



BUDDHISM AS A CONTEMPORARY WORLD EDUCATION

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ABSTRACT:

The rapid growth of advanced technology in the digital age creates a dilemma of complex changes in lifestyles, attitudes, behaviours, and work ethics. As a result of the fast pace of life and the demands of multitasking, people are confronted with increased uncertainty. The enhancement of human resources is critical to achieving the three pillars of the ASEAN Economic Community, as human power can achieve anything. Education is the key to developing this change for the benefit of many otherwise capable and valuable persons. It is also the key to unlock the door to a more controlled and better community. As a result, it is hard to deny that education is necessary for everyone. Is it better to revamp the educational system or to keep it alone? What role does Buddhist philosophy and practise play in the classroom in this new era? Could it be feasible to make a contribution or include it into school curriculum? In this paper, I will look at Buddhism's goal, meaning, method, function, system, organisation, and qualities, concluding that Spirituality has always been a system of education characterised by the Buddha's methodical teachings. The theme of all Buddhist Monastic Schools is to make education open and available to everyone based on compassion. They provide not just free education and ethical development, but also free food and shelter, particularly for children from low-income families and orphans. Because these benefits are not offered in government or private institutions, Buddhist Monastic schools are viewed as a tremendous hope for impoverished and disadvantaged families. As a result, one of the Buddhist contributions to Myanmar's civilization has been to promote the doctrine and practise of Buddhist monastic schools. This issue is broken down into three parts: the first is an explanation of the phases of Buddhist monastic schools, the second is a discussion of theory and practise in Buddhist monastic schools in Myanmar, and the third is a discussion of their usefulness and benefits to modern society.



KEYWORDS: advanced technology, lifestyles, attitudes, behaviours, work ethics.

INTRODUCTION :

Today's civilisation in America and around the world is unprecedented, a phenomenon never before witnessed in either the West or the East. We are subjected to environmental degradation as a result of technological by-products, and we are beginning to recognise the need of environmental conservation. However, the issue of mental or spiritual pollution, which adds to environmental pollution, is several orders of magnitude worse. When a person is born, the mind is like an empty vessel; it grows as the individual ages via life's experiences and knowledge. Parents want their children

to learn and study in order to improve their social skills and fill the mind's empty vessel with knowledge. Learning is an endless process that began with human evolution and will continue endlessly. It has no duration, limit, or age, and it does not allude to any specific entity, subject, or location. However, education has a specific limit in terms of learning for job and survival.

Education for work is a basic notion that is followed all across the world in today's culture. As a result, the Taiwanese government has been working on education reform for several years, but to little avail. The editor of a small newspaper recently received a letter from a university professor. He cautioned against placing too much faith in the state's high school students' SRA scores¹, which were recently released. The lecturer next addressed several outstanding questions about the nature and value of assessment. He mentioned the continuous argument over the goal of education as one of the issues with evaluation. A community member reacted strongly a few days later, questioning whether the University truly needed someone on staff who didn't understand the purpose of education. As a Buddhist educator, how important is Buddhism to your students' education? How may Buddhism and education benefit each other in today's world? Everyone understands that someone with a degree has a better chance of finding a job than someone who does not have one. A person with a higher educational level will be compensated more than someone with a lower educational level. Schools become a vested ground where everyone can study at this stage. Education's mission is significantly more essential than that. It is the only authentic instrument that will keep you up to date on a regular basis and assist you in progressing to the next label in your life.

The uneducated person in a group is as unappealing as cranes among swans. A country with a big number of stupid citizens will be rejected by its neighbours in the same way. It doesn't matter how hard the government tries to develop a country that doesn't have it. Human resource development varies every country, as does a country's growth and development, based on the established education system and education policy.

