

**BUDDHIST PHILOSOPHY
OF
EDUCATION**

By

Ven. Dr. Havanpola Ratanasara

Sri Lankan Edition
28th February 1995

ISBN - 955-95786-0-x

© Ven Dr. Havanpola Ratanasara
Author - Publisher

Printed By :

Tharanjee Prints
506, Highlevel Road,
Nawinna, Maharagama

Tel : 854773

Dedication

*This work entitled
"Buddhist Philosophy of Education"
is dedicated to
the Sacred
Memory of the
Buddhist Prelate
Venerable Gunadahe Ratanapala Maha Thero
my respected Teacher
and Guide
who initially directed me
towards
Buddhist Education*

ABBREVIATIONS

A.N.	Angutthara Nikaya
A.M.A.	Angutthara Nikayatthakatha
A.S.	Abhidhammattha Sangaha
A.SA.	Atthasalini
Kh.p.	Khuddakanipatha
C.V.	Cullavagga
J.A.	Jataka Atthakatha
D.N.	Dighanikaya
D.V.	Dipavamsa
D.p.a	Dhamma pada atthakatha
N.p.	Nettipakarana
P.P.S.	Pali Book Society
B.E.S.R.	Report of the Convention on Buddhist Educational Philosophy
M.N.	Majjhima Nikaya
M.V.	Mahavagga
M.Vm	Mahavamsa
M.P.	Milinda Panha
V.P.	Vinaya Pitaka
V.M.	Visuddhi Magga
V.M.A.	Vimana Vatthu Atthakatha
S.P.	Samanthapasadika
Sm.N.	Samyutta Nikaya
S.U.N.	Suttanipata
Hewa	Hewavitharana Edition
Vol.	Volume
S.a	Stanza
P.	Print

To The Readers

It was in 1956, that Sinhala was legally promulgated as the State Language of Sri Lanka. From then on, greater attention came to be focused on publishing books in Sinhala. The publication of books in the Sinhala medium, that will enable students, studying such modern subjects as Educational Science, to understand and appreciate the subject-matter that appears in books written in English and other international languages, became a national imperative.

Publishing a book in English on Buddhist Philosophy of Education has become an urgent necessity. There is a deep desire, especially among western scholars, to study educational theories that emerge from Buddhist Philosophy. Satisfying their yearning and countering misconceptions regarding Buddhist Teachings have become top priority requirements. But, since, from recent times, Buddhist Philosophy of Education has been included in the curriculum of Sri Lankan Universities, writing a book in Sinhala on that subject for the use of our University students, became an urgent necessity.

The life - pattern of the Sri Lankan Buddhists, which is built on a foundation of Buddhist philosophy, eventually turned into a hybrid entity due to harmful influences from outside. Today, one is hard put to it to find what its original nature was. In consequence I am very happy, that I have been able to present this volume entitled "**Buddhist Philosophy of Education**" to the reader to emphasize the feasibility of formulating a general system of education built on a foundation of Buddhist philosophy. Sri Lanka seems to have made much headway in the matter of destructive criticism. But, here I appreciate constructive criticism. Therefore, I like to inform my readers kindly, that I am eager to accept constructive criticism and suggestions towards the further improvement of this work.

FOREWORD

The unique features of the doctrine expounded by the Enlightened One are its perpetual testability and its timelessness. The Buddha presented his doctrine in terms of the social conditions that prevailed in India in his time - that is - two thousand five hundred and sixty three years ago. In spite of that, Buddhism possesses a freshness, which can provide guidance for new discoveries even in this present age of science and technology. When we examine the manner in which the doctrine of the Enlightened One is expounded, it has to be accepted without even the shadow of a doubt, that it is an exquisite system of teaching leading to attainment of liberation. Ancient Indians - it is quite clear - made a tremendous effort to study and disseminate a variety of philosophies for the purpose of discovering the way to liberation. A wide variety of religions have come into being with thinkers who presented different philosophies, as their centre. With the passage of time, these systems began to take on the form of religions rather than philosophies. Buddhism has a highly significant position among those systems of philosophic religions. Since Buddhism was a very well organised system from the inception itself, it did not undergo changes from time to time, in keeping with the changing social needs. Because of the high philosophic content of Buddhism this situation did not do any harm to the core of the Buddha's doctrine. However, there are signs to indicate that some of its values and practical aspects are gradually getting distanced. It has not been possible to adapt Buddhist teachings to the national educational system in accordance with the changing needs of the society. In consequence, Buddhism too is likely to be reduced to a museum piece, displaying the national heritage. As such a social environment prevails today, it is essential to change the level of thinking of the contemporary society. It is my considered view that, it is possible to correct the wrong streak of thinking prevailing in contemporary Sri Lankan Society, through the implementation of a system of education that will not only suit the country and the nation, but, in addition will not be a burden. The present work, "Buddhist Philosophy of Education" is a 'vade mecum' for the organising of such a system of education.

All this while, we wrote and spoke within a certain framework, which is the depth of the Buddhist doctrine and its significance as a philosophy. But, how could this be infused into the minds of practical and pragmatic men and women? Through what principle should these be implemented? What are the short-term goals that should be achieved before the long-term goal is won? There does not seem to be sufficient thinking about such issues. This book, "Buddhist Philosophy of Education", is the first-ever effort to fill this gap. It provides an entirely new view-point.

