

MORAL EDUCATION OF BUDDHISM PHILOSOPHY: AN ANALYSIS

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Abstract: The word "education" literally means "to bring forth," suggesting that the actual objective of this process is to awaken the innate capacity for understanding that exists inside the mind. The urge to understand, learn, and know is as essential to our minds as hunger and thirst are to our bodies. Buddhism has tenets that are still relevant today. Around the world, a significant number of people follow Buddhism. A key component of Buddhist education is instruction. Since education has a big influence on Buddhists' lives, it is crucial to comprehend the features of Buddhist education and the function of instructors in it. Buddhists employ a range of teaching strategies. Buddhism is based on the teachings of Gautama Buddha. The teachings of the spiritual master Gautama Buddha served as the foundation for Buddhism. In this article, an analysis on moral education of buddhism philosophy has been discussed.

Keywords: Moral, Education, Buddhism Philosophy.

Introduction:

Two facets of Buddhist teaching promoted the growth of scientific thought. The first was its rationality, which promoted discussion and thought rather than blindly accepting tradition. Buddhism's emphasis on causality was the second factor. Compared to Brahmanic teachings, the general education given in Buddhist communities was less ritualized and more accessible. The goal of Buddhist education was to help people develop their personalities and discover their inner "man." Academics acknowledged that discussing the sastras and sharing ideas among themselves was the foundation of academic achievement.

A hierarchy of distinguished instructors emerged in the monastic order following the Buddha's mahāparinirvāṇa. From then until the early Christian era, a number of teacher lineages developed in Buddhist education. There are two different approaches to Buddhist education: pariyatti and paṭipatti. Pariyatti is the theoretical knowledge of Buddhism that one obtains by studying texts and comprehending the philosophy and beliefs through reading the sastras. Only by walking the road outlined in the texts—technically known as paṭipatti—can one acquire experimental knowledge. Strict moral observance and other penances and practices (dhutangas) are examples of practical knowledge or meditational techniques that lead to the development of supernatural powers. Buddhism, like other modern scientific disciplines, has placed equal emphasis on theoretical and practical knowledge and understanding. At times, the emphasis is

on practical knowledge, or paṭipatti, rather than only comprehending theory, or pariyatti. The curriculum included several common courses like logic (pramāṇasastra), epistemology (containing the Prajnaparamita sutras), and the Vinaya regulations. The Theravadin Buddhists and the Mahayana Buddhists could not always agree due to their different philosophies and differing interpretations of the Buddha's core teachings. However, they did not disregard the fundamental principle of Buddhist education. The design of Buddhist educational institutions, also known as Mahavihara, aimed to promote individual and societal dynamism and personality development.

Research Methodology:

A research methodology delineates the procedures and techniques employed to identify and examine data relevant to a specific area of inquiry. It is a method by which researchers structure their inquiry to attain their goals utilizing the chosen research tools. It encompasses all fundamental elements of research, including the overarching framework, methodologies for data collection and analysis, and research design.

Research Design:

The research design comprises the methods and tactics selected by a researcher for conducting a study. The design assists researchers in establishing successful studies and enhancing research methodologies pertinent to the subject matter. Qualitative research design entails the collection and analysis of non-numerical data to comprehend concepts, opinions, or experiences. This study utilized a qualitative research design. In this research, qualitative research design has been used.

Data Source:

A third party, apart from the user, collected secondary data. This signifies the availability and analysis of the data. Instances of secondary data encompass periodicals, newspapers, books, journals, electronic resources, and documentary proof. This analysis utilized secondary data sources. In this research, secondary data source has been used.

Methodology:

In this research, qualitative research design and secondary data source has been used. Also due to unavailability of statistical data, charts, graphs etc. the quantitative research design and primary data was not applicable in this study.

