



Indian Schools of Philosophy: Buddhism and Education

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ABSTRACT

Philosophy introduces us to life's principles, while education explains how those principles can be attained. It is for this reason that values in life are given so much weight when deciding on the curriculum, how to enforce rules, and how to teach and organise a school. These principles are nothing more than an educational philosophy, which is ultimately a philosophy of life. Everything that is done in the educational process has meaning because of philosophy. The primary framework for examining conflicting elements in educational endeavours is philosophy. The two categories of Indian philosophical systems are orthodox and heterodox. The six main schools of traditional Indian philosophy are as follows. The six main schools of traditional Indian philosophy are Vedanta, Yoga, Mimansha, Sankhya, Vaisheshika, and Nyaya. There are five different kinds of heterodox schools of philosophy: Buddhist, Ajana, Jain, Ajivika, and Charvak. According to Lord Buddha, human nature includes all of the world's suffering. If someone understands this fact from the start, he won't take any actions that could put him in danger. He will then live in a way that will guarantee his moral, spiritual, mental, and physical growth. He will so develop into a decent citizen. Our educational system will change and children will develop in a desired way if parents and teachers are inspired by the first truth of Lord Buddha. The intermediate path has been recommended by Lord Buddha to be taken. He is against subjecting the body to severe penance. There are eight devices in the intermediate course. By adhering to these eight guidelines, education's ultimate goal may be accomplished. The ultimate goal in life is to find salvation. The escape from the cycle of birth and death is known as salvation. Indeed, this may be argued to be the ultimate goal of education.

Key Words: Philosophy, Buddhism, Education

Introduction:

Notably, great philosophers like Dewey, Russell, Spencer, Rousseau, Froebel, and Plato were also excellent educators. Their educational plans and the educational systems of the time have shaped their philosophical viewpoints. Their educational theories seem to have contributed significantly to the growth of philosophical concepts, and their theory of education also seems to have benefited greatly from their philosophy. In his Sixth Address to the German People, Fichte states that "without philosophy, the art of education will never attain complete clarity in itself." According to Dewey, the most comprehensive definition of philosophy is the theory of education in its broadest sense.

Aims of Educational Philosophy:

Philosophy introduces us to life's principles, while education explains how those principles can be attained. It is for this reason that values in life are given so much weight when deciding on the curriculum, how to enforce rules, and how to teach and organise a school. These principles are nothing more than an educational philosophy, which is ultimately a philosophy of life. Everything that is done in the educational process has meaning because of philosophy. The primary framework for examining conflicting elements in educational endeavours is philosophy.

Our goal should be to provide guidance to different educational endeavours through education. The purpose of education is linked to the purpose of life, and the purpose of life is always contingent upon the philosophy that a person holds at any given moment. Therefore, a philosophical basis for education is essential.

Indian Schools of Philosophy:

The two categories of Indian philosophical systems are orthodox and heterodox. The six main schools of traditional Indian philosophy are as follows. The six main schools of traditional Indian philosophy are Vedanta, Yoga, Mimansha, Sankhya, Vaisheshika, and Nyaya. There are five different categories of heterodox philosophical schools: Jain, Buddhist, Ajivika, Ajana, and Charvak. Here, we'll talk about three different Indian philosophical traditions: Buddhist, Yoga, and Shankhya.

The meaning of Philosophy of Buddhism:

According to Lord Buddha, the first reality is that there are many sufferings in the world. He has believed that man's inherent suffering is what makes him who he is. If someone understands this fact from the start,

he won't take any actions that could put him in danger. He will then live in a way that will guarantee his moral, spiritual, mental, and physical growth. He will so develop into a decent citizen.

According to Lord Buddha's second Arya Satya (truth), ignorance used to be the root of suffering. Ignorance causes one to become entangled in the complexities of the world.

According to the third truth, an individual can overcome all attachments, rivalry, lust, and rage if the urges brought about by ignorance are eliminated. In actuality, achieving this triumph equates to finding salvation.

Knowledge in Philosophy of Buddhism:

Prajñā (Sanskrit) or **paññā** (Pāli) "wisdom" is insight in the true nature of reality, namely primarily anicca (impermanence), dukkha (dissatisfaction or suffering), anattā (non-self) and śūnyatā (emptiness). Prajñā is often translated as "wisdom", but is closer in meaning to "insight", "discriminating knowledge", or "intuitive apprehension".

