

Development of education system in ancient India

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Abstract:

The ancient Indian educational system, which aims to enable human existence to enhance social, moral, and spiritual elements of life, as well as personal economic conditions, is built on the study of the nature of knowledge and philosophical traditions. People are interested in bettering human existence as well as realizing Tamaso Ma Jyotirgamaya, the "higher truth" that leads from darkness to light. As a result, education is not just a way to make money but also a way to advance humanity and improve society. In order to adapt their lives to the super-smart world and the utilisation of spiritual force, our Indian sages or masters are dedicated to doing so. In Chitti Vrittinirodha, the ultimate purpose of education is mentioned (controlling spiritual activities related to the so-called materialist world). Because of this, education is a crucial tool for directing people's potential in a positive direction and enabling them to live in a society where dignity is valued. The Indian government's most recent "National Education Policy-2020 (NEP-2020)" makes numerous recommendations for combining the modern educational system with the traditional one. This policy's guiding premise has always been the illustrious legacy of ancient and timeless Indian knowledge and thinking. Pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) have long been seen as the highest aspirations of mankind in Indian philosophy and thought.

Keywords: education, learning, curriculum, ancient.

Introduction

In ancient India, there was a profound influence on the improvement and development of the early society. Since the very beginning of Indian civilization, India has had a rich legacy of knowledge and education. A number of literary texts, including the Vedas and other Hindu Scriptures and literature that provide information on ancient societies' educational systems. The main texts addressing the ancient Indian educational system include the Mahabharata, a few Dharma sutras, including those of Gautama Buddha and Apastamba, and the Manu Smriti. A child would pursue his father's profession, whether it was a religious or secular one, and that father would instruct the child in that field at home. Two educational systems—the Vedic and the Buddhist—emerged over time. As the name suggests, under the former system, the Vedas, Vedangas, Upanishads, and other related disciplines were taught, but in the latter system, the main schools of Buddhism were all covered. Unlike the Vedic educational system, which used Sanskrit as its primary language of instruction, Buddhism's educational system used Pali. However, both systems provided vocational training in addition to religious instruction for the various faiths. There are Shastras and Sutras that describe the responsibilities of a teacher and a learner. Indian education was once oriented more on creating the human being than on his or her mere survival. It was believed that the

fundamental aesthetic goal of education was to create man. The highest goal of life, Mukti or emancipation, was sought through it as a means of self-realization. It is also important to recognise that India's ancient educational system is ultimately a product of Indian knowledge theory and belongs to a matching way of life and set of values. The plan fully acknowledges that Death is a part of Life, and that this is an eternal truth.

Ancient Indian Education History Literature and other writings continued to be produced from the Vedic to the Brahman era. Despite the Education remained seen as a path to knowledge during the Brahman period. It shares the same goals as Vedic education. But as time went on and society's demands changed, the significance that had been ascribed to them also changed. The following goals were attached to education at this time.

1. Self-restraint
2. Personality formation
3. Development of social skills or awareness
4. Personality development in its entirety
5. The spread of purity
6. Maintenance of culture and knowledge.

It was mainly on Vedas, Upanishads and Dharma sutras. Some of the important sources that were considered important were Ithihasa Anviksiki, Mimasa, Shilpashastra and Arthashastra. Some of the physical education like the archery and physical exercises. The Gurukula system played a very important role in Education in ancient India. The system and source of education in ancient India was very interesting. The education gave equal importance for over all development both in terms of physical, mental and overall development as a person. The gurus and the pupil worked together consistently as a team to bring proficiency in all aspects of learning. Later in order to assess the pupils learning and understanding debated or shastrartha were organised.

Vedic period

The Vedic system of education is the one that originated in ancient India as the earliest system of instruction. In other words, the Vedic Educational System was the name given to the ancient educational system that was founded on the Vedas. The Vedas have a significant role in Indian culture. The Vedas, which are a collection of great ideas and ideals, form the foundation of Indian culture. Rigveda, Samveda, Yajurveda, and Atharvaveda are the four texts of Dy Kagulram Rajan. Some academics have subdivided the Vedic Educational Period into the RigVeda, Brahmani, Upanishada, Sutra (Hymn), and Smriti periods, among others, although throughout these periods, due to the Vedas' dominance, there was no change in the objectives and ideals of education. The education of these eras is therefore examined within the Vedic period. This verse, which is frequently cited in India, exemplified the value of education in that country. The ancient educational systems of every other country in the world lack the distinctive features and attributes of the Vedic period. According to Dr. F. E. Key, "To achieve their purpose not only which, lasted even in the events of the downfall of empires and the changes of society, but they, also through all those thousands of years, kept aglow the flame of higher learning." According to Dr. P.N. Prabhu, "Education in ancient India was free from any external control like that of the state and government or any party politics. It was the king's responsibility to ensure that learned pundits pursued their studies and carried out their obligations of passing on knowledge without hindrance from anyone or anything. The

