

Educational Philosophy of Buddhism in the Present Perspective

Bal Krishna Ghimire¹, Bishnu Devi Pandey², and Dr. Rashmi Shukla³

^{1,2}Research Scholar, The Glocal University, Saharanpur, Uttar Pradesh, India

³Assistant Professor, The Glocal University, Saharanpur, Uttar Pradesh, India

Correspondence should be addressed to Bal Krishna Ghimire; balkrishnaghimire5@gmail.com

Copyright © 2022 Made Bal Krishna Ghimire et al. This is an open-access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

ABSTRACT- Buddhism was founded on the teachings of Gautama Buddha, a spiritual master. He was born between the sixth and fourth centuries B.C. as a prince and spent his childhood in opulence. His father had faith that his son would one day be a powerful king. The prince was kept away from any and all religious information and was completely ignorant of the concepts of old age, illness, and death. He finally found Enlightenment and became the Buddha, which means "the stirred one" or "the edified one." To achieve "Nirvana" from suffering, the Buddhist philosophy of life relies on the accompanying eight-fold path: Right Will, Right Faith, Right Resolution, Right Speech, Right Action, Right Living, Right Thought, Right Concentration, and Right Effort Buddhist education offered universal access to education. Numerous individuals switched to the Buddhist educational system. Pabbaja was an accepted admissions ceremony for Buddhist monasteries in the Buddhist system. Only students who intended to become nuns or monks were granted higher education. emphasized theoretical as well as practical points of view.

Bhuddhist philosophy is regarded as the ultimate and perfect wisdom. The Bhuddha taught us that attaining this ultimate wisdom was the primary goal of our practice or cultivation. He also taught us that everyone is capable of attaining this state of ultimate wisdom because it is ingrained in our nature rather than acquired externally. However, because of widespread misconceptions, the majority of us are unable to realize this potential. As a result, we will recognize this fundamental aspect of our nature if we break away from this confusion. As a result, Bhuddism is a way of teaching about our own inherent nature. In addition, it teaches absolute equality, which Bhuddha discovered when he realized that all sentient beings have this inherent wisdom and nature. As a result, there is no inherent distinction between beings. Because we have lost our true nature and become confused, we are all different now. The individual's true nature has nothing to do with the degree of delusion. The teachings of the Bhuddha assist us in realizing this inherent, flawless, and ultimate wisdom. Then, we can turn our suffering into happiness and solve all of our issues with wisdom.

KEYWORDS- Buddhism, Educational Philosophy, Educational Philosophy Buddhism, Ideology of Buddhist

I. INTRODUCTION

The principles of Buddhism, one of the earliest forms of philosophy, are still in use today. Buddhism is practiced by

a large number of people all over the world. Teaching plays a crucial role in Buddhist education. Understanding the characteristics of Buddhist education and the role of teachers in Buddhist education is essential because education has a significant impact on the lives of Buddhists. Buddhists use a variety of educational methods. Gautama Buddha's teachings form the foundation of Buddhism.

Buddhism was founded on the teachings of Gautama Buddha, a spiritual master. It is generally agreed that he lived in eastern India or Nepal between the sixth and fourth centuries B.C. Born a prince, he grew up in the lap of opulence. His loving father made every effort to protect his young son from the ills of the world after his mother passed away when he was a young child. Some knowledgeable scholars anticipated when he was a young man that he would either become a great ruler or a well-known spiritual leader. His father had faith that his son would one day be a powerful king. The prince was kept away from any and all religious information and was completely ignorant of the concepts of old age, illness, and death. He once saw an elderly person, a sick person, and a corpse while riding in a chariot through the city. The prince quickly renounced all of his common concerns in order to embark on a journey of self-disclosure as this new information about the world's problems raised a few questions in his mind. After much investigation and contemplation, he finally discovered Enlightenment and became the Buddha, which means "the stirred one" or "the edified one." The four Noble Truths are the name given to the enlightenment that Buddha aimed to impart to each individual being. The following are four indisputable facts:

- There is pain;
- There is a reason for pain;
- There is no pain at all; and
- There is a way to stop suffering.