BUDDHISM'S EDUCATIONAL IMPLICATIONS

What does it mean to be educated? Webster defines education as the process of educating or teaching. "To improve the knowledge, talent, or character of..." is another definition of educate. We can deduct from these definitions that the purpose of education is to help students develop their knowledge, skills, and character. Unfortunately, unless we define things like develop, knowledge, and character, this definition is useless. What does it mean to be knowledgeable? Is it a set of data that exists "out there," separate from the human thought processes that generated it? Others, on the other hand, believe that knowledge begins in a person's mind when they engage with a concept or experience based on significant investigation. This isn't a new point of view. In ancient Greece, Socrates stated that education was about bringing out what was already there in the pupil. (The word "education" comes from the Latin word "educate," which meaning "to lead out.") In India, Buddhism was founded 2,564 years ago. Buddhist dissemination does, in fact, have a long and famous educational history.

1. What is the Buddhist definition? "Doing all the good, not doing all the evils, and cleansing your mind is termed Buddhism," according to the Buddha's Bequeathed Sutra. Good provides beneficial outcomes and relieves one of sadness and concern; evil produces bad results and prolongs the agony of suffering and strain. The prescription for moral behaviour is meticulously given out as rules or principles of conduct that arise from a theory of reality that can be validated and verified, rather than as a matter of duty or obligation, rather than as laws or injunctions to be followed. Buddhism is defined as "the ultimate concern and means of transformation." The term "ultimate" connotes "eternal" and "absolute."
2. Buddhism is the summit of world philosophy and the source of humanity's greatest pleasure. Buddhism is a unique type of knowledge that protects us against delusion, allowing us to be free of suffering.
3. Buddhists gain knowledge of the Buddha Dharma through listening, thinking, and experiencing it. Rather than encouraging someone to become a Buddhist, we urge them to come see and experience Buddhism. What exactly is education? It is the meaning and worth of human life, human relationships,

human-human ties, and human-universe relationships. According to Buddhist Yogacara School philosophy, the entire process of the cosmos growing and the evolution of human civilization is ongoing. Seeds stored in our Alaya awareness are the result of this continual process. The core of education is the nurturing and development of seeds that have been planted in our consciousness across many lifetimes. The Educational Purpose of Buddhism

(A) "Education's sole goal is to keep a man in a state of perpetual inquiry." —Bishop Creighton
"Education's purpose should be to teach us how to think rather than what to think, to improve our minds so that we can think for ourselves rather than to load the memory with other men's opinions." William Beattie (William Beattie)

1. The Buddha reached enlightenment through contemplating how to solve issues and alleviate the pain caused by human birth, disease, old age, and death. As a result, the Buddha's teachings are not a cold philosophy designed to simply rearrange concepts in our minds; rather, they are a living act of compassion designed to show us how to open our hearts to the miracle of awareness—our own awareness among the awareness of others through the same practise thinking and experience.

2. In today's society, teachers and parents alike urge for an education of loving speech, of teaching with kind and caring words. Chan masters frequently lecture face to face using silence rather than using words. Silence, like a thunderclap, is greater and more majestic, louder and richer than dialogue. Students may easily think in silence, allowing them to find the solution on their own.

3. Traditional Chan school teaching and learning has prioritised transmission from teacher to student, as well as teaching and learning to achieve enlightenment. Chan advises pupils to start with scepticism. A minimal percentage of cynicism will result in a small quantity of understanding. A big doubt will lead to a big realisation. There will, without a doubt, be no realisation. As a result, the Chan master always assigns challenging and difficult questions to his students to learn. In today's education, the emphasis is on arousing interest and leading students step by step. The Chan approach, on the other hand, emphasises asking difficult questions and putting one's wits to the test. One becomes a master rather than a follower when they move from being passively inspired to actively finding.

4. The Chan approach emphasises that a person should make his or her own decisions rather than being led around by the nose or easily persuaded by others' opinions. It is critical to realise one's essential character. Unless he has his own lofty drive, a man would not simply copy the manner of the Tathagata (Buddha). This is what sets the Chan master's self-realization apart.

