

Buddhist Education Philosophy and its Usefulness in 'Education for Happiness'

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ABSTRACT

Education is life in itself. The all-round development of the education person is essential for social and national progress and up liftmen of civilization and culture. Through this, the development of man's innate powers, its knowledge and art skills, changes in behavior and behavior is made and it becomes civil, cultured and capable citizen. Joy in education has its own importance. Because a happy person can give his best sonhood in every area of life. I have to believe in myself The happiness of the person is an internal mood. And that itself is born within the inner mind. But it is also affected by our external environment. If our outer environment is not pleasant, we can not earn inner happiness, in the same way the external environment affects the same way. As much as in internal and current education, education is the mother of all economic activities. This is almost the same type. Like the sun is the origin point of all the energy of the universe

Pleasure is the last wish of every human being. Everything is just a means of achieving this end. It must be followed logically so that all personal and collective efforts should be devoted to this general goal. Khushi is a psychological or sentimental condition this is expressed by lord buddha's optimistic and pleasant feelings of man's mind that give ultimate bliss to a person. Various researcher, including the economics of optimistic psychology and happiness, are using the scholarly method to research the questions about happiness and how it can be obtained. Assuming happiness as a part of the challenge of science, it has been worth exploring various concepts of happiness.

Lord Buddha resorted to pain for explaining happiness because he socially disappointed plaintiffs towards the world, according to which the happiness of the person can be enhanced, which is clearly visible from his education. To achieve happiness, built Buddhist monasteries and Sangha. where the person prepared for happiness.

Education equips the person in the same way as for happiness, as a physician provides treatment to his patient with the help of his medicine and consultation For this, eight paths have been reported in Buddhism, it is a major part of Buddhist education. Treatment is not easy by it, we prepare our brain for a pleasant experience in every situation. There are many aspects in which the most important is meditation which we have to use daily from time to time, it teaches us not to be past and future, but to presently best adjust it is a medium of happiness.

1. Introduction

Buddhist philosophy refers to the philosophical probes and systems of query that established among various Buddhist schools in India following the death of the Buddha and later extend throughout Asia. The Buddhist path combines both philosophical way of thinking and meditation. The Buddhist traditions present a multitude of Buddhist paths to liberation, and Buddhist thinkers in India and afterward in East Asia have covered topics as varied as phenomenology, ethics, ontology, epistemology, logic and philosophy of time in their analysis of these paths.

All schools of Indian philosophy recognize a range of sets of valid explanations for knowledge, or *pramāṇa* and many see the Vedas as furnishing access to truth. The Buddha left without the authority of the Vedas, though like his colleagues, he affirmed the stereological importance of having a proper understanding of reality (right view). However, this understanding was not gestated primarily as supernatural and astrophysical knowledge, but as a knowledge into the arising and termination of suffering in human experience. Therefore,

the Buddha's epistemic project is different than that of present philosophy, it is primarily a solution to the elementary human spiritual/existential problem.

The Buddha's philosophical theory of knowledge has been compared to quackery, in the sense that it was based on experience of the world through the senses. The Buddha taught that pragmatic observation through the six sense fields (ayatanas) was the proper way of asserting any knowledge claims. Some suttas go further, stating that "the All", or the whole thing that exists (*sabbam*), are these six sense areas (SN 35.23, Sabba Sutta) and that anyone who efforts to describe another "All" will be powerless to do so because "it lies beyond collection ". This sutta seems to point toward that for the Buddha, things in themselves or noumena, are further than our epistemological reach (*avisaya*).

Our basic physical needs for food, clothing, and shelter must be met. But once these fundamental needs are met, the message is understandable:

we don't need more money, we don't need more bang-up success or fame, we don't need the ideal body or even the wonderful mate—right now, at this very moment, we have a mind, which is all the basic apparatus we need to achieve absolute happiness.

The first step in on the lookout for happiness is learning. We first have to learn how harmful emotions and conducts are harmful to us and how activist emotions are helpful. And we must understand how these negative emotions are not only very bad and harmful to one individually but harmful to society and the future of the whole world as well. That kind of apprehension enhances our strength of mind to face and overcome them. And then, there is the realization of the valuable aspects of the optimistic emotions and behaviors.

