



THE ANCIENT INDIAN EDUCATION SYSTEM IS RECOGNIZED ON A GLOBAL LEVEL WELFARE CONTRIBUTION

* Dr. Pranali Sawant

* Assistant Professor, SNDT University.

Abstract:

Education is Reconstruction of experiences. - John Dewey, the main purpose of this study is to understand the ancient Buddhist education system. To understand the ancient period, university and the contribution of the professor to spread Buddhist education. To get information about how monks establish peace at the global level through various forms of education, Meditation, literature and experts related to the subject. To study and utilize primary data sources, the researcher has decided to visit the historical place and learn about the contribution of the Indian ancient knowledge systems. The people were taught value and also spread knowledge through common folk art, vihar, Stupa, and sculpture. By spreading the values of kindness-compassion-peace, are established in other countries at the global level.

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Introduction:

To end conflicts, you must carefully guard your thoughts, maintaining mindfulness at all times. (The Middle Length Discourses of the Buddha, Taisho 1: 26). 31

This is the starting point for the Buddha's proponent to live in peace since peace relates not so much to what happens to humans, but on what belief, cognition and response they give to the happenings. Only through inner reflection in the context of the principle of dependent origination can we develop the insight (vipassana) necessary to comprehend the complex

set of multiple forces, causes, and conditions that have given rise to the event and shaped our immediate perception, feelings, and response to it. For peace and sustainability, the youth of India need to be endorsed and follow the path of Vidhya- Knowledge, Pradnaya Wisdom, Karuna- Compassion, Sheel-Character, and Maitree-Friendship, propounded by Buddha.

Dr. B. R. Ambedkar view on peace "Let a man overcome anger by love, let him overcome evil by good; Let him overcome the greed by liberality, the liar by truth. Speak the truth, don't give in to rage, and offer even if you're just asked for a little. Let a man leave anger, let him forsake pride, let him overcome all bondage; no suffering be fall the man who is attached to name and form, and who calls nothing his own." For peace, social solidarity and development, love and fellow feeling should be adopted as a means for solving disputes. For individual as well as social happiness, peace and mutual friendship is necessary in society.



AIM:

To study the ancient Indian education system and its contribution to social well- beings at global level.

Objectives:

- To understand the ancient education knowledge systems.
- To recognize the importance of Buddhist philosophy to spread education and social well-being
- To analyze the role of ancient universities and their contributions in other countries.

Buddhist Philosophy:

When we think about Buddhist Education, we need to realize the social structure patterns and we need to understand the Buddhist place at that time period of society. Through the knowledge of the development of valuable places in other countries too .

Buddhist Philosophy Ontology of Buddhist Philosophy:

1. Life is full of suffering
2. Desire (wants) is the main cause of suffering in human life.
3. Humans can overcome or control suffering.
4. Through ashthang way human can solve the reasons of suffering

Epistemology: Nothing is permanent.

Buddhism does not accept the permanent entity such as Soul and Atman. That means nothing is permanent in this world, not even human suffering. Nirvan pada is greatest theory discovered or invented by Buddhism. Nirvana is the total freedom and no sufferings, with perfect knowledge, peace and wisdom, human is free from all bondage in the state of Nirvana. Nirvana is an experience of great happiness. Buddha says: Nirvana is the highest happiness Buddhism And Peace Ajjhattika Santi is Peace of Mind Word peace is the we should cultivate inner peace (Ajjhattika Santi) in the mind of men.

Axiology:

Dasashila : sheela, charity, neglected strength, peace, truth, adhisthana, compassion, friendship and Renunciation of worldly pleasures Goutam Buddha taught his followers Ashthang marg (Eightfold path) and Aryasatya (Four Nobel truth). Rajagriha at magadh first council organised Buddhist faith, belief and teaching were collected in the form of books. That book is called Treepithaka .

- Abhidhammapithak : spiritual perspective of Buddha
- Vinayapithaka : rules and discipline of buddha teaching
- Suttapithka : Buddhist story and jatak katha.

