

Universities in Ancient Bharat

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Abstract

Our country was very much rich in respect of scientific, spiritual, literature and medical knowledge and even also in gross domestic product in comparison to any other country of the world. In single sentence, Bharat (India) was the leader in many respects in the world. Frequent Muslim aggressions started from 711 A.D., looting, burning and killing the intelligent persons by the Muslim in Bharat and destroyed not only physical wealth but also knowledge wealth. In the past, Bharat served as a hub for higher education. Bharat made important contributions to astronomy, astrology, mathematics, and other sciences. Vedic science was so sophisticated that it could be contrasted with modern scientific discoveries. Objective: To explore the oldest Knowledge from the ancient universities in Bharat. Methodology: This study is descriptive in nature and is based on secondary sources, including websites, online journals, books, articles, and government records. Results and Discussion: Different ancient universities/educational institutions in ancient Bharat are sought and discussed in brief. Conclusion: During the Muslim reign, many Muslim rulers either destroyed the temples or converted the temples into mosques and continued to suppress Hinduism. The educational institutions were suffered as the most of them were connected to the temples. They wanted to destroy the Indian knowledge system.

Keywords: Spiritual, literature, medical, mathematics, astrology, astronomy, vedic science

INTRODUCTION

If we go to our long past in our country, we see that our country was very much rich in respect of scientific, spiritual, literature and medical knowledge and even also in gross domestic product in comparison to any other country of the world. In a nutshell, Bharat was the world leader in a lot of areas. Frequent Muslim aggressions started from 711 A.D., looting, burning and killing the intelligent persons by the Muslim in Bharat and destroyed not only physical wealth but also knowledge wealth. Bharati is regarded as one of the oldest civilizations in the world. In the past, Bharat served as a centre for higher education. Bharat made important contributions to astronomy, astrology, mathematics, and other sciences. Vedic science was so sophisticated that it could be contrasted with modern scientific discoveries. Since the Vedic era, education has played a significant role in

Indian civilization. The primary educational institutions were ashrams and gurukuls. Ancient Bharat saw the growth of numerous universities, including the renowned Takshashila and Nalanda universities. In the past, students from distant places, even foreign countries, would travel to study in Indian universities. Below is a quick rundown of a handful of these. Higher education in India has a rich and distinguished past. The nation was reputedly home to the world's first formal universities at one point in history. Several of the most renowned universities from ancient Bharat are located in India. One of the oldest civilizations in history, Bharat served as a centre for higher

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education. As a result, universities and libraries were historically an important part of Indus-Valley civilization [1]. The two most well-known historic universities in India and the oldest in the world are Takshashila (Taxila) and Nalanda. However, these were not the only knowledge centres in ancient Bharat. Here we will discuss regarding some famous universities of Ancient Bharat. But in ancient Bharat, these were not the only centres of knowledge. We'll talk about a few well-known ancient Indian universities here.

Objective

To investigate the most ancient knowledge from India's historic universities.

METHOD AND MATERIALS

This study is descriptive in character and is grounded in secondary sources.

Data Sources

The information was gathered from articles, websites, and online journals that were released at various points in time.

Analysis

To support the required presentation and conclusion, a comprehensive review, validation, and methodical arrangement of the numerous resources obtained from diverse sources have been conducted.

RESULTS AND DISCUSSION

We have discussed about different ancient universities in Bharat.

Ancient Kashi as Educational Centre (Oldest)

For over three millennia, Kashi has served as a centre for knowledge and culture. Kashi is reputed to be the oldest city in Bharat. Because the original name of Varanasi or Benaras was Kashi, the shrine is called the Kashi Vishwanath shrine [2]. The Ganga is thought to have the ability to cleanse offenders of their transgressions. One of the oldest continually inhabited towns in the world is Kashi, the spiritual center of Bharat. In Kashi, the Adi Keshava temple is regarded as the oldest. The Skanda Puranam's Kashi Khanda makes reference to the temple. Compared to Kashi Vishwanath Temple, this one is thought to be older. According to Hindu legend, Lord Shiva's initial home was Kashi. It is regarded as one of the most ancient and sacred cities in India. The city is thought to be the spiritual hub of the cosmos and was built by Lord Shiva himself, according to tales. During the early history of Varanasi, possibly as far back as 2500 years ago, King Vikramaditya is credited with building the original Kashi Vishwanath temple. The city is renowned for its individuality, nature, heritage, religion, values, and beliefs. The city is home to 4000 temples, monasteries, mosques, and other religious structures. The city is known for its vibrant culture, religion, spirituality, philosophy, education, and what might be called the convergence of Indian cultural ethos and values. Numerous other writings, including the Ramayana and the Mahabharata, mention this city.