The eightfold path that goes along with the Buddhist theory of life is necessary to achieve "Nirvana" from suffering:

- The Right Faith;
- The Right Resolution;
- The Right Speech;
- The Right Action;
- The Right Living;
- The Right Thought;
- The Right Focus; and
- The Right Effort

II. EDUCATIONAL PHILOSOPHY OF BUDDHISM

Buddhist education offered universal access to education. Numerous individuals switched to the Buddhist educational system. The massive systematization of training during Buddhist development was unprecedented for India. Additionally, it is a proven fact that exceptional educational institutions like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla, and Saranath were established during the Buddhist era. During the time of Buddha, educational facilities were built in Viharas and Sanghas.

III. FEATURES OF BUDDHIST EDUCATION

- The dissemination of Gautama Buddha's teachings and knowledge is the primary objective of Buddhist education. Buddhism, on the other hand, aspires to achieve Nirvana. Nirvana is a state in which a person is free from the effects of karma and the cycle of death and rebirth, and there is no suffering, desire, or sense of self. Buddhism's ultimate goal is Nirvana.
- Everyone receives education equally. Gender, religion, caste, and so on are omitted, and all of the students are given the same treatment. Everyone has access to the Buddhist education, and they all have equal opportunities for personal development and growth.
- The role that teachers play in Buddhist education is one of its most important aspects. The relationship between the teachers and the students is very positive. Teachers are treated with a great deal of respect and have a strong bond with their students. They are all very disciplined people.[2]
- Buddhist education is taught by Bhikshus—monks. Because it is their responsibility to instruct their students on the way to righteousness and holiness, teachers play a crucial role in the lives of their students. The monks ought to think and act with purity of character.
- The dissemination of the Buddhist faith and the attainment of Nirvana through it were the primary objectives of education.
- Monks were in charge of the management and organization of education in Mathas, Viharas, and Monasteries. The Shramanas' and monks' monastic lives had always been exemplary for Indians, to the point where educational institutions attracted students from faraway nations like China, Japan, Korea, Burma, Ceylon, Tibet, and others.
- Equal access to educational facilities was granted to all. Under the Brahmanical education, all caste and social status distinctions that had become deeply ingrained had been eradicated. The general public held a positive outlook on education[1]. All students were given equal opportunities to develop their character based on their capacity and aptitude, and the sacred portals of the institutions were opened to all.
- Secular education was an essential component of education alongside philosophical and religious aspects. In addition, rituals were popular for educational purposes.
- The relationship between the teacher and the student was harmonious. Both the teachers and the students held a

tremendous amount of love and affection for one another. They lived a life of great discipline.

- Even though the Dhamma ruled the educational system, it was possible to teach things like spinning, weaving, drawing, medicine, and so on. Folk language—Pali—was used as the medium of instruction.
- Due to the fact that Indian educationists developed the educational system, it was solely Indian. Therefore, education was closely associated with a variety of life's issues and sought to discover concrete solutions to them.

IV. EDUCATION IMPLICATIONS OF BUDDHISM

The lives of his followers have been impacted by his many teachings. They must be noble if they are to follow the path of righteousness. Buddhism aids and directs them on their path. A good code of conduct is one of the ramifications that Buddhism has, and its principles are outlined here. Additionally, focusing on karma enables individuals to regulate their behavior in life. Buddhism laid the groundwork for the modern educational system, which is based on a new education model that emphasizes living a noble life.

