THE BUDDHIST APPROACH TO MODERN EDUCATION IN ETHICS: A CASE STUDY IN INDIA (HISTORICAL PERSPECTIVE)

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INTRODUCTION

Education is of the foundational aspects of a well-functioning society. Buddhism is the pinnacle of the world's philosophy and it stipulates the paramount path towards ultimate happiness, perfection in life with the understanding of the Philosophy. The approach towards education in Buddhism has a holistic approach towards human life that leads to a personality transformation integrating highest form of humanity through ethical, intellectual and spiritual perfection. Buddhism gives the highest regard for wisdom (*paññā*) and purity (**visuddhi**) of the mind from mental defilements, and the worst condemn for ignorance. Wisdom is not something that is accumulated, but it comes from a deep reflection. In Buddhist terms, the knowledge acquired by learning is called '**sutamaya ñāṇa**'. The other two are '**cintamaya ñāṇa**'- the knowledge acquired by thinking, and '**bhavanāmaya ñāṇa**'- the knowledge acquired through practicing meditation.Based on three Buddhist principles of learning and training: **higher virtue** (*adhisīla-sikkhā*), **higher mind** (*adhicitta-sikkhā*) and **higher wisdom** (*adhipaññā-sikkhā*) the various practices of the eightfold path are intertwined. And they are all relevant and important practices on the path of ethics.The other two essential fundamentals **Bodhicitta**

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and **Shunyata.** Bodhicitta in all of its forms is about allowing compassion for others to lead us all to wisdom, by releasing us from the fetters of self-clinging.Shunyata is a fundamental belief that nothing exists independently. It is akin to the idea of everything being connected.

Taking the writings of a bilingual Buddhist scholar-philosopher on Buddhist concepts, approach and theory as the basis, this paper examines how they can be used for transforming contemporary education characterised by self-assertion and self-actualisation having a rationalist-empirical approach. It aims at reviewing the Buddhist education and intellectual tradition, which is considered as a source of knowledge and wisdom in India that is based on values, ethics and contemplation is capable of addressing issues facing individuals and modern societies. The rapid development of advanced technology has created the challenge of complicated changes in life styles, values, behaviours, and ethics. There are multiple dynamics and structures that define a Society. Of all the systems that predominates in a society at a certain interval, it is the education system that needs reforming and streamlining so as to rebuild it with latest methodology as no arrangement of learning can be supposed to be appropriate to all groups in a society for all times, howsoever, methodical and inclusive it might be. Each system is set within the framework of needs of a given society. As the needs change so should there be a change in the education correspondingly, failing which the system will automatically become anfractuous and redundant. The scheme of development of society is primarily conceived in the educational envious to get it, later on, transferred from educational confines to society at large. It is, therefore, necessary to adapt the educational system to societal requirements. It is this system, which is supposed to prepare the would-be-citizens of the society to take over responsibility from the present generation. Am attempt through this paper to represent the Buddhist tradition, which is considered as a source of knowledge and wisdom in India, reveals about Ethics and beliefs of Buddhist philosophy and ideology, mindfulness as a pre-requiste in modern education, society, reality, self, perception and existence as well as their implications on alternative educational practice human suffering and its continuities-discontinuities as well as a methodology

based on Buddhism to develop wisdom that can help in a path to liberation, happiness and fulfillment on a sustainable basis.

MODERN EDUCATION

In the era of the third millennium, remarkable changes are spreading that affect lifestyles at the end of this last century, characterized by the fusion of cultures. Therefore, the problems of a society uncertain of itself, are extending into the educational institution and ascribe to education a decisive role in the development of a culture of high quality dialogue, to promote effective and efficient intercultural dialogue. The design of a new culture is emerging then through education and, as such, the educational reality in the world reveals new needs and new grounds to learn. Education, by its nature, is subsequently placed in front of the challenge to accept diversity and to promote it. In particular, the world of education has, historically, possess the means to solve problems and manage conflicts; from here, to know what kind of relationship is to detect between culture, dialogue and education, without forgetting however, that the real task of education has always been a highly social and cultural task.[1] Programs pertaining to Moral values, ethics and minfulness in schools arise within and are influenced by broader neolibral structures and ideologies. Athough the aim of public education is not intended to be about profitability, productivity, and consumption as per se, it is nevertheless a contested site that is subject to market forced and demands. Within an undertheorized neolibral climate, mindfulness programs in schools become a form of governmentality that helps shape individuals to adjust to the needs of a society that must compete in a global economy. Mindfulness practices in many school programs encourage both students and educators to self regulate and become the kind of self-sufficient, emotionally adjusted entities that can function and thrive in a market – based and consumer society. [2]

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1. Cited in *Beliefs and Behaviours in Education and Culture: Cultural Determinants and Education* (coord.: Marius-Mircea Crişan, Roxana-Andreea Toma. – Bucureşti : Pro Universitaria, (2016); *quoted* by Norma Zakaria, ed; Essays on *Educating for the culture of dialogue, a challenge for the dialogue of cultures,* p.11.

