



A Systematic Review of Moral Education in Indian Philosophy

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ABSTRACT

Moral education and training can take many different forms in schools, such as character development exercises, religious instruction, daily behavior management, and norms of conduct. It seeks to promote the growth of desirable traits and behaviours as well as to direct behavior in morally acceptable ways. These activities can be compared to learning about moral concepts and the rules of moral judgment and decision-making in school, which helps students gain a better understanding of the moral realm. It is the difference between ethically committed training and instruction and moral education as part of the academic curriculum. In this article, a systematic review of moral education in Indian philosophy has been discussed.

Keywords: *Moral, Education, Indian Philosophy.*

Introduction

Through a philosophical approach to the moral world, students should acquire the information and comprehension sought in ethics. The study of ethics examines the language of morality, the sources of moral knowledge, the circumstances surrounding moral obligation, and the rationale behind moral judgments and principles, among other topics. We expect such a study to yield three types of information and comprehension. These include how much someone knows and understands about moral concepts, how they make and evaluate moral judgments, and how much these things affect their practice, expertise, and moral judgment when dealing with moral issues. While the other two include knowing and understanding that suggest that students should have the chance to apply what they learn on moral matters, the final one involves knowing and understanding how. Values permeate every aspect of our work in schools. Regarding the negative aspects of behavior and character, schools are worried about things like playground bullying, disrespect for instructors and school property, tardiness, absenteeism, and the like. On the positive side, they prioritize values such as a passion for learning, a commitment to excellence, active participation, and the acceptance of responsibility for one's actions. The official educational setting incorporates these ideals in a variety of ways. Commendation for extraordinary effort and disciplinary actions taken for cheating are clear instances. However, there is still a significant gap between the moral and intellectual aspects of school life, especially when it comes to issues as obviously related to the official teaching environment as handling academic misconduct or placing stickers of approval on students' worksheets. In fact, it is typical to view students as amoral when it comes to the subject matter they study and as moral when it comes to their overall behavior.

Systematic Review of Literature

Pal, S.M. (2023). This study explores the fascinating field of Charvaka epistemology, a philosophical framework with strong roots in critical thinking and empiricism. The Charvaka school, often called Lokayata, is a distinctive viewpoint in the vast field of Indian philosophy that questions accepted ideas about how knowledge is acquired. The paper aims to give a complete look at the topic by investigating the main ideas of Charvaka epistemology using real-life examples. The study uses first-hand accounts, historical background, and comparisons to look into the unique way that the Charvaka school learned, which relies on physical senses and doesn't accept metaphysical or supernatural explanations. The study looks into how Charvaka thinkers approached perception, inference, witness, and reasoning, among other facets of knowledge, and how their viewpoints differed from those of other traditional Indian philosophical systems. The study also examines the applicability of Charvaka epistemology to current debates about skepticism, empiricism, and the scientific method. This study looks at Charvaka's contributions to the discussion of how we know what we know and how to know it critically in order to show what philosophical ideas are still useful in our modern search for knowledge. The results of this study not only explain the basics of Charvaka epistemology, but they also encourage a deeper look at the different philosophical traditions that affect how we understand reality and truth. This paper demonstrates the lasting importance of empiricism in forming human understandings of the world and promotes a rich discussion on the basis of knowledge by addressing the Charvaka viewpoint.

Mandi, M. (2023). The Carvaka is an ancient school of Indian materialism. Perception is the sole and appropriate source of knowledge, according to Carvaka. The idea of karma, liberation, rebirth, the authority of the Vedas and hidden scriptures, as well as the immortality of the self, was all rejected by Carvaka along with other legitimate knowledge sources. According to them, the four elements—earth, water, air, and fire—combine to form this planet. People should enjoy the world since the present is the most essential time in life. There is no possibility of rebirth or the next life.

Pal, P. (2023). One of the world's oldest spiritual traditions, Jainism, provides a distinctive and profound viewpoint on morality and ethics. Based on the idea of ahimsa, or non-violence, Jain ethics places a strong emphasis on the interdependence of all living things and the value of living a life that fosters self-control, compassion, and honesty. This study explores the fundamental ideas of Jaina ethics, including its historical evolution, guiding principles, moral behavior, and effects on both individual and societal well-being. This study intends to clarify the relevance and applicability of Jaina ethics in the modern world by looking at a variety of ethical conundrums and case studies from a Jain perspective.