Analysis:

Descriptive research analysis is a methodological approach that aims to elucidate the features of an event or subject under inquiry. Descriptive research analysis is a crucial instrument for scientific inquiry, allowing researchers to observe, document, and examine the intricacies of a certain subject. This method offers a comprehensive and full elucidation that facilitates understanding, categorization, and comprehension of the subject. All disciplines extensively utilize descriptive research analysis to systematically observe and record all events and elements affecting the phenomenon. In this research, descriptive research analysis has been used.

Moral Education of Buddhism Philosophy-An Analysis:

The Kammic law is something that Buddhists firmly believe in. As a result, they believe that their actions have predetermined their lives. You get back what you put in. The human body and mind are only temporary instruments, manifestations of personal virtue. Therefore, human existence is (nearly always) portrayed as being incredibly brief, filled with hardships and uncertainty in order to harvest more Buddhism. However, cultivating virtues is the best way to maximize its immense value. In this regard, it should be mentioned that longevity has never been valued as the ultimate aim of life; rather, the true worth of life is thought to be a strong will and the chance to live a moral life. People say that Buddhism is a religion that values life, especially human life. However, it is also evident that this is neither the ultimate nor the last objective.

The Buddhist Scriptures acknowledge righteousness (dhamma) as a suitable reference point. Generally speaking, Buddhists have interpreted the authority of righteousness as "morality," or the way things ought to be and are. It should be mentioned that many religious leaders believe that this very principle is the fundamental principle that underlies nature, has existed in the past, and will continue to exist in the future. The Buddha's contribution is that he found it, made it known, and then taught it to his deserving followers. Regarding the sciences and other fields of knowledge nowadays, the same idea is considered an ethics field of study.

Buddhism also suggests a deep regard for religious tolerance, which in turn suggests an open-minded and nonjudgmental mindset that welcomes atheists. A common example of Buddhist inclusivity is the teachings of the Buddha found in Dīghanikāya's Mahāparibbānasutta. It states that prior to his parinibbāna, the Buddha counselled his followers to always remember that the only practical religious system that uses the Eightfold Path as a standard to evaluate other religious beliefs is the one that promotes its effectiveness. Subhadda asked the Buddha what he should consider among the many religious instructors, each professing unique insight. In response to this query, Lord Buddha stated that the Samaṇa (also known as the Arahāt) is not found in any philosophy or discipline where Subhadda, the Noble Eightfold Path, is found. And wherever Subhadda, the Eight-fold Path, is found, the Samaṇa is likewise found. Now, Subhadda, the Noble Eightfold, is found in this theory and discipline (i.e., Buddhism), and only here is Subhadda the Samaṇa. Regarding the perfect understanding of samaṇa-s, other people's systems are meaningless. And may the bhikkhus live moral lives in this one, Subhadda, so that there aren't any Arhats left in the world. These quotes are a wonderful illustration of religious inclusivity.

The Mahāparinibbāna Sutta of the Dīgha-nikāya is where the Buddha talks about the Satta Aparihaniya Dhamma, which is also known as the Seven Non-maleficent Rules. According to legend, Vassakara, the Prime Minister of King Ajātasattu, received the Sutta at Gijjhakuta Pabbata in Rajagaha, Magadha, a world power at the time, with Bhikkhu Ānanda present. Vassakara was the Upatthāka, who was the Buddha's personal assistant or associate. The event occurred when Vassakara, acting on a royal directive from the monarch himself, went to the Buddha to seek advice on the king's proposal to attach the Vajji-s. After bringing Venerable Ānanda's attention to those questions in a way that made the questions themselves seem like answers, the Buddha gave the well-known Discourse on the Seven Points mentioned above. After posing those seven questions and getting confirmation from Ānanda about the Vajji-s' practice, the Buddha also recounted an incident that happened a few years prior when he (the Buddha) visited Vesali and gave the Vajji-s the same discourse on those seven points. These seven points are so vital to a state's existence that no nation can overthrow it if they follow them in letter and spirit.