predominant educational system at the time was There were certain distinctive features of Vedic period. According to Indian tradition, BRAHMACHARI is the second stage of a person's life cycle, and this is the time set aside for learning and developing skills. During the Vedic period, the majority of the upper castes, which were BRAHMACHARIS, were illiterate. A special educational system known as GURUKULAM was used to educate either Brahmins or Kshatriyas. Students learned by sharing a home with their preceptors in forests far from cities, towns, or villages. Students who went by the name SHISYAS had a very demanding and hard lifestyle. Those who didn't live up to these lofty expectations would just fade away.

Sanandepani and Dronacharya taught martial arts to epic figures like Krishna and Arjuna, but the Vedic era is distinguished by the presence of sages like Gautama and Jaimini who founded schools of Indian philosophy like Nyaya and Purva Mimamsa. During this time, there was a great deal of intensive speculative thought, which is rare even today. Sankhya is an atheistic philosophy, in contrast to Nyaya and Vaisheshika, which are theistic. Students who went by the name SHISYAS had a very demanding and hard lifestyle. Those who didn't live up to these lofty expectations would just fade away. There were of two types of BRAHMACHARIS who attended such GURUKULAMS, they were UPAKURVANA BRAHMACHARI who remains a student for a limited time period of time after which he marries and becomes a householder and NAISHTHIKA BRAHMACHARI Who remains a student and celibate throughout life dedicated to the pursuit of learning.

A certain hardness and narrowness now distinguished its execution, although education in this age was uncompromising in carrying on the foundations granted to it throughout the Vedic period. The goal of education nowadays is to prepare students for the struggle for survival. Following the "Upanayana," or initiation rite, teachers gave their students instruction based on the latter's interests, proclivities, and nature. The pupils strictly adhered to celibacy. When instructing, teachers paid close attention to the psychological makeup of their students. Physical or corporal punishment was viewed as a last resort for enforcing rules and regulations. The Manu Smriti and Yajurveda both mention it.

In India, education has a long history that extends back to the Vedic period. Under the guidance of a Guru or Prabhu, elementary education during this time period began with lessons in math and Ghatshalas. Institutions of primary and secondary education are referred to as the Later Vedic Age. At first, education was considered a means to moksha, or enlightenment, and it was accessible to all. However, as the "varna system" developed, it was taught based on the occupation and responsibilities carried out by a member of a certain caste.

VEDIC EDUCATION IN ANCIENT INDIA: SALIENT FEATURES

1. The introduction of spiritual and religious values: -

The main goal of ancient education was to develop in students a sense of piety and religion for the glory of God and the welfare of mankind. The search for knowledge was a search for moral principles. Without religious guidance, schooling was completely lacking. It was thought that rigid observance of religious rites was the only way to create a deeper understanding of spiritual ideals.

2. Personality and Character Development:-

No other time in India's history has placed as much emphasis on character development as the Vedic period did. Wisdom was the application of moral principles. One become a man of character through exercising virtues and controlling one's senses. Only by upholding moral principles can one attain moral greatness.

3. Civic Virtues and Social Value Development:-

Inculcating civic virtues and social values was a goal of education in India that was equally essential. After completing his education in the Gurukulas, the Brahmachari returned to society to help the wealthy and the poor, the sick and the afflicted. He was expected to treat the visitors with kindness and the less fortunate with generosity. After completing his education, he was expected to settle down, perpetuate his race, and pass on his culture to his own descendants.

4. Understanding:-

Learning is understanding. It's the human third eye. According to this proverb, knowledge paves the way for man's journey through life by opening his inner eye and illuminating it with spiritual and divine light.

5. Educational Goals:-

The ultimate goal of education in ancient India was not knowledge as preparation for life in this world or life after, but rather for complete self-realization in order to free the soul from the bonds of both present and future existence.