(B) "No one has yet grasped the depths of sympathy, love, and generosity concealed within the spirit of a kid." Every true education should attempt to unearth its treasures." Emma Goldman is an accomplished actress. "The sole aim of education is to teach pupils how to live their lives by developing their minds and preparing them to deal with reality." He is in need of theoretical, or intellectual, training. He needs to learn to think, comprehend, integrate, and demonstrate. He must be taught the principles of previously gained knowledge while also being equipped to gain further knowledge on his own." Ayn Rand was a philosopher who lived in America. "The basic purpose of schools is to maximise the potential of each student."

1. The ultimate purpose of Buddhist education is to achieve wisdom. In Sanskrit, the language of ancient India, Buddhist wisdom was referred to as "Anuttara-samyak-sambhodi," which means "perfect ultimate wisdom capable of perceiving universal truth and the reality of life." The Buddha told us that the major goal of our practise or cultivation should be to attain this ultimate wisdom. He went on to say that everyone has the potential to achieve this state of ultimate wisdom since it is an inherent part of our character, not something acquired externally. However, most of us have gotten perplexed as a result of widespread beliefs, and as a result, we are unable to achieve this potential. As a result, if we can get over the misunderstanding, we will recognise that this is an inherent aspect of our nature. Thus, Buddhism is an educational system geared at rediscovering our true essence. It also teaches total equality, as a result of Buddha's understanding that all sentient beings have this fundamental insight and nature. There is no intrinsic distinction between beings.

2. The three main points of Buddha's teaching are discipline, meditation, and wisdom. The goal is wisdom, and intense meditation or concentration is a critical step toward obtaining wisdom. Discipline

through precept observation is the way that aids in profound concentration; wisdom will then be attained naturally. The sutras conveying Buddha's whole teachings never stray far from these three topics. Buddhism refers to the full collection of works by Buddha Shakyamuni, known as the Tripitaka. Sutra, vinaya (precepts), and shastra (commentaries) are three types that emphasise meditation, discipline, and wisdom, respectively.

3. The goal of Buddhist education is to help people achieve spiritual, emotional, and intellectual liberation. Indeed, the Hua-Yen (Avatamsaka) sutra declares that everything is formed solely by the mind. The self is neither a thing or a complete unit in and of itself, but rather a stream of energy (karma) whose elements change all the time. As a result, Buddha envisioned an utterly impersonal cosmos with no First Cause or Supreme Creator, only an impersonal process whose ultimate essence can only be seen as being in perpetual flux. This reasoning serves as the foundation for Buddhism's doctrine of self-creation, which is undoubtedly one of its most distinguishing features. The theory of self-creation is very important in the structure of Buddhist education because it not only liberates the individual from reliance on outside influences, such as a supreme being, grace, scriptures, and so on, by encouraging direct contact with the true self, or Buddha-nature, but it also results in a heightened sense of respect for other beings and their views, because they, too, possess Buddha-nature. This message is obviously useful not only to the person, but the mutual respect and tolerance that result from this mindset are equally valuable attributes in a pluralistic community.

(C) "Religious educators must guide people away from their faith's lived experience." Groome, Thomas
 "A good education must have cognitive, emotive, and behavioural components." — Groome, Thomas
 "The essential purpose of education is to instil a desire and ability for learning; it should generate learning people rather than knowledgeable people." A truly human society is a learning culture in which grandparents, parents, and children all serve as students." Hoffer, Eric

1. The purpose of Buddhist education, whether modern or traditional, is to bring students to this condition of liberation. The technique, or spiritual prescription, combines three elements: faith (belief in Buddhanature, which involves emotional conviction and joy at the prospect of being free of suffering); understanding (knowledge of Buddhist scriptures, primarily the Four Noble Truths, which is an intellectual approach to the goal); and practise (application of the Eightfold Path, which involves ethical morality). Faith, knowledge, and practise are the foundations, or processes, of Buddhist religious education, and they, curiously, agree with Thomas Groome's remark that "excellent education must be cognitive, affective, and behavioural." Groome's term "cognitive" is analogous to the Buddhist concept of intellectuality; "affective" is analogous to emotions; and "behavioural" is analogous to Buddhist ethical morality.