When people visit the city, they learn about crafts, music, art, and religious values and beliefs in addition to other subjects. At Sarnath, the initial sermon was delivered by Gautam Buddha. Kashi is located ten kilometers distant from Sarnath. In the past, it was a twin city. Four more of the twenty-four Jain

Tirthankars were born in this place. Ravidas and Saint Kabir lived in this city. This place has produced numerous academic works, like as Tulsidas' Ram Charit Manas. Kashi is referred to be "the city of Shiva," "the city of learning," and the spiritual and cultural center of Bharat. According to Alain Danielou, "Kashi, the city of refinement and beauty, was the capital of ancient Bharat's spirituality and culture." It had traditionally been the epicenter of Indian civilization, a holy city, and a center of study (Jnanapuri).

During the Muslim reign, many Muslim rulers either destroyed the temples or converted the temples into mosques and continued to suppress Hinduism. The educational institutions were suffered as the most of them were connected to the temples. In 1567 CE, the Mughal Emperor Akbar overcame Kashi and gave the order to loot it. Later, Akbar supported Hinduism and erected numerous monuments in Kashi [3].

Telhara University (1000 BCE)

The terracotta monastery seals found at Telhara, which depict a chakra flanked by two deer, are similar to those found at Nalanda, indicating that Telhara was another esteemed centre of learning during the Gupta and Pala eras in addition to Nalanda and Odantpuri. Nalanda University won because of the discovery of a similar monastery seal. "It is quite possible that Telhara was either an independent university for specialized education or that students graduating from Nalanda University would come here for specialized study," says Atul Kumar Verma, director of archaeology for the Bihar government's Department of Art and Culture. This is because the excavations suggest that Telhara may have been a contemporaneous site of Nalanda. Seeing the area develop as the following major discovery after Nalanda is a wonderful feeling. It has also sparked a lot of interest and drawn people like Nobel laureate Amartya Sen. "What a wonderful site, really thrilling," he wrote in the visitor's book after visiting the location in January. It was burned down and destroyed by Bakhtiyar Khilji in 1193 CE, the same year he also burned down Nalanda University. Three historic universities in Bharat were destroyed by Khilji.

Takhashila University (700 BCE)

In Takshila, Taxila, or Takshashila (present-day North-Western Pakistan), the first university in the world was founded in 700 BCE. Situated in Pakistan, approximately 50 miles west of Rawalpindi, was its location. It was a significant Vedic, Hindu, and Buddhist study center. The historical capital of the Buddhist kingdom of Gandhara was Taxila, also known as Takshashila. It was one of Bharat's most well-known ancient universities. Hindus and Buddhists see it as a sacred location with respect to religion and history, and Chanakya brought Chandragupta Maurya there to study in the institution that housed Vedic knowledge. Chinese explorers Fa Hian (Faxian) and Huiyen Tsang (Xuan Zang) also mentioned Takshila in their writings. This university is mentioned multiple times in the Buddhist Jataka Tales. More than 10,500 international students studied here. Students from as far away as Babylonia, Greece, Arabia, and China were accommodated on the school and offered over sixty different fields of study like Vedas, Vedanta, Vyakaran, Grammar, Philosophy, Ayurveda, Military education, Agriculture, Surgery, Politics, Archery, Warfare, Astronomy, Commerce, Futurology, Music, Dance, Mathematics, Politics, Warfare, Astrology, Religion, Hunting, Elephant Lore, etc. Another outstanding student from Takshashila University was Vishnu Sharma, the creator of the Pancha Tantra (literally, "the five techniques"), a brilliant book that teaches political science through the use of short, lovely stories. Another outstanding graduate of this university was Panini. He wrote Ashtadhyayi, one of the best grammatical books ever published, and was a language and grammar master. Takshashila University produced the renowned Ayurvedic doctor Charaka, who practiced in ancient Bharat. It was he who first wrote the Charaka Samhita. Jivak was yet another brilliant graduate of Takshashila University. He was a physician with a focus on pulsometry. As the Buddha's personal physician, Jivak also cared for his Nadi Vran. Jivak's teachings have been preserved in over 15,000 handwritten manuscripts that have been handed down through the ages and are still in existence in Bharat [4,5].