6. Instructional Strategies:-

It was a student-centered curriculum. Although no one teaching strategy was used, recitation by the student followed by an explanation by the teacher was usually practiced. Along with questions and answers, debates, discussions, and storytelling were all used as needed. There was no in-class instruction. However, there was a strong monitoring system in place, and junior students were assigned to teach seniors. Travel was thought to be necessary to add the last touches to education, hence the primary teaching methods used throughout the Vedic period were Maukhik (oral, with various methods based on Chintan) (thinking or reflection) The mantras (Vedic hymns) and Richayas (Rigveda verses) were to be memorised by the students in the oral way so that they could not be modified incorrectly and could be kept in their original forms.

7. Instructional Mode:-

Sanskrit was used as the primary language of instruction because all of the texts in these educational institutions were written in Sanskrit and were governed and structured by Brahmins.

8. Ritual of the Upanayana:-

Upanayana is a Sanskrit word that means to approach or be in contact with. Before the child was brought to his teacher, a ceremony known as the upanayana ceremony was conducted. The Brahmins, Kshatriyas, and Vaishyas underwent this ceremony at ages 8, 11, and 12 respectively. The ritual marked the child's entry into school life and transition from infancy to childhood. The term "upanayana" in this context refers to connecting the students with the teacher.

9. Brahmacharya or celibacy:-

Every student had to practice celibacy in his particular field of endeavor. Purity of behaviour was valued beyond everything else. Students in a Gurukul could only be single people. The student was required to wear a unique girdle called a "makhla" before entering student life. The student's caste affected the quality of the work. Students were not permitted to use anything scented, cosmetic, or intoxicating.

10. Alms System:-

The pupil was responsible for providing for both himself and his teacher through the practice of begging for alms, which was not seen negatively. Every domestic was aware that his own son must be begging for charity in a similar manner elsewhere. The rationale for starting this custom was that receiving alms fosters humility. The student understood that only through society's assistance and compassion were his education and subsequent ability to earn a living made possible.

11. A prominent position for Indian culture:-

Indian culture was deeply rooted in religion and given a very prominent position in the sphere of education. Vedic culture was preserved and passed down orally to successive generations. The traditional Indian educational system was effective in without the aid of writing, its culture and literature were preserved and disseminated; it was only when invaders destroyed the temples and monasteries that the literature was lost. The broad subcontinent's continued cultural unity is attributable to the ancient educational system's success in preserving and disseminating culture.

12. Education of Women:-

Women had equal standing with males during the Vedic era. The Upanayan (initiation ritual) was carried out for girls as well, and then they started their formal schooling. Additionally, they had to practice chastity while in school. They were free to participate in religious and philosophical discussions and used to read the Vedas and other religious and philosophical works. Women composed a large portion of the Sanhitas in the Rigveda. In Gurukulas, the gurus made no distinctions between male and female students.

Forms of educational institutions in Vedic period:-

1. Gurukulas:-

Away from the clamour and bustle of cities, gurus lived in dwellings known as gurukulas, which were natural settings. After celebrating their Upanayan Sanskar, parents sent their wards forth at ages ranging from five to nine depending on their caste. Under the direct supervision of their Guru, students resided under the guru's roof, known as the "antevasin." As the name suggests, the pupils used to remain at the Gurukula, the family home of the teacher, where they would study. A number of other buildings were added to the Gurukula over time. The teacher's family, however, served as the foundation of the school. Taking care of the teacher and his family came first for the pupil. In comparison to the teacher and the entire class, the pupils were like The facility treated everyone like family.

2. Parishads:-

Parishads were larger educational facilities where a variety of teachers taught courses in various subjects. This may be similar to a college parishad from the Upanishads, which was used for a gathering of knowledgeable men to discuss philosophical issues. Later, Parishads were established in areas with a large population of learned men, and over time, these organisations developed into long-term hubs for knowledge dissemination. Correspondences from students from various colleges to the university, as stated by Dr. R. K. Mukherjee.

3. Sammelan:-

Sammelan literally translates as coming together for a specific goal. Scholars congregated for scholarly debates and competitions in these kinds of educational institutions, usually at the king's request. The rewards for learning were acceptable.