- **Four Truths:** Lord Buddha saw the first truth as the fact that this world is full of miseries. He has viewed the world's various miseries as part of man's nature. A person who is aware of this fact from the beginning will refrain from doing anything that could be detrimental to him. Then he will live his life in a way that promotes his physical, mental, moral, and spiritual growth. He will become a good citizen as a result. Children will develop in a desirable manner and our educational system will be transformed if parents and educators are motivated by this Lord Buddha truth. Lord Buddha asserts in the second Arya Satya (truth) that misery is brought on by ignorance. One becomes entangled in a variety of worldly complexities as a result of ignorance. He states in the third truth that a person will rise above all attachments (Rag), rivalry, lust, and rage if the drives generated by ignorance are destroyed. In point of fact, winning this battle is winning salvation. Lord Buddha has outlined the path that will lead to the abolition of all ills of this world by means of the fourth truth. In this indication, he mentioned eight tools (Ashtangik Marg) that can assist one in escaping from worldly miseries. A course of action in the middle has been outlined by Lord Buddha. He has opposed severe punishment for the body through torture. There are eight instruments in the middle course. The ultimate goal of education can be achieved by using these eight tools. The ultimate goal of life is salvation (Nirvan). The break from the cycle of birth and death is salvation. In fact, this may also be accepted as education's ultimate goal.
- **Eight-Fold Path:** SamyakDrishti, or the appropriate insight, is the first step in the Ashtangik Marg. This insight will help one get away from the complexities of the world. SamyakSankalp, or sufficient willpower, is required to travel. One can move forward on the road to salvation with the assistance of this willpower. SamyakVach, or appropriate speech, is required after this procedure. Through self-control, this might be doable. This control will help one behave appropriately around other people. One should limit his physical and

mental ambitions appropriately once he or she has this control[3]. This restriction has been referred to as SamyakKarmant, which translates to "to shun all types of violence through thought, word, and deed" (Manasa, Vacha, and Karmana). Following SamyakKarmant is SamyakAjeev, which translates to "to earn his bare living through Justice." Following SamyakAjeev is SamyakVyayam, which asserts that one should only entertain auspicious thoughts in his mind and should shun The eighth manner (device), Samyak-Samadhi, entails perfect concentration of attention after purifying one's inner self, and the seventh Marg (device) is SamyakSmriti, which means that one should always remember the basic elements of the acquired knowledge. AntahkaranKishuddhi. This concentration is absolutely necessary for salvation. It goes without saying that the preceding Ashtangik Marg—which consists of eight devices—is full of extremely significant educational meanings.

- **Theory of Karma:** Sin and piety (righteousness), in the words of Lord Buddha, are the results of one's own actions. The Punyatma man, on the other hand, reaps happiness while the sinner reaps misery both in this world and in the other world. Someone is wealthy because of their own efforts, while the idler is poor. The fact that one person is ill and the other is healthy is the result of their own actions. The one who is ignorant is educated. Therefore, the world's various peculiarities are not God's creations but the results of certain actions. As a result, Lord Buddha has conveyed to the world that one's actions can cause misery. As a result, he is quite capable of getting rid of them. As a result, the concept of karma has received a lot of support. Lord Buddha is of the firm belief that the outcome of any act does not come from God. In point of fact, the performer receives the outcome of the act itself. It goes without saying that Lord Buddha's theory of karma has important educational implications. All will be "up and doing" and each individual will be the maker of his or her own destiny if our educational centers become imbued with the ideals of Karmavad and the parents, teachers, and students begin to behave in a similar manner[4]. Then no one will complain about his fate and do nothing. We have already mentioned this ideal in a few other contexts.
- **Concept of morality:** The eight steps of the path have been divided into three ways to practice, or three divisions of training, for practical purposes. Good conduct or morality (Shila), mental development or meditation (Samadhi), and wisdom or insight (Prajna) are the three divisions. Although conceptually and structurally, the first and last steps are dependent on one another, Even though they depend on each other, the most practical way to climb a mountain is to start on the lowest slope. Although the summit may entice, the lower slope must be traversed first before reaching it. The eight steps of the Eightfold Path are organized into these three practices for this very practical reason. Good behavior is the first of these three ways. The foundation for further progress on the path and personal development is good behavior. Morality is said to be the foundation of all qualities, just as the earth is the foundation of all living and nonliving things. Everything, from the building to the animal to the tree and bush, can be seen to be supported by the earth when we look around. Morality is