Once we realize that, we become resolute to cherish, develop, and increase those optimistic emotions no matter how hard that is. There is a kind of unprompted willingness from within. So through this process of learning, of analyzing which feelings and emotions are beneficial and which are unsafe, we gradually develop a firm strength of mind to change, feeling, "Now the key to my very own happiness, my own good future, is within my own hands.. I must not miss that chance!"

"In Buddhism, the principle of causality is accepted as a ordinary law. In dealing with reality, you have to take that law into account. So, for instance, in the case of everyday experiences, if there are certain types of events that you do not desire, then the best method of ensuring that that event does not take place is to make sure that the causal circumstances that normally give rise to that event no longer arise. Similarly, if you want a scrupulous event or experience to occur, then the reasonable thing to do is to seek and accumulate the causes and environment that give rise to it.

"This is also the case with psychological states and experiences. If you wish happiness, you should seek the causes that give rise to it, and if you don't desire affliction, then what you should do is to ensure that the causes and conditions that would give rise to it no longer arise. An positive reception of this causal principle is very important.

The conception of happiness as an reachable goal, something we can intentionally cultivate through practice and effort, is elementary to the Buddhist view of happiness. In fact, the idea of training the mind has been the foundation stone of Buddhist practice for millennia. happy people are more likely to attract a mate, enjoy stronger and more satisfying marriages, and are better parents. Happy people are also healthier, with better protected function and less cardiovascular disease. There is even evidence that happy persons live up to ten years longer than their less happy peers! In adding together, happiness leads to better mental health, greater buoyancy, and an increased capacity to deal with

Adversity and trauma. In fact, when the Buddha first began to teach, he advised his disciple not to blindly accept his knowledge out of faith, but rather to inspect the validity of his theories and test his actings for themselves. This confidence on pragmatic investigation, the inflexible commitment to truth, and a total commitment to discovering the nature of reality are

things that both Buddhism and science have in common. For 2,500 years, Buddhists have been committed techniques to "prepare the mind" and extend their inner resources. And one would supposition that after more than two millennia, unsuccessful techniques and methods would have been gradually discarded, while only the most effective and reliable methods would have survived. It would appear sensible to assume, therefore, that Buddhism might have much to contribute to our sympathetic of happiness and how to achieve it, and some notable recent developments certainly advise that this is the case. For Buddha, the pathway to happiness starts from an sympathetic Buddha a pessimist because of his concern with suffering have missed the point. In fact, he is a skillful also prescribes a practical course of treatment. In this metaphor, In this figure of speech, the medicine is the Buddha's knowledge nurses that give confidence us and show us how to take the medicine are the Buddhist community or Sangha. the doctor's counsel and follows the track of treatment — the Eightfold Path, the core of which involves

In Buddhism, this treatment is not a simple medicine to be swallowed, but a daily practice of mindful through our own understanding. Meditation is, of course, the most well known tool of this put into practice, but cont world. Rather it is a tool to train the mind not to dwell in the past or the future, but to live in the here and readily.

All that we are is the consequence off what we have thought.. It is established on our thoughts.. It is ready up of thought,, pain follows one,, as the wheel adopts the foot of the ox that depicts the wagon..

All that we are is the consequence off what we have thought.. It is established on our thoughts.. It is made up of thought,, happiness comes one,, like a shadow that never leaves..

(Dhammapada 1-2 // Müller & Maguire,, 2002..)

2. Buddhism & Happiness

The first and second verses (above) of the *Dhammapada*, the earliest known collection of Buddha's saying talk suffering and happiness so it is not so surprising to discover that Buddhism has a good deal to offer on the topic of happiness. Buddha's contemporaries describe him as ever smiling and word picture of Buddha almost always depict him with a smile on his face. But rather than the smile of a self-satisfied, materially-rich o self-control from within.

3. The Eightfold Path

The multiple Path is commonly divided into the 3 classes of knowledge (right view/understanding, right (right view/understanding, right livelihood) and mental cultivation (right effort, right headfulness, right concentration).