Takshashila had a reputation when Alexander's soldiers arrived in the Punjab in the fourth century B.C. as an important learning centre. Alexander brought many intellectuals from there to Greece with him when he returned. The Hephthalite (White Hun) invasions that occurred in the later half of the 5th century caused chaos. They completely destroyed the city, the university, and all the Buddhist monasteries, all of which were never rebuilt. Its residents progressively left it throughout the 7th century. Takshila acquired tremendous popularity when it was in existence for 800 years. The university had 300 lecture halls with stone benches for seating, labs, an observatory for astronomical studies called Ambudharaavlehi, a large library called Dharma Gunj or Mountain of Knowledge, made up of three structures named Ratna Sagar, Ratnodavi, and Ratnayanjak. In the 1920s, Sir John Hubert Marshall, a British archaeologist and Director General of the Indian Archaeological Survey, excavated Taxila. Takshila was included on the UNESCO World Heritage List in 1980.

Mithila University (700 BCE)

The Indian subcontinent's oldest institution, Mithila institution, dates back to 700 BCE. In the Ramayana, Mata Sita, the wife of the Lord Rama, was born and raised in Mithila, the kingdom of the king Janaka. Mata Sita's father was the king Janaka. According to the Ramayana, scholars and philosophers congregated at the court of King Janaka. Although Mithila University is barely mentioned in historical accounts, it has been around since Janak the Great's reign. The absence of ancient-era archaeological discoveries is the cause. It served as a notable centre for the Brahmanical educational system. Here, Rishis and the learned attended religious gatherings that the king, Janaka, held. By the end of the Vedic period, 700 BCE, the Brahmanical learning tradition had reached Videha, in the Mithila region. This region is where the Brihadaranyaka Upanishad, part of the White Yajurveda, was created. A sacrifice was being performed at the court of King Janaka of Viheda when learned Brahmins from Kuru-Panchala, the epicentre of Vedic culture, arrived. They interrogated the local sage Yajnavalkya but were unable to overpower him, according to the Brihadaranyaka Upanishad. The concept of karma, motivated by desire, was first introduced in these Indian philosophical religious texts by Yajnavalkya to the educated Brahmins.

The Vedas, Nyaya Shastra, and other sacred texts were taught at the ancient Mithila University, along with literature, fine arts, science, and other subjects [6]. The location where Indian mathematician and philosopher Gangesha Upadhyaya published *Tattva Chinamani* is where he founded the Navya-Nyaya school of New Logic. Tarka Shastra (logic) and Nyaya (jurisprudence) were two courses that Mithila University eventually became well-known for. Contrary to the Vedanta of southern Brahmins from the Vijayanagara cultural region, late mediaeval Eastern schools of Brahmins were centred on Nyaya Shastra and logical sciences. According to Vidyabhusana, parishad, or councils of learned Brahmins, are where the science of logic originated. An Indian school of Nyaya philosophy that flourished in Mithila from the 12th–13th to the 15th century was known as the Mithila school. At this university, passing the exams was challenging. After completing their education; students were allowed to get degrees if they passed examinations.

SHARADA PEETH TEMPLE UNIVERSITY (273 BCE)

Even before the colleges of Takshila and Nalanda, Sharada Peeth Temple University was one of the most significant educational hubs in ancient Bharat. It was founded in the Neelum Valley in 273 BCE, under the reign of Ashoka. Another story about the temple's construction states that it was constructed in the early 1st century, during the Kushan dynasty. This temple is situated in a shardi village in Jammu & Kashmir, Pakistan's Neelum Valley (PoK). The capital of Kashmir, Muzaffarabad, is almost 150 kilometers away from Sharada Peeth (PoK), and 130 kilometres from Srinagar, the capital of Kashmir

of Bharat. The areas of the former princely state of Jammu and Kashmir that are governed by Pakistan and India are separated by ten kilometers. It's referred to as the Line of Control. It is close to where the Mudhumati and Kishan Ganga waters converge. Eighteen mahapeethas and 108 Shakthi peethas are present. One of the Subcontinent's eighteen Maha Shakti Peethas was Sharada Peeth. It is thought that while Goddess Sati was being carried by Lord Shiva, her right hand landed on this location. Kashmir has long been recognized as Devi Saraswati's home [7].