Students' and the teacher's roles

Guru holds an important place in Bhartiya Darshan. Gu-ru is the combination of two words. Darkness was denoted by the word "Gu," and controller by the word "ru." It refers to avoiding ignorance or darkness. The word "achariya" for guru appears in the Vedas. The greatest knowledge-related treasure is the guru. A teacher imparts materialistic, spiritual, and physical knowledge to his students as one of the two components of the educational process. The teaching process is centred on the teacher. The needs and curiosities of his pupils are met by Guru. For his students, Guru was like a spiritual father. Gurus were caring for their students in the same way that a father cares for his son.

➤ Buddhist period:-

Buddhism first appeared around 600 B.C. Jainism and Buddhism are branches of Hinduism. Their life principles barely changed, therefore the idea of education likewise simply saw a change in focus. There was no impenetrable wall dividing the three major schools of thought—Brahmanism, Buddhism,

and Jainism. They all made harmonic contributions to the growth of culture as a whole, and their influences on education were inescapably intertwined. Education and culture both reflected the creative spirit of the day.

In India at the time of Buddha, there was racial prejudice present in the culture. This prejudice was based on both a man's job and place of birth. There were four groups of men in the society, with Brahman being the best. Brahmanism established their dominion in the nation and ruled the community. They had access to rights for religious instruction and training. However, there is another group of persons that lack access to religious and educational freedoms. There were 62 heterodox beliefs in use at the time, and clergy held the upper hand. A religious revolution began in ancient India in 600 B.C. as a result of which a new doctrine or system known as Buddhist doctrine or Buddhist philosophy emerged. It should be noted that a new and special education system was created in ancient India on the basis of Buddhism. The growth of the educational system in ancient India or the Buddhist world was greatly aided by the enormous movement that was Buddhism. The golden age of Indian culture and civilization is widely acknowledged to have begun with the spread of Buddhism in that country. The influence of Buddhism led to advancement in every facet of Indian civilization. There were several new learning institutions that did not previously exist. Gaining insight is the aim of Buddha's teachings and Buddhist education. The Buddhist wisdom was referred to as Anuttara-Samyak-Sambhodi, which means the perfect ultimate wisdom, in Sanskrit, the ancient language of India. The Buddha explained to us that obtaining this supreme insight was the major goal of our practice or cultivation. The Buddha also taught us that since ultimate wisdom is innate to every one of us and not something we can acquire from elsewhere, everyone has the ability to achieve it. The overall development of a child's personality was the main goal of Buddhist education. His moral, intellectual, and physical developments were all covered in this. Making a free man who is also wise, educated, moral, non-violent, and secular is the goal of Buddhist education. Students developed their judgment, humanism, logical thinking, and lack of superstition. Students were liberated from ignorance, desire, and greed. Buddhist education was widely accessible to people from all backgrounds. The goal of education is to transform a beast into a priest who is wise. The goal of the Buddhist educational system was to rediscover our true selves. As a result of Buddha's realization that all sentient beings have this underlying insight and nature, it also teaches ultimate equality. The teachings of the Buddha assist us in realizing this underlying, ideal wisdom. Then, we can find solutions to all of our issues and transform misery into joy. In the period of the Buddha, education was transmitted through religion, which was accorded top emphasis. Education was primarily used as a tool to obtain salvation or nirvana, as well as to spread religion and instill religious values.

Life preparation, In addition to religious instruction, there was a provision for teaching verbally and practically so that when the pupils entered normal life they could be able to support themselves. The makeup of public education Early Buddhist education was confined to the monasteries and was only available to the monastic community. But eventually, it became accessible to anyone, allowing laypeople the opportunity to receive an education in those institutions. Buddhist education today is much more inclusive and welcomes people from all backgrounds. Buddhist education aims to transform a fool into a wise person and a beast into a Buddha. Buddhist education brought about a revolution. Buddhist. First to make education accessible to all were the Buddhists of the world.

➤ Women's education:-

Women's education was at its lowest point during the time of Lord Buddha since women were reviled and seen as the root of all evils. Therefore, he had counseled against allowing women into monasteries during his lifetime. But after some time, on the pleading of his beloved disciple Anand, Buddha had agreed to provide admittance to the Vihars to roughly 500 women, including his stepmother, subject to numerous restrictions and exceptions. Women did not obtain any education due to their early marriages while Buddhist monasteries had transformed into institutions with a global renown. To enter the order was permitted in the early history of Buddhism, nevertheless, and this provided women's education a good boost, especially in the aristocratic and commercial sectors of society. Due to their early marriages, women did not obtain any education until Buddhist monasteries had transformed into prestigious universities. However, in the early days of Buddhism, women were allowed to join the order, which provided female education a good boost, particularly in the aristocratic and business sectors of society. Many of the women in these circles joined the order and committed their lives to studying religion and philosophy. They must have indirectly encouraged the spread of education among lay women by their example.