2. Sakyamuni Buddha developed the system of continual education for teachers. Many of his students performed admirably under his tutelage. Every year, these students were assigned to teach in various locations for nine months. During the rainy season, all of the students would return to see the Buddha for additional teachings and to learn from one another in class discussions. This is what we call a summer retreat right now. The growth of technology necessitates the current continuous education system. However, Buddha had already used this concept when bringing his students back for extra lectures over two thousand years ago.

3. The founder of the Foguangshan Buddhist community, Venerable Master Hsing Yun, promotes comprehensive Buddhist teaching by combining monastery, library, museum, music, and architecture at all of its worldwide branch temples. There are also numerous multifunctional classrooms and conference or meeting spaces.

4. Venerable Master Hsing Yun founded the Buddha Light International Association to bring together all old and young laity Buddhists to study and serve one another in the family, society, and the entire globe. And he encourages and trains every one of the followers and members to form a book club in their respective families. Not only are Buddhist monasteries now schools, but so are all Buddhist residences.

5. Buddhism is not only a lifelong pursuit, but it begins even before the child is born. Women in Buddhist societies have traditionally been advised to spiritually prepare themselves for at least a year before getting pregnant in order to attract a spiritually evolved consciousness when conception occurs.

The mother is then advised to abstain from worldly influences, remain tranquil, pray, and purify herself during her pregnancy so that the child growing within her is exposed exclusively to beneficial influences. This is referred to as "education of the child within the womb³." Buddhist parents are instructed to shield their child from all negative influences, such as wrath, harsh language, and so on, for at least three years following birth.

6. The concept of Pure Land Buddhism is a life-long study and practise programme in which the Buddha and his pupils have a teacher-student relationship. The pupils will follow the teacher throughout their lives in order to achieve the ultimate educational goal. The Western Pure Land's external landscape is the result of municipal planning and environmental conservation.

7. Buddhist education's major goal is spiritual awakening and ultimate enlightenment. Because the enlightened human no longer feels separated from others, the goal of enlightenment has both spiritual and sociological ramifications for the individual and the community. Subject and object no longer exist. Because of this unity, the enlightened man embodies and practises genuine compassion and knowledge in society. This state, known as "One-Body-Benevolence," is the essence of the Mahayana Humanistic Buddhist Bodhisattva concept, in which the individual works toward spiritual liberation while guiding and supporting others along the route with whatever spiritual or social assistance is required. In this view, the religious educator takes on both social and spiritual responsibilities.

The quotations above reflect the wide range of views on the purpose of education. How would you finish the sentence, "The goal of education is..."? If you ask ten of your colleagues to complete that sentence, you will most likely get ten different answers. Some will focus on knowledge, others on the teacher, and yet others on the pupil. People's ideas about the goal of education, however, are at the heart of their teaching behaviours. Buddhism not only encompasses a wide range of beliefs regarding the purpose of education, but it also rigorously trains teachers and demands them to exhibit righteous behaviour by following the commandments. The goal of Buddhism is to transmit experience, explore potential, and show all sentient beings (students) the path to self-liberation.