Before the curriculum lessons, students regularly receive moral instruction in the form of a purpose and behavior method. In order to pursue Dharma generally and for the lesson specifically, students are reminded of the goals and behaviors they should avoid as well as the qualities they should cultivate. Students are constantly reminded to develop bodhicitta and often to reflect on the four points of mind, the impermanence of existence, the defects of saṃsāra, and the infallibility of karma, albeit the duration and tone vary from teacher to teacher. When evaluating ethical issues, one must consider the law of dependent origination, the law of causality, and the law of Kamma. In the Buddhist system, moral behavior is a way to achieve a

religious goal. Therefore, the Buddhist system interprets all moral behavior as either akusala kamma or kusala kamma. In the phenomenal world, everything is relative. Therefore, human behavior should be evaluated on a relative scale of kusala and akusala rather than an absolute one of beneficial and evil. Naturally, we interpret Kusala as the ascent of the Buddha's way out of this realm of suffering. Buddha also said that "sabbāni pi hi etāni vicittāni citteneva katāni" or "citta≈ ti vicitta≈" means the mind as the source of all actions and the consciousness through which all variations are carried out. Moreover, the Buddha asserts that consciousness serves as both the origin of all actions and their actual execution. "O monks, I say volition as action," the Buddha adds. In response to a query from King Milinda, Ācārya Nāgasena states that external influences and the mind both contribute to mindfulness (sati), which is crucial to artistic design and painting. It will be pointless to learn from other artists if mindfulness is not a result of outside influences.

The causal process view, which says that actions and people who do them are both affected by each other, backs up an important idea in the Buddha's teachings about karma: what we do affects us and changes us. The interaction between karma and kāya shows that our actions and the structure of our mind and body are linked in a way that goes both directions. Again, behavior alone does not solely determine experience; other occurrences also condition it. Furthermore, past actions shape a person's character, which in turn determines how a deed affects them. The Buddha makes the point that different persons can conduct the same act in different ways, and that those various behaviors can have comparable effects. He underlined again and again that current action can change the consequences of the past. The teachings of Paṭiccasamuppāda stress that because the Saṅkhāras can change, so can a person's motivation. This means that a change in motivation can cancel out the adverse effects of an action (kammakkhaya). According to Bhikkhu Nyanasobhano, Buddhists believe that following moral principles is necessary for one's own progress and well-being, even if one doesn't want to help others. This is because there must always be a solid foundation for one's efforts in a world where people depend on and relate to each other.

A holistic humanitarian approach is the foundation of Buddhism's ambition to advance secular ethics. Such a practical ethical theory is embodied in texts like Bodhicaryāvatāra, written by Ācārya Śāntideva. This literature offers a wealth of explanations and techniques for cultivating a healthy mental state. The primary source for cultivating Karuṇā and Bodhicitta—the awakening of the mind and wisdom—is found in this work. The foundation of Buddhahood is the bodhicitta. In accordance with the tradition, bodhicitta is believed to exist on two levels or to have two features. First, the direct recognition of the actual status of things is referred to as ultimate bodhicitta. This instantaneous, non-dual knowledge that goes beyond conception is the wisdom of emptiness. Secondly, relative bodhicitta is the desire to become Buddha for everyone's benefit, along with all the practical actions that need to be taken to reach this goal. It may not be

immediately apparent how two bodhicittas—the wisdom of emptiness on the one hand, and the will to relieve beings of their suffering on the other—are related. However, from a Buddhist point of view, ultimate and relative bodhicitta are two interdependent parts of the same thing, as Śāntideva gradually shows. Without practicing perfect compassion, it is impossible to truly realize emptiness, and without understanding the wisdom of emptiness, no compassion can ever be flawless.

The XIV Dalai Lama, Tenzin Gyatso, who emphasizes the value of moral ethics in the educational system, believes that universities should conduct more research and have more conversations to help students develop moral ethics. In Europe, the Church handled family values and moral ethics with care. The educational system now incorporates moral ideals. Numerous universities have launched experiments like meditation that have shown promising outcomes. According to the Dalai Lama, "secularism, not religion, must be the foundation of ethics." He goes on to explain that we must adopt a secular approach to ethics, which in India means impartially honoring all religious traditions, including the opinions of non-believers. Secularism meant respect for all religions. In the Mahāparinibbānasutta, the Buddha also talks of the protection of holy and saintly individuals (of course from diverse communities), so that those who have not yet arrived at the designated area can do so and those who have arrived can live there peacefully.