Sharada Peeth is among the three most sacred places that Kashmiri Pandits attend, along with the Martand Sun Temple and the Amarnath Temple. The "kuldevi" (primary deity) of the Kashmiri Pandits is Sharada. She is occasionally referred to as a Puravasini, or a resident of Kashmir. It was one of the most well-known temple institutions in the Indian subcontinent from the sixth to the twelfth centuries CE. Renowned for being a recognized center of learning, this temple or monastery (Peeth) drew academics from all over the world, including Tibet, China, Greece, Mesopotamia, and Central Asia. It had the largest library at the time and accommodated over 5000 academics. It developed its own scripts, known as Nagari and Sharda scripts.

Situation After 1947

Taking advantage of the uncertainty surrounding Kashmir's accession, Pashtun tribals and Pakistan Army regulars attacked the region in 1947. Sharda Peeth, which is on the banks of the Kishanganga River, was abandoned when it was taken over by Pakistan. The 2005 earthquake in Kashmir caused additional damage to the shrine. The Pakistani government has so far demonstrated no desire to work on repairs and maintenance at the damaged. The Pakistani administration has refused to permit Indian pilgrims and scholars to visit the site because of its close proximity to the Line of Control.

Pushpagiri Mahavihara (2ND Century BC TO 11TH Century CE)

The Pushpagiri Buddhist Mahavihara was founded in the second century BCE and existed until the eleventh century. It was the center of a significant Buddhist higher learning in ancient Kalinga, spanning the districts of Cuttack and Jaipur in modern-day Odisha. It was located in the Jajpur district of Odisha on Langudi Hill. Compared to Nalanda University, Pushpagiri University is older. The campus of the institution was dispersed over the three nearby hills of Ratnagiri, Udayagiri, and Alligini. The center attracted students from all around the world and offered a wide range of courses. Pushpagiri is regarded as an old Indian university on par with the universities of Nalanda, Vikramshila, and Takshila [8,9]. In his well-known travelogues, the Chinese scholar Xuanzang (Huiyen Tsang), who visited the area in 639 CE, listed the three institutions of Pushpagiri as Puspagiri Mahavihara. Furthermore, Puspagiri Mahavihara was referenced in Tibetan manuscripts from the Middle Ages.

Nalanda University (427CE -1193CE)

Kumargupta I of the Gupta dynasty built Nalanda Mahavihara (university) in 427 CE, or the fifth century CE. It was one of the most famous colleges of ancient Bharat and a well-known center of higher learning in Bihar, Bharat. Its principal center was a large Buddhist monastery located in the modern-day Indian state of Magadha, a former monarchy. Nalanda was formerly the epicenter of Buddhism research and scholarship. Many scholars and kings, including the Pala dynasties (8th–12th century CE)

and King Harshavardhana of Kannauj (7th century CE), endorsed it. Nalanda is a singular illustration of extraordinary achievements in site planning, architecture, art, and institution development [10].

Nalanda functioned as a symbol for the multiplicity of ways that knowledge is created, the creative ways that ideas are designed to be transmitted through education, and the shared history of people who lived in various Asian places. Within the University were ten temples, meditation centres, and the world's largest library, housed in three buildings called Ratnasagara, Ratnaranjaka, and Rajnadadhi. These structures held a vast library of books on literature, astrology, philosophy, science, military, and other subjects in addition to religious writings.

Prominent Nalanda scholars include the astronomer Aryabhatta and Nagarjuna (Madhyamika Shunyavad). In the seventh century CE, Hsuan Tsang, a well-known Chinese pilgrim, spent five years studying and teaching here. He wrote a thorough history of the school during King Harsha's reign. With 2,000 teaching members and 10,000 pupils, it was a fully residential school. According to Chinese explorers Xuanzang, Nalanda's admission exam was very challenging.

Through the architectural aspects they include, the Nalanda ruins depict the complete nature of knowledge sought and conveyed at this university. It suggests that study and life coexist peacefully with nature and each other. The extensive knowledge of the instructors at Nalanda attracted scholars and pupils from distant regions like as China, Korea, Japan, Tibet, Mongolia, Turkey, Sri Lanka, and South East Asia. These researchers have produced documentation of this exceptional university's environment, architectural style, and academic programmes. The most thorough reports have been given by Chinese scholars; the most well-known of these is Xuan Zang, who returned with hundreds of texts that were later translated into Chinese.

The built ensembles at Nalanda, which combine planning, architectural, and aesthetic traditions from the Indian subcontinent and beyond, are a physical evidence of how ancient Indian teaching inspired later architectural and artistic precedents. Being the first organized university on the Indian subcontinent, Nalanda distinguished itself. The art of Nalanda exemplifies the thematic and iconographic fusion of local traditions with influences from major subcontinental art centers. Nalanda was likewise supported by both foreign and local kingdoms, drawing scholars from the Indian subcontinent and beyond. Students who were accepted underwent a thorough examination. At Nalanda, the curriculum included instruction in logic, language, physics, medicine, and contemporary literature and philosophies.

