

Educational System In Buddhism: A Systematic Review

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Abstract

In the globalized era, the education of humans and their method may seem fine, but it is not fully functional since they do not stress morals, human values and good behavior teaching and learning, that form of education is not sufficient for humankind. The Buddha, Gautama, revolted against the dominant religion of Brāhma and system for school. The Buddhism system of education has begun a new period of early Indian education. This paper presents a systemic review of related important studies to education system in Buddhism. For this purpose, studies related to Buddhism which were only concerned with its education system were collected and reviewed. The key aspects of Buddhist education, which are highlighted in these studies, are character development, universal principles and reflective teaching methods. It is discovered that if adopted in a synthetic manner, these ideals are important to modern culture.

Keywords: buddha, Buddhism, education, review, systematic, teaching

Introduction

Buddha was the world's first and most active missionary. For forty-five years, he traveled from town to town and taught his doctrine to the people and the intellectuals. He represented mankind until his last hour, equally as case and by guideline. His notable followers surveyed get-up, penniless, even voyaged to remote estates to preach the Dhamma, receiving little as any value. His watchful senses observed the odd

highlights of a broken-down elderly man, a diseased person, a skeleton, and a honourable hermit on his way to the forest. It was convincingly proven to him by the first three sights, the inexorable essence of creation, and humanity's fundamental illness. The fourth was the way of resolving life's ills and attaining peace and comfort. The desire in him to despise and relinquish the universe helped to raise these four unforeseen sights. He knew that there were none capable of telling him that he required, the supreme truth. He similarly discovered it that within himself the greatest reality is to be sought and discontinued to seek peripheral support. He discovered that with quite an entirely wasted body, Liberation could not be obtained: physical health was necessary for spiritual change. Therefore, he resolved to carefully nurture the physique and got some hard-hitting food, similarly rough and sweet. After a phenomenal struggle of six intensive years, the ascetic Gautama, unhelped and undirected by some divine agency in his 35th year and based entirely on his possess endeavours and involvement, destroyed all worldly desires, finished the procedure of sensing, and taking on things as they truly are by his possess intrinsic understanding. However, even if buddha did not leave any recorded documents of his. His followers maintained the teachings by binding themselves to recall and verbally communicating them in every era. Buddhism's pillar is morality, and its pinnacle is knowledge. Of the Four Noble Truths that form the basis of Buddhism, the very first three reflect the instruction of Buddha's doctrine; the fourth, centered on that philosophy, is the morality of Buddhism. The primary of the eight factors of the Respectable Eightfold Course; Two are gathered in intelligence (*paññā*), the moment three in ethics (*sīla*) and the final three (*saṃādhi*) in center. *Sīla*: Right Discourse, Right Activity, Right Vocation; *Samādhi*: Right Exertion, Right Mindfulness, Right Concentration; *Paññā*: Right Understanding, Right Contemplations. Three aspects of the noble eightfold path are found in ethical behavior, morality (*sīla*), based on empathy and respect: respectively, right voice, right conduct, and right living. This moral behaviour is regarded as the essential basis for all higher spiritual achievements. Buddha's statements are completely rational, but *Nibbāna*, Buddhism's supreme goal, is far beyond the reach of logic. "Ni" and "Vāna" are formed of the Pāli term *Nibbāna* (Sanskrit-*Nirvāna*). Ni is a substance which is unfavorable. Vāna means to weave or crave. This longing helps to bind one life to the other as a thread. "It is called *Nibbāna* because it is a removal (Ni) from the desire called Vāna, salivating." *Nibbāna* is defined as disappearance of the fire of lust (*lobha*), hate (*dosa*), illusion (*moha*). When all modes of desire are eliminated, developmental Kammic powers continue to operate, and

