

CONTRIBUTION IN INDIAN EDUCATION OF BUDDHISM

Dr. Seema Sharma

Associate Professor,

Department of Education

Meerut College, Meerut (U.P.)

ABSTRACT

Buddhism brought revolutionary changing in the field of Indian education. It gave dimensions to Indian education of making it progressive. It opened the doors of education to every section of the society. Buddhism was the only one to raise the voice of the right to women as equal to men and to provide education to women equal to men. Arranged education for all without any caste distinction, class distinction or gender distinction. The efforts of the Buddhists were also unique in the field of higher education. The status of higher education in ancient India was at its peak due to the efforts of Buddhism. The credit for the rise of well organized and well organized public education institutions in India and the system of higher education in an organized manner goes to Buddhism.

Key Words: - Contribution, Education, Buddhism, Monasteries, Nirvana

Introduction

The rise of Buddhism is a revolutionary event in Indian history. Even after India disappeared, this religion left its indelible mark in the history of India. It has greatly influenced the cultural, religious, social, economic and educational aspects of Indians. Buddhism has contributed in every field of Indian culture. The Buddhist contribution, especially in the field of 'education', is wonderful and unique. Buddhism made the Indian education system progressive and prosperous. At present, there are various institutions and practices prevalent in the field of education, whose credit for laying the foundation goes to Buddhism. The rise of Buddhism was of great benefit to the Indian education system.

Buddhism first introduced the world to the 'federal system'. Its organization was based on equality and democratic values. The main centers of Buddhist learning were initially the Buddhist sanghas. Education was arranged by the unions. Later on, this place was acquired by the Buddhist monasteries and the responsibility of education fell on the monasteries.

Buddhism was originally a collective religion and introduced the monk system. Later on, monasteries for monks and runs were built near the cities. The creation of Buddhist monasteries increased the spread of education because apart from the Brahmins, Buddhist monasteries also became the source of education. "Buddhism opened the doors of education to the four varnas, including women, who could be taken into the sangha. According to Buddhism, the Guru was always respected, whether he was a Chandala, a shudra or a person of the Pukkas caste.

By following the teaching of Lord Buddha, his bhikkas sangh became dear and acceptable to the 'Bahujan Samaj'. The

whole caste discrimination seemed useless to him and was completely forbidden by the Buddha. The Buddha or his "disciples did not like caste discrimination at all and in order to destroy it, they tried to lot. The membership of the sangh was not limited to any caste. Buddhism adopted a very liberal approach towards the lower castes. People of all the four Varnas could join the sangh. Chandalas and Pukkus could also attain Nirvana. It is said that chandala's son mathang had attained the supreme position in the bhikkhus sangh of the Buddha, there were great monks born in the untouchable classes like the chandalas named svapakas and the Bhangis named suniti Buddhism did not want to deprive the members of the lower castes from attaining enlightenment. According to him, whosoever takes the position of a guru, he deserves respect regardless of caste goes.

More importantly, since he used to make men and women runs and bhikkhus from all strata of society, education was not limited to a few high ranking people. The acceptance of women as runs was a revolutionary steps in view of their status. Buddhism made a deep impact on society by opening its doors to women and shudras. The society of that time kept women and shudras in the same status. And for them neither. Yogyo Paveet Sanskar or Veda study was done. After adopting Buddhism he got freedom from this incapacity.

Buddhist monasteries played a significant role in the education of Indians. Like Brahmin institutions, formal education was available in Buddhist monasteries too. "Buddhist monasteries took the middle path. They included both grammar and medicine in their formal education. Their approach was less orthodox."

Nalanda, near Patna in Bihar, became a major learning center in Northern India. Where was the largest university for educating Buddhist monks? The source of information about Nalanda dates back to the 6th and 7th centuries AD. There are descriptions of 'Huensang' and 'it sing'. From the description of these Chinese travels, it is known that students from different part of the country used to come here to study, they also came from outside the country. Nalanda in China and South students from East Asia also used to come to study. The total number of teachers and students in Nalanda was ten thousand of these, 8500 were students and the rest 1500 belonged to the teacher's category. At the time of Hivensang, the president of the Shilabhadra Nalanda University culture. Before him Dharma Pala of Kanchi was in this post. After Shilabhadra, Darmakirti became the president of Nalanda University.

Buddhist monasteries became great centers of learning, which are called residential universities. Among these, apart from Nalanda in Bihar Vikramshila and Vallabhi in Gujarat are notable. It is known from the archaeological and literary evidence that these large institutions, apart from imparting education also provided food and accommodation for the students and teachers. Like Nalanda, many villages were donated for the maintenance of the state. All these universities had very rich libraries.

Buddhism also awaked consciousness in the intellectual

literary world. It suggested to the people that something should not be accepted just like that, but it should be accepted after thoroughly discussing its merits and demerits. To a large extent, superstition has been replaced by logic. This led to the rise of rationalism among the people. The Buddhists introduced a language by mixing Pali and Sanskrit, which is called, mixed Sanskrit. The literary activities of the Buddhists continued into the Middle Ages as well.

The Buddhists of Hinayana created a system of world science. The credit for the development of logic in Indian philosophy goes to Buddhism. The philosophical principles of Buddhist philosophy called. Vigyanism and Nihiyava also influence the philosophy of Shankaracharya.

References:

1. Published Department, Information and Ministry of Broadcasting, Government of India, Ancient India, Page 125, 129, 130, 131.
2. Sharma, R.S.: Introduction to Early India, pp. 144, 266
3. Basham, A.L.: Adbudh Bharat, p. 197
4. Kosambi, D.D.: Lord Buddha (Life and Philosophy), pp. 113, 169, 177.
5. Altekar, A.S. (1965), Education in Ancient India. Varanasi, Nandkishore & Brothers.
6. Hazra, K.L. (2009), Buddhism in India: A Historical Survey Delhi, Buddhist World Press.
7. Bapat, P.V. (1971), 2500 years of Buddhism, Delhi.