CHAPTER I

INTRODUCTION

MEANING, SCOPE, AIMS AND SYSTEMS OF EDUCATION
INTRODUCTION

1. Meaning and Scope of Education

"Vidyānām-narasyarūpaṁmadhikaṁ
prachchannaguptaṁ-dhanaṁ
vidyābhōgakari yas'assukhari
vidyāgurūnaṁ Gūruḥ
vidyābhandhujanō videś-āgamanē
vidyāparādevaṭā
vidyārājasu-pūjitā natudhanaṁ
vidyāvihinaḥ paś-uh"¹

"There is nothing greater than learning. Learning is the real wealth of all riches. For none can steal it. It is indeed most marvellous and most indispensable. It is but a celestial cow yielding the desired fruit. It is, indeed, the teacher of the teachers. It alone is the real friend of us, in a foreign country. It is respected and worshipped by the kings and emperors. Really, a man having no learning at all, is more than a beast." This is how our ancestors have praised the importance of learning.

In ancient India the system of education was mostly religious in character, and it was imparted to individual keeping him in the centre. Education was a means to attain self-knowledge or liberation.

The view they had about learning was like this:— "Andhaṁ taman pravis'antiye Avidyāṁ upasate/tato bhūya Iva te tamoyē vidyāyām yatāh" "those who meditate only on non-intelligence fall into the deep ditch of darkness. Learning is indeed a great means that leads to God." It brings not only worldly happiness but liberation as well. Our ancestors held the view that it was indeed true learning that helped one to attain liberation ( Sa vidyāyā vimūktayē). "The bliss that we get from learning is a real bliss." "It increases our efficiency, and enables us to get fame and wealth by securing for us respect in public assemblies and royal courts. The wealth we thus get not only leads to our happiness but also enables us to perform meritorious work of public utility and discharge religious duties of different types."¹ Further, it is said that "It āurishes us like the mother, It guides us like a father, it helps us to come out of difficulties like a wife and it gives us pleasure. It brings us all wealth and spreads our fame in all directions."²

An inscription dated 1158 A.D. from Shikāripura states the importance of education and teachers. The passage runs thus.

2. Subhasita - Ratna Bhandagara, Bombay, 1926, p. 34.

"Whosoever grants a vṛttī to the Upadhyaya and creates an opportunity for people to get themselves educated need not make any other donation to achieve religious merit, wealth and worldly enjoyment. Whosoever makes arrangements for bathing, meals, clothes and other assistance to students, get all his desires fulfilled. There is no doubt at all about this. Arranging for imparting knowledge is a crore times more powerful and meritorious than all the pilgrimages, sacrifices and other meritorious acts put together."

It is a verifiable fact that in ancient times desire for learning was increasing every moment of their life. Here we can cite one or two instances in this regard. We find a beautiful dialogue between Nachiketa and Yama, the God of Death. Nachiketa insisted on getting knowledge from Yama who dissuaded him from it while conferring on him all the choicest enjoyments here and hereafter. But Nachiketa

1. Epigraphic Carnātica, VII, SK 185, A.D. 1158.
could not be persuaded to accept these best of the boons which were really charming to distract even the highly dispassionate one. Realizing the strong desire of Nachiketa for learning, Yama who was highly pleased him, was all praise for him. He said that "Nachiketa you are really fully qualified for receiving instruction from me in 'self knowledge' or knowledge of Brahma, because the best of the boons pertaining to the worldly and other worldly enjoyments which I was so glad to confer on you, did not attract you. Your mind is fully bent upon attaining the superior (upper) knowledge which is possible only for those who are completely detached and free from delusion." This clearly reveals the importance given to learning.¹

In Vaddārādhane, a Kannada literary piece of 9th century A.D., we come across a story of Sukumaraswami which is fully relevant to the present context. It runs as follows. Suryamitra, who appreciated Sravena Sudharshanacharya, curiously requested the achārya to teach him astrology. The achārya told him that astrology could not be taught to persons other than the rishis. Suryamitra's desire for learning was so intense that he renounced the mundane life and because of a monk. Then he requested the achārya to teach him astrology. The achārya told him to study the religious scriptures first.

