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**COMPARISON BETWEEN UPANISHADIC EDUCATION
AND BUDDHIST EDUCATION: A REVIEW**



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ABSTRACT:

The ultimate aim of education in ancient Indian was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self for liberation of the soul from the chains of life both present and future. The chief aim of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development, Formation of character, Religious education and Preparation for life. This paper mainly highlights the comparison between Upanishadic education

and Buddhist Education.

KEYWORDS

Upanishadic education, Buddhist Education.

I.PREAMBLE:

The Upanishads contain the highest spiritual and moral truths, which all of us can practice in daily life. Upa means near Ni means down and shad means sit. Surr-e-Akbar was the first Indian Upanishad in translated form. "Swadesh Pujiyate Raja, Vidwan Sarvatra Pujiyate" -this indicates the significance of education in India. Some scholars have sub divided Vedic Educational period into Rig-Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period etc but all these period, due to predominance of the Vedas, there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period."Education in ancient India was free from any external control like that of the state and government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so ever" -Dr. P. N. Prabhu. Buddhist education was based on the teaching of Gautam Buddha. These teachings were so important that they remained a source of inspiration for individual as well as social development in India. The influence of Buddhist teachings cannot be undermined even during later period.

II.OBJECTIVES:

To highlights the comparison between Upanishadic education and Buddhist Education

III.METHODOLOGY:

It is completely based on literature review on the articles and books of Upanishadic education and Buddhist. Education

IV. DISCUSSION:

	Upanishadic Education	Buddhist Education
History of development	In ancient India teaching was measured to be sacred duty which a Brahman was leep to release irrespective of deliberation of the fee teacher were expected to offer their lives to the source of teaching in the missionary spirit of self-sacrifice, and the society laid down the principal that both the public and state should assist the learned teachers & educational institutions very generously. Society realized that "Vidyadana" or the gift in the cause of education was to be the best of gifts, possessing a higher religious merit than even the gift of land. On the occasion of religious feats, students and teachers were invited and contributions were given freely.	The monasteries were the centers of education during the Buddhist period. Besides monasteries, there was no other organization for imparting education. Merely the Buddhist could obtain religious and other types of education. Other persons were destitute of this facility. There was no place for Yajna in the Buddhist system. Buddhist period in Indian education approximately starts from 600 B.C and last for about 1200 years till 600A.D. during Upanishadic period education was mostly unusual effort whereas during Buddhist period institutional organization is one of the chief characteristics of education.
Education based on	Literature consists of the following 1. Four Vedas 2. Six Vedangas 3. Four Upvedas 4. Four Brahmanas 5. One hundred and eighty Upanishads 6. Six systems of philosophy 7. Bhagwad Gita 8. Three Smritis	Buddhist education was based on the teaching of Gautam Buddha. These teachings were so important that they remained a source of inspiration for individual as well as social development in India. The pressure of Buddhist teachings cannot be destabilized even during later period.

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COMPARISON BETWEEN UPANISHADIC EDUCATION AND BUDDHIST EDUCATION: A REVIEW

Aims of education	<p>1. Combination of Piety & Religiousness: In ancient India religion played a famous part. Education aimed at the mixture of godliness and piousness in the minds of the pupils.</p> <p>2. Education for worldliness: Vocational aim: Contentment in other world was given more stress than the happiness in this world. This world according to them was unreal & full of fetters. The highest wisdom was a release from these betters.</p> <p>3. Character formation: Morality was the higher "Dharma". Education was regarded as a means of inculcating values such as strict obedience to elders, truthfulness, honesty and temperance.</p> <p>4. Development of all round personality:- Personality was developed through the following methods: Self-restraint, Self-confidence, Self-respect and Discrimination.</p> <p>5. Stress on Social duties:- A student was not to lead self-centered life. He was to perform his duties as a son, as a husband, as a father & many other capacities conscientiously and efficiently in the society. His wealth was not for his own sake as for his family, he must be hospitable and charitable. All professions laid stress on civil responsibilities.</p> <p>6. Endorsement of Social Efficiency and Welfare: - The promotion of social efficiency & welfare was a similarly significant aim of education.</p> <p>7. Conservation and encouragement of culture: The services of the whole community were enrolling for the purpose of the preservation of the Upanishadic literature. Each person had to learn at least a portion of his sacred literacy legacy.</p>	<p>Development of education:- The chief aim of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development.</p> <p>(2) Formation of character:- During this period, in the organization of education, special emphasis was laid on the formation of character of the students. Student life was hard and rigorous. They observed celibacy.</p> <p>(3) Religious education: In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve salvation or nirvana.</p> <p>(4) Grounding for life: In this scheme of education, there was a provision for imparting long-windedly and practical knowledge along with religious education so that when the students entered normal life they may be able to earn their living.</p>
Education of Women	<p>The Vedas give a very admirable & reputable status to women. They were entitled for higher education for the study of the Vedas and the presentation of administrative and other significant jobs typically performed by men even today. Boys should go to the schools meant for boys and girls should go to the schools where there are women teachers. The women should have chance to reach knowledge of the Vedas from all the four concerns.</p>	<p>Women education during the Buddhist period was at its lowest outgoing tide, as the women folk were loathed in the sense that lord Buddha had regarded them as the source of all evils. So He had advised during his regarded them as the source of all harms. So he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had allowable about 500 women along with his stepmother for admission in vihar with many restriction and condition.</p>