It suggests that the representatives of the people should protect holy men with the tools and supplies previously provided to them. It also means that a beneficial government and its representatives should take reasonable steps to attract such men to their territory, which would foster a culture of love, respect, and affection. It is simple to include secular ethics that are based on common sense, common experience, and scientific discoveries in the secular educational system. There is a genuine chance that the twenty-first century will be a time of compassion and peace if we can accomplish it.

The discussion above provides evidence that Buddhist education can enhance moral ethics. Buddhist morality could be useful in today's society. With the observance of basic causality, morality, and Kamma principles, it will undoubtedly result in a beneficial and ideal life. The XIV Dalai Lama, Tenzin Gyatso, asserts that a greater understanding of our emotions and how to control them based on secular principles can truly transform the world. He believes that we can alter our emotions by applying our intelligence to increase our consciousness. By implementing a compassionate education system, we can improve everyone's quality of life—not just those in your own social circle—and ultimately bring about world peace.

For a philosophy of inclusive education, The XIVth Dalai Lama believes that human spirituality is more fundamental than religion. According to S. Kurhade, "When spirituality will be completely embraced in our

education system, our students not only make a living in this physical world but also make living a success, experience every moment of life as new, every day as a day of uplift and blessing, and enjoy lasting peace." "Whether or not we have a religious framework, we have an underlying human disposition toward love, kindness, and affection," he argues. We begin to live spiritually when we take care of this most basic human resource and work to develop the inner qualities that we all value in other people.

Most people assume that he lived between the sixth and fourth centuries B.C. in either eastern India or Nepal. He grew up in the opulence of royal life. After his mother passed away when he was still a small child, his devoted father made every effort to protect his young son from the world's evils. When he was a young man, some learned experts predicted that he would either become a famous spiritual leader or a powerful king. His father believed that his son would grow up to be a strong monarch. All religious information shielded the prince from the concepts of old age, illness, and death. He once rode in a chariot through the city and saw a dead man, an old man, and a sick person. This new knowledge of the world's difficulties caused the prince to have some questions, so he immediately gave up all of his normal worries in order to start a voyage of self-disclosure. The Four Noble Truths are the names given to the enlightenment that Buddha sought to instill in each individual person. After much research and reflection, he eventually found enlightenment and became the Buddha, which means "the stirred one" or "the edified one." The following four facts are indisputable:

There is discomfort;

There is a cause for suffering;

There is absolutely no pain, and

It is possible to put an end to misery.

To achieve "Nirvana" from suffering, one must adhere to the eightfold path associated with the Buddhist concept of life:

- The Right Faith;
- The Right Resolution;
- The Right Speech;
- The Right Action;
- The Right Living;
- The Right Thought;
- The Right Focus; and
- The Right Effort

Universal access to education was made possible by Buddhist education. Many of them converted to the Buddhist school system. For India, the extensive systematization of training throughout the Buddhist era was unheard of. Furthermore, it is a well-established fact that throughout the Buddhist era, excellent educational establishments such as Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla, and Saranath were founded. During the Buddha's lifetime, Viharas and Sanghas constructed educational facilities.

However, in today's turbulent world, the same moral failings that affect society as a whole often distort this need for knowledge. In actuality, our young minds are denied the nutrients they need for healthy development in our schools, much as the fast-food business takes advantage of our desire for nutritious food by offering delicious snacks that are deficient in nutrients. The foundation of the entire Buddhist educational system must be faith (saddha) in the Triple Gem and, above all, in the Buddha as the Fully Enlightened One, the ultimate teacher and guide to understanding and correct living. On the foundation of this faith, students must be inspired to follow the moral precepts of the Five Precepts in order to become completed in virtue (sila). They need to learn the principles, why they should be followed, and how to apply them in today's difficult situations. In order to overcome selfishness, greed, and the narrow focus on one's own advancement that is common in modern society, they must also cultivate the "caga" (spirit of generosity and self-sacrifice). Above all, they should learn to value the virtues that these precepts represent: kindness, truthfulness, purity, and mental sobriety.