Suryamitra anxiously and speedily completed his study and went and again requested the āchārya to teach him astrology. Was it so easy to get instruction from āchārya? He made him read the life story of 63 Tirthankaras and the book called "Charanakarana".

Besides, Suryamitra thoroughly studied the Vēdas, etc., and thus he became a great scholar. Further, could finish the study of Jaināgamas within a short period. Again he went and requested the āchārya to teach him astrology. But the latter was not ready even then to teach him astrology. He said to Suryamitra, that another qualification was to be acquired by him. Only after that he would teach him astrology. Then Suryamitra did all that accordingly, and returning to the āchārya requested him to teach him astrology. All this indicates how rigorous was the process of learning.¹

Further, it is said that a king is honoured in his own kingdom while a learned man is honoured everywhere.

"Svadēśe Pūjyate rājā
Vidvān Sarvatra Pūjyate²"

So learning was considered as the basis of all human happiness.

Thus, it is clear that the ancients had an intense longing for learning and knowledge. The reason for this kind of strong desire for learning was that it was the only means of obtaining final freedom and the attainment of superior bliss.

The topic of research starts from the 450 A.D. when the first Kannada inscription was written at Halmidi in Hassan district, and runs up to the end of the Chalukyas of Kalyana which took place in about the last quarter of the 12th century A.D. an important stage in the history of Karnataka. Thousands of inscriptions belonging to this period constitute the main source material for this thesis besides a few literary works.

The term 'Education' a key word in the title of this thesis, is to be first explained for the full grasp of it. 'Education' or 'Sikshana' is being used recently. In ancient times the word for education was, 'Vidyā' which is translated into English as 'learning'. The word 'Vidyā' attained prominence on account of its origin from Sanskrit which is known as 'Devabhāsha' - divine language. The modern word 'Sikshana' is just translation of the English word, education. Education is derived from the Latin term 'Educare' which means to 'Bring up'.

Education is not mere bookish knowledge got in a school within its four walls. It has very wide application, it is multifaceted. True education helps an individual to develop an all-round personality by inculcating good aptitude, skills and interest.

'Educit obstetrix, educat, nutrix, instituit, paegagogus, docet, magister, which means, the mid-wife brings forth, the nurse, brings up, the tutor trains and the master teachers'.

Varrow states that "'Education' does not mean mere intellectual or theoretical knowledge, nor mere experience. But it should reflect a man's behaviour, character, habits and skills and help him to develop the same to a satisfactory degree."

T.P. Nanna is of the opinion that 'Education is that which enables man to cultivate his abilities, aptitude and the like in a manner which suits him and thereby to help him lay the foundation for thinking and acting for the development of human relations and human welfare.'

2. Ibid. p. 49.
3. Ibid.
Here, the word education is used in its wider sense, that is, that which brings about an all round development of man is education.

Some of the modern studies made on this topic are given below according in the chronological order.

The Educational system of ancient Hindus written by Santosh Kumar Das, was the first and foremost work produced in this field. It deals with every aspect of educational system of ancient Hindus. Ancient Indian Education by A.S. Altekar was another well written treatise on ancient educational practices. History of Indian Education Ancient and in later times by F.E. Key is another work of outstanding merit shedding considerable light on ancient educational ideals, the system that was in practice. Ancient Indian Education by Radha Kumud Mookerji is an elaborate study of ancient educational systems highlighting the unique contributions made by Hindu thought to both educational theory and practice.

History of Indian Education (Ancient to Modern) by P.L. Rawal, translated into English, is devoted to the study of ancient education and it contains only some short accounts collected from previous works. Education in India by K.S. Vakil and S. Natarajan, throws some light on the ancient educational aspects.
The above works deal mainly with the educational conditions in ancient and medieval times in North India. They serve as good models for writing the history of education and learning in Karnāṭaka in ancient and medieval times.

