



VALUE ORIENTED HISTORICAL AND CULTURAL HERMITAGES AT AYODHYA
AND OTHER PLACES.

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ABSTRACT :

The contribution of Gurukul education system to the ancient Indian value based education system is immense. The schools were up in a very secluded place far way from the town. The students had to live and study in the Gurugriha. These schools actually followed the Ashram education system. Apart from education, Vedic culture was also taught in the schools. The purpose of any education culture is to create creativity, preservation, quality improvement and flow. The Indian education system was also created by the ancient traditional Vedic education system and for hundreds of years it has been increasingly prosperous. No one from outside cared about the management system.

Key Words : Hermitages , Value Oriented , Culture , Preceptor , Creation, Preservation ,
Transmission.

INTRODUCTION:

The Mahabharata tells of diverse hermitages where pupils from distant parts gathered for instruction round some far-famed teacher. Perfect-fledged Asrama is described as being made of several Departments that are enumerated as follows: (1) Agnisthana, the place for fire-worship and prayers ; (2) Brahma-sthana, the Department of Veda ; (3) Vishnusthana, the Department for teaching Rāja-Niti, Arthaniti, and Vartta; (4) Mahendrasthan, Military Section; (5) Vivasvasthan, Department of Astronomy ; (6) Somasthan, Department of Botany ; (7) Garuda-sthana, Section coping with Transport and Conveyances; (8) Kartikeya-sthana, Section teaching military organization, how that creates patrols, battalions, and army.

A very powerful by the hermitages was that no matter the Naimisha, a forest that is certainly like a university. The presiding personality of all around you was Saunaka, to whom was applied the designation of Kulapati, sometimes understood to be the preceptor of 10,000 disciples. Saunaka interested in Naimisha a vast concourse of learned men by his performance will need twelve

years' sacrifice, of on which most essential anga or accompaniment was the discourses and disputations of learned men on religious, philosophical, and scientific topics. In the same place [ix, 37) there is certainly of "ascetics living at Naimisharanya being engaged since we are in a sacrifice lasting for twelve years ", on completing of which they launched into in large numbers for coming to the various sacred shrines irrespective of country. One other place (ib., 41] we experience the same reference while using interesting details that in the middle of that twelve years' sacrifice, when a selected one called Visvajithad been completed, the Rishis started for the state of the Pañchalas, and reaching there, requested the king to provide them twenty-one strong and healthy calves to be provided with away as dakshina for the upcoming sacrifice that they had finished.

Hermitage of Kanva. The hermitage of Kanva was another famous center of learning, of which you will find total description is given[i, 70]. It's situated on the banks when you are facing a serious Malini, a tributary regardless of Sarayu River. It weren't a solitary hermitage, but an assemblage of various hermitages around the central hermitage of Rishi Kanva, the presiding spirit no matter what settlement. The complete forest was full of hearths, where sacred fire was burning, and resounding using the chanting or recitation of sacred texts by learned Brahmins. The wide selection and variety of their studies is also indicated. There were specialists in almost any branch of learning cultivated in this incredible age; specialists in each of the four Vedas; in sacrificial literature and art ;Kalpa-Sutras ; in the ultimate art of reciting the Samhitas brilliant Pada and Krama-patha, and then in Orthoepy generally, also in Siksha (Phonetics), Chhanda (Metrics), Sabda (Vyakarana), and Nirukta. There have been and anyway philosophers schooled in Atma-Vijñana (Science in spite of what the Absolute), in Brahmopasana (Worship of Brahma), in Mokshadharma (the way in which to salvation), whilst in the Lokayata (Vaiseshika). There have been also Logicians opportunity principles of Nyaya, and of Dialectics (the respected art of establishing propositions, solving doubts, and ascertaining conclusions). There have been also specialists in the physical sciences and arts. There have been, for example, experts in the respected art of constructing sacrificial altars of various dimensions and shapes (depending upon a knowledge of Solid Geometry); those who had expertise of the properties of matter (dravyaguna); of physical processes sufferers 'results, of causes and to discover the effects; and zoologists having a nice expertise monkeys and birds. It turned out to be thus a forest University where the classroom every available branch of learning was cultivated.

Other Hermitages. The hermitage of Vyasa was another seat of learning. There Vyasa " taught the Vedas to his disciples. Those disciples were the highly blessed Sumanta, Vaiśampayana, Jaimini of great importance and wisdom, and Paila of effective ascetic merit". They have been afterwards right after Suka, the well-known son of Vyasa(xii, 328]. Another hermitages noticed coming from the Mahabharata may be mentioned those of Vasishtha and Visvamitra [ix, 42), and that in the forest of Kamyaka situated on the banks no importance Sarasvati (iii, 183]. Though a hermitage near Kurukshetra [ix, 54] deserves special notice with regards to a interesting fact recorded ensuring produced two noted women hermits. There

"leading from youth the vow of brahmacharya, a Brahmin maiden was crowned with ascetic success and in the end acquiring yogic powers, she turn into a tapas siddha", while another lady, the daughter not have to have Brahmin aside from a Kshatriya, a baby not of poverty but affluence, the daughter will need king, Sandilya by name, discovered live there the life of celibacy and attained spiritual pre-eminence.