the foundation of all qualities, virtues, and achievements, from the mundane to the supra-mundane, from success and good fortune to meditation skill, wisdom, and enlightenment. The earth is the foundation, and morality is the same. We can understand the significance of good behavior as the basis for following the path and achieving results along it through this metaphor.

- **Concept of Reality:** The world, according to Mahatma Buddha, is filled with misery. However, he also offered solutions to these problems—proving to be optimistic as well. He was critical of blind devotion to the Vedas. He believed that everything in the world is fleeting. He does not believe in God because he believes in the karma theory. The teachings of Buddha are the most practical; The Buddha has talked about the four great truths because of how important they are in everyday life. He used a real-world example to explain it: while he was sitting under an Insula tree, Buddha took some of the leaves and asked his disciples whether they were all leaves of the tree or if there were more. when they responded, "There are additional leaves." In a similar vein, Buddha asserted that there is unquestionably much more than anything. I have informed you that Buddha denies the soul's enduring existence[6]. The soul is made up of five elements. Man also consists of both mental and physical states.

V. IDEOLOGY OF BUDDHIST EDUCATIONAL SYSTEM

There was no favoritism based on caste or creed in the centers of Buddhist education, which was free of communal narrowness. The physical, mental, and spiritual growth of the novice was emphasized a lot in Buddhist education; even today, the goal of education is personality integration, which can help develop the interconnected aspects of an individual. In the past, corporal punishment was strictly forbidden, and the same holds true for education today. Positive ideas are carefully logically organized in Buddhist philosophy. The eightfold path to Nirvana is universally appealing and ethical. It is democratic because it valued free inquiry[7]. The educational establishments were run according to democratic and republican policies. The entirety of Buddhism's methods provide guidelines for cultivating ethical behavior, which is also the core of a sound educational system. India gained international prominence thanks to Buddhist education. Additionally, it facilitated cultural exchange between India and other nations. Students and scholars from faraway nations were drawn to the international exchange of scholars. One must follow the noble path in order to be a moral being; Buddhism's eightfold path offers guidance for moral education and peace. The fundamental tenet of a sound educational system is the cultivation of good conduct, which is outlined in all of Buddhism's methods. The curriculum covered both religious and secular subjects. Universities established during this time period continue to guide society. The advanced structure of Nallanda and Ballabhi universities continues to influence university organization and structure to this day. The educational system is still governed by the system of setting a minimum age for higher education, establishing rules, and administering a

test for admission. The Buddhist educational system gave rise to education as a social institution. The teaching of a variety of practical subjects during this time period is a significant contribution that continues to this day. During this time, the collective teaching method and the presence of multiple teachers in a single institution developed.

VI. CONCEPT OF WISDOM

In Buddhism, wisdom is the most important thing. Faith takes precedence in other religions, we discover. Meditation reigns supreme in a number of other religions, such as Yoga. Faith comes first in Buddhism, and meditation plays a crucial role. Wisdom is at the heart of Buddhism. The process of systematically incorporating the concepts and principles acquired through study into the mind's fabric is what leads to wisdom. This process necessitates in-depth contemplation, intelligent discussion, and keen investigation. The Buddha held wisdom to be the direct means of ultimate liberation, the key to accessing the Deathless, and the infallible guide to success in overcoming everyday obstacles[8]. Therefore, wisdom is the crown and summit of the entire Buddhist education system, and the cultivation of this supreme virtue should be the focus of every initial stage. On the night of the Buddha's Awakening, he exclaimed, "With this step, education reaches completion, and it becomes illumination in the truest and deepest sense." I gained vision, understanding, wisdom, understanding, and light."

