in the situation of Brahminical understanding the initiation of companies into the learning process was viewed as a crucial occasion. In the Buddhist system the initiation ceremony was named Prabrajya or Pubbja, this means making the home for education. It started at the age of 8 plus was opened to all regardless of the personal standing. As part of the ceremony the pupil with shaved head approaches his master: carrying yellow robes in the hands of his.

After initiation, the lay pupil became recognized as Sramana, while the monk - pupil was known as Sammer. The duration of the study course was twelve years. Higher education in the Buddhist Sanghs was targeted at creating monks. Generally there was an intricate code of conduct to be noticed by the pupils. It provides the 10 lessons, which are: (one) non - killing, (two) non - lying, (three) purity of daily life, (four) refraining from liquors, (five) refusing to eat after sun set, (six) not abusing others, (seven) disinterest in pleasures, (eight) refusal of presents, (nine) distaste in perfumes and luxuries and (ten) non - attachment.

Monasteries along with Bihars functioned as basic academic institutions. The style of theirs of working resembled the gurugulas in ways that are many. The kind of training was based on the Sangh; the greatest centre of learning. In the starting training was available in locations around forests, in caves & in the shades of trees. Later the venue was definitely shifted to monasteries. Schools have been incorporated with Federation plus Sanghs of Sanghs formed universities.

EDUCATIONAL CENTRES OF ANCIENT INDIA:

With the improvement of development and time of gurugulas plus monasteries specialised educational centres emerged. They gradually look the type of universities. With the expansion of religious ideas and also growth of fresh cults the amount of advanced schooling centres additionally multiplied. Around these centres organised method of training created. They formed into universities. Chief among them were Taxila, Jagaddala, Nadia and Odantapuri. In the South Kancheepuram stayed as a crucial educational centre with a lot of the qualities of faculty.

TAXILA:

It's been said that Taxila faculty was created by King Bharata and also named it after his child Taksha. It was in the Gandhara provincial capital and it is

currently situated near Rawalpindi. Taxila developed into a Hindu centre of learning & flourished between 7th century B.C. to 3rd century A.D. It wasn't a faculty within the rigid sense of the expression, but an integration of gurugulas. It'd not really a developed syllabi, no graduation and no examination.

Taxila was obviously a centre of schooling opened to pupils above the age of sixteen. The fee structure ranged from 500 to thousand panas; payable both in the beginning and at the close of education. Poor boys could pay the fee in the form of bodily work. The government even supported poor intelligent pupils by extending scholarship along with other liberal incentives. Pupil strength varied from twenty to 500. Generally there were no particular syllabi, period of the study course or even coaching hours. All dependents upon the capability of the teacher and the mindset of his. Fee payers have been provided quality training on Vedas during day time; while the others had been left to the whims and also fracies of the guru. Kautilya is believed to have been a pupil of Taxila faculty. The Taxila Faculty was the goal of attack by foreign invaders. The last damage was created by the Huns.

VARANASI:

It was also called Kashi and Banaras. It gained popularity soon after the fall of Taxila located on the bank of River Ganges. It emerged as the centre of Aryan culture. Vedas and 64 arts were taught in Varanasi. It was not a systematic organization. Yet students from different parts of the country attended it. Bernier claims that very few students enrolled in the university.

NALANTHA:

Nalantha was a crucial centre of Buddhist learning, belonging to the Mahayana school. It was a set of monasteries which evolved into faculty. Kumara Gupta Ist designed it even further with liberal support. It's placed in modern-day Baragaon, near Patna. Nalantha earned the standing of an international faculty. Pupils from around the globe flocked to it. Chinese pilgrim Fahienwas enrolled as a pupil. The caliber of training, infrastructural facilities and also hostel arrangement attracted pupils from Central Asia, China, Java and Korea. It's said that 10000 pupils attended the Nalantha faculty. Nevertheless, Altekar fixes the hardiness of the pupils as 500. Nalantha was a greater education centre, admission into that had been extremely hard.

VALABHI:

Valabhi located in Kathiawar was the capital of Maitraka kings. Caused by the achievements of Nalantha university, Stiramati and Gunamati, reputed Buddhist scholars, created the Valabhi

faculty. It belonged to Hinayana part of Buddhism and especially on the Deravata sect. The very first Vihara was built by princess Dudda in A.D. 580. New monasteries have been included and at time of Hiuen Tsang's go to it'd a couple of 100 Sanghams. Valabhi remained as a dominant centre of learning of Buddhism. Religious education, philosophy, economics, law, book & literature - keeping had been the subjects taught at Valabhi. The graduated of the Valabhi Faculty have been known as Snadaks, who liked preferential treatment for work in government services. For the upkeep of the faculty kings and aristocrats endowed liberal grants. The Valabhi Faculty dropped the significance of its because of the Arab conquest plus loss of patronage. Though it survived upto the 12th century A.D.

VIKRAMASILA:

It was in addition a Buddhist faculty, located on the bank of Ganges in North Magadha. It was created by king Dharampala of Bengal and also the drop of Nalantha promoted its growth. The Vikramasila faculty appreciated the patronage of the Pala rulers upto 13th century A.D. It was comprised of 6 colleges, administered by a council of 114 eminent teachers. The central structure was named Vigyan Bhawan. As like in Nalantha pre - admission test was done here too. Vikramasila was viewed as 'queen of universities'. It was administered by Gulapati, elected by monks. Religiour teaching was the top concern of the faculty. Besides, it taught subjects as grammar, tantra vidya, logic, philosophy & Tibetan education. After successful completion, degree was conferred on pupils based on the merits of theirs. The convocation ceremony was named Samavartan as well as the degree certificates have been known as Brahmanpatras. In 1203 Bakhtiar Khilji destroyed the Vikramasila faculty considering it to be a fort. The inhabitant monks have been slaughtered and books burned.

ODANDAPURI:

This Buddhist faculty was situated near Pataliputra. It was created by Goplala during the 8th century and patronised by Pala rulers. About thousand monks lived there. It'd a huge library. Tantric education was the speciality of Odantapuri.

KANCHIPURAM:

It was called 'Benaras of the south'. Kanchi was the seat of Buddhist learning and/or each Vedic. It's declared Vatsyayana worked in Kanchi. Tinknagar, Kautilya and Mayuravarman had been the other great scholars that had the education of theirs at Kanchi. Religion, logic, nyaya & literature had been the subjects taught right here. From the second century B.C. Viharas began Buddhist education. Sanskrit and Pali were the press of instruction. Dharmapalar and Bodhidharmar were the essential

scholars that served in Kanchi. In later years the Pallavas promoted Sanskrit scholars named Kadigai Pallis.

CONCLUSION:

In summary, Ancient India created a process of education which was intended to deliver the religious functions of the age. Both Buddhist systems and the Brahminical evolved through a meditation process. In the beginning there was gurugulas, that late developed into greater and specialised centres. In their educational design and also strucatures of syllabi both system had common characteristics. However differences are observable; the Buddhist system getting an advantage over the Vedic system. Nevertheless, both the device had some typical defects that affected their development and quality of systematic way of thinking. They were oriented toward charater - creating and also the moral codes recommended for both the pupil and the instructor indicate the benefits connected to personal morality. In a nutshell, Ancient Indian education mirrors the character on the era; its social settings and cultural pragmatism.

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