2. Purser, R. E., Forbes, D., & Burke, A. (2016). *Handbook of Mindfulness Culture, Context, and Social Engagement.* Cham, Springer International Publishing. https://doi.

Since the 19th century there have been rapid science and technological advancements; recently, globalization is profoundly influencing society, science education and teaching practices. Prior to the nineteenth century, science practices were centered on moral and religious values along with an appreciation of philosophical and metaphysical aspects of science education. At that time, societal activities were both supportive of, as well as supported by science practices. The positive side was that it enabled the science to work such that it influenced individual moral and spiritual evolution, besides fostering morals and higher values. But compared to that system the present system is not very supportive of science practices and is found to be significantly deteriorated. It was argued that the current science practicing ideology is strongly acting against the individual's inner moral and spiritual unfolding and fulfilment (Witz, 1996). Such opposing ideology may restrict an individual from appreciating the goodness and beauty of life and truth. Thus it cannot provide proper orientation and bases for a sound mind in a sound body that upholds morals and values; which in fact, were historically provided by society, religion, traditional cultural values and moralities.[3]

His Holiness Dalai Lama views on the Modern EducationModern education tends to be oriented towards material goals and the achievement of physical comfort. It encourages people to seek happiness only on a sensory level of consciousness. The mistake is not to pay more attention to our mental consciousness. Entire generations have been brought up with a materialistic outlook, in a materialistic culture and way of life. Although they want to live in peace, they don't know how to tackle their destructive emotions, which are its biggest obstacle. "**We need to improve the current education system by introducing instructions on ways to cultivate positive emotions like warm-heartedness. Relying on religious tradition won't appeal to everyone. We need a more universal approach based on common experience, common sense and scientific findings**".

org/10.1007/978-3-319-44019-4.

3. Chowdhury, M. (2016). Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching. *Malaysian Online Journal of Educational Sciences*. 4, 1-16.

His Holiness drew attention to ancient Indian traditions that deal with concentration and insight, shamatha and vipashyana, that have accumulated profound understanding of the workings of the mind. This ancient knowledge remains relevant today because it can equip us to deal with our destructive emotions and bring about a transformation of the mind, whether we have any religious belief or not.[4]

In fact, education is a human endeavor aimed to help individuals develop and necessary for the survival of the society. Since today's educational focus is to prepare students for their careers, it aims therefore are directed towards developing social and commercial skills, rather than towards the student's development of character. In ancient India where religion was the focus of all activities, its educational focus was directed towards the students' needs of religious and spiritual development. **Mahatma Gandhi**, the father of Basic Education, considers education as a means to develop man. He said, "**By education I mean an all-round drawing out of the best in child and man-body, mind and spirit.**[5] The terms "moral" and "ethics" denote the idea of custom. Although these terms have different origins, philosophers use these terms interchangeably. Ethics is defined as systematic understanding of moral concepts and justifies the theories and principles of right behaviour that guides individuals and groups on how to behave in the society. According to Peter Singer[6]: "**An ethical issue is "relevant if it is one that any thinking person must face.**" Prof. Kurt Bayertz of Jerusalem, a contemporary bio-ethicist, points out about the characteristics of modern societies in developing applied ethics. He formulates it in the following manner: Modern societies are reflective societies; nearly everything in them can become the object of communications and reflection. In a first approximation, applied ethics can be understood as one part of this communication and reflection process which tries to apply philosophical methods to a growing number of problems. Although ethics has reacted to social

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4. https://www.dalailama.com/news/2017/launch-of-a-secular-ethics-curriculum

5. Aggarwal, J. C. (1999). *Theory and principles of education: philosophical and sociological bases of education*. New Delhi, India, Vikas Publishing House.

