

RELEVANCY OF BUDDHIST PHILOSOPHY AND EDUCATION IN THE PRESENT ERA OF SCIENCE AND TECHNOLOGY

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Abstract: *The philosophy of education of Mahatma Buddha is a reflection of his philosophy of life. The ultimate aim of Buddhist education is to remove the sorrow prevailing in the whole world. The only way to get rid of this sorrow is to follow the Ashtanga Marg. So the education that inspires you to walk on the Ashtanga Marg is Param Shiksha. The principles of peace, non-violence and Vasudhaiva Kutumbakam in Buddhist education, the tendency of democratic organization, the sacrificial life of students and teachers etc. are many such elements which can prove useful even today. These elements of Buddhist education can make a meaningful contribution to the present life which is full of glitter of glory, environment full of violence, craving for wealth and rights, hatred and malice.*

Key Words: *Buddhist philosophy, Ashtanga Marg, Dharma Darshan, ten sikha padani.*

1. INTRODUCTION:

History makes humans see the realities of the past. History presents a living depiction of the social, religious, political, economic, educational, cultural, industrial, etc. aspects of the bygone era. Mankind uses knowledge of the consequences of events that have occurred in the past to shape its present and future. For this, understanding the past by studying history is very important. It would be more logical to look at the history of Indian education, and especially Buddhist history, in studying present-day Indian education and trying to find a solution to its burning problems. Buddhism was founded by Mahatma Gautama Buddha (563-483BC) about 2500 years ago. In fact, there were movements in the field of Indian ideas and education from around 100 years before the time of Mahatma Buddha. Education was monopolized by Brahmins. As a result of it, the education of the public was neglected. In such a situation, Buddhism emerged as a new ideology and education system.

2. BUDDHIST PHILOSOPHY :

Buddhist philosophy is based on four Arya truths.

1. Life is full of sorrows.
2. There is a reason for suffering.
3. The end of suffering is possible.
4. There is a way to end suffering.

We need to understand this world based on Buddhist philosophy. This can be understood more clearly only when the sufferings prevailing in this world are understood. Grief is not only in this world, but there is also a reason for these sorrows and their solution is also possible. The end of sorrows is possible only when full knowledge can be attained. The path of liberation can be attained only by receiving knowledge. For this Mahatma Buddha has mentioned the Ashtanga Marg which is as follows.

1. **Samyak Vichar (Right view):** Right vision means that we should have a proper view of the sorrow and happiness of life.
2. **Samyak Sankalpa (Determination):** Sankalp is very important in life. If you want to get rid of unhappiness, then make the determination that you have to walk on the Arya path.
3. **Samyak Vaani (Speech):** It is necessary to have the sanctity and veracity of speech in life. If there is no sanctity and veracity of speech then it does not take much time to create sorrow.
4. **Samyak Karma:** To get rid of the Karma Chakra, purification of conduct is necessary. The purity of conduct comes from renunciation of anger, malice and misconduct etc.
5. **Samyak Ajivika (Right Livelihood):** If you have collected the means of life by killing the rights of others or any other unjust measure, then it will also have to suffer the consequences, hence fair earning is necessary.
6. **Samyak Abhyaas (Right Exercise):** Make an effort that prevents the origin of auspicious and inauspicious.
7. **Samyak Smriti:** Always remember knowledge.

8. **Samyak Samadhi:** This samadhi is the leap in the ocean of religion. This means making the above seven qualities a part of the character.

2. BUDDHIST EDUCATION :

Buddhism put more emphasis on attaining nirvana. Nirvana was meant to be the condition in which all cravings cease. The attainment of nirvana may also be possible in present life. Therefore, the main purpose of Buddhist education was to know the way to achieve nirvana in life. In other words, the students had to be taught to conduct in such a way that the brain can achieve stability and peace. The main difference between Buddhist education and Vedic education was that, like Vedic education, it was not necessary for a teacher to be a Brahmin in Buddhist education. Thus, the emergence of Buddhist education ended the hereditary monopoly over the teaching and knowledge of a particular section of society and increased the importance and demand of education in the public mind. Buddhist education can be understood as follows:

3. OBJECTIVES OF BUDDHIST EDUCATION :

- **Promotion of Buddhism-** The main purpose of Buddhist education was to propagate Buddhism.
- **Character Building-** The most important objective of Buddhist education was to develop the character of the students. Through education, moral qualities were developed in the students such as performing duty, speaking the truth, and performing righteousness.
- **Developing Personality -** Developing the personality of students was also the main objective of Buddhist education. Efforts were made to develop the personality of the students in a holistic manner and to make them excellent and efficient citizens so that they could successfully carry out the responsibilities of family, social, political, religious, and economic sectors.
- **Preparing for Future Life -** Preparing students for future life has been a classic objective of education. In Buddhist education, students were trained to earn a living by providing useful knowledge so that the student could take care of himself and his family members in household life.