Nibbāna is attained, avoiding the cycle of birth and death. Buddhist education, its philosophy, its scripture, laws and regulations, its teachings and disciples, the focus is on hearing, learning and recognizing the facts. The concentration should not depend on blind faith. The focus of the teaching of Buddhism is "come and see but never "come and believe". The Buddha doesn't want the blind faith of his followers in him. He helps them to receive the harmony of faith and knowledge (Samatā). Buddhism is based on the refusal of many Hindu philosophical orthodoxies about concepts. With Hinduism, it has many existentialist philosophies, such as faith in Karma, a relationship of cause and effect between all that has been done and all that is going to be done. Events that happen are carried to be significant outcomes of past events. Both for, the ultimate goal is to remove Karma (both good and bad), stop the rebirth and suffering cycle, and achieve liberation (Moksha or Nirvana). Gautam Buddha was mainly a moral teacher and reformer and not a philosopher. He was concerned primarily with life's problems. Since they are rationally useless and intellectually unpredictable, he prevented the conversation of metaphysical questions. Educational Buddhist Philosophy is built on the Buddhist philosophy of society and the individual. In Buddhist Educational Theory, it is possible to say that the person is the central point. Via factors such as morals, concentration and knowledge, the key aspect of Buddhist Educational philosophy is to inspire the pupil to participate in actual education.

Objectives Of This Study

The objective of this precise audit was to accumulate, summarize, and coordinated the observational investigate on instruction framework of Buddhism in arrange to assist policymakers, teachers, guardians, and other partners get it whether this type of inclusion may well be successful for display education framework.

Methods Of Reviewing

A comprehensive writing look utilizing MEDLINE, ISI Web of Information, PsychInfo, and Google Researcher electronic scholarly databases Sociological Collection, ERIC and Proquest Computerized Papers were embraced for considers distributed up to 2020. These five electronic databases were chosen in arrange to get the foremost invaluable solidness between the comprehensiveness of writing scope and circumstances of copy information being returned. Reference records of recovered articles and assess papers had been also inspected for any in expansion considers not recognized through the

preparatory database look. A few Ph.D., M.Phil., proposal and theses were too surveyed related to education framework of Buddhism. As it were those studies were taken under consideration which were related to education system of Buddhism. Other perspectives of buddha were not considered in this study for investigating. There were taken as it were subjective considers for investigation and studies were reviewed thoroughly by numerous specialists in conjunction with the analyst.

Selected Studies For Reviewing

Altekar (1934) tried to conduct educational research on ancient Indian theory. The basis for his analysis, is the Jatakas series. According to their research, reveals that there is no basic difference between Hinduism and Buddhists, the general education theory and the tradition in practice, and there are common goals and methods in these two programs. Regarding methodology, Buddha emphasized the fundamental importance of imparting structured instruction to students. Helping Buddhist monasteries to become centres of monastic and lay education is a functional feature of focus and methods. For this reason, Altekar recognized this from the 5th century BC. Until the ninth century D. C. Buddhist education has made great contributions to the advancement of Indian education. Almost half of **Mookherji's (1947)** research effort on ancient Indian education was dedicated to Buddhist education. With the exception of Buddha's core principles of education, he speaks extensively about many aspects of Buddhist education. According to him, ancient India was more concerned with identifying its fundamental features than with defining its underlying principles. For his studies of instructional experiences in the Buddhist tradition, he cites the Jatakas and Milindapahna as significant texts. **Maheswari (1984)** presented an examination of basic Indian educational philosophy. The major goal of this investigation is to critically examine the basic principles of Indian education thought. The empirical technique and critical approach were used. In terms of an educational Buddhist, the thesis demonstrates that Buddhism, in promoting its education, took a medium path between spiritualism and pragmatism, with moral values taking precedence in the Buddhist Philosophy of Education. **Raval (1985)** investigated the Buddhist religion's representation of educational values. He used historical research and qualitative analysis in order to complete the study. As data collecting sources, real texts were employed. Libraries were utilised as data processing tools, and thorough analysis was the primary technique of data processing.