In addition, it offered instruction in the fine arts, medicine, astronomy, mathematics, politics, and warfare. Legend has it that in 1200, Sultan Qutubuddin Aibak's commander, Muhammad Bakhtiyar Khilji, led a Turkish army that was fatally ill. His Hakims gave him a lot of attention, but it was in vain. Khilji was not prepared to see a Hindustani Vaidya (doctor), so someone suggested that he see Rahul Shribhadra ji, the head of Nalanda University's Ayurvedic department, for treatment. He had more faith in his officers. The idea that an Indian doctor might be smarter than his officers was too much for him to handle psychologically. Khilji sought treatment from Rahul Shribhadra after speaking with several Hakims. He was a terrible and evil man since history never forgave his acts after that. Thus, Khilji concluded that it would be appropriate to close the Nalanda Vishwavidyalaya, the entire fount of knowledge. Envious, Khilji ordered Nalanda University to be burned on fire. The university library was said to have so many books that it burned for three months. It is estimated that the library's about 9 million manuscripts were destroyed by a huge fire. That did not quiet Khilji's restless thoughts. In Nalanda, he also murdered thousands of Buddhist monks and religious authorities. His peculiar way of thinking honoured the generosity of Hindustani Vaidya in this way. He destroyed the University of Nalanda in this way. On January 9, 2009, "The Excavated Remains at Nalanda" was added to the Tentative List of World Heritage. The ASI created the nomination dossier for the "Excavated Remains of Nalanda Mahavihara," which it submitted to the World Heritage Committee in January 2015 in order

to be included in the 2016 UNESCO World Heritage List. On July 15, 2016, UNESCO officially inscribed the site.

In March 2006, the Bihar State Legislative Assembly heard the former President of Bharat, Dr. A.P.J. Abdul Kalam, propose the idea of reviving the historic Nalanda University. The project of recreating the former Nalanda officially began with this. Nearly simultaneously, the "Nalanda Proposal" was presented to the governments of Singapore and Bharat, proposing the reconstruction of ancient Nalanda to reestablish it as the centre of Asia. Similarly, the Bihar State Government promptly accepted the novel idea and consulted the Indian Government over the optimal approach. At same time, it also began to search for a suitable location for the future Nalanda University. To house its campus, a tract of 450 acres near the scenic Rajgir Hills was found and purchased. As a result, from the start, the Government of Bharat and the State of Bihar collaborated closely to build Nalanda University in its present form.

Valabhi University (600 CE – 1200 CE)

The Maitraka dynasty's King Bhattarka established Valabhi University in the sixth century, and it was in existence until the twelfth. It served as a major hub for Hinayana Buddhism education. Valabhi served as the capital city of the Maitraka dynasty in the Saurashtra peninsula of Gujarat from 480 to 775 CE. The academic brilliance of the Valabhi Vidyapith, a Hinayana Buddhist institution, was comparable to that of the renowned Nalanda University. The heirs to the Maitraka dynasty kept up their full support for the university. It is situated in Gujarat's Bhavnagar district in western Bharat. Even though it was a center for the Hinayana branch of Buddhism, the school taught Brahmanism and Vedic traditions. It is stated that young Brahmin scholars used to travel to Valabhi to study Vedic rites and practices from the Ganga bank in northern Bharat. Many Brahmanic students attended this university. Vallabhi became well-known for his teachings in the Vedic sciences and Hinayana Buddhist philosophy by the middle of the 7th century. For centuries, the institution established itself as a significant hub for education in Western Bharat. The university was renowned for its instruction in a variety of other subjects, including philosophy, law, economics and accounting, agriculture and trade, political science, public administration, religion and law, architectural sciences, and metaphysics. It featured a big library. Students come here to receive an education from all across the nation as well as from nearby nations.

By the 12th century, all of its educational activities had come to an end due to the death of its patron kings. The International Buddhist Conference was organised in 2017 at Vadodara, where a proposal was taken to revive the Valabhi Vidyapith. The Union Ministry of Culture has approved a request that was submitted to the federal government under the auspices of the well-known organization Sanghkaya.