6. Singer, P. (2013). *Ethics*.

problems (as has philosophy in general), this reaction was mostly abstract and indirect. The difference between traditional and applied ethics lies in the latter's direct approach to social problems.[7]

AN OVERVIEW OF BUDDHIST ETHICAL BELIEF IN THE FORMULATION OF EDUCATION IN ANCIENT INDIA

India has a rich practice of knowledge and learning right from the ancient times. These were handed over generations to generations either through oral or written medium. A single feature of ancient Indian is that it has been molded in the course of its history more by religious than by political, or economic influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory, which is called Religion in Hindu thought. Like the culture and traditions of India, the system of education also has a rich history of its own., the knowledge acquired by people of ancient times was passed on from one generation to another and is reflected even in the teachings of today. Dr. R.K. Mukherjee said, "*Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life viz. Mukti or Emancipation*". Ideals and values of the then society. In the history of Indian thought knowledge has occupied an important position since ancient times. This characterstics could easliy be recognized in vedic literature. As rituals were everything to the Indians of Brāhmaṇas, so knowledge was everything to the Indians of Upaniṣads. Knowledge was thus of supreme value for the Brāhmaṇa of Upaniṣads, whether in speculation or in practical life. There is no evil deed for 'one who knows thus'. Knowledge will cancel all sins and crimes which he commits. Morality and ethics is thus absolutely void its value before knowledge. Later on, the idea was somewhat modified. Morality and good conduct was declared to be requisite as knowledge. The Buddhist texts also are full of references, which very clearly bear out the fact that Buddhism upholds the path of Knowledge, (*jñānamārga*). The attainment of enlightenment or **Nibbāna**, liberation from transmigration, the understanding of the Four Noble Truths, the practice of the

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7. Chadwick, R., & Schroeder, D. (2002). *Applied ethics*. London, Routledge, p. 37.

Eighfold Noble path and etc. all fundamentally depends on the path of knowledge. These high attainments of Buddhist culture can be accompanied only the exercise of Knowledge. Knowledge is therefore regarded as essential to Buddhist culture, and on the other hand ignorance is looked upon as one of the most detestable evils.[8] Buddhist knowledge is always controlled by the moral conscience. It is not allowed to soar up as freely as it pleases, as in the Upaniṣads and other Indian philosophical schools which appeared later on, the later form of Buddhism being included. We should not say, however, that in Buddhism knowledge and virtue are identified, that a possessor of knowledge is considered to be virtuous, or a wise man is expected to be good. But we may say that they both stand side by side. "He who possessor virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear".[9] On the other hand, morality stands at the head of the three trainings and leads the way, which means the morality is the starting point of Buddhist culture. The Buddhist with view to attaining high culture must first of all be a moral man. 'Establishing himself on morality, an intelligent man cultivates concentration of the mind and knowledge; the ardent and prudent monk will extricate that entanglement'.[10] 'Action, knowledge, righteousness, morality, and the noblest life, by these are mortals purified, but not by lineage or wealth'.[11] 'One who is always in possession of morality and knowledge, who is well tranquillized, energetic and, cross the flood of transmigration hard to cross'.[12] The buddha esteems knowledge very highly, but he does not place it above morality, as Upaniṣads do; nor does he identify knowledge with morality. They always go together, and the latter leads the way. This is the general Buddhist notion of the relation between knowledge and morality.[13]

8. Upadhyaya, K. N. (2008). *Early Buddhism and the Bhagavadgita*. Delhi, Motilal Banarsidass. P.152.

9. *Dh*.217.

10. *S*.i.18, 165; V.M.2.

11. M.iii.262; S.i84, 55; V.M.i.8.

12. S.i.58; V.M.i.8.

13. Tachibana, S. (2013). *The ethics of Buddhism*. New Delhi, Cosmo publications.

MEDIEVAL PARADIGM OF BUDDHIST ETHICS IN EDUCATION IN INDIA

This period was known as an age of specialization. The whole span of life of a student was regulated by planning and discipline. "The objective of education continued to be the attainment of knowledge which enables a person to realise the complete identity of self with the supreme absolute. As commented by Mazumdar, "the aim and purpose of education was to expend the life of individual until it should comprehend this existence through participation in all pervading spiritual activity.[14] During the ancient period, Taxila was undoubtedly the most important place of learning in India. Different from earlier Gurukuls, Taxila and Nalanda attracted foreign students. It was the capital of Gandhar and its history goes back into hoary antiquity.. By the 7th century BC, it was a famous seat of learning, "attracting scholars from distant cities like Rajagriha, Banaras and Mithila.[15] Some change in the emphasis of the education was witnessed during this period, which can be seen by the fact that "Whoever learns by heart, writes, observes, asks questions and waits upon the learned, has his intellect developed like a lotus by sun's rays. Just as well rescued learning brings on enlightenment and helps to the formation of character." The education was thought to develop man physically, intellectually, morally and spiritually accomplishing on practical lines.[16] Buddhists monistic colleges were neither sectarian in the outlook nor purely theological in their courses. Buddhist philosophy played an important role in their scheme of education but due attention was also given to study of the religion and philosophy of the different sects in Hinduism and Jainism. More than 40 percent of the time of Yuan Chwang was spent in studying Hindu religion and philosophy in Buddhist monasteries in India. That is why, it is said: "The education was not confined only to theology, philosophy and logic but Sanskrit literature, medicine, astronomy-cum-astrology, and works on law, polity and administration were also taught for

14. Mazumdar, B. P. (1960). *Socio-economic history of Northern India (1030-1194 A.D.).* [Place of publication not identified], [publisher not identified]. p.145.