According to the findings, the purpose of schooling, according to Buddhist doctrine, was to educate pupils in philosophy, morals, knowledge, and contemplation. When they first appeared, Buddhist education's aims were to help students grasp the highest reality and achieve Arhatship. In the early stage, the middle stage, and the higher stage, the curriculum was spread among three instructional levels, namely lecture, discussion, argument, task, mission, expressing concerns and seeking explanation, and so on. **Jain (1986)** studied the non-traditional educational approach of Indian Philosophy Schools critically. The major goal of this investigation is to look at Buddhist thinking's unconventional Indian educational concepts. The approaches utilised include both historical analysis and descriptive research. The findings of this study show that various Buddhist concepts (as well as other concepts from Unorthodox Indian schools of thought) can be used effectively to address a variety of contemporary educational issues such as curriculum, students, teaching, educational settings, teacher-student relationships, and so on. Some Buddhist precepts (among others) were only applicable in ancient Indian society and are no longer relevant. **Guruge (1990)** studied many aspects of Buddha's teachings from the perspective of education. His effort was to portray the Buddha as a great teacher and to emphasise the Buddhist philosophy's important contribution to education. Guruge discovered that the Buddha was able to guide pupils at various academic levels using a variety of educational approaches. Giving a statement to pique the learners' attention; assessing a concept's basic components and offering a numerical enumeration; freely and frequently using analogies and comparisons, generally drawn from people's daily lives; employing conversation. Method with a variety of different learning devices; history by telling a narrative; condensing the lecture into a capsule-form; utilising poetry's qualities as a memory aid. The Buddha, on the other hand, was a teacher who created a learning culture in order to spread the word about his teachings. **Sharma (1994)** looked at the social and spiritual ramifications of Buddhist education in depth. The main objective of this extend study is to describe the Tipitaka's religious and social education framework. Sharma pondered on the moral principles of the Buddha's teachings and how they apply to social life. He believed that in the Buddhist educational system, norms for moral behaviour and societal duties are clearly expressed. According to the Buddha, the greatest load was placed on the worth of man, i.e. His reason, his conscience, his mind, his sensibility, his intellect, and his wisdom. Buddhist education promotes a healthy lifestyle by being harmonious, steady, and serene. Morals are the first step and the foundation of such a life. Through his

lectures, the Buddha has revealed how to seek and achieve a healthy existence. The relevance of Buddha's teachings to the globalised period, according to Sharma, is obvious. In Sri Lanka, **Ratanarasa (1995)** studied Buddhist educational philosophy. This thesis is a brief philosophical study of several key educational concepts in the Buddhist tradition. The aims of education, educational methods, the individual and the environment, the Buddhist concept of Creation, and mind development are all covered. The discussion is not about Established in a systematic way, but it appears to be a reaction to current educational issues in Sri Lanka. While analysing the sympathy account in Rousseau's Education theory, **White (2008)** focused on humane Buddhist thought in Education. By juxtaposing Rousseau's compassion narrative with Buddhist compassion teaching (karuna). White criticised Rousseau's notion, claiming that there are vital lessons for Western thinkers to learn from Buddhist educational philosophy, particularly in the doctrine of karuna. Because it is founded on an awareness of all creatures' interconnectedness, the Buddhist teaching on karuna is more deeper and more direct. This develops compassion as a type of wisdom and a way just being. **Chansomsak and Vale (2008)** studied real-life school practises and investigated educational theories that modelled such activities. There are almost 20,000 schools in the sample population. This initiative began in about 80 pilot schools across the country in 2003, and by 2006, more than 20,000 schools had shown interest in the project. According to the findings and analysis of the study, Buddhist-approach schools have a tradition based on three ideas of learning: silasikkha (moral behaviour), samadhi-sikkha (mind training), and panna-sikkha (development of wisdom). In this comprehensive approach, the ideas are followed. It may be used to a variety of metrics at once, including personal ones, as well as those at the home, school, and community levels, to help students create responsive healthy living activities. This is a significant educational accomplishment in Thailand's development of sustainable school design, which may become an essential element of the country's long-term sustainability framework.