Bhattacharjee, B. (2023). This extensive study paper explores the deep philosophical framework of Sankhya and how it relates to education. The ancient Indian philosophy of Sankhya offers a distinctive viewpoint on the nature of awareness, existence, and the material universe. This paper examines the historical evolution, underlying ideas, and metaphysical conceptions of Sankhya philosophy. It looks into how the Gunas—Sattva, Rajas, and Tamas—affect student conduct and academic results. The research places a strong emphasis on incorporating Sankhya ideas into

teaching in order to foster a comprehensive and life-changing educational process. The study discusses how fostering self-awareness, critical thinking, ethical principles, and a balanced mind can support students' intellectual, emotional, and spiritual growth. The study also looks at the problems and objections to Sankhya philosophy, recognizing that it has a complicated metaphysical structure and not much evidence to back it up.

Roy, N. (2022). This essay aims to analyze the ethical teachings of the Buddha within the framework of Indian philosophy. The ethical teachings of the Buddha primarily address human behavior and the practical aspects of human existence. His ethical teachings provide a greater focus on morality and how individuals can overcome life's challenges and hardships. Buddha's ethical teachings provide us with practical methods to achieve nirvana, the ultimate goal. He also offers five lay principles that one can use to improve one's behavior. According to Buddha, these Five Precepts enable us to live in harmony and peace within society. The suggested study aims to concentrate on the practical implications of Buddhism and its ethical teachings. Primary and secondary sources provide the majority of this paper's foundation. We have used both the descriptive and analytical methods to explain the data.

Ghimire, B.K. (2022). The teachings of the spiritual master Gautama Buddha served as the foundation for Buddhism. He was born into a royal family and grew up in lavish surroundings between the sixth and fourth centuries B.C. His father believed that his son would grow up to be a strong monarch. All religious information shielded the prince from the concepts of old age, illness, and death. The Buddhist philosophy of life is based on the accompanying eight-fold path for achieving "Nirvana" from suffering: Right Will, Right Faith, Right Resolution, Right Speech, Right Action, Right Living, Right Thought, Right Concentration, and Right Effort. He ultimately found enlightenment and became the Buddha, which means "the stirred one" or "the edified one." Buddhist education provided universal access to education. Many of them converted to the Buddhist school system. In the Buddhist system, Pabbaja was a recognized admissions procedure for Buddhist monasteries. Higher education was only available to students who planned to become nuns or monks. highlighted both theoretical and practical viewpoints. The philosophy of Buddhism is considered the pinnacle of wisdom. The Buddha told us that the main objective of our practice or cultivation was to achieve this ultimate insight. He also taught us that since this condition of ultimate understanding is inherent in our nature rather than something we may acquire outside of ourselves; everyone can achieve it. Most of us, however, are unable to achieve this potential due to pervasive misunderstandings. Separating ourselves from this confusion will help us identify our essence. Buddhism is therefore a means of imparting knowledge about our innate nature. Furthermore, when Buddha recognized that all sentient beings possess this innate understanding and nature, he learned about perfect equality. There is therefore no intrinsic difference between beings. We are all different now because we have lost our original selves and become confused. The degree of delusion has nothing to do with the person's actual nature. The Buddha's teachings help us to recognize this innate, perfect, and supreme wisdom. We can then use wisdom to resolve all of our problems and transform our misery into bliss.

Phuong, D.T. & Linh, L.H. (2022). Education should concentrate on improving students' learning as it is founded on a system of knowledge, and since knowledge cannot exist without wisdom, gaining wisdom should be the main goal of any educational system. In order to build the right value system that guides our action, understanding continuously cultivates the appropriate cetana, or will. Therefore, the educational system must firmly ingrain the wisdom-based value system. Because of its methodical and logical approach to examining the universe, Buddhism is among the most important schools of thought. Buddhism has traditionally placed a strong emphasis on a value-based and wisdom-based educational system, or more broadly, one that promotes correct understanding of things. The right perspective or understanding requires acting in accordance with reality, or the true truth. Therefore, the Eight-Fold Path Buddhist philosophy, also known as Atthangiko Maggo, fully explains the correct picture, or Samma-Ditthi, at the beginning of Buddhism.

Can, N.T.B. (2022). Buddhist principles have confirmed their significant impact on Vietnamese people's lives. Along with Taoism and Confucianism, Buddhism is one of the nation's most significant cultural assets. It has shaped Vietnamese history and is now a prerequisite for advancing Buddhist ideals. country in the current circumstances. The writers examine the value-based components of Buddhist ethics and moral education in the modern Ho Chi Minh City household, with a focus on Buddhism as a means of achieving spiritual and moral advancement. The author demonstrates the uniqueness of Buddhism's ethics by linking morality to a collection of contemplative metaphysical dogmas. In particular, the teaching doesn't try to tell the difference between beneficial and bad. Buddhism's humanism is not metaphysical, as its foundation lies in the concept of nirvana, not theistic absolutism. Buddhism highlights the moral and existential dimensions of contemporary Vietnamese living while yet acknowledging the validity of scientific norms. These days, such a mixture is highly pertinent and consistent with the objectives of social development.

