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A STUDY OF BUDDHIST PERSPECTIVE ON EDUCATION

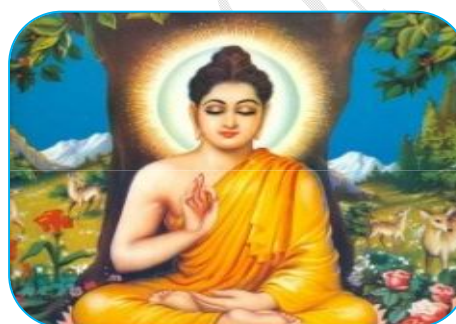
Obhasa

**Research Scholar, Center for Mahayana Buddhist studies,
Acharya Natargajuna University, Nagarjuna Nagar Guntur, AP, India.**

ABSTRACT:

This paper was primarily aimed at unfolding and showing Buddhist instructional outlook on how efficient and applicable it can be. The purpose of this study is to present a specific theory of Buddhist instructional ideology and its instructional system along with the ultimate destiny of Buddhist instructional methods.

There is no instructional system at the start of the age of contemporary academic prosperity, but special Buddhist education with complete theological, practical, philosophical and ethical systems. So my job here is to present what the Buddhist education system is to the reader.



KEYWORDS: *Buddhist instructional, complete theological, practical, philosophical.*

INTRODUCTION

Thought the world's people's interest is increasing in Buddhism, but there are not so many works that glimpse the scholarly dimension of Buddhist educational areas. While countless study touches on Buddhist teachings in order to compare with contemporary circumstances and look critically, there is sadly no effort to study Buddhist education. This effort, however, will satisfy that necessity.

One significant thing we must have already recognized in Buddhist educational research is that there is not so much room in canonical

texts about the Buddhist instructional scheme. What we can do Buddhism research on this sector, however, is what teaching systems and what perspectives the Buddha has used and what education is and what instructional objective can also be drawn as an inference. One significant thing about the Buddhist education scheme that we must notice here is that the works of Buddha that we can see in different discourses and the whole body of his doctrines can be traced by drawing a complete image of how the Buddhist education system would be.

This study is performed through the contextual studies of each more appropriate discourse on the Buddhist. I used qualitative

research, which will classify from distinct sources and draw general conclusions from Buddhist textual sources.

WHAT IS EDUCATION?

It implies bringing forth literally. While contemporary governmental education for learners is in the biggest severe issues of absence of instructional value and concerned with the morality and nobility of learners in the classroom, Buddhist education puts forth the potentialities and personalities of all to stability, remarkability and peaceful participation.

Buddhist schooling has played a significant role on the college campus since ancient times. There were many Buddhist Universities

in India, serving spiritual training and revealing material data to people. Buddhist education trains the personal value of life as well as intellectual comprehension.

In the contemporary technological era, when dry data was obtained from the contemporary instructional system throughout the education system, Buddhist education remains aside concentrating on distinct instructional goals.

Yet Buddhist education's distinct feature from whatever transition is its spiritual and moral character.

WHAT IS THE GOAL OF EDUCATION?

To answer this question, distinct conditions must go backwards. There have been a number of different names of spiritual, virtual teachers and metaphysical naturalism and others. They set up some theories, guidelines and ideologies to demonstrate the world's true nature and get individuals to find out life's values. Their purpose is to enlighten and unfold human beings about natural reality while some of the teachings illustrate life's importance. Even the word may vary from another word, the ultimate objective is to produce a better world.

The Buddha preached the Dhamma like some of the philosophers. To learn to comprehend his Dhamma is to be considered as an education. Sometimes his life becomes his message and we need to learn about his life in brief in order to explain and differentiate his education from others.

There was a prince whose personal name Siddhattha dates back to 623 BC at the start of the moment. He left every luxury life and Kingdom's place to search for life's ultimate happiness. As a prince, he had already acquired education and acquired a master's degree in some specific subjects, but these cannot all guide and help him to attain peace and happiness of life as worldly education and understanding ends only in the metaphysics and specific regions.

The ability that was well educated in secular elements was not enough to purify from adverse mental state. So he brought his time to bear on the real education that can assist one achieve enlightenment and free all limits of pain.

He became as an ascetic seeking the noble Path and thus by his own intelligence and effort he realized the noble Dhamma. He declared to all individuals his fresh discovery and exceptional expertise. From that moment, by learning his Dhamma classes, he spends his entire life, which can lead to ultimate happiness. Instead of his Supreme Dhamma lessons, he often used interchangeably some phrases such as schooling, wisdom, and understanding. Some of the Dhamma education classes address moral values and some relate to philosophical understanding, while some of the Dhamma lessons emphasize science research and some concentrate on ethical systems.

However, with his Dhamma classes, numerous contemporary instructional fields overlap and undergo in his Dhamma.

One issue we need to ask here is— what is schooling for?