In addition, the Sangh's admittance requirements for women were onerous enough. Women monks were given a two-year trial period before becoming full members. Women monks were subject to strict regulations. The women monks were housed separately in a remote location and were not permitted to interact with any male monks while they were alone. They were not granted a position in the sangh that was permanent. She might get religious education from a monk twice a month while being watched by another monk. It was also thought that the consent of the entire Sangh was crucial. Additionally, they had to live apart, and a particular monk gave them lessons twice a month. They were unable to coexist in alone with the teacher. Buddhist Sangh have prioritized the social and cultural advancement of women.

Most women who joined the Sangh did so out of passionate curiosity and intense religious beliefs. Some people have also joined it to escape the problems of worldly things. Due to their dislike of maintaining a lower status, Bhikshunis were naturally more engaged in their academics and living a moral life. Despite the fact that Buddhist literature does not discuss the Bhikshuni education system in great detail, there are a few allusions to seasoned Bhikshunis taking care of their own education. It is obvious that they must have had some kind of agreement for their education. There were Bhikshunis who had a great level of spiritual understanding and had a sizable following. Many Bhikshunis are engaged in social service work. They believed that helping the sick, orphans, and others was their main responsibility. Some of them went on to become poets and authors after studying philosophy in-depth. Some of them had even studied politics and were engaged in current politics. Even some of them had travelled overseas to spread Buddhism. The poets and authors Sheelbhattarika, Prabhudevi, and Viyanka were well-known during the time. Sanghamitra, the sister of the emperor Asoka, was a well-known Bhikshuni who had rendered notable services to Buddhism.

Teacher Qualities and Responsibilities :-

The teacher himself must have at least ten years of monastic experience and must unavoidably possess generosity, generosity of heart, and purity of intellect. Both the instructor and the pupil had obligations to the monastery.

However, the teacher was entirely in charge of the student monk's instruction, attire, food, and lodging. When a student became ill, the teacher was also in charge of his care. The responsibilities of the teachers included educating the students, publishing books, promoting religion, discussion, and setting up debates for the explanation of important issues. The students' physical, mental, spiritual, and moral growths were within the purview of the teachers. Teachers care about their students and support them in all matters.

The monastery or the Buddhist order held both the instructor and the pupil accountable. However, the teacher was alone in charge of the student monk's instruction, attire, food, and lodging. When a student became ill, the teacher was also in charge of his care. The teacher used to show his students the utmost respect and educate them using a lecture and question-and-answer format. Buddhism starts off on a depressing note, but it does acknowledge the possibility of achieving peace in the here and now. As a result, the teacher need not weep in helplessness. The instructors were bhikshus. Buddhist viharas and monasteries have their own systems for educating apprentices and teaching imitation. The preceptor must provide his learner with all available advice and support on an intellectual and spiritual level. The teacher and the student held each other in high regard. They were related in a father and son manner. The pupil looked up to the teacher as his intellectual or spiritual father.

In the educational system throughout the Buddhist era, the role of the teacher was crucial. There were the Acharyas and Upadhayas types of teachers. According to Sutras Literature, Acharya may accept a number of students at his sole discretion, but they must live with him in this home for a minimum of twelve years. Under this command, he wouldn't accept any payments from the students. The student's development alone determined whether or not his apprenticeship would continue.

➤ Students concept:-

They had extensive training as educators. A free man who is wise, intellectual, moral, non-violent, and secular is what Buddhist education aims to create. Students developed became logical, humanist, judicious, and non-superstitious individuals. Gluttony, desire, and stupidity were banished from students' minds. People from all backgrounds might access and participate in Buddhist education. The transformation of a beast into a priest, from one who is foolish to wise, is the main objective of Buddhist education. The children's protectors were their instructors. They were in charge of the kids' overall growth, including their mental, physical, spiritual, and moral health. The residential nature of the educational institution (monasteries) led to a very warm rapport between the instructors and the students.