Learned gatherings at Sacrifices. Other than hermitages at sylvan retreats which were the stationary seats of learning, a different educative influence in the republic was the occasional concourse 'of learned men gathered together on the courts and palaces of kings from an sessions of sacrifices they used to really enjoy with due pomp and liberality. The Upanishads, aswe probably have seen, bring pictures because of learned congregations which in ancient India played the key part intheadvancement and diffusion of knowledge. As could also be expected, the Mahabharata doesn't fail to see this vital variety of educational institutions which constitute this type characteristic feature in the past of Indian pedagogic theory and practice, organization and achievements.

Mahabharata recited on the Sacrifice of Janamejaya. The Mahabharata itself composed by Krishna Dvaipayana was fully recited from everyday by Vaišampayana at the sacrifice of Janamejaya, son of Parikshit, that is certainly attended by thousands of learned Brahmins. Again, it being on the sacrifice of SaunakaatNaimisharanya the fact Mahabharata was repeated by UgrasravaSauti. Thus the celebration of those royal sacrifices was key characters agency just for the promulgation and popularization of original literary works of national interest and importance.

Sacrifice of Janaka. The Upanishads also emphasize the opposite feature of those learned gatherings, viz. create provided the arena where scholars seeking to ascertain their intellectual position entered the lists in tournaments of debate. This feature can be noticed while using the Mahabharata [iü, 132-4], where it's stated how learned Brahmins were begging for the sacrifice of Janaka for the purpose of by using controversies (and just Brahmaghosha, recitation no matter what Vedas). Thither came Ashtavakra, eager to assert and establish his intellectual primacy, but the entrance made available Congress was barred however by the gate-keeper who, under orders whatever the learned chief Vandi, was to confess " only old and learned Brahmins". Ashtavakra had thus first to convince the gate-keeper of his eligibility for membership of that particular reason learned Assembly, and addressed him to illustrate: "O Gate-keeper, you will to-day see me engaged in 1 controversial fight with having the learned men and carry the higher of Vandi himself in arguments." Ultimately Ashtavakra flowed victorious together with his supremacy acknowledged by your complete Assembly. Lastly, on this connection we may also note different forms of learned men distinguished [xii, 236, 18-20). "Impacted receptive to the Vedas are of two sorts, viz. those who lecture found on the Vedas (Pravaktfi) and those that are otherwise (i.e. mere preceptors). . . The preceptors notwithstanding Vedas are of two sorts,viz. those who happen to be conversant from the Self and those that are otherwise."

OBJECTIVES:

- 1) To acquire the Values Of Ancient India.
- 2) To search for the Ancient Hermitages.
- 3) To gather the knowledge about History and Cultural Of Ayodhya and Other places.
- 4) To intimate with Ancient History and Cultural.
- 5) To purify the modern History texts and Cultural from Vedic essence.
- 6) For modification, Preservation and Transmission of Ancient History and Culture.

METHODOLOGY:

The research article is completely empirical type. For that point of view data have been collected from both primary and secondary source. Books, Articles, Journals and relevant other sources have been applied. Besides this some experience have been gained for self-assessment and field work from our society about different matter relates to outreach for expansion of Vedic values through the help of ancient manuscripts and valuable books.

ANALYSIS OF COLLECTED DATA :

After collect the opinion of the teachers and intellectuals, it has been visualized that, the trends of ancient value education as reflected in Indian school curriculum and need it to be emphasized properly.

50 Non – Missionary Teachers actual Positivity Scores:-

54	52	46	72	54	66	32	42	52	66
78	76	82	76	78	84	78	80	74	78
80	78	88	86	84	86	58	85	82	82
84	80	82	84	82	86	84	86	85	83
68	78	76	40	40	68	60	80	38	40