BUDDHISM'S EDUCATIONAL METHOD

What is the correct and desired process and manner of Buddhist education for achieving its goal? As is commonly known among Buddhists, the Buddha employed various concepts and methods based on the disciples' age, class, gender, and occupation, just as a doctor prescribes different medicines based on the patients' illnesses and situations. The great number of Buddhist scriptures is due, in part, to the richness of its contents resulting from the growth of its ideas, and in part, to the diversity of its technique. This attitude of the Buddha gave rise to different sects over time, each with their own set of educational methods. We may easily conclude from this that the Buddhist process and technique of instruction are not fixed, but rather extremely robust. It is necessary for Buddhism to try out fresh approaches to education on a regular basis. The teachings of the Eightfold Path included in the early sutras and Chan theory in Mahayana Buddhism are the most representative ideas for enlightenment, the aim of the person in Buddhist education. The notion of the Four Noble Truths teaches teachers how to assist pupils in identifying a problem, its cause, and a solution. The philosophy of the Four All-encompassing Bodhisattva Virtues (providing what others enjoy, kind discourse, profitable conduct to others, and cooperation with and adaptation of oneself to others) teaches teachers how to treat students skilfully. The doctrine of the pure land represents both the attainment of enlightenment and the purifying of society. The basic study on these theories has been carried out with a particular focus on the instructional task. In truth, regardless of the theory, the entire process of Buddhist education has been reduced into what is known as "The Three Studies": 1) moral discipline—keeping the precepts to reduce desire; 2) meditation practise to eradicate anger; and 3) wisdom cultivation to overcome ignorance. According to the Lotus Sutra, the Buddha's entrance in the world was intended to disclose truth, explain the meaning of truth and assist humans in understanding it, and finally bring them to nirvana. The Buddha emphasised mental self-education. "All the teachings offered by the Buddha are to cure the mind; the teachings are in vain without the mind," he once said. Buddha employs a variety of strategies to cultivate the minds of his students.

1. To provide instruction to all persons without discrimination;
2. To teach without becoming weary;
3. To employ skilled methods;
4. To set an example via one's own actions;
5. Fighting evil with evil;
6. Using an example to verify the truth;
7. To express gratitude for meritorious accomplishments;
8. Consistent adaptation to all sentient beings;
9. To acquire both happiness and knowledge.
10. To strike a balance between comprehension and practise.

The Buddha's teaching materials include all of the world's numerous facets, forms, and natural happenings.

BUDDHISM'S EDUCATIONAL FUNCTION

A purpose is the process's primary goal, or the desired outcome. Other outcomes that may develop as a natural result of process by-products or schooling results are functions. Some instructors, for example, feel that the transmission of knowledge from school to the actual world occurs spontaneously as a result of having that knowledge—that it is a function of education. Education is mostly driven by the substance of exams. In today's schools, how is the ability to think creatively assessed? To what extent is the average student acknowledged and respected? When multiple choice assessments require a single 'right' response, how frequently do students get the opportunity to perceive and evaluate alternative points of view? Teachers who take a more humanistic approach to teaching face a lot of stress since the meaning they give to education differs substantially from what society or their institution assigns to it. Listening to educational language reveals that the major focus is on knowledge and teaching rather than the learner. Instead of schools supporting students' needs, kids are expected to conform to schools. Buddhism, on the other hand, is concerned with both the reformation of society and the salvation of the individual? The Buddhist prescriptions for life based on loving-kindness, compassion, and generosity apply to both individual and social behaviour, according to the teachings. Take, for example, the Discourse on Sigala's Admonition. The sutra covers a wide range of social interactions governing relationships between many groups of people, such as parents and children, teachers and students, husband and wife marital relations, friendship relationships, and the laity and clergy.

All of these acknowledge shared duties – for example, between parents and children – and, above all, that the pursuit of personal happiness and well-being is inexorably tied to the well-being of others. Buddhism includes six humanistic characteristics: a focus on daily life, benevolence, joy, timeliness, and universality, all of which lead us to improve ourselves via self-cultivation and reciprocal education at any time and in any place, in this life and all future lifetimes.

BUDDHIST MONASTIC SCHOOLS: THEORY AND PRACTICE

Children play an essential role in Buddhist literature for realising the truth, preserving, and spreading Buddhist teachings. It has been discovered that many children join the Sagha order, and many of them recognise the reality. Furthermore, the Buddha pays special attention to children, recognising them as social units for a better world and a more harmonious society. As a result, teaching youngsters has become a part of Buddha's life. According to Venerable Chekinda, if we do not instil moral, ethical, and educational qualities in our children, we will not have a well-developed society in the future. Yes, it is entirely correct. Monastic schools, as mentioned above, teach modern courses that are required in government schools. Furthermore, they educate and train the children in the Buddhist way of life. Aside from the modern courses taught in government schools, Buddhist monastic institutions teach essential Buddhist teachings such as the Buddha's narrative, Magala Sutta, Silova da Sutta, S la, Lokani ti, Abhidhamma, and meditation practises, among other things. These core Buddhist teachings aim to help people develop moral, educational, and behavioural management skills. In the Magala Sutta,