The pupil was supposed to devote himself completely to serving his teacher. The student will set up everything for the teacher's daily schedule as soon as they get out of bed. He will prepare his meals and wash his clothes and kitchenware. He would give the teacher anything he had obtained by begging for alms. The pupil had to get ready to take instruction whenever the teacher needed him to. The Buddhist educational system imposes on the student the obligation of serving this preceptor.

Due to the residential nature of sangha (monastic) life, a friendly rapport between the instructors and students developed. They have a bond that is comparable to that of a father and son. The instructors were their guardians and genuinely cared about their relationships, happiness, development, and obligations.

➤ Admission:

The primary location for education delivery throughout the Buddhist era was enrollment in monastic institutions. The pupil had to come up to the teacher and ask for entrance before he could receive instruction. For his student's education, the teacher bore all responsibility. The student had to respond appropriately in turn to the teacher's directions. Any other Bhikshuk in the monastery held the student in no way responsible.

After joining the Sangha (Bhikkhu Sangha), the novices were required to abide by both Sangha and monastery norms. These regulations are still upheld today. The Sangha has established a number of norms, including those governing clothing, diet, sleeping arrangements, devotion, and other topics. For the preservation of their health, they had to engage in physical activity. They had to take care of the teachers (Achariya), clean the school's grounds, clean the rooms, and clean the hallways. These were the pupils' main responsibilities. After being accepted, the students were divided into groups based on merit and required to adhere to monastic regulations in addition to their course work. Twelve years were spent on education. They were required to heed the teachers' counsel and do as they were told. In this manner, they had to complete twelve years of education.

They were required to heed the teachers' counsel and do as they were told. In this manner, they had to complete twelve years of education. Teachers were questioned by students; they provided answers and engaged in discussion on issues pertaining to the students' education. Beyond schooling, students had to complete everyday chores. Any student who is accused of misconduct or any other major disobedience in a buddhist monastery may be expelled by the teacher. The pupil was only ejected from the monastery, nevertheless, after it was positively established that he lacked faith in his instructor and respect for other matters pertaining to the holiness of the monastery. The students left the monastery as well once the teacher passed away, changed his religion, or left the monastery to live somewhere else. There and then, the concerned kids' schooling came to an end.

➤ Ceremony of prabbaja:-

Pabbaja was acknowledged by Buddhist monasteries as a valid ceremony. Pabbaja suggests departing. According to this procedure, students entering a monastery had to renounce all links to the outside world and their families. Once accepted into a monastery, a person from any caste is no longer considered to be a member of that caste. After being hospitalized, he was forced to change all of his old routines and behaviors. For the Pabbajja rite, a person had to be eight years old. For the pabbaja ceremony, the man was required to entirely shave his head and wear yellow clothing. He was presented to the in charge Bhikshu in this form. When presented, this person would pray before being admitted into the monastery. The chief Bikshu would provide these three pieces of counsel after his prayer.

- (1) I take garbage to Buddha.
- (2) I seek solace in religion.
- (3) I seek safety in the command.

This advise was delivered quite clearly by the admissions candidate. Then it was okay for him to admit. The person was referred to as a Sharman upon admission.

1. Shamans are not to kill any living thing
2. Refusing anything that is offered to him.

3. Live a character-purity-free life.
5. Avoid lying
6. Never eat at an inappropriate time
7. Avoid using opulent items

➤ ceremony for upasampada:-

The Buddhist monk had to undergo the Upasampada rite following pabbaja. This ceremony wasn't the same as the pabbaja ceremony. Education lasted for twelve years after the Pabbajja event.

Twelve years were spent on education. The Upasampada ritual had to be done when the student had completed twelve years of school, or when he was twenty years old. This event was conducted democratically. The Sharman is required to introduce himself to the other monks of the monastery. Only when the majority of the monks voted in favour of the ritual could someone be accepted. The Sharman was considered a full-fledged member of the monastery following this ritual. All of his relationships with the outside world and his family ceased on this occasion.

➤ Discipline:

The Three Main Aspects of the Buddha's Teaching: The three main aspects of the Buddha's teaching are discipline, meditation, and wisdom. Wisdom is the end objective, and the key step in achieving wisdom is deep meditation or concentration. The way to deep meditation is through discipline through precept observation; once this is accomplished, wisdom will come to pass naturally. The sutras' explanation of the Buddha's overall teaching never really veers away from these three ideas. After attending Buddhist schools, colleges, and universities, one becomes morally pure and is unable to commit any wrongdoing, lie, steal, kill, or become addicted to wine. Students liberate themselves from ignorance, hostility, greed, and lust in this way. The Tripitaka, or full body of Buddha Shakyamuni's writings, is what constitutes Buddhism. Three categories can be made for this: sutras, vinayas (precepts or regulations), and sastras (commentaries), which place emphasis on meditation, discipline, and wisdom, respectively.