With the emergence and progress of Buddhism in those countries, Buddhist education transcended the Indian subcontinent and expanded to China, Korea, Japan, Tibet, Mongolia, Sri Lanka, , Thailand, Vietnam, Cambodia, Myanmar, Laos, Singapore and, Malaysia according to **Maheshwari (2012)**. It is a source of tremendous pride for me. With the inclusion of modern issues in the curriculum, Buddhist education has advanced significantly in those nations. More useful and modern topics such as English, Science, Medicine,

Engineering, Trade, Computer and Information Technology must be introduced nowadays in order to become more widespread. We are delighted that the integration of current topics has resulted in a significant advancement of Buddhist education in the nations indicated. They have increased the number of services available to lay students. Buddhist education must include both traditional and modern subjects. The syllabus of Buddhist schooling must be combined with contemporary subjects. **Meshram (2013)** investigated the significance of Buddhist Studies Education in Ancient India, as well as Buddhist teaching techniques, and the importance of Buddhist monasteries in the development of education in India and other Asian nations. The researcher conducted a historical, empirical, and analytical investigation, employing content interpretation and research methodologies. **Gamage (2016)** Theravada Buddhism informed knowledge construction and education in Sri Lanka and their subordination. The author analyses how a multilingual Buddhist scholar philosopher's works on Buddhist concepts, methodology, and philosophy may be utilised to transform modern education defined by self-assertion and self-actualization. The author is basic of the rationalist-empirical approach to instruction that's pushed and acknowledged in current social sciences. The report too incorporates specifics on a respectable frame of instruction based on Buddhist values, ethics, and reflection which will offer assistance individuals and communities address issues. In his study, **Khakhlary (2019)** highlighted that an education system is built on the information system; information does not operate without knowledge, thus wisdom becomes the major goal of the education system. One of the most significant systems of thought for directing our actions is Buddhism, which analyses everything scientifically and carefully. Buddhism has traditionally emphasised a technique of knowledge-centered and value-oriented education, or a philosophy of education based on wide knowledge that helps to accurate interpretation of everything. We must have a right understanding of it in order to recognise the truth, or the genuine truth, and then act on it.

Findings By Reviewing

1. There is no basic difference between Hinduism and Buddhists, the general education theory and the tradition in practice, and there are common goals and methods in these two programs.
2. Buddhism, in promoting its education, took a medium path between spiritualism and pragmatism, with moral values taking precedence in the Buddhist Philosophy of Education.

3. The purpose of schooling, according to Buddhist doctrine, was to educate pupils in philosophy, morals, knowledge, and contemplation. When they first appeared, Buddhist education's aims were to help students grasp the highest reality and achieve Arhatship.
4. Various Buddhist concepts (as well as other concepts from Unorthodox Indian schools of thought) can be used effectively to address a variety of contemporary educational issues such as curriculum, students, teaching, educational settings, teacher-student relationships, and so on. Some Buddhist precepts (among others) were only applicable in ancient Indian society and are no longer relevant.
5. Buddhist education promotes a healthy lifestyle by being harmonious, steady, and serene. Morals are the first step and the foundation of such a life.
6. Buddhist-approach schools have a tradition based on three ideas of learning: silasikkha (moral behaviour), samadhi-sikkha (mind training), and panna-sikkha (development of wisdom). In this comprehensive approach, the ideas are followed. It may be used to a variety of metrics at once, including personal ones, as well as those at the home, school, and community levels, to help students create responsive healthy living activities.

Conclusion

The goals, materials, and procedures of Buddhist education are investigated in education according to Buddhist thought. Character development, universal principles, and reflective teaching techniques are three major components of Buddhist education that are addressed in these works. These values are revealed to be essential to modern society if they are embraced in a synthetic fashion. However, several of the concerns raised above (such as religious responsibilities, grammar, philosophy, law, logic, and even medicine and military training as educational material) stray from Buddha's core teachings. Of course, such logic appears to be inadequate. Rather than any imagined, but never realised, goal of accomplishment, the techniques, practises, and activities of educating children in schools gave Buddhist lessons about paying attention, being compassionate, embracing equality, and working together with others. Buddhist education has advanced significantly in those nations as a result of the inclusion of contemporary disciplines in the curriculum. It was addressed how to alter modern education defined by self-assertion and self-actualization using the works on Buddhist

concepts, method, and theory of a multilingual Buddhist scholar-philosopher as the foundation. It is also suggested that the Buddhist education curriculum be linked with current events.

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