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BUDDHISM-ITS PHILOSOPHY AND FEATURE OF EDUCATION

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ABSTRACT

Buddhism is perhaps the most exceptional advancement of Indian idea. It is a branch of later vedic idea. Buddhism is established on the dismissal of certain standard Hindu Philosophical ideas. It has numerous philosophical perspectives with Hinduism, like faith in Karma, a circumstances and logical results connection between the sum total of what that has being done and all that will be finished. Occasions that happen are held to be immediate consequences of past occasions. A definitive objective for both is to dispense with Karma (both great and terrible), end the pattern of resurrection and enduring and achieve opportunity (Moksha or Nirvana). Buddhist instruction framework (200B.C to 200 A.D) was established by Lord Gautam Buddha.



KEYWORDS : Disparities, Discrimination, Education, Gender.

INTRODUCTION

Gautam Buddha was basically a moral instructor and reformer and not a thinker. He was concerned predominantly with the issues of life. He kept away from the conversation of powerful inquiry since they are morally pointless and mentally questionable. He generally talked about the main inquiries of affliction, its suspension and the way prompting its discontinuance. Subsequently Buddha's illumination which he attempted to impart to all individual creatures has come to be known as the four Noble Truths. Four Noble certainties are:

- There is languishing.
- There is reason for affliction.
- There is suspension of misery.
- There is an approach to suspension of misery.

A. POINTS OF EDUCATION:

The Buddhist instructive points were extensive dependent on information, social turn of events, professional turn of events, strict turn of events, character improvement points which were as per the following:

- To follow the virtues of Buddhist religion.
- To embrace acceptable conduct and brutality.
- To accomplish the last objective of Nirvana.
- To spread Buddhism.

To destroy Vedic karmakanda or formality.

To surrender standing framework.

To take the lessons of Buddhism to the majority.

To leave yajna and penances for accomplishing information.

To give instruction in the language of masses i.e Pali.

To stress the advancement and improvement of the general public instead of the person.

To give schooling through the new framework this was expressed by Buddha.

B. STANDARDS OF EDUCATION:

A vidya that is obliviousness should be eliminated through training as it is the underlying driver of sufferings Education ought to be given in tranquil environmental factors in Buddhists cloisters, viharas and coordinated instructive foundations rather than Gurukulas.

- Pupils ought to be instructed in a popularity based climate.
- Things of extravagance should be denied for understudies.
- Framed not many decrees for the Suddhvi, Harika (new participant) at the hour of 'Pabajja' function. A custom called as "pabajja ceremonial was essential for admission to a cloister for schooling. Instructive period for this stage was 12 years.
- After 20 years old Upsampada ceremonial was performed to acquire a passage into advanced education. Rules for second function 'Upasampada were additionally set down.

C. INSTRUCTIVE IMPLICATION OF BUDDHIST PHILOSOPHY:

1. Cosmopolitan: Buddhist instruction was liberated from shared limitation, there was no preference based on station, statement of faith in the focuses.
2. Complete advancement of character: Buddhist instruction laid a lot of accentuation on the physical, mental and profound improvement of the beginner, even today the point of schooling is mix of character that can build up the different parts of the person which are interlinked.
3. . No whipping: floggings were totally illegal which is likewise very valid in the current situation of training.
4. Positivism: Buddhist way of thinking is positivistic and has a cautious intelligent systematization of thoughts.
5. Moral: it is moral the eightfold way to Nirvana makes an all inclusive allure.
6. Majority rule: it is popularity based as it trusted in opportunity of enquiry.
7. Majority rule and conservative: methods were followed while running the instructive organizations.
8. Advancement of acceptable conduct: the whole methods of Buddhism give bearings to create acceptable conduct and which is likewise the pith of a sound arrangement of training. Additionally its confidence in Karma lays weight on the need to be continually on the vigil to keep up one's lead in the current life.
9. Moral Discipline: The Buddha Bhikkhu (priest) took the promises of celibacy and of neediness. Character was the premise of good order. Accentuation on Manual abilities: Training of manual abilities like turning and weaving was underlined to empower men to procure for living.
10. Sober minded: It is down to earth, everything is in a condition of transition as it is just fleeting. Change is the rule of the universe. It doesn't have confidence in the absolutism. It is seen in the current period of globalization.
11. Techniques for Teaching: the strategies for Instruction was oral. Lecturing, redundancy, work, conversation and discussions were totally utilized. Buddhist chamber coordinated 'classes' to examine the significant issues finally. Learned gatherings, contemplation, instructive Tours.
12. Global effect: Buddhist instruction assisted India with acquiring worldwide significance. It moreover created social trade among India and different nations of the world. Global trade of researchers pulled in understudies and researchers from far away grounds.
13. Worth training and Character improvement: To be good being one should follow respectable way, the eightfold way as lectured in Buddhism gives direction to moral instruction and harmony. The whole

methods of Buddhism gives bearings to grow acceptable conduct which is likewise the substance of sound arrangement of schooling.

14. Curriculum: Curriculum included common just as strict subjects. Association and Structure of Universities: Universities set up during this period are as yet filling in as a directing power. The association of Nalanda and Ballabhi college was progressed that it keeps on affecting the association and construction of college till present day. The arrangement of deciding a base age for advanced education, giving a bunch of rule and taking a test for affirmation are even today controlling the instructive construction.

15. Training as a social Institution: Education as a social establishment got its reality because of Buddhist arrangement of schooling.

16. Conferring instruction in pragmatic subjects: A significant commitment of this period is the granting of training in different functional subjects, a custom which has boiled down to the current day too.

17. Aggregate Teaching Methodology: It was in this period that the technique for aggregate educating and the presence of various educators in single foundation was advanced.

CONCLUSION:-

The Buddhist instructive points were extensive dependent on information, social turn of events, professional turn of events, strict turn of events, character improvement points which were as per the following: A vidya that is obliviousness should be eliminated through training as it is the underlying driver of sufferings Education ought to be given in tranquil environmental factors in Buddhists cloisters, viharas and coordinated instructive foundations rather than Gurukulas. Complete advancement of character: Buddhist instruction laid a lot of accentuation on the physical, mental and profound improvement of the beginner, even today the point of schooling is mix of character that can build up the different parts of the person which are interlinked. Worth training and Character improvement: To be good being one should follow respectable way, the eightfold way as lectured in Buddhism gives direction to moral instruction and harmony. Training as a social Institution: Education as a social establishment got its reality because of Buddhist arrangement of schooling.

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