The _simple living and high thinking principle was adhered to by monks and students during the Buddhist era. Their lives were filled with virtue, duty, and humanity, and they were expected to uphold the Astang Marg. The word Samma, which means "proper," "whole," "thorough," "integral," "complete," and "perfect," is used to describe these people.

1. Samma-Ditthi: Complete or Perfect Vision.
2. Samma-Sankappa: Developed Emotion or Aspiration.
3. The entire or perfected speech of Samma-Vaca.
4. Samma-Kammanta-Integral Action.
5. Samma-Ajiva, or appropriate livelihood,
6. Samma-Vayama, which means "whole or full effort," "energy," or "vitality,"
7. Samma-Sati, which is full or comprehensive awareness.
8. Samma-Samadhi-Full, Integral, or Holistic Samadhi.

Syllabus:

On the basis of these fundamental concepts, the Buddhist educational system was formed. This education placed a strong emphasis on the pupils' moral, mental, and physical growth in addition to steering them in the direction of the Sangha rules and assisting them in adhering to them. The importance of understanding the Tripitaka, which is made up of the Sutta Pitaka, the Vinaya Pitaka, and the Abhidhamma Pitaka, was emphasised most. Buddha's teachings, message, philosophy, and guidelines for Bhikkhus and Bhikkhunis are contained in the entirety of the Tripitaka. The focus of the curriculum was mostly spiritual. It was because obtaining salvation was education's main goal. Thus, it was crucial to study religious texts. This particular curriculum was only intended for monks. Other subjects covered by Buddhist education included spinning, weaving, printing on clothing, tailoring, sketching, accounting, medicine, surgery, and coinage.

Mother tongue was used as the primary teaching medium in the beginning; but, with time, Sanskrit was also used. Sanskrit practice of Buddhism was particularly distinguished by the Mahayana Teachers. Buddhist writings in Sanskrit took on a unique style. It should be noted that Sanskrit enabled Buddhist philosophy and literature to advance significantly under the guidance of Nagarjun, Asanga, Basubandhu, Santideva, Aryadeva, and Candrakirti. Pali and Prakrit were also taught, and later, painting, sculpture, architecture, and medicine were included in the curriculum in accordance with societal demands and professional education. In order to further the welfare of humanity, Buddhist education left the religious sphere. Education came in two flavors: primary and higher education. Reading, writing, and math were taught in primary school, and military training, philosophy of religion, and Ayurveda were all included without restriction in higher education.

The Buddhist educational system did not disregard career education. To help them meet their clothing needs, the monks of Vihar were taught how to spin, weave, and sew. They also received instruction in architecture. They were able to construct new Vihars or restore older ones thanks to their architectural education. Similar to how householders who practiced Buddhism but lived outside of Vihar received training in several fields as well as means of support. It should be noted that the Buddhist educational syllabus also covered topics from Vedic culture. This integrated and wiped out the differences between Buddhist and Vedic education. In the history of education in India, this was a historic development.

Private and group instruction were used as the initial teaching methods. Later, it changed into a classroom. When the time was right, Sangharamas became residential colleges and universities. These universities made a significant contribution to the spread of Buddhism, Buddhist history, Buddhist art, and Buddhist culture in educational history. Atisa Dipankar, Silabrada, and Santarakshit, three highly regarded intellectuals, were among the professors at those universities. There were many important novels written. We can still recall the splendour of schools like Nalanda, Vikramsila, Sompuri, Salban, Jagaddal, Pandit Vihar, and Taxila. These colleges had unparalleled dominance. Students came to those universities from all throughout ancient India, including Gandhara, China, Myanmar, Thailand, and Myanmar. Buddhist education combines one-on-one instruction and formal education. Buddhism's spread was the primary goal of the Buddhist monks. The necessity of educational travels was thus emphasised by various Acharyas, including Sariputta, Mahayaglava, Aniruddha, and Rahula other figures emphasised the value

of trips in educating people. After completing their school, students were urged to travel extensively in order to acquire real-world experience.