Aim of Buddhist:

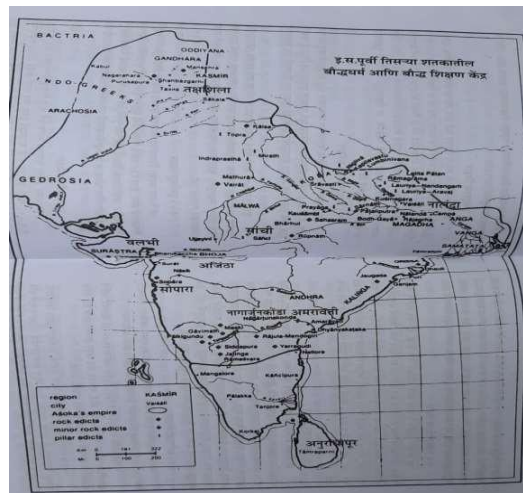
The last aim of Buddhist teachings is to free a person from all kinds of bondage. Or enlightenment of one self

We can understand this from the Buddhist quotes when buddha trained first 60 bhikkhu and buddha said -

“ मुKेमवार, िभb, सबबपैसेही, येिदV्यायेचमानुसा/ तुप्पीण, िभbवे, मु4ासबबपैसेही, येिदV्यायेचमानुसा

Buddhist University:

In the Buddhist era there was Nalanda, vallabhi , vikramsheel, jagaddala, odantpuri, sompur, takshashila, kanheri is the biggest university where Hundreds of teachers and thousands of students come from different countries in Asia to study.



Vallabhi University:

I Tsing gives special praise to two Indian educational institutions: Nalanda in Magadha and Vallabhi in Gujarat. During the reign of King Maurya, the people of Gujarat were happy and prosperous. The merchants there did a great deal of business. Hyu-en-Tsug says that the warehouses there were overflowing with goods imported from various countries of the world and many people had wealth exceeding one million rupees. In such a prosperous country, due to the atmosphere of peace and learning, scholars like Dharmagupta, Sthiramithi, Gunamati, and Acharya Shantideva were born.

Bhikhu sthirmati had builded Barbaddia vihara for outside countries who belong from Hinayana. Sthirmati was the student of vasubandha. According to Hiuen Tsang, during his lifetime, the fountain of his knowledge reached faraway lands. Following are some aspects of Tibet literature.

1. Sutra-lankara Vini Bhasha (Commentary on Vasubandhu's Sutra-lankara)
2. Trishatlabhasa (Commentary on Vasubandhu's Trishatlabhasa)
3. Panchothashta Chapter Vaidhaya
4. Abhidharma Kosha-bhasya Tika Tatvartha Nam (Commentary on Vasubandhu's Abhidharma Kosha)
5. Madhyanta Vagha Tika (Commentary on Maitreya's Madhyanta Vagha Tika)
6. Critique on bhavyasparsha and ramakuta.
7. Paramatarka Vishvapatata Vyahatam.
8. Prekara Tika Explanation.
9. Bodhicitta Druma .
10. Samayatra Nidhi
11. Sutra Parjika
12. Yau Udyog Pradeep.



Bhikkhu stirmati was a very well known translator and intellectual in Tibet. He was the maker of grammar (linguistic master) he wrote many grammar literature from Sanskrit to Tibetan languages.

16th century Tibetan historian Tarnath wrote in his book ‘ history of Indian Buddhism’ Gunmati who had proficiency in all disciplines, wrote a book on criticism of abhidharm kosha.

Vikramshila:

There was also a separate monastery for Tibetan student monks. There was a high wall around the university premises. There were six gates in that wall leading to the six colleges. On the right side of the main gate was a picture of Nagarjuna. There was a picture of Atish Dipankar on the left. Outside the wall, near the door, there was a dharmashala. It provided accommodation for those who came after the university doors were closed.

Entrance exam taken by the university.

Vikramshila Buddhist University in 12th century student number 3000 was there. At the beginning of the period dharmapala king appointed 108 professors. It was only because of the Dharmapala king's generous donations that students at Vishwa University received free education.

Vikramshila University should be located under the hillock known as 'Rajache Ghar' near the village of Antichak. B.P. Sinha, on behalf of Patna University, excavated a little of the hillock near the village of Antichak. In their opinion, Vikramshila University should be located there.

- The Pala emperor Dharmapala initially built four viharas of 27 rooms each at Vikramshila. Later, other buildings were built. There were six colleges, a grand hall called the Shastragriha, four 'satras' where free accommodation and food were provided. A grand quadrangular building with a seating capacity of 8000 people was also built there. There was a central temple with an image of Mahabodhi, surrounded by 53 small individuals and 54 other small viharas. Thus, the total number of temples there was 108.