the Buddha condensed all moral virtues into thirty-eight guidelines. If these Magalas are followed, a person can become a good human being for his country, family, and life. In Buddhism, there are two types of Sila (Morality): Caritta Sila and Varitta Sila. The Buddha preached the Silovda Sutta to laypeople in order to demonstrate the Caritta Siatta. aritta S la refers to following the rules of behaviour and carrying out one's responsibilities. The Buddha described the standards of conduct or duties for sons and daughters, parents, pupils, teachers, husbands and wives, friends, and others in the Silovda Sutta. Furthermore, there are a slew of guidelines governing how to treat elderly people and how to act politely. Respect for one's parents, teachers, elders, and monks, for example. When passing in front of someone, they should bend their body forward. One should not eat before starting to eat, and so forth. This S la has the ability to bring human beings together in harmony and to keep the positive in a social community. In the case of Varitta S la, five precepts are prescribed for daily practise and application. This S la is primarily concerned with mental purification and has nothing to do with social life. It keeps one from engaging in immoral or unwholesome behaviour. Essentially, the Sagha organisation is completely reliant on the laity for all of its material necessities, such as food, clothes, shelter, and medical. Nonetheless, because human society and the environment are linked and interrelated, Buddhism and its fellow Sagha never forget to rescue and uplift them. Thus, Buddhist monastic institutions give modern education based on the Buddha's teachings, which is both a pond of clear and cold water for a thirsty individual and a significant Buddhist contribution to society. As a result of the effectiveness and benefits gained through Buddhist monastic schools, there was a reduction in crime, and the rule of law and justice prevailed throughout the country, bringing the country to the pinnacle of peaceful society. Almost all Buddhist leaders and devoted Buddhists think that unless Buddhist teachings reach the general population, a peaceful society will be impossible to achieve, because Buddha's teachings are founded on human rights, mutual understanding, and civic ethics. Furthermore, Buddhist monastic schools make the greatest contribution to the betterment of our country's future by improving human resources through education services that are both psychologically and physically beneficial. Buddhism's Educational System.

What is the ultimate purpose of the Buddha's teachings? It everything comes down to attaining Perfect, Complete Enlightenment. According to Mahayana viewpoints, there are three stages of enlightenment: "Proper Enlightenment," "Equal and Proper Enlightenment," and "Perfect, Complete Enlightenment." Despite the fact that scientists. While scientists, philosophers, and religious experts may have a good comprehension of life and the world, the Buddha reminded us that this knowledge is neither full nor proper. Why? They are still a long way from being anxiety-free and free of their ailments, even if they have gained some knowledge. Greed, rage, ignorance, pride, and doubt are the Five Poisons that they dwell in. Personal instincts influence them, and they get engrossed with all the issues that arise in human interactions. They are, to put it another way, people. The Buddha will recognise a person as having reached the first level of enlightenment, Proper Enlightenment, if they are free of greed, wrath, ignorance, arrogance, doubt, and afflictions. He or she will be referred to as an Arhat, which is Buddhism's first academic degree. Arhats use their brains in a different way than Buddhas. They use it in the same way that we do. The difference is that humans still get sick, whereas Arhats don't. Bodhisattvas represent the next higher step of enlightenment, Equal and Proper Enlightenment. Their goal is comparable to that of Buddhas, but they have not yet reached Buddha-like enlightenment. The minds of Bodhisattvas are genuine; they are similar to those of Buddhas and remain constant throughout time. Buddhas use the whole and faultless real heart. Buddhas represent Perfect Complete Enlightenment, the highest level of enlightenment. Our collegiate educational system can be equated to these three degrees of consciousness. Arhat has a level or degree equivalent to that of an undergraduate. Obtaining a Master's degree is equivalent to achieving a Bodhisattva level, whereas obtaining a Doctorate level is equivalent to achieving a Doctorate level. The term "Buddha" refers to any being who has attained full comprehensive enlightenment, not just Buddha Sakyamuni. As a result, Buddha, Bodhisattva, and Arhat are simply names or titles used in Buddhism to refer to various levels of enlightenment or degrees. They aren't gods and shouldn't be worshipped. As a result, a Buddha is someone who has understood the ultimate and perfect wisdom, as well as the truth of existence and the