VII. CONCEPT OF MAKING FRIENDS

It's interesting to note that Buddha also offered tips for various people we meet in life. He was particularly interested in our friendships because they shape our environment and have an impact on us. He gave us a list of four different kinds of friends that we ought to make: the supporter, the friend who stays with you through good times and bad, the teacher, and the kind friend.

A. The Helper this Person can be Identified by Four Things

protecting you when you're weak, providing a safe haven when you're scared, and, in some cases, giving you twice as much as you need. one who provides assistance on a constant basis and asks little to no in return? When you're lost or in need of direction, they'll always protect you and point you in the right direction.

B. The Enduring Friend he can be Identified by Four Things

by sharing their secrets with you, keeping your own secrets safe, not abandoning you when things went wrong, and even dying to save you[9]. The friend who will always be there for you and be there for you no matter what happens in your life. The enduring one doesn't judge you; rather, they just stand by you through it all for you.

C. The Mentor can be Identified by Four Things

by keeping you from doing wrong things, pointing you in the right direction, telling you what you should know, and showing you the way to heaven. Someone who teaches through love, kindness, their own actions, and compassion is this kind of teacher, parent, or caregiver. This person

truly wants to lead by example and has the most patience with you.

D. The Compassionate Friend can be Identified by Four Things

by not celebrating your misfortune, but rather by taking pleasure in your good fortune, preventing others from criticizing you, and encouraging those who praise your strengths. This person always showers you with happiness, praise, and love. They are there to help you through everything and hold your hand. They touch you, speak to you, and act out their love for you.

VIII. CONCEPT OF FREEDOM

"Free" means to be free of all suffering, or to reach inner freedom where suffering ends, in the Buddhist sense. Naturally, this is the ideal state of mind; however, how do we get there? We must search for freedom with a "free mind" in order to achieve inner freedom. It is analogous to the saying, "One must think like a thief to catch a thief." The only appropriate approach is to view everything with calmness, including one's own practice and progress as well as gurus, doctrines, and ideals. Then, one can look at everything objectively. Freedom is more than just a goal. It is not something that we will receive at the conclusion of our endeavor. From the very beginning, freedom is instantaneous. We can be "free" throughout the entire search, from experiencing to each step. There are only two requirements for freedom: an open heart and a mind that is still.

IX. BUDDHISM AND ECOLOGY

Some Buddhists have recently been one of the most outspoken advocates for ecological awareness and action. For instance, Buddhists developed the Council of All Beings, a ritual in which one assumes the role of another species in order to recognize the effects of ecological decline on that species, and it has gained popularity among environmentalists of all stripes. Additionally, the group known as "engaged Buddhists," many of whom are associated with the Buddhist Peace Fellowship, have consistently led protests against the misuse of nuclear power and a variety of other issues[10]. Additionally, there are several examples of Buddhist movements establishing environmentally sustainable rural communities in the United States. However, despite the fact that Buddhism is primarily a monastic tradition for home-leavers, there has always been a side that is hermetic, withdrawing, socially and environmentally disengaged, and, at times in history, corrupt, at least as a byproduct of benign neglect.

(11) Economics and Buddhism: Buddhist economics is an approach to economics that is spiritual and philosophical. It investigates concepts like anxiety, aspirations, and self-actualization principles, as well as the emotions that influence economic activity. Buddhist economics, according to its proponents, aims to make human beings ethically mature by removing the ambiguity surrounding the range of human activities that involve the production and consumption of goods and services. "Find a middle way between a purely mundane society and an immobile, conventional society," is the stated goal of the ideology.