Some works deal with education in South India as well as Karnāṭaka:

**History of Education in Karnāṭaka** by S.V. Jevoor, deals with education in Karnāṭaka from early times to the 18th century A.D.

**Education in South India (Ancient and Medieval Periods)** by S. Gurumurthy deals with education in Tamil Nadu, from 400 to 1300 A.D.,

**History of the Agrahāras in Karnāṭaka**, 400 A.D. - 1300 A.D. by S. Leela Shantakumari, this work mainly discusses the formation and evolution of the Agrahāras and their functioning as centres of education and the role of the Mahājanas who constituted the local assembly of the Agrahāras, and also some famous Agrahāras in Karnāṭaka.

There are some Kannada works namely, **Prachina Karnāṭakari Sikṣhana Krama** by G.S. Dikshit, and a chapter in the work of Dr. Chidananda Murthy, **Kannada Sādanagala Sāmkritika Adhyayana** (450-1150 A.D.).
The Bharatiya Sikshanada Itihasa, (800 BC - 1984 A.D.) written by N.S. Veerappa, is an elaborate study on ancient education systems.

Scholars like, K.A. Nilakanta Sastri, T.V. Mahalingam, S. Gururajachar, K.R. Basavaraja, and others have paid some attention to this aspect of South Indian culture and brought out valuable papers bearing on the subject. Their initial work has opened a new line of study and research bearing on the evolution of education and its institutions in ancient and medieval Karnāṭaka.

The authors of the books mentioned above have studied the educational system only in general and of North India in particular, without giving due importance to that of Karnāṭaka.

The present study is mainly concerned with various aspects of the whole process of education in Karnāṭaka, and thus aims at filling the gaps in the study.

Published and unpublished inscriptions in Kannada and Sanskrit have been studied a fresh critically in this work.

The thesis is divided into eight chapters, namely, (1) Introduction, (2) Brahminic system of education, (3) Jaina and Buddhist systems of education, (4) The status of teacher and student(s) (5) Women's education, (6) Professional education and Education of
Fine arts, (7) Physical and popular education and (8) conclusion.

The first chapter deals with the meaning and aims of education. Further, it includes a survey of the work already done by scholars and their contributions to the study of education in ancient Karnataka.

Chapter second deals with Primary and higher educational centres and institutions like the agraharas, brahmapuris, ghatikas, mathas, and temples.

In the third chapter an attempt is made to examine the various aspects of the Jaina and Buddhist centres of education, status of teachers and their relation with students, subjects of study, co-education and royal patronage given to education.

The fourth chapter deals with the status of teachers and their relation with students. In the first part of the chapter, qualifications, duties, endowments and relation between the teacher and students are examined. In the second part, aspects like characteristics of students, kinds of students, strength of the classes, their duties, association and discipline, are examined.

In Chapter five attention is given for a study of women's
education, centres of women's education, military education for women and cultivation of art and profiles of some important learned women of ancient Karnāṭaka.

The sixth chapter carries a detailed study of the professional education, and education of fine arts. Under the professional education, the role of the craft guilds and trade guilds and their apprenticeship system of education, medical education and profiles of some important physicians in Karnāṭaka. Further, this chapter deals also with the education in fine arts like music, dance and drama.

The seventh chapter deals with the various aspects of Physical and Popular education in ancient Karnāṭaka.

In the last chapter conclusions arrived at are mentioned.