15. Altekar, A. S. (2009). *Education in ancient India.* Delhi, Isha Books P.197.

16. *Ibid* .

benefit ofthe lay students. Students were naturally encouraged to commit important texts to memory. This stood them in good stead in debates and controversies. But Buddhist education was far from being mere cramming of texts.[17] The demand of Buddhist society was not only for spiritual and religious education but also for scientific and practical education. Keeping the welfare of society in view, Buddhist monasteries synthesized the technical and religious education. The student had to undergo practical course of the particular subject even after completing his study. In this connection, the example of Jivaka, the surgical expert may be cited. That is why, it is remarked, "It is evident, therefore, that the learning centres breathed national culture and to make society happy, the demand for the knowledge of technical and scientific education along with religious and general education was satisfied. The element both the secular and religious knowledge, of practical and philosophical subjects thus enters the curricula of Buddhist ten students under his charge."[18]

The basic principles of Buddhist education are based on the three fold of training cause as mentioned; *sīla, samādhi* and *paññā*. Buddhism does propagation of the principles of education as *pariyatti, patipatti* and *pativetha* that form basis of the various schools of Buddhist education. *Pariyatti* and *Patipatti* are considered as the foundations of education because they are steps leading to deliverance. *Pariyatti* means the true doctrine of study.[19] In the Buddhism, education begins with the study of Discipline (*vinaya*) and Doctrine (*Dhamma*) for the destruction of sufferings. Buddha ordained Annakondanna at Isipatana and said: 'come then, Brother, well taught is the Dhamma. Live the holy life for the utter destruction of woe.[20] Every disciple who wants to overcome all defilements or to get deliverance has to study the discipline and doctrine that is, a man can follow the path only if he knows the path clearly and he can know the path by study only. With this the formation of

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17. Altekar, A. S. (2009). *Education in ancient India*. Delhi, Isha Books P.232-233.

18. *Ibid*.

19. Bhikkhu Payutto (P. A.). (1992). *Dictionary of Buddhism*, Bangkok: Mahāchulālongkornrājavidyālaya, Buddhist University, p. 125.

20. VIN**.** (*Mahavagga*) p. 15.

Sangha and system of monastic order started. The relationship between the teacher and his pupils within the monastery becomes the educational system because all new comers have to pass first five years under the spiritual preceptor or teacher's care until they are properly trained in the Discipline and the Doctrine. This system is called *Nissaya*. **From this historical perspective, we could acquire an educational system, using scientific methods, such as: the nissaya-method and katha-method.** *Nissaya* became vital when Buddhist education was inside the monastery; while *Katha* became essential when the vihara developed into the maha-vihara. *Nissaya* – are the methods used for beginner levels, adopted in the monastic educational system. This method holds the teacher dominant over the pupil. It is characterized by a transfer of knowledge where the pupil receives dharma-authority, in the rule of monks (*vinaya*), moral stories (*jātaka*), or basics of Buddhadharma. These are to be memorized through chanting.[21]This system had been applied by Buddha himself to his immediate Sangha community needing to raise the intellects of newer generations of monks as seen in numerous dharma texts, such as: the *Kattha-vatthu* (Fundamentals of Katha) scripture composed of debates about the teaching conducted by sanghayana (sanghasamaya) during the period of King Asoka.[22]

In this way, the relations between preceptor and pupil are like that of a father and a son, based on confidence and love. The subject matters of study were the Buddhist legends and moral fables. The curriculum of the monks included what were termed as *Suttanta, Dhamma* and *Vinaya*, together with *Suttas* and *Sutta- vibhanga*. In Buddhism, there are two ways to leading to life of a monk: one entails continuous meditation, this is called '*Vipassana Dhura*' and the other is studying and teaching the *Dhamma* that is called '*Gantha Dhura*'. Between these two, it is obligatory on every monk to take up one of these ways in accordance with his temperament, environment and intention. *Vipassana Dhura* is regarded as the intense process of cleansing one's speech, action and thought.

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21. Eliade, M. (1987). *The Encyclopedia of Religion.* Volume 2, MacMillan Publishing Company, p. 510.

22. *Ibid*.