Nagarjuna Vidyapeeth (600 C E)

Nagarjunakonda is another name for Nagarjuna Vidyapeeth. Nagarjunakonda consists of two words: Konda, which translates to "hills" in Kannad, and Nagarjuna, a well-known Mahayana Buddhist monk. Nagarjuna, an ancient Buddhist philosopher from Andhra Pradesh, Bharat, is the inspiration behind the name Nagarjunakonda, also known as Nagarjuna Vidyapeeth. It was a well-known Buddhist learning center situated 160 kilometers from Amaravathi in Andhra Pradesh. Vijayapuri, or Nagarjunakonda, served as the Ikshvaku Kingdom's capital. It is the third most significant cultural hub in South Bharat and is encircled by Nagarjunasagar Lake, the third-largest artificial lake in the world. This historic university was situated along the Krishna River. It peaked in the seventh and ninth centuries. Here are former students who have come to study.

The institution and its library appear to have flourished in the seventh century CE, based on archeological evidence. The multistory building's top floor was home to its library, which had a vast collection of Buddhist philosophy, science, and medicine. The collection's scope is demonstrated by its

work on Buddhist literature as well as a number of scientific fields, including geography, medicine, botany, and mineralogy. Students came to study here from all over the nation, including Assam, Gandhara, and Kashmir. Scholars from other ancient Indian colleges as well as those from China, Burma, Sri Lanka, and Ceylon found it to be of considerable interest. It featured a large amphitheater with superb acoustics, quays, bathing Ghat along the river, as well as a well-designed drainage system, a horse sacrifice altar, and royal baths.

Somapura Mahavihara (7TH century CE -13TH century CE)

Dharmapala, the second Pala king and ruler of Varendri-Magadha (781–821 CE), constructed Somapura Mahavihara. He was Gopala's son and successor. Gopala established the Pala Dynasty, greatly extending its borders and elevating it to a position of dominance in northern and eastern Bharat [11,12]. The pious Buddhist kings of the Pala dynasty established numerous monasteries all over their vast domain. Some of them developed into outstanding centers of learning, and word of their success quickly spread throughout Asia. One of the five greatest Mahaviharas (universities) in ancient Bharat, Somapura Mahavihara was located in the eastern parts of the subcontinent, which included Bengal and Magadha. Dharmapala's successors continued to support this monastery. Mahipala I (995–1043 CE), who oversaw the monastery's repairs and renovations, is mentioned in the Tibetan work Pag Sam Jon Zang as having paid homage to Somapura Vihara on several occasions. Up until the twelfth century, Somapura Mahavihara flourished as a center of learning and religion, and today it is regarded as one of the finest illustrations of the artistic brilliance of the period. Tibetan writings, including Taranatha's history, Pag-Sam-Jon-Zang, and Tibetan translations of the Dharmakayavidhi and Madhyamaka Ratnapradipa, have documented the splendor of the Somapura Mahavihara. The monastery was visited by many Tibetan monks in the ninth and twelfth centuries AD. For many years, Atish Dipankar Srijian resided in this area while translating the Madhyamaka Ratnapradipa into Tibetan. Ratnakara Shanti was his spiritual mentor and the vihara's sthavira. The resident monk of this vihara was Mahapanditacharya Bodhibhadra. At this monastery, other scholars like Viryendra, Karunashrimitra, and Kalamahapada also spent a portion of their life.

Location

In the north-west of Bangladesh, in the Paharpur Village of the Naogaon District, is where you can find Somapura Mahavihara. It is one of the most significant archeological sites in the nation in addition to being one of the most well-known monasteries and viharas on the Indian Subcontinent. A sizable number of Hindu statues were found there, making it one of Bengal's oldest sites. The shortest driving distance between Paharpur and the Naogaon district headquarters is 34 kilometers. After a long period of decline, Somapura Mahavihara was finally abandoned in the 13th century, when the region was occupied by Muslims.

Bikrampur University (Late 7TH Century CE)

Dharampala of the Pal Dynasty, the king of Bengal and Magadh, founded Bikrampur University in Munshiganj, Bengal (currently Bangladesh), in the late 7th century. An ancient Buddhist monastery called Bikrampur Vihara (University) can be found in Bangladesh's Munshiganj district in the village of Raghurampur. Students came to this university from all over the nation, as well as from places like China, Tibet, Nepal, and Thailand. The centre provided instruction in a wide range of subjects, with a focus on Buddhist education. The centre attracted about 8,000 students in the 11th century, both domestic and foreign. It was one of the 30 noteworthy monasteries constructed during Maharaja Dharmapala's rule. The Pala Empire's second ruler was Dharmapala. The monastery once had ties to Atisha Dipankar, a significant historical figure of Tibetan Buddhism. Approximately 6,000 academics

and teachers traveled from as far away as China, Tibet, Nepal, and Thailand to teach in the area during the lifetime of Atish Dipankar.