2. The aims of education

It is the power of thought and speech that makes man different from animals. If this power of thinking is to be developed in a systematic way, education is very essential. As Science is growing more speedily than ever, the need for education is also felt more. But it can be seen from history that education differs from time to time and country to country. If one examines the views of educationalists are finds that there is no similarity of opinions regarding the aims of
education. For example, Manu, the author of Dharmasāstra of ancient times, says that the aim of education is the spiritual and intellectual development and the attainment of liberation thereby. According to Plato, spirituality alone was the aim of education in India of the Aryans, whereas to Spartans, it was physical culture, courage, discipline and obedience.\(^1\) Eventhough the aims of education in ancient times were quite different from those of modern times, it may still be safely said that the aims of modern education have taken shape and developed on the basis of ancient educational aims. Here we may note the view of T.P. Nunn, one of the great modern educationalists who says that "Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity."\(^2\)

After examining the contents of many inscriptions one may state as follows regarding the aims of education on the basis of whatever is indirectly referred to therein; even if it is difficult to definitely say about their true nature as such.

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(a) **Formation of character**

The main aim of education in ancient times was the formation of character. This has been stated in the Vedas as follows:

"Vidyādadāti vinayām vinayādyāti
pātraitām Pātraitvāddhanamā—pnōti
dhanaddarmaṁ tatassukham"¹

"Education gives humility, humility leads to eligibility which in turn leads to the acquisition of wealth. Wealth in its turn conveys bliss. A man of character who might have not learnt scripture etc., is a thousand times better than characterless man who might have acquired mastery in spiritual knowledge." From this it is clear that education was then given for the development of character. This same truth is stated by Megastanes² thus: "that truth and character enjoy a unique position in this country. So man who has not got these two virtues is not respected even though he might be sufficiently aged. As a result of this no man tells lies in this country."

An inscription from Managoji in Bijapur district, dated 1161 A.D describes in following words how lofty the character of the Chalukyas was;

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"In the centre of the earth, there is the mountain Mandara, the ornament of the seven continents and the seven oceans. Over the land of Kuntaja, which is considered to be a lack of hair of the woman who was the land to the South of the golden mountain, there reigned the Chalukyas, in so praiseworthy a manner as to illustrate well the observances of the code of Manu when they had continued during eighteen successions among the renowned Chalukyas."

The mahājanas of agrahāras were also highly praised as men of character and well-versed in their study and teaching.

An inscription dated 1140 A.D. from Lōkkigundī states that the thousand mahājanas were men of character and well-versed in their study and teaching.

Sad-dharmma-artha-sukh-ātama-sāmgati jushō
vēd-ādi-vidyā-vidas tathur-yyatra-parātth
sadhana-parāḥ Śri Lokkigunḍyaṁ dvijāḥ||yēśhaṁ
Kūnda-parāga-Pāṇḍura-yaśōraśīrdhisāṁ bhittisi
jyōtsnā- jyotir-adhah-kritau-kritaghanārāmbhah
samuj ṛimboti.\(^1\)

Further states that

Vivēkakke satyakke sauchāchāraṇaḥkāścharya
 gambhīratege parikisalk-anya-sāmānya martyratum\(^2\)

Another inscription dated 1088 A.D. from Balaṃbid in Hirekerur taluka of Dhārwaḍ district describes that the mahājanas of that place, possessed qualities like restraint, self-control, self-study, meditation etc., and also well versed in logic, grammar, history, poetry, drama - And they were frightful elephants to the wicked people and protectors of those who sought refuge and brave in carrying out the work.\(^3\)

Another inscription from Sorab extolls the character and personality of Chattagounda in a witty style thus -

1. South-Indian Inscriptions, Vol. XV, 48, 1140 A.D.
2. Ibid, 119, 1173 A.D.
3. Karnāṭaka Inscriptions, Vol. IV. p. 72, 1088 A.D.
Chattam Paravaniteyaram mutjam
vitarana manamara bhuruhadaj kù
ditjam padda pathamañ metjam
Sàsvata padakke kalasamaniñjam"2

("Chatiad did not touch other women
gave donations in plenty; he did not
tread the path of sin; and he placed
kalasa" to eternal Destiny).

From this it is clear that men of character enjoyed honour and
respect in society. Moreover, it is also known that development of
character was the first and foremost aim of education.

The technical name for study proper i.e., Vedic study is
Svadhyāya. The object of the Svadhyāya was the study of the Vedas,
and other sacred and secular subjects.