Majumder, M. (2022). The late 19th-century Indian philosopher and spiritual leader Swami Vivekananda was instrumental in bringing Vedanta philosophy to the West. His thorough explanation and interpretation of Vedanta philosophy continue to motivate scholars and truth-seekers alike. This abstract provides an overview of Swami Vivekananda's philosophical contributions to Vedanta philosophy. Understanding the nature of reality (Brahman) and the connection between the individual soul (Atman) and the ultimate reality are the main concerns of Vedanta, one of the six orthodox schools of Indian philosophy. Accessibility, inclusion, and relevance to the modern world are characteristics of Swami Vivekananda's understanding of Vedanta philosophy. The idea of oneness, or Advaita, is one of Swami Vivekananda's main teachings. It holds that Brahman, the ultimate truth, is devoid of all distinctions and that Atman, the human soul, is an inherent component of Brahman rather than something distinct from it. This concept of non-duality significantly impacts our understanding of the unity of existence and the interdependence of all beings. Swami Vivekananda placed a strong emphasis on using the Vedanta philosophy in everyday situations. He held that devotion (Bhakti Yoga), meditation (Dhyana Yoga), and selfless service (Karma Yoga) were the paths to true spiritual awareness and that spirituality and the material world should not be separated. His teachings promoted a holistic way of living that combined social and humanitarian issues with the search for spiritual understanding.

Kumari, N. (2022). Yoga is not apart from life; it is a method of life. Given our limits in terms of our physical well-being, body size, and form—lack of time, lack of space, or lack of a teacher—we don't have to feel let down or frustrated. In actuality, yoga is the solution to all of these issues. Yoga encompasses all facets of life. Yoga influences every aspect of life. Yoga incorporates all forms of meditation and healing. Yoga brightens everything it comes into contact with, just like the sun itself. In general, values provide insight into human beliefs and actions. When discussing human values, we find that they are essentially the same everywhere. Generation after a while inherits these values. As they mature, kids pick up these values from their parents, teachers, families, and society at large. The primary goal of human values is to foster love and understanding for all living things, including plants and animals. However, there are no set guidelines for adhering to them; instead, they might differ from person to person. Some of these values, for instance, are evident in daily life and include selflessness, justice, peace, compassion, and so forth.

Rani, V. (2021). According to Jaina philosophy's moral precepts, this way of thinking embodies the ideal existence in real life. One is raised from the common level by the methodical moral discipline established by Jaina philosophy, which enables him to know and live the truth via a very moral and spiritual path of action. We refer to the three fundamental tenets of Jainism as the "Ratnatraye," or the "three Gems" (right belief, right knowledge, and right conduct). Jainism is a system that has long advocated for non-violence and continues to apply this principle to people's daily lives in the modern era. It emphasizes the application of non-violent ideals in each individual, making it clear that its ultimate objective is the welfare of humanity and the advancement of society. This essay aims to examine how the moral precepts of Jaina philosophy apply to the current state of affairs in order to preserve social harmony and peace. We cannot deny the dominance of spiritualism in India. The Upanishads, the Gita, the Buddhist Tripitakas, and the Jaina Agamas view spiritual realization as the ultimate goal of human existence. These masterpieces entwine spiritual expressions and ethical statements. Knowledge of ethics is the foundation of humanity. It is the foundation of human worth. Surprisingly, criminal activity has tainted people's minds in this day and age, leading society to forget what morality is. Unbelievably, the human species has turned corrupt, engaging in illegal activities such as injustice, animosity, and hatred. This is where the conversation about ethical knowledge becomes relevant in this day and age. Enlightened by the unrelenting worship of wisdom, the ancient Indian monks created the boundless treasure trove of huge knowledge that has been regarded as a significant asset in the field of global ethical understanding over the millennia. We are making a modest attempt to comprehend the ethical teachings of Jaina philosophy through this document.