cosmos. This is also the goal of Buddhist education: to assist people in attaining Buddha's level of wisdom. Buddhism, as a result, is a wisdom education.

BUDDHISM'S EDUCATIONAL ORGANIZATION

Buddhism was first brought to China in the year 67 A.D. The emperor had sent special envoys to India to request Buddhist monks to teach Buddhism in China, which at the time was still considered an educational system rather than a religion. The "Hong-Lu-Si," which is equivalent to our modern Foreign Ministry or State Department, welcomed Moton and Chufarlan, the first two monks to arrive in China. "Si" has been classified as a government ministry. The Chief of Hong-Lu-Si is equivalent to a foreign minister or Secretary of State. However, Hong-Lu-Si could only accept international visitors on a temporary basis. The emperor created a new ministry, "Bai-Ma-Si," to oversee Buddhist education in order to allow them to stay permanently. Originally, the "Si" did not refer to a temple, but rather to a ministry of the imperial court; nonetheless, it now refers to a temple in modern Chinese. Other than education, "Si" was employed for sutra translation. According to Venerable Master Hsing Yun, a monastery is a school that provides a wide range of teaching and educational opportunities. The principal of the school is the abbot/abbess, who is in charge of all administrative, project, and facilities administration. The leading master is the dean of the students' department, the superintendent is the chair of general service, and the dean of the study department is the chair venerable. Each Fo Guang Shan Buddhist Community branch temple establishes kindergartens, ethnic schools or Chinese schools, Sunday schools, social schools, Buddhist colleges, and correspondence schools for disciples, secondary schools, online Buddhist colleges, Buddhist colleges, and universities for both education and cultivation.

CONCLUSION

Our educational system no longer places a premium on filial piety. Schools only teach rudimentary skills, not the fundamentals of education. When a root is rotten, it shakes the foundations of civilization, resulting in the anarchy we see today. Junior highs, high schools, and colleges are the blossoms and leaves of education, while elementary schools are the base. Teachers should begin teaching our children filial piety as early as feasible. It's past time for educators and policymakers to turn their attention away from what's "out there" in terms of curriculum, exams, classroom setup, books, and computers, and toward the underlying assumptions and definitions of education held by educators and legislators. NASA did not send astronauts to the moon by using a Model T chassis. It is our role and obligation to stabilize and calm the quivering globe. It is critical that we separate ourselves from those who seek to make the world unstable and unsafe. We should come together as a group to put out the flames of want and to separate ourselves from the groups that are causing the globe to burn. Man's ability to perform is aided and supported by education alone. "In Buddhism, education entails providing a person with knowledge and skills, allowing him to apply those skills in appropriate settings in life. Similarly, education cannot hope to develop beyond its current level if it is founded on the pillars of 18th century education. Buddhism is a philosophy that teaches us how to live a life that is full of truth, virtue, beauty, wisdom, and true eternal happiness. Buddhism instills self-discipline, initiative, compassion, tolerance, giving, and other values in both teachers and pupils. For the current educational reform, it will be an excellent instructional model. I sincerely wish that all American and worldwide schools will embrace Buddhism and integrate it into their curriculum. As a result, Buddhist monks and nuns in Myanmar have made outstanding contributions to society by making both modern and Buddhist education free and available to everyone based on compassion, as well as offering free food and housing with loving-kindness. It contributes to improvements in human resources, which are a country's most basic need, as well as a harmonious society. As a result of this, Buddhist Monastic schools' ideas and practises will never be forgotten by modern schools in the modern world.

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