Excavations in 2013 revealed the location of this learning centre. The discovery of this 1,000-year-old Buddhist monastery was reported on March 23, 2013, by the director general of the Department of Archaeological Excavations and Research in the Bikanpur area. More than 100 priceless statues and sculptures had been preserved here as of March 2013. The funds for this archaeological dig came from the Bangladeshi government's Ministry of Culture.

Vikramshila University (800 CE – 1203 CE)

At the end of the eighth century, Dharmapala, emperor of the Pala dynasty (783–820 AD), founded Vikramshila University in the kingdom of Magadha (now Bihar) [13]. It is located 38 kilometers from the town of Bhagalpur District in Bihar, Bharat, in Antichak in the Kahalgaon Subdivision. It was well-known for being a Buddhist learning center. The dominant intellectual pair of the time was Vikramshila and Nalanda. Only individuals who desired to become Buddhist monks were permitted entry into Vikramshila. These monks left after finishing their schooling to promote Buddhism in distant regions. Here, Tantric teachings were disseminated and the Vajrayana sect flourished. There were six colleges on the Vikramshila campus, each offering a different specialisation, according to reports. There were also other subjects taught, such as logic, Vedas, astronomy, law, urban development, philosophy, metaphysics, philosophy, Buddhism, Tantra, and ritualism.

According to the tales of Tibetan pilgrim monks, Vikramshila was the place where the tradition of conferring degrees and recognition first began. Depending on their merit, those who finished their education were given the titles of Mahapandit and Pandit. Vikramshila University drew students from both domestic and foreign universities. Over a thousand students were taught by more than a hundred teachers. The different temples were under the supervision of about 108 academics. To monitor and run the temples and learning center, six more Acharyas were chosen.[14]

Both universities were outstanding academic institutions that had remarkable libraries, strong royal support during their respective eras, and were destroyed by fire and looted by the same army under the command of Muhammad Bakhtiyar Khalji, the general of Sultan Qutubuddin Aibak, in 1193. There were six colleges on the Vikramshila campus, each offering a different specialisation, according to reports. Vikramshila met the same end as Nalanda in 1193 AD. There were many ways in which the future of both colleges was linked.

In 1201 A.D., Ikhtiaruddin bin Bakhtiyar Khalji launched an invasion of Bengal. Another name for him was Muhammad Bakhtiyar Khalji. His incursions severely damaged the Buddhist establishments at Vikramshila, Nalanda, and Odantapuri. In 1203, he invaded Nabadwip and vanquished King Laxmansena.

Odantapurimahavihara (8-12TH Century CE)

The first emperor of the Pala dynasty, Gopala I, founded Odantapuri (also written Odantapura or Uddandapura) in Bihar, Bharat in the eighth century CE. It is thought to be the second-oldest Mahavihara and was situated in Magadha, ancient Bharat. It was one of India's most significant Buddhist viharas, or educational institutions. It has always been essential to the advancement of Buddhism and education in India. [15,16]

The Tibetan sources listed the five most significant colleges or monasteries. During the Pala Period, Odantapuri was one of five Mahaviharas that ruled over eastern Bharat. The other four were Jagaddala, Vikramashila, Somapura, and Nalanda. Tibetan records indicate that at its height in the ninth century, Odantapuri had about twelve thousand students. During the Delhi Sultanate, Muhammad Bakhtiyar Khilji ransacked and destroyed it along with Nalanda in 1193.

Morena Golden Triangle University (8th TO 12th Century CE)

Since the eighth century, Morena in Madhya Pradesh's Chambal district has been a centre for higher education. An inscription that was discovered in the Chaunsath Yogini temple in Mitavali refers to the Golden Triangle, which included the temples of Mitavali, Padavali, and Bateshwar, as the location of a renowned university. In the eighth century, Morena was a significant centre for learning in the Chambal division. The three areas Mitavali, Padavali, and Bateshwar, where there was a university, were referred to as a golden triangle between the eighth and the twelfth centuries CE. The Kachchhapaghata kings expanded and renovated the temples after they were originally constructed by the Gurjar Pratiharas. The Jat Rana kings of Gohad later renovated the Padavali temple.