Several inscriptions of the period refer to pursuit of
'Svadhyāya' and the study of secular and other sacred subjects.

The following passage in an inscription from Kûknur mentions
that the mahājanaś of the place were well-versed in various branches
of learning like Tarkka, Vyākarana, Vātsayana, Purapa etc:

No. 63.
Another record of the 11th century A.D., belonging to Naragund in Dharwad district, refers to the famous Naragund agrahara. It records in the following passage that the scholars of that place were famous for their learning in different branches of knowledge and they were engaged in self-study, i.e., Svadhyaya:


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2. K I, V p. 42, 1080 A.D.
(b) Development of personality

For ancient Indians the development of personality was important. The student was regarded as the custodian and torch bearer of the culture. The success of a warrior in the battle-field or the success of a king in governing his kingdom was supposed to be the result of good training.

The ancient Indians believed in the maxim of sound mind in a sound body. They said that students should perform every morning Prānayāma and Surya namaskāra in order to develop their body and mind. Regular performance of these two would bring about an all round development of students.

The mahājanas of the agrahāra of Sorade were noted for the regular performance of prānayāma and other yogic practices.¹

A record of the Kadamba ruler, Mrigēshavarma states that he had proper training in many sports, which comprised of riding elephants and horses, use of weapons and other games."² Hunting was another a pastime not only for the rulers but also for the people. The Atakur inscription gives us a picturesque description of a fight between a hound and a boar.³

3. E.C. III Md 14, 907 A.D.
The purpose of the physical education was to keep the rulers and the common people engaged in the several games like hunting, horse and elephant riding, wrestling, swimming etc.

A record of Mrigēshavārma, a Kadamba ruler, says that "he had properly exercised himself in many sports, which comprised riding of elephants and horses, use of weapons and other games."¹ The Atakur stone inscription gives us a description of the fight between a hound and a boar.² A record of Govind III informs us how the boars preserved for his sports were killed with spears by the king.

The Acrobatics were not uncommon during the period of study. An inscription dated 915 A.D. from Heggadādevanakōte refers that to a grant of a garden land made by Nītimārga, a Ganga ruler to an acrobat.³

The Abhilāshitārtha Chitamani also called Mānasollāsa describes many sports like, ball game, cock-fighting, wrestling, hunting, wing etc. The Śrāvaṇabelagola inscription mentions that the Rāṣṭrakūta king, Indrarāja IV was well versed in the polo.⁴ In a Ratta inscription of 12th century a play of bat and ball is mentioned allegorically.⁵

2. E C. III Md. 14, 907 A.D.
3. I A. XI p. 126. 803-04 A.D.
4. E C. II 163, 982 A.D.
5. JBPRAS. X p. 294.
Preservation and spread of culture

The preservation and spread of national heritage and culture constituted another important aim of the education in ancient times. The cultural continuity and spread of that culture from generation to generation and maintenance of the best traditions, formed the heritage of the race.

That which includes the clothes and ornaments, behaviour, acts and actions, thoughts and ideas, manners, wealth of knowledge and wisdom, tradition, conventions, civic sense, emotions and feeling of a race is what is called 'culture'. It means that culture has a very wide meaning. Here it may be noted that culture is the inner experience of the total life of a people. The basic content of culture is the inner means adopted to find solutions to manifold problems faced by the different peoples belonging to different regions, speaking different languages and practising different religions. The meaning of culture is being very vast in its scope, it's indeed, difficult to determine its content. It may be said that culture is to continue some traditions that have come to us from our ancestors.

One of the aims of education is to see that this culture continued to be the part and parcel of society. In this context it

may be noted that it was one of the functions of education to help the continuation of hereditary occupations from father to son, son to grand-son and so on and so forth. It is important to practice and develop the knowledge, skills and techniques pertaining to different occupations.