X. BUDDHISM AND PSYCHOLOGY

Along with therapeutic practices, Buddhism examines human psychology, emotion, cognition, behavior, and motivation. The fact that Buddhist psychology is a part of the larger ethical and philosophical system of Buddhism and that its psychological terminology has ethical undertones is a distinctive feature. Buddhist psychology aims to help people in two ways: the happy and virtuous life of a householder (*samacariya*, which means "harmonious living") and the ultimate goal of nirvana, which is the complete absence of discontentment and suffering (*dukkha*). Numerous parallels and points of overlap exist between Buddhism and the contemporary field of psychology. Theories of perception and unconscious mental factors are also part of this, as is a descriptive phenomenology of mental states, emotions, and behaviors. Psychotherapists like Erich Fromm have found that Buddhist enlightenment experiences like *kensho* can help people change, heal, and find meaning in their lives. Jon Kabat-Zinn and other modern mental health professionals are increasingly finding that ancient Buddhist practices like the development of mindfulness have been empirically proven to have therapeutic value.

XI. AIMS OF EDUCATION

The literal meaning of the word "education" is "to bring forth," indicating that the true goal of this process is to bring out the mind's inherent potential for understanding. As fundamental to our minds as hunger and thirst are to our bodies, so is the desire to learn, comprehend, and know. However, in today's turbulent world, the same moral lapses that affect society as a whole frequently deform this thirst for knowledge. In point of fact, just as the fast-food industry exploits our desire for healthy food by providing tasty snacks devoid of nutrients, our young minds are deprived of the nutrients necessary for healthy growth in our schools.

Faith (*saddha*) in the Triple Gem and, most importantly, in the Buddha as the Fully Enlightened One, the unrivaled teacher and supreme guide to right living and understanding, must underpin the entire Buddhist education system. Students must be motivated to become accomplished in virtue (*sila*) by adhering to the Five Precepts' moral guidelines on the basis of this faith.

They must become well-versed in the tenets, comprehend the justifications for adhering to them, and comprehend how to apply them in today's challenging circumstances. Most importantly, they ought to come to appreciate the virtues represented by these precepts: kindness, truthfulness, purity, and mental sobriety. They must also develop the "*caga*" (spirit of generosity and self-sacrifice), which is so necessary to overcome selfishness, greed, and the narrow focus on one's own advancement that is prevalent in contemporary society. Compassion and renunciation—characteristics that supported the Buddha throughout his entire life—are developed by striving to live up to the ideal of generosity. The fourth and fifth virtues complement one another well. The term "learning" (*suta*) refers to acquiring a comprehensive understanding of Buddhist texts through extensive reading and persistent study. However, knowledge alone is not sufficient. Wisdom (*paa*), which is direct personal insight into the truth of the Dhamma, is the only way that knowledge

serves its true purpose. Of course, the Dhammaschool does not have access to the higher wisdom that completes the Noble Eightfold Path. Methodical mental training in calmness and insight, the two pillars of Buddhist meditation, must be the source of this wisdom. Buddhist education, on the other hand, can go a long way toward laying the groundwork for this wisdom by establishing the guiding principles through which insight will operate. Wisdom and learning are intertwined in this task, with the former serving as a foundation for the latter.

XII. CURRICULUM

The Buddhist education curriculum includes practical activities because the Buddha emphasized action. Physical, intellectual, moral, and social actions are all included in these practical activities. Moral education, meditation, and intelligence have been deemed necessary for salvation. Despite the fact that Buddha generally avoided lengthy discussions, he took the modern scientist's approach to superstitions, orthodox views, and pointless rituals. Buddhist education places an emphasis on the training of the senses, which aids in detachment, the abolition of passions, the resolution of problems, and the attainment of mental peace, wisdom, and knowledge.

In reality, nothing lasts forever; Because change is a natural law, the subject matter should be dynamic and relevant to the times. As a result, he recommended the social sciences, moral education, ethics, and other fields. Social service, welfare of all, community service, moral deeds, adopting a true vocation, using nonviolence, and the student's behavior should be in accordance with the vows emphasized by Buddhist thoughts are all examples of co-curricular activities.