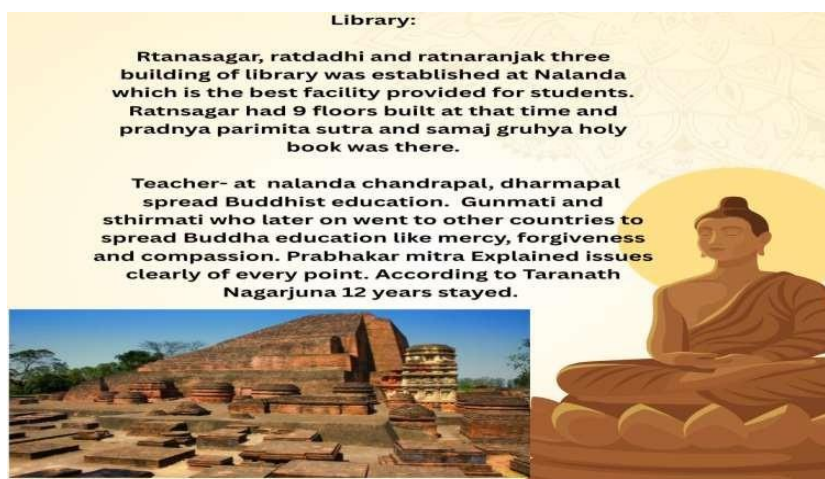
Nalanda:

The Buddhist University of Nalanda was an important center of knowledge in the world from the 5th to the 12th century AD. It is probably the oldest university in the world. Nalanda University was created by the Buddhists as a very valuable contribution to the development of world culture.

Nalanda University was located in the present-day Nalanda district, 11-12 kilometers northwest of Rajagriha, the capital of ancient Magadha, near Badagawa. In the early nineteenth century, Hamilton Buchanan first saw the ruins of Nalanda University. Later, Dr. Alexander Cunningham, based on the travelogue of Hiuen Tsang, determined the site of Nalanda University and excavated there. In the Brahmajal Sutta of the Majjima Nikaya, it is mentioned that 'Bhagwa antarach rajagriham antarach Nalandam'. From this, it is believed that Lord Buddha

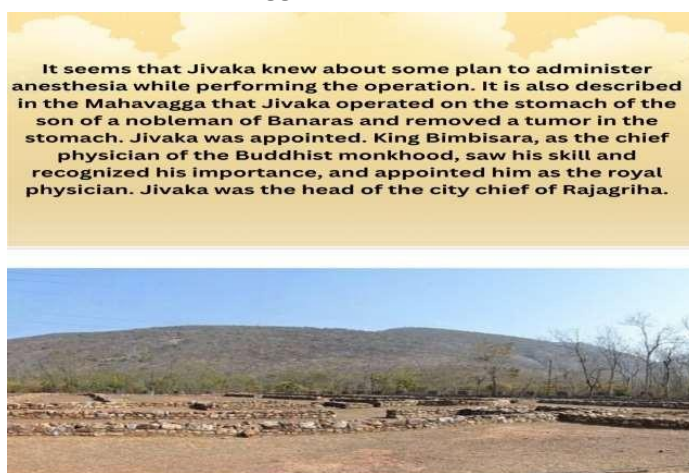
stayed in Nalanda with his monks. It is also mentioned in Jain literature that Lord Mahavira also stayed in Nalanda.

A lot of information about Nalanda University is available from archaeological research and from the literature written at that time. The experiences written by foreign and local monk students who came to study at Nalanda are very useful and reliable in obtaining information about Nalanda. The Chinese traveler monk Hiu-en-tsang spent five years studying at Nalanda from 640 to 645 AD. Another Chinese monk, I-tsing, spent ten years studying at Nalanda from 675 to 685 AD.



Much information about Nalanda is available from Hiuen Tsang's own travelogue, as well as from the biography of Hiuen Tsang written by his disciple Hri-li. In addition to Hiuen Tsang and I-tsing, many Chinese monks are also students of nalanda universities.

Takshashila: Taxila was a very important center of education. It is mentioned in many Jataka stories that students from different parts of India used to go to Taxila to get education. This will help us understand the importance of Taxila as a center of education. Taxila must have flourished during the Kushan Empire and before that during the Mauryan Empire. However, not much is known about Taxila University. Information about many operations performed by Jivaka is in the Mahavagga.