The pursuit of the goal of generosity leads to the development of compassion and renunciation, qualities that sustained the Buddha throughout his life. The fourth and fifth virtues are a beneficial match. The phrase "learning" (suta) describes the process of gaining a thorough comprehension of Buddhist literature via in-depth reading and tenacious study. But knowledge isn't enough on its own. The only way knowledge can fulfill its actual function is through wisdom (paa), which is direct personal insight into the truth of the Dhamma. Naturally, the greater insight that completes the Noble Eightfold Path is not available to the Dhamma school. This wisdom must come from systematic mental training in insight and serenity, the two cornerstones of Buddhist meditation. On the other hand, by defining the tenets that will govern insight, Buddhist education can significantly contribute to the establishment of this wisdom. This endeavor involves both wisdom and learning, with the former forming the basis of the latter.

The Buddhist curriculum incorporates practical exercises because the Buddha placed a strong emphasis on action. These practical activities encompass social, moral, intellectual, and physical activity. People have

said that salvation necessitates intelligence, moral instruction, and meditation. Despite his tendency to avoid lengthy debates, Buddha embraced the modern scientist's perspective on superstitions, conventional wisdom, and unnecessary rituals. The training of the senses is emphasized in Buddhist education because it helps with detachment, the abolition of passions, problem solving, and the achievement of knowledge, wisdom, and mental calm. Nothing lasts forever in reality, so the topic should be current and dynamic, as change is a natural law. He thus suggested a number of subjects, including ethics, moral education, and the social sciences. Co-curricular activities include social service, community service, welfare for everyone, moral deeds, choosing a proper profession, employing nonviolence, and ensuring that students' behavior aligns with the vows emphasized by Buddhist ideas.

Community narrowness was absent from Buddhist education, and caste- or creed-based favouritism did not exist in the centres. Buddhist education placed a strong focus on the novice's physical, mental, and spiritual growth; even today, the goal of education is to integrate personality in order to develop the many interconnected facets of the individual. The current educational environment still strictly prohibits physical punishment. Buddhist philosophy is positivistic and carefully organizes its concepts logically. The eightfold path to Nirvana appeals to everyone and is morally right. Because it supported freedom of inquiry, it is democratic. Both democratic and republican norms guided the operation of the educational institutions. All of Buddhism's teachings guide the development of positive behavior, the core of a healthy educational system.

Buddhist education contributed to India's rise to prominence on the global stage. Additionally, it fostered cross-cultural interactions between India and other nations. International exchanges attracted scholars and students from distant places. One must pursue the noble path in order to be a moral being; Buddhism's eightfold path offers direction for moral instruction and harmony. All of Buddhism's teachings guide the development of positive behavior, the core of a healthy educational system. The curriculum covered both religious and secular issues. Universities founded in this era continue to be a source of inspiration. The way Nalanda and Ballabh University were organized was so progressive that it still impacts how universities are structured and run today. The educational system is still governed by the procedures of setting a minimum age for higher education, establishing a set of regulations, and administering an entrance exam. The Buddhist educational system gave rise to education as a social institution. The teaching of education in a variety of practical disciplines is a significant contribution of this era that has persisted to the present day. The practice of group instruction and the concentration of several teachers in one institution developed during this time.

Buddhism promotes the maximum degree of critical thinking and intellectual proficiency through its educational system. One of the "Three Studies" of Buddhist education is the cultivation of wisdom. Through courses in philosophy, logic, astronomy, medicine, and other sciences, Buddhist educational institutions such as Nalanda also encouraged their students to pursue higher levels of intellectual inquiry.