4. BUDDHIST EDUCATION AND CURRICULUM :

Buddhist education was divided into two parts - elementary education and higher education. In early education, writing, reading and mathematics were taught. Dharma Darshan, Ayurveda, craftsmanship, military education, etc. were studied in higher education.

5. BUDDHIST EDUCATION AND TEACHING METHODS :

During the Buddhist period, the disciple used to listen to and recite the text from the Guru. Adequate attention was given to pronunciation accuracy. The teaching work was often oral. Students used to gain knowledge through question and answer method, debate, experimental method and excursion etc. Education was imparted through **Prakrit** or **Pali** language, which the public used to use as per their convenience.

6. STUDENT ROUTINE IN BUDDHIST EDUCATION :

In the Buddhist period, the students' routines were extremely difficult. Students lived under strict discipline. He was required to follow the ten orders. These orders were called ten **Sikha Padaani** i.e. ten education posts. These were the ten orders.

1. To practice non-violence.
2. Good conduct and behavior.
3. Speaking truth.
4. To eat a good diet.
5. Stay away from drugs.
6. Do not condemn.
7. Do not lead a simple life or make up.
8. Do not watch dance etc.
9. Do not take anything without permission.
10. Do not take donations of precious items like gold, silver, diamonds etc.

7. STUDENT-TEACHER RELATIONSHIP IN BUDDHIST EDUCATION :

In the Buddhist education system, relations of students and teachers were very sweet, pure and affectionate. The teachers personally paid attention to the students' health, education, conduct, ethical behavior and spiritual development. Thus the main responsibility of the teachers was to make all round development of the students. The main duty of the

students was to serve their teachers. Students used to pay homage to the teachers with their faith, reverence, humility, faith, respect and serviceable behavior.

8. DISCIPLINE IN BUDDHIST EDUCATION :

It was necessary for students to follow rules and discipline in Buddhist education. If a student was found to be in violation of the rules, he was expelled from the monastery. For the development of morality, it was necessary to observe the introspection and discipline of self-realization. For this, a scholarly assembly of qualified monks was formed by the Buddhist Sangha. Whose meeting was held twice every month on Pratipada and Poornima. In which every beggar (Bhikshu) was present, on the basis of introspection and self-realization, he used to present his unethical conduct errors and crimes to everyone. In this way, this learned body made its unique contribution in banning unethical practices.

9. RELEVANCY OF BUDDHIST EDUCATION AT THE PRESENT TIME :

Many features of Buddhist education can prove to be useful in present times. Although the main purpose of Buddhist education was to propagate and propagate Buddhism, other objectives of Buddhist education such as building moral character, developing personality and preparing for future life are still completely relevant. At present, the real purpose of education can be achieved only by incorporating these objectives. The "ten sikha padani" i.e. ten education terms of Buddhist education system are completely useful and meaningful even today. If these ten orders are followed by the students, then the communal atmosphere, corrupt practices, the prevalence of drugs, lying, blasphemy, etc. will be automatically eliminated in the present time.

If the student-teacher relationship prevalent in Buddhist education is revived, the day-to-day strike, bandh, nuisance, indecency and assault with the teachers in the existing educational institutions will stop automatically. The peace contained in Buddhist education, the principles of non-violence and Vasudhaiva Kutumbakam, the tendency of democratic organization, the sacrificial life of students and teachers, etc. are many such elements which can prove useful even today. These elements of Buddhist education can contribute meaningfully in the present life full of glitter of glory, environment full of violence, craving for wealth and rights, hatred and malice. In this way, it may prove very worthwhile to include the Ashtanga Marg of Buddhism, the purpose of education, student-teacher relationship, ten education posts, moral development, etc. in the current education.

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