XIII. METHODS OF TEACHING

Because he placed an emphasis on one's experiences, actions, and deeds, Buddha's philosophy is pragmatic. Because of his own actions, a sinner is a victim of the world's ills. The ultimate goal of education can be attained by adopting the eight methods, or the *Ashtangik Marg*. With the right insight, one can steer clear of everyday activities. One can exercise self-control through appropriate speech. A person is compelled to behave appropriately with others by the sweetness of speech, forsaking violence in thought, word, and deed. Moral actions, moral behaviors, and even invocations are necessary. In addition, one should begin with the fundamental components of knowledge, such as right memory. Conscience purification is another requirement for salvation. It has been suggested by Lord Buddha that something has one or more causes. The understudy ought to attempt to figure out the reason for their introduction to the world and tragedies of life and ought to attempt to eliminate that reason. Lord Buddha has suggested that there is a middle way, which is to try to combine atheism and theism. The emphasis in Buddhist education is on equality. It is communicated in Pali. Buddhist education also includes provisions for practical knowledge. Spindling, weaving, medicine, and other skills were taught to students in ancient times.

The teachers and students exchange information through lectures, group discussions, and question-and-answer

sessions. In Buddhist education, additional teaching methods included:

- Seminars
- Oral Discussions
- Preaching and Repetition
- Debates
- Meditation in Solitude

Everyone, regardless of gender, religion, age, occupation, or nationality, can benefit from the Buddhist educational system. Because Buddhism is the teaching of ultimate, perfect wisdom, anyone can learn and practice it. The teachings of the Buddha are needed all over the world. However, cultivating Buddhist teachers is not an easy task. The main obstacle to learning and practicing Buddhism is that the majority of people are unable to give up their worldly fame and wealth. To truly comprehend the teachings of Buddha and comprehend the causes of all world problems requires a pure mind. Meanwhile, practitioners are unable to locate excellent teachers without virtue of merit, favorable circumstances, and causes. As a result, I always urge young practitioners to make a commitment to saving our nation and the world.

XIV. CONCLUSION

The Buddha emphasized action, the curriculum for Buddhist education includes practical activities. These practical activities include social, intellectual, physical, and moral actions. It has been suggested that moral education, meditation, and intelligence are necessary for salvation. Buddha took the modern scientist's approach to superstitions, orthodox views, and pointless rituals, despite his tendency to avoid lengthy discussions. The training of the senses is an important part of Buddhist education because it helps people become more detached, get rid of their passions, solve problems, and find mental peace, wisdom, and knowledge.

CONFLICTS OF INTEREST

The authors declare that they have no conflicts of interest.

REFERENCES

- [1] Ambedkar, Bhimrao Ramji. *The Buddha and his dhamma: A critical edition*. Oxford University Press, The corporate body of the Buddha Educational Foundation. 2011.
- [2] Kung, Chin. *Buddhism as an education*. Dallas Buddhist Association, 1998.
- [3] Dhammananda, K. Sri. "Buddhism as a Religion." (1994): 27.
- [4] Abbe, Allison, Chris Tkach, and Sonja Lyubomirsky. "The art of living by dispositionally happy people." *Journal of Happiness Studies* 4 (2003): 385-404.
- [5] Thera, Narada. *Buddhism in a Nutshell*. Pariyatti Publishing, 2017.
- [6] Srivastava, Kiran. "Role of Philosophy of Education in India." *Tattva Journal of Philosophy* 9.2 (2017): 11-21.
- [7] Barrow, Robin. *Moral philosophy for education*. Vol. 132. Routledge, 2012.
- [8] Roy, Srirupa. *Beyond belief: India and the politics of postcolonial nationalism*. Duke University Press, 2007.
- [9] Thera, Ven Narada. *Buddha and His Teachings*, The. Pariyatti, 2017.
- [10] Thera, Piyadassi. "The Buddha: His Life and Teachings." (1998): 92.