There were learning centres for various subjects in these three locations in Morena. Astrology and maths were taught at the Chaunsath Yogini temple. For specific calculations, teachers relied on the Sun's rays and shades. The circular shape of the temple was created by the way the sun's rays impinged on it in various designs and patterns. The Bateshwar temples served as the focal point and basis for the Golden Triangle University. According to Berlin-based independent researcher Gerd Mevissen, who specialises in the epigraphy of temples, the Bateshwar temple site was once a centre for artists and craftspeople who worked in the temple industry. The majority of temples that show a fusion of various temple building styles imply that artists and students experimented and combined a range of temple building concepts. The Garhi Padavali complex's large grounds were designed to accommodate both students and teachers.

Kanthalloor University (900 CE – 1200 CE)

There once was a renowned historic university called the Kanthalloor Shala, which was discovered during recent excavations close to Valiyasalai in Thiruvananthapuram, Kerala. Because of the high caliber of education it provided in ancient Bharat, it was once a renowned hub of knowledge. Scholars from Sri Lanka and other regions of Bharat were drawn to it. One of the oldest educational establishments in the nation, Kanthalloor Shala, was known by many as the Nalanda of the south and was over a millennium old. Based on the information that is now accessible, the institution offered instruction in approximately 65 courses, such as Mimamsa Darshan, Grammar, Painting, Music, Drama, Dance, Natyam, Yoga Sastra, Astrology, Goldsmithing, Medicine, Magic, and more [17]. The Kanthalloor Sala was situated either on the grounds next to the temple or inside the temple itself.

The official documents refer to the Siva Temple located at Valiyasala as the 'Kanthalloor Siva Temple'. Accordingly, it is thought that the Kanthalloor Sala may have been either inside the Valiyasala Temple or on the grounds next to it. Its precise founding date cannot be determined by any evidence. But prior to the ninth century, this university had to exist. Historian M G Sasibhooshan stated in the documentary that there are those who believe Kanyakumari and Parthivapuram Salas are replicas of Kanthalloor, which was constructed by Raja Karunandhakam. It is thought that Kanthalloor Sala lived around the ninth and twelfth century CE. It was eventually destroyed as a result of frequent Chola invasions.

Jagaddala University (1084 AD – 1207 AD)

In the eleventh century, the Jagaddala Vihara in Varendrabhumi, which is today in Bangladesh's Naogaon District, was a significant Vajrayana Buddhist learning institution. It was founded by the later

Pala dynasty monarch Ramapala, who ruled over Bengal and Magadh from 1084 to 1130 CE. He most likely did it at a location close to the current Jagdal village in Dhamoirhat Upazila in northwest Bangladesh, on the Indian border, close to Paharapur. The name Jaggadala is also spelled in some manuscripts. Five monasteries were founded under the Pala Dynasty, which governed Bengal for nearly 400 years and was regarded as the most important center of learning. Several well-known Tibetan Buddhist intellectuals, including Mokshakara Gupta, Danasila, Vibhuti Chandra, and Subhakara Gupta belonged to this monastery.

It was one of the five well-known Mahaviharas, along with Jagaddala, Somapura, Nalanda, and Vikramashila. This place taught a variety of particular disciplines, including Vajrayana Buddhism. Vidyakara, a Buddhist scholar and poetry anthologist, is believed to have put together Subhasitaratnakosa, one of the oldest dated collections of Sanskrit poetry, at this university. Moreover, a great deal of Tibetan sacred scriptures were authored or copied at Jagaddala University. Numerous sacred Sanskrit books were translated into Tibetan at Jagaddala, according to Tibetan literature. The use of granite for several architectural elements, such as the pillars and beams, is an intriguing aspect of the monastery. Because granite was uncommon and costly at the period, black basalt stone and sand stone were the most often used building materials.

Although the exact reason for the university's closure is unknown, evidence suggests that Jagaddala may have also been the target of a Muslim invasion in 1207 C.E. at some point in the early 13th century.

CONCLUSION

It is clear that Bharat was very rich not only in education system but also in knowledge in ancient time. It began to deteriorate since the invasion of Muslim in Bharat in 711 CE. During the Muslim reign, many Muslim rulers either destroyed the temples or converted the temples into mosques and continued to suppress Hinduism. The educational institutions were suffered as the most of them were connected to the temples. They wanted to destroy the Indian knowledge system.

The Muslim era introduced Islamic influences to education, while the British Raj established a large number of Christian missionary institutions and universities. The English language saw an increase in usage. These days, everyone spoke the language for instruction, learning, and even daily conversation. The entire structure of the Indian educational system has evolved in this time.

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