Buddha warns against bookish learning of a monk as: '*Though he recites the sacred texts a lot, but acts not accordingly that heedless man is like a cowherd counting other's cattle and not obtaining the products of the cow. He shares not the fruits of the tranquil man.*[23] This clearly indicates that even if a person becomes expert academically after learning by heart much from the texts, but he has yet to practice of what has been heart and learnt by him by means of following the right path. He remains only a learner until he completes the whole process.[24]

FUNDAMENTAL CONCEPT OF BUDDHIST ETHICS

Buddhist ethics, therefore, has a close connection with a social philosophy as well. This social philosophy is also fully developed. We have in the Buddhist texts an account of the nature and origin of society and the causes of social change. There is also an account of the nature and functions of government, the form of the ideal social order and how it is likely to be brought about . Buddhist ethics are not arbitrary standards invented by man for his own utilitarian purpose. Nor are they arbitrarily imposed from without. Man-made laws and social customs do not form the basis of Buddhist ethics. For example, the styles of dress that are suitable for one climate, period or civilization may be considered indecent in another; but this is entirely a matter of social custom and does not in any way involve ethical considerations. Yet the artificialities of social conventions are continually confused with ethical principles that are valid and unchanging. Buddhist ethics finds its foundation not on the changing social customs but rather on the unchanging laws of nature. Buddhist ethical values are intrinsically a part of nature, and the unchanging law of cause and effect (**kamma**). The simple fact that Buddhist ethics are rooted in natural law makes its principles both useful and acceptable to the modern world. The fact that the Buddhist ethical code was formulated over 2,500 years ago does not detract from its timeless character.[25] Buddhism is a *kirivavada* system, a religion promulgating belief in the consequences of action. The doctrine of ethics or sīla is its fundamental principle

23. DN. P. p. 19.
24. MN. I, p. 144.
25. Dharmasiri, G. (1998). *Fundamentals of Buddhist ethics.* P. 27.

and Nirvana is its ultimate goal of holy life. The Buddha teaches that all things are causally connected to one another and that they are dependent in origination and hence impermanent, subject to decay and destruction. [26] In Buddhism, actions of man are threefold: bodily action (*kayakarma*), vocal action (*vacikarma*) and mental action (*manokarma*).[27] It is this threefold action of man that causes him to wander in samsāra; and good actions are those that contribute to make life pleasant and happy here (*ditthadhammasukha*) as well as benefit in the world to come (*samprayahita*) culminating in the realization of the truth or Nibbāna; and all actions that go against these are bad. This implies that a good cause always leads to a good consequence and a bad cause produces a bad result. This principle is always true, regardless of time and space. This indicates those wishing to attain happiness in a future life should prepare for it here and now. He has to avoid unwholesome actions which lead to an unhappy birth and perform only those wholesome actions which produce pleasurable consequences. With regard to the terms used to denote good and bad, the most extensively used terms are *kusala* and *akusala*.[28] The word *kusala* is sued in the sense of 'skill', 'clever', 'efficient' and 'expert', and *akusala* to means their opposites.[29] Two other terms used to denote good and bad are puñña and papa[30]. These are often translated as merit and sin. The commentator Dhammapala defines *puñña* as 'that which purifies and fills the mind.[31] According to the *Pāli-English Dictionary* it is recorded that '*puñña*' is always represented as the foundation and condition of heavenly rebirth and a future blissful state, the enjoyment and duration of which depends on the amount of merit accumulated in a former existence.[32] In this sense papa could be rendered 'the foundation and condition of suffering in woeful states'. These two terms in their usage in the Pāli canon seem to be concerned mainly with the idea of karma which are known as the psychological force

26. MN. II. p. 32; SN. II. pp. 28, 70.

27. MN. I. p. 373; SN. Vs. 232.

28.DN. II.P.157; MN.I.P.489; SN.V.P.91.

29. PED. P. 51.

30.DN. III. P. 119; SN. I. P. 114, II. P. 82; AN. I.P. 154.

31. VVA. P. 19.

32. PED. P. 86.

that determines the future state of a being, according to the good and bad he does. Thus in the *Mahamangala Sutta* the Buddha says that the fact of having a store of accumulated good *karma* is an auspicious thing for a person. [33]

In Buddhism, the very nature of worldly life, including the circumstances in which one lives and the world one confronts, is "suffering". To transcend these pains in the world and realize an ultimate and complete life - one deals with the ignorance and greed found within ourselves; abstains from evil and cultivates good. Getting rid of existing evil, working not to produce additional evil; to work at nurturing goodness, to destroy any pre-existent evil – when doing this, one achieves liberation and bliss for oneself and others. The good dharma of Buddhism is a dharma of purity with a nature of tranquility benefiting both oneself and others in this present life and future lives. For example, from the **Abhidharmakosa sastra** (Treasury of Metaphysics): "**Calm karma is called the good.**[34] It is also common understanding that in Buddhist society, monks are considered as spiritual teachers and instructor of the society. The laity when they are in trouble, they also approach to the monks. They seek console and advice thinking that they can help them. So the monks have to deal and cope with problems of the laity. Ajahn Brahm, shares his experience the role of a monk as a counselor, *"Monks and senior monks especially, have to sit in their monastery, listen to people's problems and accept all their rubbish. Marital problems, difficulties with teenage children, rows with relations, financial problems- we hear the lot"*.[35]