Even though the majority of instruction in the Buddhist education system is verbal, careful attention was paid to maintaining a balance between knowledge and application through the use of specific skillfully techniques. Students who want to master specific skills like spinning, weaving, tailoring, or accounting must work as apprentices for skilled craftspeople.

Buddhist teachings are in harmony with people's communal lives. Learning the five precepts of Buddha—not killing, stealing, adultery, lying, and using drugs—ensures that community members live in harmony with one another and that society as a whole can continue to exist peacefully.

One way to characterize the ethos of Buddhist philosophy is self-sufficiency. Achieving the first degree of perfect, complete enlightenment—the ultimate goal of Buddhistic education—is achieved by internalizing the Noble Eightfold Path of Buddhism, which frees one from human flaws like ego, greed, envy, hatred, and hate. Lord Buddha recognized this as Arhat.

The main component of Buddhist understanding of the actual nature of the self is mindfulness, which is defined as "conscious awareness of present experience without judgment." The unconscious tendency of the mind to maintain a sense of self-permanence mediates human pain. Buddhism views mindfulness as a means of understanding the transient nature of the self through meditation, which is seen in Buddhist education as a vital step in the pursuit of knowledge.

Buddhism places a high value on the qualities that teachers should possess in order to be the best teachers. According to Buddhist teaching, a teacher is someone who possesses high moral standards, discipline, honesty, and integrity, as well as a kind heart and feelings for his students.

The Buddhist educational system holds teachers in high regard. Buddhism holds that a student's primary responsibility is to honour and respect his instructor, who should always be held in the highest regard. Such appreciation and respect for instructors greatly increase the love and trust between teachers and students, fostering a friendly relationship.

The ultimate virtue upheld by the Buddhist system of education is purity. By adhering to the Five Buddhist Precepts, members of Buddhist Sanghas avoid the natural joys and temptations of the material world, which ultimately leads to their ultimate liberation and strengthens their moral character.

The Buddhist educational system teaches the preservation of harmony and peace among all living things. Buddhism views life as precious and accords it the utmost respect. The fundamental tenet of Buddhism prohibits the killing or destruction of all living things, including humans, animals, and plants, in order to uphold the spirit of non-violence in its purest form. The development of mankind is given top priority in Buddhist education. Humanism's emphasis on everyday life, charity, joy, timeliness, and universality are the six defining traits of Buddhism. Buddhism holds that moral purity, which results in the preservation of proper human interactions, is the source of humanity. Buddhism promotes universal, discrimination-free education for all. In the end, Buddhism eliminates social injustice and, thus, social problems by rejecting the evil of casteism and promoting equality based on a new social order of acts and characteristics rather than on birth or heredity. Buddhism views happiness as a byproduct of morality and thus relates it to ethics or morality. Kusala, which means happiness, and Akusala, which means sorrows and life's challenges, are the Buddhist terms for what is morally acceptable (Kusala) and what is ethically harmful (Akusala). Following Buddha's Noble Eightfold Path, which leads to Nirvana, is one way to achieve ultimate happiness (Ying-Fa).

Buddhism defines compassion as a type of empathy, the capacity to perceive and feel another person's suffering as if it were our own. Buddhism closely links compassion to the four incalculable attitudes that provide the foundation for profound mental insight: love, sympathetic joy, and equanimity. Buddhism holds that compassion, when combined with wisdom, forms the cornerstone of emotional healing.

The idea of knowledge and purity is the primary attraction of the Buddhist educational system. Our current educational system has made people literate but uneducated, segregating moral and spiritual values. Therefore, it should strive to produce wise men with a moral boost rather than just literates.

In contrast to the current tendency of materialism, which follows the globalized competitive world, today's educational system must address happiness as a state of mind rather than as the result of material ownership.

The Buddhist concepts of compassion and humanity have a profound impact on students' and society's stakeholders' changing attitudes and value systems in a time when humanity is fast disappearing.

