

THE ANCIENT UNIVERSITY OF NALANDA (PART-4)

PG HISTORY, SEM-2, PAPER CC:7

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Students (ছাত্র)

The fame of Nalanda's teacher helped in attracting students and scholars from abroad and all parts of India. Some of these came from China, Tibet, Mongolia and Korea. It was an international educational centre in the 7th Century.

- No fixed period of residence in the university, determined by the time taken by the learner to complete his study of subjects.
- Two types of students
 - (1) *antevasikas* (in training to be a monk under acaryas)

Students (ছাত্র)

(2) *saddhiviharikas* (full monks under the guidance of upajjhaya)

- Most of the students who came to Nalanda belonged to Buddhist places or they were believers of Buddhism
- No reference of Jaina students at all
- Few students from Brahmanic religion, who were admitted for the initial training under acaryas
- No reference of female students or teacher.

Relation between teacher and students

(शक्षक और छात्रों के बीच संबंध)

There was intimate relationship between the professors and students. This has been corroborated by the account of I-Tsing when he says “ **I used to converse with these teachers so intimately that I was able to receive invaluable instructions personally from them.**”

- ***Tutorial system:*** individual care of the students, ratio between teacher and taught was one to seven.

Relation between teacher and students

(शक्षक और छात्रों के बीच संबंध)

- They believe in the theory that the teacher ought to consider the pupil as a son; the student ought to consider the teacher as a father.
- The student owed his teacher respectful behaviour, attentive study and small personal services, such as rising early and bringing his teacher tooth-cleanser and mouth water; preparing his seat and giving him rice-milk; then washing the cup; preparing his garments when the teacher goes on his begging round.

Relation between teacher and students (शक्षक और छात्रों के बीच संबंध)

- Each had to take care for the other in the case of illness
- Punishment to the students consisted in restrictions that barred them from their favourite places in the monastery for minor offences
- In the case of ten severe offences or outright crime, a novice was to be expelled but a ban could not be imposed on a novice without the consent of his *upajjjhaya*

Library (पुस्तकालय)

A library is a potential instrument of educational institution to shape the student's reasonable thinking individually. After Hieun Tsang, the two Korean monks *Tche Hong* and *Hoeiye*, and another Chinese monk named *Ke-ye* came to Nalanda monastery to study by utilizing its unique libraries, which were rich containers of Buddhist texts.

The library comprised of three huge buildings called Ratnasagara, Ratnodadhi and Ratnaranjaka , of which Ratnasagara was a nine-storied building and was specialized in the collection of rare sacred works. According to Hieun –Tsang the manuscripts were arranged on stone shelves digged out on the walls.

Library (पुस्तकालय)

Copying of sacred works was a part of the study at Nalanda. Library was a grand storehouse of priceless manuscripts.

The university received liberal grants from the king, royal officers, merchants and rich people. Hieun Tsang mentions that the Mahavihara of Nalanda had grants of 100 villages. Later I-Tsing records that the monastery possesses more than 200 villages. The villages undertook to supply the daily food for its population. The landgrants made in favour of Nalanda affected its management and study.

Summary (सारांश)

Growth of Nalanda Mahavihara marked the beginning of institutional learning in ancient education system. It admitted students from all classes and who studied various branch of knowledge and lived in a confined boundary under strict discipline. Its syllabus included both professional and theoretical such as religion, philosophy, logic, grammar, architecture, medicine and imagery etc. It was the first educational institution to witness innovative knowledge generation methods like lecture, tutorial, discussion, debate, conference, writing and translation at large scale.

Summary (सारांश)

It has its own contribution to the development of Buddhist philosophy and logic and in the expansion of Buddhism. Later Nalanda Mahavihara emerged as the coordinator of monastic education system. In a limited sense, it had features of modern residential universities or research institutions or higher educational centers in the sense of its academic activities and day-to-day life.