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<p>Teaching</p>	<p>Teaching in the Upanishadic period was known for the personal awareness paid to the student. As the word Upanishad (sit close) connotes there was an intimate relationship between the teacher and the disciple. The freedom to accept a disciple rested with the teacher, but once he accepted a disciple it became his moral duty to see that the disciple grew. Similarly, a disciple or student had the freedom to choose his teacher. Knowledge was transmitted orally (since writing developed later) and explanation was one of the important methods of teaching. The methods used by teachers were emulated and adopted by the disciples and handed over from one generation of teachers to another. The transmission of methods through initiation and repetition continued. Good teachers devised their own methods and made the matter interesting and meaningful to students by day-to-day examples. Listening to the spoken words, comprehension of meaning, reasoning leading to generalization, confirmation by a friend or a teacher and application were the five steps to realize the meaning of a religious truth practiced in ancient India.</p>	<p>Buddhist education aimed at purity of character. Like Upanishadic education it was training for moral character rather than psychological development of the students. One has to attain the stage of Bodhisattva. Mental and moral development was emphasized. Following were the methods:-</p> <ol style="list-style-type: none"> 1. Verbal education: Through the art of writing had been well developed up to Buddhist period yet, due to shortage and no availability of writing materials, verbal education was prevalent as it was in Upanishadic age. The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on the learning the lesson by heart. 2. Discussion: In order to win discussion or Shastrartha and impress the general public, it was necessary to improve the power of discussion. This was also needed to satisfy the critics and opposing groups and establish ones own cult. Thus, rules were framed for discussion. 3. Importance of logic: The importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical argument. Logic was also useful in the development of the mental power and knowledge. 4. Educational Tours: The major of the Buddhist monks was to transmit Buddhism .Hence some Acharyas like Sariputta, Mahayaggalva, Aniruddha, Rahula, etc gave the importance to tours for educating people. 5. Conference: Conferences were arranged on every full moon and 1st day of month in the Buddhist sanghs. The monks of different sanghs assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conference. 6. Meditation in Loneliness: Some Buddhist monks were more interested in isolated spiritual meditation in lonely forests and caves.
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<p>Teachers</p>	<p>Teacher occupied a pivotal position in the Upanishadic System of education. The teacher was a parent surrogate (Parent Substitute), a facilitator of learning, exemplar and inspirer, confident, detector friend and philosopher moral educator, reformer, evaluator, character and personality builder, importer of knowledge & wisdom and above all a guru, religious & spiritual guide. The relationship between the teachers and pupil was regarded as filial in character. Teacher was the spiritual father of his pupils. In addition to imparting intellectual knowledge to them, he was also morally responsible. He was always to keep a guard over the conduct of his pupils. He must let them know what to cultivate and what to avoid. He must instruct them as how to sleep and as to what food they may take and what they may reject. He should advise them as to the people whose company they should keep and as to which of the villages and localities they should frequent. During the Upanishadic period learning was transmitted orally from one generation to another. Great importance was attached to the proper accent and pronunciation in the Upanishadic recitation & these could be correctly learnt only from the lips of a properly qualified teacher. The spiritual solution depended almost entirely upon the proper guidance of a competent teacher. Teachers in the Upanishadic period were autonomous in their work and they followed various methods of admission and assessment. A teacher was the sole pedagogic authority to decide whether the student was fit for admission & also to decide whether he had completed his studies.