Right View/ understanding	Wisdom
Right Intention/ thought	Wisdom
Right Speech	Ethical Conduct
Right Action	Ethical Conduct
Right Livelihood	Ethical Conduct
Right Effort	Mental Cultivation

Right Mindfulness	Mental Cultivation
Right Concentration	Mental Cultivation

The Eightfold Path is a realistic and organized way out of lack of knowledge, getting rid of sorrow from our mind is presented as a whole system, but the three paths connected with the area of mental gardening are part self-control, or peace of mind.

4. Buddha taught his followers the Four gracious Truths as follows:

1. Life is/means sorrow (mental dysfunction or suffering).
2. sorrow arises from craving.
3. sorrow can be eliminated.
4. The way to the elimination of sorrow is the Eightfold Path.

Buddha believed that sorrow in the end arose from ignorance and false knowledge. While sorrow is usually defined as pain "mental dysfunction" is closes the original meaning. In a similar vein, Huston Smith explains sorrow by using the metaphor of a shopping list that we "try to steer from the wrong end" or bones that have gone "out of mutual" (Smith, 1991, p. 101). Because of such a mental misalignment, all movements thought and formation that follows out can never be wholly agreeable. In short, we can never be completely happy.

5. Composure: Peace Of Mind & Happiness

Buddhism pursue happiness by using understanding and practice to achieve mental self-control. In Buddha his oneself from the cycle of craving that produces sorrow. So by accomplishing a mental state where you can be yourself and achieve a state of surpassing bliss and well-being. As depicted in the first verse of the Dhammapada, for Buddha mental dysfunction begins in mind the Buddha expectant his followers to pursue "stillness" and "approaching" as the mental qualities that would lead to Eightfold Path as a whole is said to help one achieve these character. In particular, the areas of mental fostering which include right concentration, right effort, mindfulness are the mental skills and tools used for achieving happiness.

6. Right Effort

The Buddha once described the mind as a wild horse. In the Eightfold Path, he recommends practicing "negative, unwholesome thoughts. Once that is achieved, one perfects a wholesome, tranquil state of mind effort promotes a state of mind that is conducive to the practice of mindfulness and concentration (meditation)

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7. Mindfulness

heedfulness is one of the most influential teachings of Buddhism and has clean into popular culture as imperative to promote right heedfulness for all aspects of life in order to see things as they really are, or recommended keen attention and awareness of all things through the four fundamentals of mindfulness:

1. meditation of the body
2. meditation of feelings
3. meditation of states of mind
4. meditation of phenomena

In a word, heedfulness is about feeling the moment with an attitude of openness and innovation to a free oneself from passions and cravings, which so often make us captives of past regrets or future absorptions

8. Right Concentration and Meditation

Right Concentration is a mental discipline that aims to transform your mind. As the core practice of "me within Buddhist consideration and performance. According to Buddha, there are four stages of deeper meditation which mental deterrents and purposes

1) In the vanish and a sense of pleasure is achieved. 2) In the second remnants. 3) In the third stage, bliss itself begins to fade away. 4) In the final stage, all feelings include in which Buddha reported as a richer sense of happiness.

9. Compassion

Stories of Buddha's consideration and reflection for all life abound. He educated truth and he also educated the happiness of others, humans and otherwise. Such a lesson is pondered in both the way he lived and the Nirvana in order to teach others the keys to superiority. In death, the story goes that a follower accident devotee by insuring him that the meal he had just eaten was one of his two most hallowed meals: the first tree, and this second meal of decayed mushrooms was the meal that would bring him to Nirvana.

10. Conclusion

The journey to attain a more mysterious form of happiness requires seen as d sorrow or mental dysfunction. Buddhism is a philosophy and perform that is tremendously concerned misapprehensions and desires but, happily for us, sees a way out through higher perception and brainpower.

Perhaps it is because of this apparently dim view of actuality that happiness in Buddhism is so wonderful thorough commitment with lived reality. incongruously, it is through such an commitment with one's self, the happiness. self-control, a deep sense of well-being and happiness, is achievable through proper knowledge

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