Buddhism's meditation programs can help cultivate mindfulness, particularly in younger generations, in the face of today's restless, tense, and anxious social situations. This will enable them to gain a deeper understanding of various important social issues and, in turn, identify solutions. Today's educators are greatly inspired to cultivate the moral attributes of ideal teaching by the characteristics of the ideal teacher as outlined in the Buddhist Education System. In contrast to some instances of teacher-student conflict in the current educational system, the Buddhist educational system inspires a deep respect and faith for educators, which is highly relevant to the current educational system. There are more types of violence in the world, like terrorism, naxalism, intercommunal conflict, domestic violence, and damage to the environment. This shows how important the Buddhist moral principles of equality and nonviolence are for building and keeping a peaceful society.

The talk about Buddhism's moral and educational principles and the Buddhist education system makes it clear how, in terms of its axiological part, Buddhism is superior to other ancient educational systems. Today's educational and social system, striving to strike a balance between morality or ethics and science, desperately needs Buddhistic values.

Buddhism provides an educational alternative that can help create a generation that is not only knowledgeable but also morally upright and spiritually oriented. Individual and societal development—both in terms of conduct and material growth as well as mental transformation—is the goal of Buddhist education. Buddhism uses the Pali words "learning" and "understanding" to refer to education. Since the word "sikkha" also means "good conduct or virtue" and "disciplinary conduct," Buddhist education includes teaching oneself to be good-natured as a fundamental part of life in addition to learning new things. The goal of Buddhist education is to eliminate mental impurities by teaching students to realize life's realities. In the modern world, this educational process can aid in the growth of moral and spiritual qualities. The Buddha's teachings can inform the current educational system. The goal of this essay is to ascertain how the Buddhist educational system, as disclosed in Buddhist texts, might be applied to promote moral and spiritual growth in contemporary society.

Buddhist education accomplishes the primary objective of Buddhism, which is to achieve ultimate freedom via wisdom. Buddhist education strives for intellectual, spiritual, and ethical excellence in order to turn the individual into the ultimate form of mankind. Buddhist education stands out for its all-encompassing approach to personal growth, which encompasses not just academic success but also moral and spiritual maturation. Education is the primary instrument of human development; it is necessary to turn an uneducated child into an adult who is responsible and mature. Buddhist education is imparting knowledge

and skills, allowing the individual to apply these talents to suitable life circumstances, and ultimately cultivating discipline, wisdom, and insight. The goal of Buddhist education was to help people develop their personalities and discover their inner "man." The growth of the individual and the advancement of society are the main goals of Buddhist education. In this instance, advancing both individual and societal growth is the tenet of the Buddhist educational philosophy. People commonly categorize educational objectives into three categories: personal advantage, social benefit, and both personal and societal benefit. In Buddhist instruction, we regard the third goal as the most crucial. The Buddhist philosophy of society and the individual serves as the foundation for educational Buddhism. Buddhist education places a strong emphasis on personal and communal growth. To put it another way, Buddhist education promotes both individual and societal growth. Knowledge and talent are important for other people's pleasure and well-being in addition to one's own. Buddhist education aims to develop people's abilities and outline the ideal life for them. Its goal is to encourage the best possible performance from people. It seeks to develop people holistically. In Buddhism, education entails understanding the teachings of the Buddha, becoming self-aware, and maximizing one's contribution to society.

According to Buddhist educational philosophy, the main traits that people should cultivate are self-assurance, effort, virtue, charity, learning, correct perspective, mindfulness, focus, and wisdom. The development of these personal traits influences the development of social skills as well. Individuals make up society. The development of individuals leads to the development of society. In this instance, personal development refers to the growth of an individual's character or personality, which encompasses both behavioral and inner qualities. While the development of behavior character encompasses the development of both verbal and physical acts, the development of inner character is comprised of the development of the mind and mental attributes. As a result, Buddhist educational philosophy advances moral and intellectual growth in the modern world.