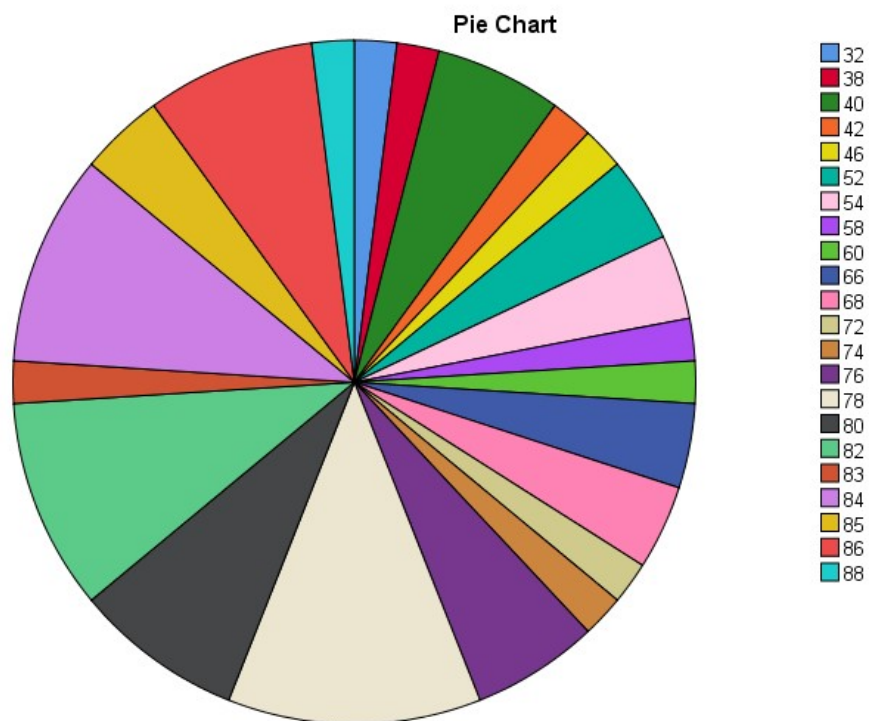
★ Data collected from the administrators of Missionary Educational Institutions by the writers self and scores converted through 5 point Likert Scale.

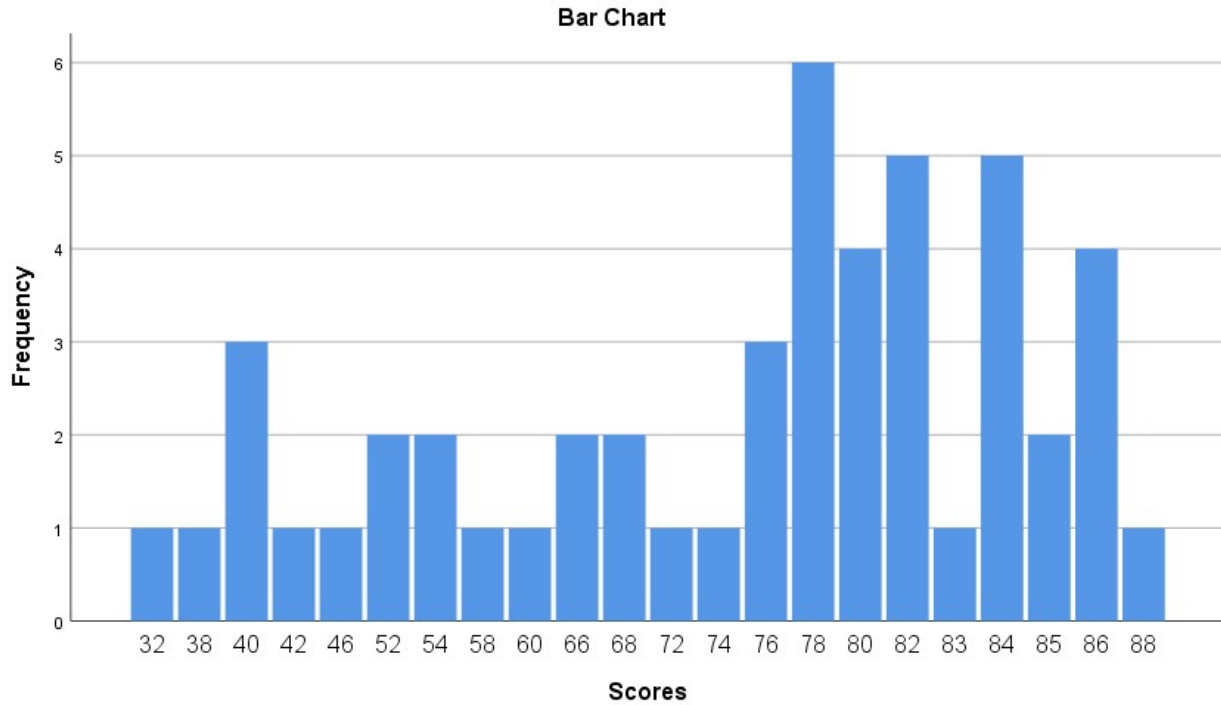
Statistics

Scores

N	Valid	50
	Missing	0
Mean		71.06
Median		78.00

Mode	78
Std. Deviation	15.969





FINDINGS:

From relevant books, articles, journals, ancient manuscripts and holy books and as per the suggestions of teachers, administrators and other intellectuals more values should be included within our school children as well as the society. That’s why we should have to inculcate different types of values. Both the primary and secondary data establish the concept and most of all the findings.

CONCLUSION:

In fact, far from the hustle and bustle of the city, teaching and cultural activities were carried on in a secluded rural and picturesque natural environment. Really, in a wonderful environment, children and young students were educated under the care of gurus and teachers. Ashram students often performed their cultural performances at family and social functions of Kings and wealthy Zamindars. Regular practice was done to improve the quality . New creative elements were created at the same time. In fact , Creation – Modification and Transmission were three streams flowing.

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