Sarkar, M. (2021). One of the oldest Indian philosophies and one of the most well-known Vedic (Orthodox) schools is Sankhya philosophy. The distinguished and influential philosopher Kapila founded the Sankhya school of Hindu philosophy, which the Mahabharata and the Upanishads refer to. There are a number of differences in opinion regarding the Sankhya philosophy's etymology. For instance, some critics claim that Sankhya signifies total knowledge, while others claim that it refers to the computation of the twenty-five principles. In summary, the Sankhya dynasty prospered successively. The book "Samkhyakarika" wonderfully describes how the legendary philosopher

Kapila initially imparted this wisdom to his disciple Asuri, who in turn passed it on to his disciple Pancasikha. This is the oldest text of the Sankhya school of Hindu philosophy still in existence. However, we can learn about Sankhya knowledge from Sankhyakarika. Social decay and a lack of values reliant on capitalism are currently evident in schooling. Therefore, the development and expression of people's spirits should be the sole purpose of education. In order to achieve this educational objective, "Sankhya Philosophy" is essential to the growth of both practical and conscience knowledge. In general, we can assert that the development of values and the soul leads to a beautiful and orderly existence. People and society can live a beautiful and orderly life with the support of Sankhya philosophy. Thus, my research paper emphasizes the aforementioned conversation, which is noteworthy in the modern period.

Kalita, P. (2020). One of the most well-known of the traditional Indian educational systems is the Buddhist one. In order to improve the failing version of Hinduism, Buddhism emerged in India. Siddhartha Gautama, later referred to as Buddha (the enlightened one), established the Buddhist ideology. One of the most useful ancient Indian philosophies is Buddhism. It contains many principles that are important for the development of the human race, including spiritual, social, ethical, educational, political, and economic qualities. Among these many sets of Buddhist values, we accord the qualities of education and ethics the highest priority. While ethical values refer to moral principles upheld by Buddhist philosophy to govern human thought and behavior, educational values in Buddhism refer to those principles that are followed by the Buddhist system of education in its teaching-learning process. This paper aims to address the axiological aspects of Buddhist philosophy in relation to ethical and educational ideals. This study's goal is to extract the moral and educational principles found in Buddhism. To determine those values, the researcher used a qualitative approach in this study and conducted a content analysis using data from primary and secondary sources. Following a thorough investigation, the researcher was able to draw a number of ethical and educational principles from Buddhism and the Buddhist education system and gained a clear understanding of their important applicability to the current educational system and society at large.

Doley, Q. (2019). Evolutionary biology is the study of how evolution takes place. Evolution is the process by which all forms of life change over many generations. Evolution is the process by which populations of various organisms emerge, adapt to their surroundings, and eventually go extinct due to a sequence of natural changes. The evolutionary process that produced anatomically modern humans is known as "human evolution." It started with the evolution of primates, specifically those in the genus Homo, and ended with the emergence of Homo sapiens as a unique species within the hominid family, which includes giant apes. The theory of evolution is provided by the Sankhya school of Indian philosophy, which holds that the interaction between Purusa and Prakriti is where the world's evolution began. Prakriti and Purusa are two ultimate realities according to Sankhya philosophy. According to Sankhya philosophy, Purusa is dormant and Prakriti is active. According to them, the interaction between the purusa, or Atma, and the prakriti, or matter, marks the beginning of the world's evolution.

Nath, J. (2019). The ultimate aim of Patanjali's Yoga Sutra is freedom or self-realization. By instilling moral principles like ahimsa, satya, dana, tapa, sraddha, and others, this philosophy teaches us the lesson of love. It acts as a set of rules for society. Yoga entails being pure in one's physical, mental, and emotional interactions with all other living things. The goal of yoga is to bring inner consciousness to life.

Kumar, S. (2018). The Vedas depict the materialistic Indian culture, and the Lokayat Darshan, also called Charvak Darshan, has taken a utilitarian stance toward happiness since the Vedic era. This tradition views religion and parenting as important solely because of the availability of material resources, even though it describes the assistance and economic significance of life as its ultimate objective. The Vedas state that "re-purity na bhavet"; since there is no such thing as moksha, death is not moksha, and life itself is the exaltation. Charvaka rejects the supernatural, whether it be after death or in a previous life. It is untrue to believe our senses because God is not visible to them. The only thing that exists is materiality. This life, which starts at birth and ends with death, is a natural occurrence. The most contented person in this life is the knowledgeable one. After the Vedic era, the Charavak materialism grew in opposition to the Vedic religion. However, it strengthened the moral and social aspects, which led to the development of a moral education system that was different from Buddhism and Rajain theism. They made fun of Karkanda and Mimamsa. A.D. around the first century. In Tamil literature, the history of numerous materialistic communities may be traced back to South India. He claims that Ghostism, Lokayat, and Charvak are the main materialistic schools from which the group gets its name. He highlights the significance of Charvak in ancient Indian philosophy.