Discussion:

In Buddhism, the three most crucial components of education are knowledge, wisdom (Prajpa or Panpa), and the capacity for reasoning or concept construction (Manasikara). Professor Chandra B. Varma's paper "What Went Wrong with Our Education System" says that knowledge has an operational mode that changes our understanding or reasoning into the correct understanding of the excellent vision. This shows that it's more than just a system of information (Abhisankhararana) and intention (Cetayita) that supports the way we think or come up with an opinion. He brought this up in connection with the notion that knowledge has an operational mode. This strongly defies even the common sense that underlies our belief that the sun rises

in the east and sets in the west. When we think about an abstraction or an idea on its own, or when we use all of our senses together, the operational mode of mind is activated to help us understand, reason, and form correct conceptions about it. This helps us find out what it's really worth. This makes knowledge an active process. We can determine the truth value by independently connecting an item or idea to an argument. Knowledge with a thorough understanding of reality follows wisdom. Buddhists' numerous examples demonstrate that the knowledge underpinning correct understanding determines values. To fully understand something, knowledge also includes the qualities and patterns of behavior that are built into an object and explain where it came from, how long it lasts, and whether it changes or breaks down over time. When we use knowledge in articulation, it not only accurately conveys our thoughts but also confirms the standards of accurate comprehension. Wisdom and Prajpa are the terms used to describe the method of operation for knowledge. Like light that illuminates an object, it reveals reality. As a result, the operational mode of knowledge views reality by using the power of illumination (obhasana lakkhana). However, it serves all of the defiling forces (Chedana Lakkhana) that could make it harder for us to see right from wrong. In many respects, wisdom and logic are quite different. One example of an active method of knowledge that may even exist in animals is the reasoning process. Nagasena explains the logic in the Questions of King Milinda to show how the two differ from one another. Understanding characterizes intelligent thinking, while knowing when to draw boundaries demonstrates wise judgment. Wisdom illuminates the situation and reveals the true nature of reality after piercing the dark or corrupted forces that obfuscate it. It develops in us what Buddhists call "right understanding" or "right vision." Having the proper vision enables us to reproduce the appropriate mental templates, or Sankar, and shapes our volition, which in turn directs all of our conduct. Alternatively, avijja, or ignorance, is one of the basic causes of human sorrow. The illusive knowledge, sometimes referred to as the incorrect understanding or the incorrect vision, is the ultimate goal of ignorance. This is due to the fact that Sammohana, the operating mode of ignorance, is a delusion. It keeps the truth from ever coming to light under any conditions. Ignorance has the power to sustain a state of dormancy in consciousness. Even if we have normal vision and can read the statutory warning on the front of the cigarette box, we are still vulnerable to the negative effects of smoking, as we can see when we look at the warning printed on a cigarette package. We continue to smoke even though we are well-educated and aware of the terminology and significance of these warnings. Even if so many people have already authored numerous books on the negative effects of smoking, we succumb to our ignorance and fail to see things like statutory warnings or the true situation. The Buddhist solution to this issue is that since the statutory warning is not operative, the information underlying it cannot be regarded as knowledge. This is how Buddhism explains it. We are not applying wisdom—the process by which knowledge functions—in this case. As a result, we are unable to perceive reality, which prevents us from achieving accurate

comprehension. Only this prevents us from seeing the effects of the nuclear holocaust, the Anthropocene, or all our destructive actions.

Conclusion:

We can see that knowledge works based on either the mode of wisdom or the appropriate sensitivity. Both of these things illuminate reality to get it ready for its true revelation and build the knowledge system to give us the right will so we can do the right thing. According to the Buddhist viewpoint, education aims to foster personal character and mental transformation in society as a whole, in addition to providing secular information that enhances individual happiness and well-being. A Buddhist educational system is necessary in the modern world, when these virtues are lacking and unconsidered by the current educational system. The ideas of Buddhist education can be put into practice to help people improve their thoughts, words, and bodies, all of which contribute to the growth of society in a variety of ways. Buddhist education transforms personalities by fostering intellectual, spiritual, and ethical excellence. Buddhist education promotes moral development, mental growth, and wisdom.

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