In the Buddhist sanghs, meetings were scheduled for the first day of each month and the full moon. The gathering monks from various sanghs freely expressed their doubts. Every monk was required to attend such a gathering. People used to gather together at the beginning and end of the month. This kind of group gathering was a crucial component of Buddhist instruction. Since morality served as the foundation for all of the monks' instruction, the assembly's goal was to uphold their moral standards. This assembly was fairly democratic, and it has a significant moral impact on everyone involved. It was essential to increase the power of conversation in order to prevail in Shastrartha and impress the public. Additionally, this was necessary in order to build one's own cult and appease rival organizations and critics. Rules were so drafted for discussion. In the Buddhist era, the value of dialogue encouraged logic. Without rational debate, the contentious issues could not be resolved. The following eight types of evidence were needed to establish a dispute's point: theory, cause, example, parallelism, contradiction, evidence, argument, and induction. Logic was also helpful in the development of mental capacity and knowledge. The importance of debate promoted reasoning during the Buddhist era. Without logical justifications, the contentious issues could not be resolved.

The following eight types of evidence were needed to demonstrate the dispute's point: theory, cause, example, parallelism, contradiction, evidence, argument, and induction. In the Buddhist era, dialogue was vital and encouraged rationality. The contentious issues could not be resolved without reasonable justifications.

The course material has a spiritual focus. Education was intended to help people find salvation. Therefore, studying religious texts was crucial. The three principal topics recommended for study were Sutta, Vinaya, and Dhamma Pitak. The goal of Buddhist education was moral purity. Similar to Vedic education, it focused more on developing pupils' moral character than their psychological well-being. The Bodhisattva stage must be attained. Development of the mind and character was stressed:

The majority of the lessons were taught orally. Verbal instruction predominated, just as it had in the Vedic era, despite the fact that the art of writing had advanced considerably by the time of the Buddha. The novice students used to be taught lessons, which they memorized. The teacher used to ask students to answer questions about memorization of the lecture. Students pay close attention as the teacher lectures on appropriate behavior and necessary topics. Teaching was a hearing system in the beginning. Students heard the lectures that the lecturers presented and retained the information. It eventually evolved into a debate and comparison technique. The lecturers used to instruct the pupils using dialogue and story-telling. Truth, after which writing system was introduced.

Students were expected to remember the same things afterward. The teacher instructs the pupils through lectures and the question-and-answer method. Every monk was required to be present. The general tongue of the populace served as the medium of Buddhist education.

Some Buddhist monks are particularly drawn to solitary spiritual retreats in remote caves and forested areas. Only monks who had attained sufficient proficiency in the Sanghs and had a thorough understanding of worldly attraction were deemed suitable for solitary meditation.

Buddhist education crossed the Indian Subcontinent and spread to China, Korea, Japan, Tibet, Mongolia, Sri Lanka, Myanmar, Thailand, Cambodia, Laos, Vietnam, Malaysia, and Singapore with the rise and development of Buddhism in those nations. This is a source of great pride for Buddhists. With the addition of contemporary disciplines to the curriculum, Buddhist education in those nations has advanced significantly. Modern disciplines like English, Science, Medicine, Engineering, Commerce, Computer Science, and Information Technology must be taught in schools nowadays in order to become more popular and helpful. We are pleased that the nations I named have significantly advanced Buddhist education by including contemporary subjects. More facilities have been created for lay students. Modern subjects must be included in the Buddhist Education curriculum.

Conclusion

To enhance and popularize the Indian educational system, it is anticipated that Indian spirituality and meditation will be introduced into the curriculum. They should be practiced and taught in schools starting in kindergarten because they are unique in the entire globe. Along with helping students develop their essential knowledge and abilities, it offers several chances for personal growth. According to National Education Policy 2020, the current educational system places a strong emphasis on fostering personality development, personality formation, and the contribution of knowledge to all facets of learning, social well-being, and material wealth (NEP 2020). In order to create harmony between materialism and spiritualism with humans and attain greater perfection, the current Indian curriculum development system must create a new type of education. Overall, it is clear that India has seen significant change since the beginning of time. Even though it has created many new things, India's diversity will never change. Despite the diversity of languages and religions found in India, the people nonetheless exhibit a sense of unity. Although the country is technologically advanced, its culture is still ancient.

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