</p>	<p>Both the teacher and the student were responsible to the monastery or the Buddhist order. But regarding education, clothes, food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate him through lecture and question answer method. Buddhist philosophy admit the possible of attaining peace here and now, though, it start with a pessimistic note. Teacher, therefore, need not have any cry of despair. Bhikshus were the teacher. Buddhist vihar as or monasteries have their methods of imitation and training for the apprentices. The preceptor must give his disciple, all possible intellectual and spiritual help and guidance. There was mutual esteem between the teacher and the pupil. There relations were like father and son. The teacher was regarded as spiritual father or intellectual father of the student.</p> <p>During Buddhist period the position of teacher in the system of education was very important. There were the categories of teachers – Acharyas and Upadhayas. According to Sutras Literature Acharya may admit according to his unfettered discretion, a number of pupils, who would have to live with him at this house, for a minimum period of twelve years. He would not accept any fees from the pupils under this instruction. The progress shown by pupil was the only factor that determined the continuance of his apprenticeship.</p>
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<p>Steps In Instruction:</p>	<p><u>Sravana</u> is listening to words texts as they uttered by the teacher. <u>Manana</u> is the process of deliberation or reflection of the topic taught. <u>Nididhyasana</u> represents the highest stage.</p>	<p>The pupil must discover the teacher. He must live with him as in member of his family and is treated by him in every way as his son. The school is a natural formation, not artificial constituted. It is the home of the teacher. It is a hermitage, amid sylvan surrounding, beyond the distractions of urban life, operation in solitude and silence. The constant and intimate association between teacher and taught is vital to education as conceived in this system. The pupil is absorbed the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things are too subtle to be taught. It seems in the Upanishadic times education was esoteric.</p>
<p>Student</p>	<p>Here is a long hymn in the 'Atharva Veda' describing the ceremony pertaining to studentship. The initiation ceremony was called Upanayana which lasted three days. It laid down the foundation of a planned life. The pupil owed his first birth-physical to his parents & the second birth spiritual to his teacher. The rite of Upanayana was meant to purify body and mind and to make one fit for receiving education. After 'Upanayana' the pupil entered into a state of 'Brahmacharya' indicating that it was a mode of life, and a system of education. The 'Brahmachari' as the aspirant for education was now called lived according to prescribed regulations, i.e., physical discipline as well as spiritual discipline.</p>	<p>The scholar was predictable to serve his teacher with all fidelity. On increasing in the morning the student will position everything for the daily routine of the teacher. He will cook his food and clean his clothes and utensils. The student had to arrange him to obtain education at any time whenever the teacher required him. The teacher of a Buddhist monastery was empowered to expel any student on charge of misconduct or any type of serious disobedience. However, the student was expelled only when it was definitely ascertained that he lacked faith and deference for the teacher and the other things related to the holiness of the monastery. After the death of the teacher or when the teacher changed his religion or left the monastery for elsewhere, the students also uninhabited the monastery. The education of the concerned students ended then and there. The pupils is to mount early in morning from the bed and give his teacher teeth-cleanser and water to rinse his mouth with; then, preparing a seat for him, serve him rice- milk in rinse his mouth with; then, preparing as seat for him, serve him rice milk in rinsed jug, and after his drinking it, wash the vessel and sweep the place. Afterwards he is to equip him for his begging round by giving him fresh undergarments, girdle, his two upper garments, and his alms- bowl rinsed and filled with water and then is to dress and equip himself likewise if he wants to go with his teacher but must not walk too far from or near wants to accompany his teacher but must not stroll too far from or near wants to go with his teacher but must not walk too far from or near him. He is not to break off his teacher in speaking, even if he makes a mistake.</p>