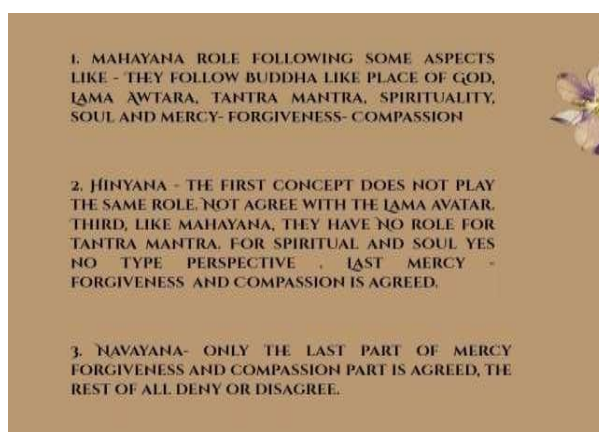


Mhayana, Hinayana And Navyana Sect:

After Buddha

Mahayana Pantha is a cult that has a spiritual mold. Others convert bhikkhu from other places they mixed or it is observed that they may follow spiritual aspects and tantra-mantra. Because, the idolater did not believe in this matter. Buddha never told anyone to follow me; they told you to be enlightened first yourself. Dr.

Babasaheb Ambedkar understands the root of Buddhist Dhamma . Dr. Babasaheb, a lawyer by training, re-established Buddhism, which had been exiled from India 2500 years after the Buddha, and set in motion or accelerated in India. Dr. Babasaheb Ambedkar said Mahayana is not the true Buddhist thought; rather Hinayana sect was somewhat more convincing. Babasaheb finally reached the conclusion. Dhamma that was given by the Mahayana sect was not that type one. Babasaheb discussed in depth the concepts that come to mind from Buddha and his Dhamma. For example, in part third , he discusses the concept of soul with a scientific perspective in a logical manner.



Development of Buddhist Education and spread well being through educational among other countries:



Researcher observed from the text and other references, Theravada Buddhism has existed in Sri Lanka without interruption since the third century BCE. The Tripitaka in Pali language came to Sri Lanka along with the Buddhist missionaries sent by Emperor Ashoka. Although the Tripitaka was in Pali, the commentaries on it were

written in Sinhala. Mahayana education, which was conducted through Sanskrit, also entered the school. The Sanskrit language of Mahayana became secular and secular subjects were taught in it. Poems and plays praising Emperor Ashoka were created in Sri Lanka as literary works. In Sri Lanka, subjects such as medicine, astronomy, mathematics, and architecture, home construction, etc., began to be taught.

The Mahavihara at Anuradhapura and the Alahana Mahavihara at Polonnaruwa became universities. Guru Lugomi and Vidya Chakravarti. Emperor Kashyap V and Parakramabahu II were Buddhist scholars worth mentioning. A 15th-century treatise on the history of the school shows that Sinhala, Pali, Sanskrit, Pākrit and Tamil were taught in the curriculum there. Buddhist education there included Tripitaka, Indian philosophy, mathematics, architecture, astronomy, medicine and astrology. Here we can also found from reference in 12th century secular which pressing Empire samrat Ashoka poems and drama was tried to be banned from education. Researchers found that after the spread of Theravada Buddhism in Myanmar, Thailand, Kampuchea, and Laos, special studies of the Pali language and Pali grammar began to be conducted there to study the Buddhist Tripitakas. In Myanmar in the 13th century women and children also studied grammar literature.



According to Mahayana sect countries Buddhist education. Here, logic was given more importance in education. The method of educating students through discussion between students and teachers, as is still prevalent in Tibet, is still in use. 'Ch'an' in China and 'Zen' in Japan are not only about sitting quietly in meditation to teach control over the body and mind, but also chanting mantras while meditating, as in the Linchi and Rinzai systems, as well as the Kudagan Koan system in China. Zen education in Japan was influenced by the education system of the samurai. It's also found that Buddhist education system did social well-being and spread social welfare to construct in other countries social structure and democratic values. It's realized that Education in Buddhist monasteries, which is complementary to government schools, is provided in two ways. One is that it is difficult for poor children to get admission in government schools as compared to ordinary children. Elementary

education in reading, writing, and mathematics began to be provided through schools attached to monasteries, such as Terakoya in Japan. Another thing is that in places like Xuan in China, special schools were created from Buddhist monasteries for students to study and practice their theories impartially. As ordinary students began to receive education, there was a need to print book

NVYANA Education Transformation and Buddhism spreads all over countries:



After 2500 years Dr. Babasaheb Ambedkar Buddhism was revived. He did lots of study about Buddhism and in 1956 with the large number of followers he took diksha of buddha dhamma and he himself spread Buddha dhamma all over the world. He wrote Buddha and His Dhamma. In a scientific manner with the great literature assets of India. Dr. Babasaheb Ambedkar had taken diksha with lakh followers and 22 pledges introduced by himself. The effort to make 22 pledges and how important and scientifically beneficial it is for the community to do so demonstrated the importance of these matters. Babasaheb believes in four paths and Eightfold paths of Buddhist teaching. Through this step, Dr. Babasaheb Ambedkar opposed the inhuman and inhuman customs in India. But he tried to bring about humanization of a certain caste group through peaceful means. Without this, which is a great contribution to the welfare of the world, major changes at the global level could not have happened from a developmental perspective. And it would have been difficult for India to achieve global developmental goals today. Babasaheb was the greatest sower of social, economic and political fertility.)