Why individuals acquire education is to create the world a better, fairer, peaceful and happiest environment and become a ideal person. What we make of our education is going to decide nothing less than the future of our own destiny and our universe. We are facing completely unbalanced world, however, and none of our mind's happiness is sure. These unpleasant circumstances can be seen as a sign that we are less of the real education through which individuals can achieve intellectual and spiritual perfection.

Our world education is currently in the great difficulty where every teacher and parent is concerned and concerned about the moral condition of their children.

Here, Buddhist education is a mean of all perfection and can be treated as instrumental instruments for every ill-equilibrated globe.

It took two characteristics to be a man's perfection—morally nobility and knowledge. These characteristics can make you happy and make the world atmosphere fairer, more peaceful and happier. Buddhist teaching on the instructional areas can offer its overview and draw a complete image of these two characteristics.

With regard to Buddhist education and its important human perfection, the mid-eightfold paths stand as distinctive campus to guide and illuminate individuals, since these mid-eightfold paths consist primarily of moral behavior and intellectual and spiritual growth that can trigger person and social happiness.

Indeed, the essential necessity of Buddhist education is moral behavior and people's spiritual and intellectual growth. It can therefore be concluded that Buddhist education is focused on the personality and emotional characteristics of the human being.

In the research of Buddhist ideology on education, each of the Buddhist teachings corresponds not only to the perfection of man, but also to all fields of contemporary academic elements. So whatever scholarly topics are in the debate about metaphysics or the universe, Buddhism can stand as distinctive and incomparable theology.

Such important Buddhist education is not simply the method of learning, but the practice and realization of the Dhamma that is accompanied by self-release and purification. Here, when we use the term Dhamma, it means morality, concentration, and wisdom, and when we use the term education, it means the process of learning, practicing, and realizing on the Dhamma from which we can achieve the Nibbana.

Buddhist education's goal is to achieve Nibbana. To achieve Nibbana on this stage, we need to understand the Dhamma and we need to exercise the Dhamma to understand the Dhamma. Without studying Dhamma, it is impossible to achieve any of the further process and its important advantages. Therefore, learning is crucial in every step.

In Buddhist schooling, learning alone is not enough and it is not the end itself. There are three levels of learning, practice and realization in Buddhist education.

Therefore, it was once, the Buddha advised the most learned monk who indulged in studying the doctrines of Buddhism but did not practice Dhamma that you are comparable to the cowboys who never get butter and ghee. Many ancient Buddhist texts have said that in every aspect it is necessary to learn the Buddhist doctrines. They need to be well educated on their techniques of meditation for the meditators.

To say that, the Buddha himself said so in the Mahavagga openly and hypothetically;

*As if a cowboy could not notice his cows,
it would be difficult to protect all his cows.
How one can restrain from immoral behaviors
if he did not know the moral codes*

However, learning in fact Buddhist teaching is the fundamental and initial state and it can lead the ultimate aim of Buddhism that is Nibbana. To acquire the final aim of Buddhism is in need of understanding Sila, samadhi and panna. These all of the teachings are to be learned as initial.

It's very evident, it's difficult to exercise and follow moral values without understanding the different perspectives and vital codes of the Sila. There is also no more concentration and penetrated wisdom without Sila. So no one can deny that the first place of education is always learning. The term Pali Pariyatti can be discovered in the Buddhist text many times. So it can be concluded that the education process is never ignored by Buddhism. In Buddhist education, it is indispensable and in many locations we can find out the significant role of teaching.

Learning is nothing less than the bright future of one. It was recorded in the Suttanipata that just after learning the Dhamma one attained and attained the supreme Dhamma. If we try to practice simultaneously while learning the Dhamma, it becomes less difficult for us to realize the Dhamma. It can assist us to momentarily remove the defilement from us by studying Dhamma.

In addition, in Buddhism, in all works, education is considered to be necessary quality, so well-learned monk alone should be benominated as spiritual leader. Such well-learned monk in the Sangha crowd is permitted to recite Patimokkha. Once the Buddha permitted Upali to teach to the monks that

you can all sit on the seat for the Dhamma lecturer, even the student monks are older than you. Right knowledge is the first place in Buddhism, and learning Buddhist teachings are the basis for achieving it.

CONCLUSION:

The world of today faces many hazardous issues, there are lasses of compassion, kindness of love, tolerance, open mind and wisdom for one person. There's conflict, war, and destruction between brotherhoods for countries and states. There's world war, energy game, and disrupted one another for the nations.

Even modern education is on the growth path and better than ever before. What we can see in every region is excellent science growth.

But these modern education systems are not able to address these issues and have found no solution.

Here, Buddhist education alone is an exclusive and exceptional system that can be used as an application for managing and providing alternatives.

Here, my paper will serve to illustrate the values of education and introduce very tiny ideology as to how it can be affective, together with a trace of the concept map.

This paper is designed to be a step stone to do more and more details for further researchers.

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