Thrimoorthulu, V. (2018). The self-intelligent purusa and the non-intelligent prakriti are two separate fundamental principles in the dualistic Samkhya theory. Prakriti is one of numerous Purusas. Purusa is characterized by basic, pure consciousness that is unchanging. Prakriti, which has no consciousness and can change near Purusa, is believed to be the source of all physical and mental things. The Samkhya largely provides the philosophical underpinnings of yoga as a self-realization method. All physical and psychical objects, from mahat to karmendriyas, are considered to be sequentially evolved transformations (parinama) of prakriti in the Samkhya-Yog perspective. Prakriti is one of the twenty-four categories of items that exist. The pure mind-stuff in which the principle of sattva predominates, known as mahat or buddhi-satva, is the first and best product of prakriti. In nature, it is ubiquitous and transparent. Mahat reflects Purusa, thereby associating with it and absorbing its traits.

Bala, R. & Gill, A. (2016). The pursuit of wisdom is the aim of Buddhist education. Buddhist philosophy is known for its pursuit of the ideal, ultimate wisdom. The Buddha taught us that obtaining this ultimate wisdom was the primary goal of our practice or development. He also taught us that since this level of ultimate understanding is innate to all people and cannot be acquired by external means, everyone has the capacity to achieve it. But because of widespread misunderstandings, the majority of us are unable to recognize its potential. Thus, we will recognize this fundamental aspect of our nature if we overcome this misconception. Buddhism is therefore an

educational system that aims to teach us about our inherent nature. Additionally, it teaches ultimate equality, which originated with Buddha's realization that all sentient beings are born with this inherent nature and wisdom. Therefore, beings are not inherently different from one another. Since we have grown confused and have lost our genuine selves, everyone is different now. The extent of delusion is unrelated to the person's actual character. The teachings of the Buddha assist us in realizing that inherent, flawless, supreme wisdom. We may therefore resolve all of our issues and transform misery into joy if we possess wisdom.

Hazra, M.K. (2015). Education is a social process that has philosophical roots. The ideas behind Advaita Vedanta and Visistadvaita Vedanta by Sainkara and Ramanuja have changed and grown as the world's economy and society have changed. Later Vedantists have also led changes in the education system. In order to achieve the goals of human resource development, personal enrichment, vocational efficiency, and societal improvement, neo-Vedantists have added science subjects and other subjects that will help achieve the aforementioned goals. Restricting education solely to para-vidya is deemed meaningless, and restricting education solely to the scriptures, Vedas, or Upanishads is regarded as pure waste. This is the true nature of culture and society; nothing is permanent here, but we can observe that the idea of a single ultimate reality persists in Indian society and that spiritual training, moral education, character education, and value education are all listed as educational goals in all of the commissions' reports. Ultimately, transforming human nature through spiritual and value education is still necessary in today's chaotic, greedy, and war-torn world.

Krishnakumar, R. & Jayakumar, R. (2015). As India smashed two Guinness records for the largest yoga assembly of 35,985 in a single location, with participants from 84 different countries, our Prime Minister Narendra Modi led thousands of people to mark International Yoga Day at Rajpath on June 21. Participants in the 35-minute session performed 21 "asanas." There was enthusiastic involvement in the event both domestically and internationally. Yoga enthusiasts have been spotted congregating for classes in Beijing, China; Times Square, New York; the Eiffel Tower, Paris; Sydney; Seoul; and a number of other nations. The teacher holds the highest position in all Indian philosophical and religious systems because he leads his students toward the ultimate objective. However, in the yoga system, the teacher is necessary since without him, students cannot achieve anything. We cannot achieve pure Asana realization in Astanga yoga unless the philosophical ideas of Yama and Niyama are fully realized. We should therefore understand the idea of the methodical process of Yama, Niyama, and Asana, among other things, as students or teachers.

Conclusion

The vastness and complexity of the philosophical approach to moral education make it a beneficial fit for developing curricula. Take, for example, the standards governing moral responsibility assignments. This raises questions about how much control an individual has over their activities and takes into account factors like their goals when acting and the predictable results of their behavior. Considering these criteria raises the question of whether an individual's intention holds greater ethical significance than the outcomes of their actions. This leads to the investigation of concepts like control and freedom. If we revisit one thread, we can see that someone cannot be ethically

responsible for something they did not control. Just as saying they shouldn't have done something implies that they could have avoided doing it, saying they should have done something implies that they could have done it.

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