- Pra is an intensifier which can be translated as "higher", "greater", "supreme" or "premium", or "being born or springing up", referring to a spontaneous type of knowing.
- jñā can be translated as "consciousness", "knowledge", or "understanding".

Reality in Philosophy of Buddhism:

Buddhism refers to reality as dharma (Sanskrit) or dhamma (Pali). In Buddhism, this term refers to the set of natural principles that make up the order of things as they are. It is fundamental to the conceptual frameworks of the Indian religions. That being said, dharma is reality as it is (yatha-bhuta). Developing an awareness of reality is a key component of Gautama Buddha's teachings, which together provide a means for individuals to escape their state of suffering, or dukkha (see mindfulness). Buddhism thus aims to reconcile any difference that exists between an individual's perception of reality and the way things actually are. Developing a Right or Correct View (Pali: sammaditthi) is what is meant by this. The teaching of the Buddha thus holds that accepting reality as it is is a necessary precondition for mental health and wellbeing.

Buddhism's two main doctrines, the Doctrine of Dependent Origination (pratitya-samutpada) and the Doctrine of Cause and Effect (karma and vipaka), each give significant attention to the idea of reality and attempt to integrate the natural and the spiritual into their overall worldview. The nature of the world and our place in it are still topics covered in Buddhist teachings.

Value in Philosophy of Buddhism:

The eight Buddhist practices in the Noble Eightfold Path (**Astangik Marg**) are:

- i. **Right View:** Death is not the end, our ideas and deeds have repercussions when we pass away, and our acts have consequences. A successful route out of both this world and the other world (heaven and the underworld/hell) was followed and taught by the Buddha. Later, when "insight" became a fundamental concept in Buddhist soteriology, proper perspective began to clearly include karma and rebirth, as well as the significance of the Four Noble Truths.
- ii. **Right Resolve:** leaving behind one's house and taking on the life of a religious mendicant in order to walk the path; this idea strives for a calm renunciation into a setting free of sensuality, hate, and cruelty in favour of loving kindness. Contemplation of impermanence, suffering, and non-Self is facilitated in such an atmosphere.
- iii. **Right Speech:** refraining from lying, using foul language, telling someone what another has said about him, and saying only words that bring salvation; iv. **Right Conduct:** refraining from murdering or harming people, taking what is not given, engaging in sexual activity, and giving in to material wants.
- iv. **Right Livelihood:** rely only on what is necessary to survive; vi. **Right Effort:** avoid sensual thoughts; Harvey explains that this idea tries to stop unhealthy states that interfere with meditation.
- v. **Right Mindfulness:** never be absent minded, being conscious of what one is doing; this, states Harvey, encourages the mindfulness about impermanence of body, feeling and mind, as well as to experience the five aggregates (skandhas), the five hindrances, the four True Realities and seven factors of awakening.
- vi. **Right samadhi:** practicing four stages of meditation (dhyāna) culminating into unification of the mind.

Educational implication of Buddhism Philosophy:

According to Lord Buddha, human nature includes all of the world's suffering. If someone understands this fact from the start, he won't take any actions that could put him in danger. He will then live in a way that will guarantee his moral, spiritual, mental, and physical growth. He will so develop into a decent citizen. Our educational system will change and children will develop in a desired way if parents and teachers are inspired by the first truth of Lord Buddha.

The intermediate path has been recommended by Lord Buddha to be taken. He is against subjecting the body to severe penance. There are eight devices in the intermediate course. By adhering to these eight guidelines, education's ultimate goal may be accomplished. The ultimate goal in life is to find salvation. The escape from the cycle of birth and death is known as salvation. Indeed, this may be argued to be the ultimate goal of education.

Conclusion:

Buddhism was scientific in that it rejected argumentation, deduction, and logic in favour of the individual experience as the ultimate arbiter of truth. It was not interested in theological or philosophical speculation, but rather in solving problems. For example, it addresses how to eradicate ills rather than the issue of evil's existence in the universe. It takes a psychological perspective since it starts with people rather than the cosmos and addresses issues related to their nature, problems, and developmental dynamics. Buddhism opposes all forms of social hierarchy, including governments and caste systems, since it believes that every person is valuable. Buddha gave a concise explanation of the religion's teachings, saying, "Here is the problem and here is the solution." He identified the so-called "Four Noble Truths" as a result. These are the Eight Fold Path, annihilation of desire, sorrow, and desire.

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