There are several examples of this kind. Ādayya taught his son all the skills and techniques of his trade. This shows how occupations continued from generation to generation and have become hereditary.¹

It can be seen in the inscription that the occupation of a sculptor was hereditary just like the skills of a trader. The genealogy of the architect Channoja mentioned in an epigraph proves this point:

"Srimatebrajganda (his son) Marutōja (his son) Jakōja (his son) Rūvāri vairi Bherunda Chāvuda (his grand-son) channoja"²

From this it is clear that different occupations were continued as hereditary practices.

2. K L V. 13 1095 A.D.
(d) Development of social responsibility

Development of social responsibility was another aim of education. Almost all the families followed the hereditary occupation, even though there was a scope for geniuses to follow other occupations of their interest and choice. Therefore, it was one of the duties of education to give training in their ancient professions and hereditary occupations.

The Education which an individual received was to be conducive to the good of the society and never contrary to its interests. Therefore, it was necessary that a sense of social commitment and responsibility should be inculcated in them. We come across a very nice example of Sri Krishña, a prime and Sudāma, son of an ordinary man, in the Māhābārata. Both of them together went to fetch fuel for their master and thus, friendship grew between them. There was no idea of one being rich and another poor.

We come across several examples of this kind depicted in inscriptions from Karnāṭaka. For example, an inscription of 1125 A.D. from Channāgēri in Shimōga district, records that Vikram, a prince as he was taught by his mother when he was a boy that he should speak the truth, behave in a right manner and protect those who were in peril.¹

1. E.C VII Ch 64, 1125 A.D.
Another record from Guneshawadi dated 1099 A.D. states that Mahasamantadhipati Bhimanatha constructed a temple on the banks of Bhimasamudra in the village Pippala and endowed it with 500 nivarttanas of land for its upkeep and for feeding ascetics and students in the Sarasvatimandapa of the same place. The mandapa was specially meant for running a classes.

Yet another example of this kind is found in an inscription which was engraved at the time of Proudpratapdevarya of Vijayanagar. The passage runs thus

Kereyaṁ kaṭṭisu, bhaviyaṁ savisu
Dēvāgāramaṁ mādisu
jjereyōl silkidanātharaṁ biḍisu
mitrarginbukeyi naṁbida
rge revettagiru, sinṭṭaraṁ pōreyenuttīṁ
tellavāṁ pinde rāṁ
ye ṛadaḷpālereyandu tōṭtu kiviyōl
lakshmidharakāmātyaṁ.²

"Get the tanks and wells dug for the sake of the people. Construct the temples save those who are in trouble never desert your friends. Protect your pupils" etc.. In this the poet had indeed given the very essence of culture.

2. SII. IV 267 1411 A.D.
The above inscription contains the picture of what the king should undertake to discharge his duty and to shoulder his responsibility with regard to his subjects.

Kings, queens, ministers, generals, traders and others considered donations for education as one of the meritorious acts.

(e) Preservation of Vedic literature

It was necessary for the people then to preserve and continue the Vedic literature before the art of writing was invented. The Halmidi inscription of 450 A.D. was engraved on a rock. We find that even before it, there were edicts of Asoka in Karnataka belonging to the 3rd century B.C. itself. From this it is clear that writing was already in vogue even before the 3rd century B.C. But earlier to that it was necessary for one to pass on the Vedas and the Vedangas to posterity only from mouth to mouth.

Later as the art of writing was widely practised, it seems that development of character of an individual acquired greater prominence.

On the whole the aim of education was to enable the individual avoid mistakes and cultivate the habit of truth. It led him from untruth to truth, from darkness to light, from ignorance to knowledge and from evil to goodness.
SYSTEM OF EDUCATION

From ancient times till the end of the rule of the Chalukyas of Kalyana there were mainly three religious sects in Karnataka, viz., Brahminic, Jaina, and Buddhist. Each developed its own system of education to spread its teachings and philosophy, literature and culture. Even though all these three systems of education looked similar, there were a number of differences.

In the following pages a detailed study of the system of education of each of these three sects is made.