At that time, the British well knew that India is divided in several communities, religious and caste systems if they tried to achieve freedom but they did not develop as much India. India can't live without the discipline of British ruling. Dr. Babasaheb Ambedkar understood the society structure with his excellency. He recognized the perspective of British and through his knowledge resolve the conflict and all human development scientific manner step gave best answers to Britisher critical analysis about Indian society some facts but Babasaheb through his dedication they hold peaceful India society main conflict of society structure and gave best resolution for well-being. Bahujan Hitay and Bahujan Sukhaya.

Dr. Babasaheb Ambedkar developed People Education Society for the development of society and through this maintained sustainability.



**THE PEOPLE'S
EDUCATION SOCIETY,
MUMBAI**

Anand Bhavan, 348, Dr. Dadabhai Naorji
Road, Fort, Mumbai – 400 001.



Adv. Prakash Ambedkar sir, Mr. Anandraj Ambedkar sir, Mr. Bhimrao Ambedkar sir and now giving devotion for the society to development India such in Democratic path (like Buddha's teachings value equality, love and compassion). The Buddhist Society of India Established by Dr. Babasaheb Ambedkar. After that Mr. Yeshwantrao Ambedkar and Now Through the People's Education Society spread the value of peace, compassion and organization for betterment of the society. (Established by Dr. Babasaheb Ambedkar. After that his son Mr. Yeshwantrao Ambedkar and Grand son's Mr. Bhimrao Ambedkar sir giving his contribution,

which is giving great aspect for the wellbeing of society. Residential 12 Girls and boys Hostel facilities are available. (Many politicians and socialist spread welfare among society. devotion in social welfare by Mr. Rmadas Athawale sir now Chairman of PEP. And giving his contributions for wellbeing of society).

At Thane district Ulhasnagar has Mahamahendra International Dhammatut Society, which is from Shillong(Shrilanka Taskshashila School is one branch of that.) with a modern education system giving Buddhist values of peace, sheel, forgiveness and compassion. (Buddha education and value for well being devotion given By Dhammatut Society Bhikkhu vimal vansh mahasthveer and Bhadant s. Paratshamji Mahasthavir founder of society and Dr.Bhadant Anand Mahathero). For the socially deprived class development of people welfare through dhamma and with Modern Education many people given contribution, Mr.Suresh Sawant the SC ST and OBC Teacher Organization president at that time given effort and devotion for grants were provided to school and college from Maharashtra government and he inspired for buddhist education benefit for society to spread welfare . In Takshashila School Pali subjects taught by Mr. Pradhan sir.. He took the effort to fulfill objective to make students understand the Pali grammar and subject mastery through education. To spread Buddhist Education Residential facility available for shramnera students and hostel facilities available for school students.

For sustainability and women welfare school organized Buddhist sahitya Sammelan and spread aw awareness.

Buddhist teachings vipassana path:

Taught by Acharya Goyanka Guruji. He also spread one technique of Buddhist Education. through the Global Pagoda and research centers of peace. He spread knowledge of Buddha education and great devotion towards peace, harmony and wellbeing of society. From Igatpuri to all over India many pagodas and teaching centers are open for students.

Conclusion: It is realized that, from the Beginning of Buddhist teachings Buddha's Education cultivated dhammas values like peace, nonviolence, pradnya , sheel and karuna made drastic transformation among society and wellbeing. Through Buddhist education not only India but other countries get benefits for better development of their society structure and cultural transformation. Like they understand philosophy, medicine branches the practical philosophy of Buddha, which contains the theory of existence. How to free a human being from disease. There are medicines to free him from disease. Other respected streems . It is also realized that, for Nagarjuna, there is no spiritual climax in human life and it is not even necessary for true peace and satisfaction. It is also found that sanskrit knowledge bhikkhu and from religious backgrounds. Like him stirmati his Sanskrit literature and Deepankara Atish bhikkhu also translate many literature in Tibet language. Dr. Babasaheb Ambedkar contribution for society was great transformation done by him . Barma Buddha's Education system and technique spread by Goyanka Guruji. The research paper tries to find out the transformation of Buddha's Education and university contributions to spread value, wellbeing among all over the world.

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