According to Bodhi (1998), when discussing education based on Buddhist principles (Dhamma), **educators have to determine the ideals of education** (p. 2). She says that the Buddha held up five qualities of a model student, whether monk or layperson, i.e. faith, virtue, generosity, learning, and wisdom (Bodhi, 1998, p. 2). Bodhi (1998) believes that education should be aimed at the development of positive virtues such as kindness, honesty, purity, truthfulness, and mental sobriety. The task of education is 'to draw

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33. SN. VS. 260.

34. Abhidharmakosa sastra, Vol. 5, T29, no. 1558, p. 80, c25-26.

35. Brahm, A., & Greenslade, F. (2010). *Opening the door of your heart*. Australia, Bolinda Publishing Pty Ltd, p. 97.

forth from the mind its innate potential for understanding' (p.1). **Education informed by Buddhism 'aims at a parallel transformation of human character and intelligence, holding both in balance and ensuring that both are brought to fulfillment'** (Bodhi, 1998, p.1). To this end, 'the practical side of education must be integrated with other requirements designed to bring the potentialities of human nature to maturity in the way envisioned by the Buddha' (Bodhi, 1998, p. 1). Such an education must instill values. However, the commercialisation of education and the economic order designed to drive maximum profits are major problems in achieving such a goal.[36]

The **Mahagosinga Sutta** shows a dialogue of Abhidhamma between two monks - one to ask questions, one to answer, and together they conclude **Dhammasangāni** (composition of Dharma) which classifies as **Abhidharma**.[37] Intellectually, kathas are also used in suttas, and in the commentaries on suttas, called **Nidesa** (explanation), composed of two books, the **Maha** (major) and the **Culla** (minor). We could also find catechisms inside these groups of teaching, called **patisambhida-magga** (way of analyzing), which comprises character, lexicon, glossary, summary, et cetera.[38] The Noble Eightfold Path (*Ariya-aṭṭhaṅgikamagga*), which is one of the particularities of Buddhist education, is considered as the essential of Buddha's teachings. Thus, the Buddha proclaimed the Noble Eightfold Path as the only the path to liberation (*Nibbāna*); it was the criterion by which he judged the teachings of other schools and found them wanting. It is the Holy path consisting of eight branches as: Right View (*Sammā-diṭṭhi*), Right Thought (*Sammā- saṅkappa*); Right Speech (*Sammā-vācā*); Right Action (*Sammā-kammanta*); Right Livelihood (**Sammā**-ājīva); Right Effort (*Sammā-vāyāma*); Right Mindfulness (*Sammā-sati*); Right Concentration (*Sammā-samādhi*).[39] Having himself first tried

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36. Gamage, S. (2016). *A Buddhist approach to Knowledge construction and education in Sri Lanka (Ceylon) in the context of Colonisation and Southern Theory;Postcolonial Directions in Education*, 5(1), 83-109.

37. Mulyadi, W. & Mircea, E. (1987). *The Encyclopedia of Religion*, Volume 2, MacMillan Publishing Company, p. 514.

38. Mulyadi, W. & Mircea, E. (1987). *The Encyclopedia of Religion*, Volume 2, MacMillan Publishing Company, p. 531.

39. S. V. 422; M. I. 48; MLD. I. 134.

these two extremes, and having found them to be useless, the Buddha discovered, through personal experience the Middle Path which gives vision and knowledge, which leads to calm, insight, enlightenment, Nibbāna.[40]

Vietnamese Zen Teacher Thich Nhat Hanh wrote," Our happiness and the happiness of those around us depend on our degree of Right View. Touching reality deeply -- knowing what is going on inside and outside of ourselves -- is the way to liberate ourselves from the suffering that is caused by wrong perceptions. Right View is not an ideology, a system, or even a path. It is the insight we have into the reality of life, a living insight that fills us with understanding, peace, and love."[41] There are two factors contributing to the arising of Right View: Having a spiritual teacher from whom you can learn (*Paratoghosa*) and having the capacity for and use of systematic, critical reflection (*Yonisomanasikāra*)[42]. And by such action it is to be a cause to the arising of *Sammā-diṭṭhi*. According to the Buddhist texts, the Buddha always teaches monks to have and to be a spiritual friend among them as he himself is, too. I perceive, monk, no other single condition, by which the Ariyan Eightfold Path, if not yet arisen, can arise, or by which if arisen, the Ariyan Eightfold Path can reach perfection of culture, save (the condition of) friendship with the spiritual friend.[43] In the process of entering the Buddhist educational way, positive guidance is essential. When analyzing the term *Paratoghosa*, i.e., listening to the teaching of others, it is important to note the Pāli word *Kalyāṇmitta*. Venerable Phradhammapiṭaka a scholar of Buddhism says that, "*Kalyāṇamitta* refers to a person who is well prepared with the proper qualities to teach, suggest, point out, encourage, assist, and give guidance for getting started on the path of Buddhist training.[44] It has been taught in the six directions that friend are