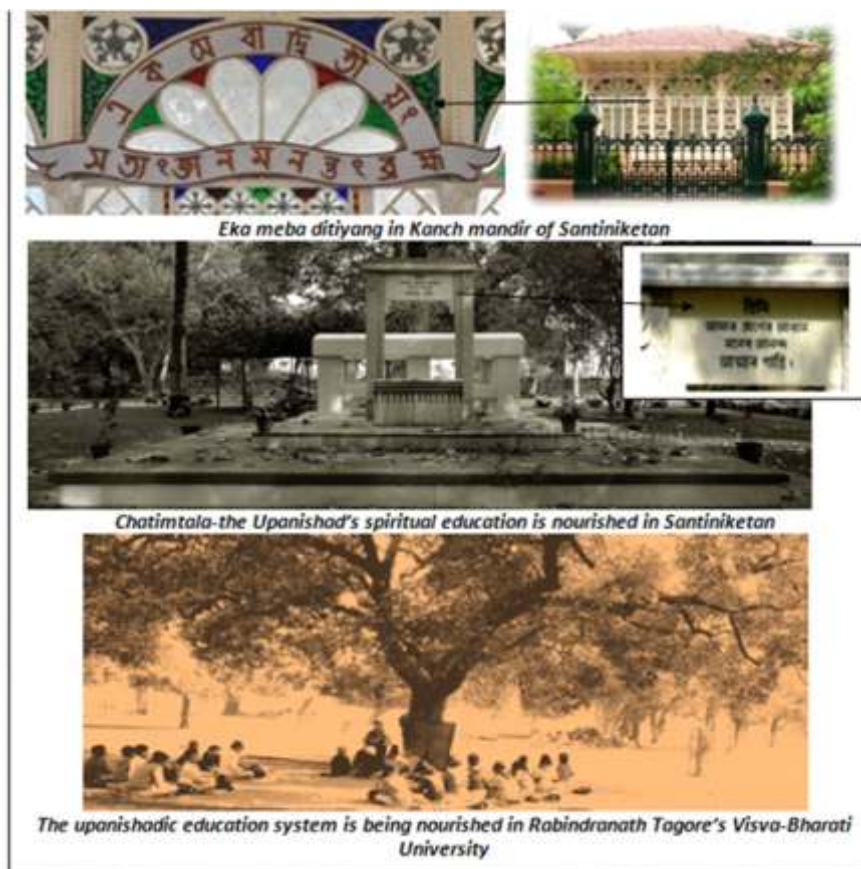
Curriculum	The following disciplines were included in the curriculum in the graded forms in accordance with the stages of education like: anthropology, astronomy, economics, epistemology, eschatology, ethnology, geology, human eugenics, mathematics and military science. The method of education was well-ordered. It was appropriate to the needs of the society education was measured as the greatest gift in ancient India. It was intended at the progress of personality of an individual to his maximum extent. Education helped in the thoughtful of spiritual & moral values, besides preparing for experienced pursuits.	The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This kind of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education.
Mass education	<p>Equal Opportunities to all: The education was free and accessible to all who sought it. There was no discrimination on the basis of caste, creed, colour etc. and the students of all strata of society received education on an equal footing.</p> <p>Free Education It was free because no student was required to pay any fees. It was free also because no outside agency could interfere in the matters of education. There was perfect autonomy. No external authority no external beneficiary, no politics was permitted to enter the school or college system. A student had to pay nothing in return for education he received in a Gurukul or Ashram. Right of entry to good education depended not on wealth but on talent.</p>	The monasteries or Buddha Vihars were the chief centres of learning and only the Buddhist monks could be admitted to them for education. Thus there was no planned arrangement for mass education as such during the period. It from this position it would be wrong to construct that the Buddhist monks were unkindful of the education of the people in general. So at the time of begging alms the monks used to remove the religious doubts of the people through their interesting conversation or short and alp lectures. Thus the people in general received moral and religious education from the monks.
Vocation Education	<p>Commercial Education and Mathematics Education Commercial education and Mathematics education is also one of the major features of Upanishadic period. The ideas of the scope and nature of commercial education can be held from <i>Manu</i>. Knowledge of Commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centre were considered necessary.</p>	Vocation education was not unnoticed during the Buddhist system of education. The monks of Vihar were taught spinning, weaving and sewing in order that they meet their clothing obligation. They were taught architecture as well. Education in architecture enabled them to build up new Vihars or repair the old ones. Likewise the householders following Buddhism but living outside Vihar were given training in different type of and also earn their livelihood.

