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DECLARATION

I, Sushmita Nath, bearing Registration Number Ph.D/1805/2012 Dated-11.04.2012, hereby declare that the subject matter of the thesis entitled ‘A STUDY ON THE FORMAL EDUCATION SYSTEM IN ANCIENT INDIA WITH REFERENCE TO VEDIC AND BUDDHIST PERIOD AND ITS RELEVANCE TODAY’ is the record work done by me and the content of the thesis did not form the basis for award of any degree to me or to anybody else to be the best of my knowledge. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma.

Place: Silchar

Date-

(Sushmita Nath)

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PREFACE

The dissertation entitled ‘A STUDY ON THE FORMAL EDUCATION SYSTEM IN ANCIENT INDIA WITH REFERENCE TO VEDIC AND BUDDHIST PERIOD AND ITS RELEVANCE TODAY’ attempts to take up a study of the formal education system in ancient India. India is the one of the largest education system of the world. The Indian education system has gone through many phases. This education system has been a source of inspiration to all education system of the world. It is started from the Vedic age and continued till the modern age. But each age has its pros and cons. In this work it is an effort to show the growth and evolution of education from age to age. The aim of this research is to study the formal education system in the Vedic and the Buddhist period. There religious and secular education, methods of teaching, aims and objectives, Centres of learning, subjects of study and the teacher student relationship. The objective of this research work is to made to know the present relevance of the education system in ancient India.

This dissertation paper is prepared through the survey of the Vedic texts, the *Brāhmaṇa*, the *Upaniṣats*, the Epics, the *Pūraṇas* and the Buddhist sacred text- the *Vinaya Piṭakaṃ*, and the *Jātaka* stories.

The present work is divided in to seven chapters. The first chapter is the introductory where as discussion is made to explain the education system in the *Samhitā* period, the Brahmanic period, the Epic Period and the Puranic period.

The second chapter is the study about the educational *Saṃskāras* of the Vedic and the Buddhist period. Various educational *Saṃskāras* and the importance of the *Saṃskāras* are discussed in this chapter. The third chapter deal with the different types of centres of learning i.e., *Gurukulas*, *Pariṣats*, Temple Colleges, *Agrahāras*, *Chatusapāthi* Tols and the Buddhist *Vihāra* or Monastery- *Takṣaśilā*, *Nālandā Vihāra*, *Valabhī*, *Vikramśilā Mahāvihāra*, *Odantapuri Mahāvihāra* and *Jagaddala Mahāvihāra* deserve special reference. The fourth chapter is an effort to examine the aims and objective of education in Vedic and Buddhist period. The fifth chapter contains the nature and extent of the subjects of study in different ages. In the sixth the discussion is made to know the methods of teaching and compare the teacher student relationship in the Vedic and the Buddhist period. Finally, the thesis resumes to its concluding observation.

SCHEME OF TRANSLITERATION

VOWELS

अ = A	ऋ = R̄
आ = Ā	ए = E
इ = I	ऌ = Ai
ई = Ī	ऎ = O
उ = U	औ = Au
ऊ = Ū	

CONSONENTS

क = K	त = T	ष = Ś
ख = Kh	थ = Th	स = S
ग = G	द = D	ह = H
घ = Gh	ध = Dh	क्ष = Kṣ
ङ = ṅ	न = N	Anusvāra [·] = Ṃ
च = C	प = P	Visarga [:] = Ḥ
छ = Ch	फ = Ph	त्र = Tra
ज = J	ब = B	ज्ञ = Jñ
झ = Jh	भ = Bh	Avagraha (S) = O'
ञ = Ñ	म = M	
ट = Ṭ	य = Y	
ठ = Ṭh	र = R	
ड = Ḍ	ल = L	
ढ = Ḍh	व = V	
ण = Ṇ	श = Ś	

ABBREVIATIONS

- Aitareya Āraṇyaka : A.A.

• Aitareya Brāhmaṇa	:	A.B.
• Āpastamba Dharmasūtra	:	Āp.D.S.
• Āpastamba Gṛhyasūtra	:	Āp.G.S.
• Āśvalāyana Gṛhyasūtra	:	A.G.S.
• Atharvaveda	:	A.V.
• Bṛhadāraṇyaka Upaniṣat	:	B.U.
• Baudhāyana Dharmasūtra	:	B.D.S.
• Baudhāyana Gṛhyasūtra	:	B.G.S.
• Bhāradvāja Gṛhyasūtra	:	Bh.G.S.
• Chāndogya Upaniṣat	:	Ch.U.
• Gopatha Brāhmaṇa	:	G.B.
• Gautama Dharmasūtra	:	G.D.S.
• Kaṭha.Upaniṣat	:	Kaṭha.U
• Kena.Upaniṣat	:	Kena.U
• Mahābhārata	:	M.Bh.
• Manusmṛti	:	M.S.
• Mānava Gṛhyasūtra	:	M.G.S.
• Munduka Upaniṣat	:	Mun.U
• Praśna Upaniṣat	:	Praśna.U
• Rāmāyana	:	Rām
• Ṛgveda	:	ṚV.
• Śatapatha Brāhmaṇa	:	ŚR.B.
• Śvetāśvatra Upaniṣat	:	Śv.U

- Taittirīya Āraṇyaka : T.A.
- Taittirīya Brāhmaṇa : T.B.
- Taittiriya Samhitā : Tait.Sam
- Taittirīya Upaniṣat : T.U.
- Viṣnu Dharmasūtra : Viṣ.D.S.
- Yājñavalkya-Smṛti : Yāj.S.
- Yajurveda : Y.V

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