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40. Walpola, Sri Rahula. (1974). *What the Buddha Taught*, New York: Grove Press, p. 45.

41. Nhất Hạnh. (2015). *The heart of the Buddha's teaching: transforming suffering into peace, joy, & liberation: the Four Noble Truths, the noble eightfold path, and other basic Buddhist teachings.* P.51 http://rbdigital.oneclickdigital.com

42. M. I. p. 353.

43. S. V. 3, p. 31.

44. Phradhammapiṭaka, Buddhadhamma, p. 224; quoted in Phramahā Kaewsufong, (1998) *"A Critical Study of the Ethics of Early Buddhism"*, Ph.D. Thesis, Department of

recognized as the north direction, it shows that how to act to friends and friends give good action in return.[45] For the persons who will act as good spiritual friends, it is imperative to be endowed with the seven following qualities : a. *Piyo* (endearing) b. *Garu* (worthy of respect) c. *Bhāvanīyo* (inspiring) d. *Vattā* (capable of speaking effectively) e. *Vacanakkhammo* (patient with words) f. *Gambirañca kathaṃ kattā* (capable of expounding on the profound). G. *No caṭṭhāne niyojaye* (not leading in wrongful ways).[46] Therefore, the *Paratoghosa* is an external factor, which leads to the *Sammā-diṭṭhi*, have to going hand by hand with an internal factor; systematic thought or reflection (*Yonisomanasikāra*). Paratoghosa endows right systematic reflection of real nature by understanding the conditional causes and of common events in accordance with social issues by distinguishing situation particular or social attitude, it has enough ability to search the causes and supporting conditions, finally it realizes the events clearly. As the Buddha declared, "As an internal factor, I see nothing that leads to such great benefit as systematic reflection (*Yonisomanasikāra*).[47] A crucial problem in process of Indian education administration outcome nowadays is inadequate quality. This problem involves various sources such as family system, education pedagogy, educational environments, qualities of teacher and effective curriculum. If these sources of the problem have been solved, then academic graduates will have been qualified with a significant characteristics of ability to analytical, critical thinking as well as to solve one's own problems. A path which a learner ables to have such a characteristic is that to integrate *yonisomanasikāra* thinking system to Indian education system supported by society and family members through gradual formation until those learners have skills sufficient to enhance their quality of life. Systematic reflection is the ability to think clearly, to look at things with critical eyes, breaking them down in to their constituent factors and analyzing their causal condition.[48]

Philosophy and Religion, Banaras Hindu University, p. 168.

45. D. III. 189-192, pp. 173-184.

46. Dh. verse. 64.

47. A. I. p. 17.

48. Bhikkhu Payutto (P. A.).(1992). *Dictionary of Buddhism*, Bangkok:Mahāchulālongkornrājavidyālaya, Buddhist University, pp. 21-25.

Let us now consider Thich Nhat Hanh's view on systematic reflection: If you are a right viewed Buddhist, when you are concentrating on reading a paper on Dhamma under a big tree, and look at a white cloud floating slowly through the blue sky, you will also see that cloud on your paper. You will think in the dependent way that – without cloud, there would be no rain, without rain, there would be no tree, so we could not make paper. The cloud is essential for the tree, and the tree is essential for paper to exist. If the cloud were not here, the tree and the sheet of paper you read could not be here either. So we can see that the cloud, the tree and the paper are interdependent. If we look into the sheet of paper even more deeply, we can see the sunshine in it. If the sunshine were not here, the forest could not grow, so we know that the sunshine is also part of this sheet of paper. If we continue to look further, we can see the logger, who cut the tree in the forest and brought it in to the mill to be transformed into paper, and we see the rice field nearby. Without rice, as daily food, the logger cannot exist, therefore rice is also a part of the paper. Looking even more deeply, we can see we are in it too, because when we look at the sheet of paper, the sheet is part of our perception. So we can say that everything coexists and everything, even our mental processes, are conditioned and interdependent.[49] The peaceful mind is the peaceful world, and the unpeaceful mind is the unpeaceful world' as with *Micchā-saṅkappa* (Improper thought), *Sammā-saṅkappa* (Proper thought) also has three types: *Nekkhamma-saṅkappa* or *Nekkhamma-vitakka*: Renouncing thought about sensuality thinking without greed. - *Abyāpāda-saṅkappa* or *Abyāpāda-vitakka*: Not harboring, resentment nor feelings of revenge. *Avihiṃsā-saṅkappa* or *Avihiṃsā-vitakka*: Thinking without malice and bad intention; this means especially taking dhammic notions, such as compassion.[50] Right Speech (*Sammā-vācā*) deals with refraining from falsehood, slandering, harsh words, and frivolous talk. In the vernacular this means not lying, not using speech in ways that create discord among people, not using swear words or a cynical, hostile or raised tone of voice, and