V.CONCLUSION:

The current education research like basic education, Visva-Bharti ,Aurobindo Ashram, Gurukul Kangri and Banasthali Vidyapeeth,etc., are the glaring examples of our ancient system of education in the country. In the words of S.K.Mukerjee, "They were started with the object of reviving the ancient institution of Brahamacharya, of revitalizing ancient Indian philosophy and literature and of producing good citizens and preachers of Upanishadic religion." While delivering his address in the Dada Bhai Naurozi lectures series L.S. Mudaliar, a renowned Indian educationist had said "Let our young Indian realize the heritage that is there. May the young generation imbibe the true spirit of India and follow it in all their endeavours."

Contemporary nourishing of Upanishadic education in Santiniketan: pictorial elaboration

The gurukul system of education dedicated to the highest ideals of 'all-round human development', namely , physical(practical), mental (intellectual) and spiritual (religious), leading to God-realization (Mrahmasakshatkara). The system was based on the principle, "experience (anubhava) is the best teacher." At the end of their training the students thus emerged as responsible individuals who are well learned in the Vedas and capable of facing toughest challenges of life. One of education, is Santiniketan, which was established by the great Guru,artist,philosopher and literary Rabindranath Tagore(1861-1941).



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Source: Pal.Tapas, Hazra,Manas (2015) Upanishadic Education: on the luminosity of contemporary India. Conflux Journal of Education. VOL.2.ISSUE.11.April 2015 NASpublisher, Kerala.

Education was free and universal. The fee, if any, was to be paid, after attaining education from the earnings of the young man who got education, in the form of Guru Dakshina'. During education the boarding and lodging was free for almost all these students. After independence our constitution framers made it clear that it is the duty of all government to provide free education to every child of 0-14 yrs age group. Many programme for this cause has been adopted but still desired objective has not been achieved the educator was democratic in his approach in the field of education. All students rich or poor, prince and common were treated alike. In modern Indian too, the constitution has adopted the principle of Equality in the field of education. However, in almost all public schools, and professional institutions this principle is practically ignored and neglected. We are living in modern age but we feel proud of the civilization and culture of our ancestors inherited to us. Even now we give importance to religion, god and desireless deeds. We give more preference to character, spiritualism, philosophy rather than wealth, materialism and science. The present world gives reverence to wealth, power violence and diplomacy whereas we rely in truth, non-violence and mortification. We still believe in idealism and wish to lead an ideal life. The sense of discipline and the cordial relation between teacher and pupil of Vedic age is well known to the world today we see the educational environment has become so venomous due to indiscipline that is has become an uncountable problem. The ancient schools followed the principle of education for self sufficiency. The school was small integrated community self sufficient in every way. The students used to grow their food products, tended cows, collected firewood's and erected cottages themselves under the guidance of teacher. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalize education but much is needed to the done in this direction in order to achieve the desired aim. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil. The study of Sanskrit language and Sanskrit literature in neglected to a greater extent. It is this literature which is enriched by the sense of peace, humanity, universal brotherhood which should be vital part of our curriculum. In ancient period Shraavan or Listening. Manan or meditation and Nididhyaana or realization and experience, question and answers, discourse, lecture discussion and debate methods were prevalent. These methods can be still used in our classrooms faithfully. In Vedic age students used to lead a simple life and sober life. Nowadays the life style of our young generation has altogether changed they like to lead luxurious and majestic life, full of fashion and show. They have given up the principle of Simple Living and High Thinking' and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they. Should be made to realize the importance of ancient style of life. The main aim was integral and all round development in ancient Indian. The same aim is kept in view in modern education. The ancient education never neglected physical development although the main emphasis was given the intellectual and spiritual development. For this a peaceful, calm, clean, attractive and natural environment far away from town and villages was provided to students. Although, we profess to look after physical, moral spiritual emotional and intellectual development of pupil in modern schools yet it is only bookish knowledge which gets the most of an attention. This idea of all round development of child must be adhered to practically.

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Contemporary nourishing of Buddhist education in Bodhgaya: pictorial elaboration



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Photography source: Dr. Prohlad Roy, Visva-Bharati University, 2015

Buddhist higher education includes both scholastic and contemplative training. In Tibet, such training is accomplished through the traditional monastic education structures of shedra (college of studies) and drupdra (retreat centers). Tsadra Foundation believes that the development of similar institutions—which respect traditional curriculum and yet are adapted to the west—is essential to achieve consolidation wherever genuine Buddhism has found a home.

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