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49. Suwat Čhančhamnong. (2004). *The Buddha's Core Teachings*, Bangkok: Tathata Publication, pp. 187-188.

50. D. II. 311-312; M. III. 251.

not engaging in gossip. Re-framed in the positive, these guidelines urge us to say only what is true, to speak in ways that promote harmony among people, to use a tone of voice that is pleasing, kind, and gentle, and to speak mindfully in order that our speech is useful and purposeful. The teaching about Right Speech assumes imperfection. Our "mistakes" are a vital part of our learning. We need to lie, exaggerate, embellish, use harsh and aggressive speech, engage in useless banter, and speak at inappropriate times, in order to experience how using speech in these ways creates tension in the body, agitation in the mind, and remorse in the heart. We also discover how unskillful speech degrades personal relationships and diminishes the possibility of peace in our world. Right Livelihood (*Sammā-ājīva*) is earning one's living by no wrong means. It refer to avoidance of forms of livelihood and lead one into wrong ways and earning one's own living by righteous means. As the definition of Right Livelihood is given as follows: "Bhikkhus, what is the Right Livelihood? Right Livelihood is the noble disciples completely stop all improper means of livelihood and sustain themselves according to the way of proper livelihood.[51] Those wrong livelihoods are conditioned by greed, lust, selfishness and desire for power. To be involved in these wrong ways of life will degrade the quality of our liver day by day and will ultimately drive us away from Nibbāna. Therefore, the Buddha encourages us to earn a living by righteous means. We should live by a profession, which is honorable, blameless and innocent of harms to others.

In Buddhism, the very nature of worldly life, including the circumstances in which one lives and the world one confronts, is "suffering". To transcend these pains in the world and realize an ultimate and complete life - one deals with the ignorance and greed found within ourselves; abstains from evil and cultivates good. Getting rid of existing evil, working not to produce additional evil; to work at nurturing goodness, to destroy any pre-existent evil – when doing this, one achieves liberation and bliss for oneself and others. The good dharma of Buddhism is a dharma of purity with a nature of tranquility benefiting both oneself and others in this present life and future lives. The Vijnaptimatratasiddhi-sastra (Discourse on

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51. M. I. 62.

the Theory of Consciousness- only) states: "Dharmas which are beneficial to present life and the other life is called the good."[52]

CONCLUSION

The aims of Buddhist education were to make all-round development of man, the formation of his character, inculcation of social responsibility, promotion of social welfare, spread of vigour of national culture and harmonisation of secular and religious elements of institutions. The Buddhist education was centred on the teacher. It is said "**He was the guardian of his pupils and was responsible for their health and studies, morals and their spiritual progress**".[53] This included his physical, mental, moral and intellectual development. The aim of Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular man. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance. Buddhist Education was wide open and available to the people of all walks of life. The principal goal of the Buddhist Education is to change an unwise to wise, beast to priest. In Buddhist system, the first aim of education is to help individuals see danger in their small faults, understanding them as they really are, and strives towards the removal of these faults.

The foremost aim of Buddhist practise is to attain freedom from suffering by seeing the world as it is by forsaking the one-sided and misleading protrusion that is created by our thoughts. A very important means to reach the goal is to abstain from caustic and vicious actions as this actions basis damage to others and us as well. Furthermore, rendering to Buddhist teachings, those who grasp the purpose of freedom henceforth act in an affectionate and compassionate manner towards others, helping these others in turn to be more happy and free. Ethical action is thus both an important part of the Buddhist path and an important aspect of the results said to flow from that path.

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52. Vijnaptimatratasiddhi-sastra, Vol.5, T31, no. 585, p. 26, b12.

53. Chatterjee, M. (2014). *Education in ancient India: from literary sources of the Gupta age.* New Delhi, D.K, p. 176.

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