The style of thought of the Sri Lankan society began to undergo a change, from the time the country was subjected to alien powers and the education began to be organized in terms of their requirement. Even after we achieved the status of an Independent Nation, we were not able to evolve an education suitable for Sri Lanka, giving up the Colonial System of Education. The first chapter of this book discusses the reasons for this situation, ways we could get over this impasse and the manner in which we should organise our system of education in the future. The second chapter makes a lucid exposition of the essence of the higher areas of Buddhist teaching. This has been set down in such a way that anyone can understand what is being said. In that chapter, the educational aspects of Buddhist philosophy are clearly indicated. Facts are presented in that chapter to enable the reader to get a broad view of Buddhist Philosophy - both as a religion and as a system of education. In other areas of the book too, the profound aspects of Buddhism are emphasized. Besides, the manner in which these profound teachings could be adapted to practical needs of life, is also shown. This first effort to establish the practical adaptability of Buddhism has been done in a praiseworthy manner. This should receive the appreciation of the readers. The book gives a brief history of the evolution of Buddhism from the 6th Cen. B.C. onwards. Through this discussion of the evolution of Buddhism too, what has been demonstrated is its growth as a system of education.

Sri Lanka's system of education continued as an indigenous system founded upon Buddhist culture. This indigenous system is none other than the Pirivena Education - (Education conducted in association with Buddhist Monasteries). But, today, both the attention and support given to this system of Pirivena Education too are not adequate. At such a time, Ven. Dr. Havanpola Ratanasara Thero, a member of the Faculty of Educational Science at Sri Lanka Vidyalandara University, has produced his book "Buddhist Philosophy of Education", making it quite clear that, implicit in the Buddhist System is a philosophy that could be adapted not only to Pirivena Education, but also to the main stream of national education. I am quite certain that this work is an immense service both to religion and to academic thought.

Kiriwathuduwe Dharmakirithi Sri Pragnasara Nayake Thero
Honorary Vice Chancellor,
Sri Lanka Vidyalandara University. Sahityasuri, D. Litt
Tripitaka Vagiswaracarya, Upadhyaya Pundit

10th July 1969,
Sri Lanka,
Vidyalandara University,
Kelaniya.

Preface To The English Translation

The current work is the English version of my Sinhala book on the same theme. The original Sinhala work was first brought out way back in 1969.

I was persuaded to bring out this English version because of the serious inadequacies in the systems of education prevailing in most parts of the world today.

A study of the principles of Buddhist education would prove to be of immense benefit especially to educationists and statesmen everywhere, as they have the responsibility of evolving educational policies that will contribute towards the emergence of a total human being inspired by a sense of compassion and loving kindness towards his fellow beings.

I am of the view, that my book will enable them to have fresh thoughts about assigning educational priorities that take note of current social and educational imperatives.

The human situation out of which the original work stemmed has not altered significantly or in any radical manner. Therefore the original urge is still valid. I have retained here the prefatory material in the Sinhala work, as this will enable readers to appreciate the environment in which the original work was produced.

I must record my gratitude to a number of friends and associates without whose help the publication of this work would have been unthinkable. Of all those, I owe a special debt of gratitude to Mr. Edwin Ariyadasa, the well-known media consultant and communications scholar of Sri Lanka who provided me with substantial assistance to make this English translation possible.

My thanks are especially due to Ven, Karuna Dharma of U.S.A. (Abbess Int'l Buddhist Meditation Center - Los Angeles) for her introductory words and for proof-reading, to Mr. Amaranath Jayatilaka the filmologist who in the course of making a biographical film on my mission has constantly encouraged me to produce a work of this nature in English, to Miss. Shyamila Puvimanasinhe for proof-reading and to Mr. R. B. Tennekoon who helped at a variety of levels to see that the book was ready by the 28th of February 1995 - my seventy-fifth birthday.

May this work light the path of all towards true human understanding that will result in peace and harmony among all.

Ven Dr. Havanpola Ratanasara

28th of February 1995

An Introductory Word

It is a most appropriate time that the Buddhist Philosophy of Education should be published in English in time for the inauguration of "Buddhist Studies International" in Kelaniya, and the author's seventy - fifth birthday. The book is just as timely today as it was when it first appeared in Sinhala 25 years ago.

I have known and worked with the most Ven. Dr. Havanpola Ratanasara for fifteen years, since he first came to Los Angeles on the behest of Ven. Walpola Piyananda. In the 15 years since that time I have observed his thinking broaden, and his work reveals that mature thinking. He founded the Buddhist Sangha Council in 1980 and the College of Buddhist Studies in 1983. In Kelaniya he opened Sri Ratna Vihara in 1992 and now Buddhist Studies International. In the meantime, he led and pledged the Buddhist community of Southern California to become an active member of Interreligious Council of Southern California and Roman Catholic-Buddhist Dialogue.

It is rather amazing to watch this Theravada elder take such a liberal position in modern America. Not only did he lead the Buddhist Community of Southern California in its interreligious and inter-Buddhist relations, he also is unafraid of taking positions sure to raise at least the eyebrows of his more stodgy counterparts. In December 1994, he agreed to be upajjaya at IBMC's Grand Ordination, and to share that position with me, a Mahayana Bhikkhuni. He supported our ordination given in English, to Theravada, Mahayana, Vajirayana men & women. In that ordination, we ordained eleven Bhikkhunis, one of them a Theravada Vietnamese nun and two Bhikkhus, as well as 2 samaneras, 2 samaneries, 2 Dharma zen teachers, and five attha silas, as well as ten lay people.

While he may not always agree or understand some of the Mahayana thought, he still allows it to be taught at the CBS. For ten years we have co-taught a year long course on Buddhist philosophy and history, from the Buddha's birth to today, including all of Buddhist development. Our students have enjoyed this class, which has as its two teachers, people who are so different - different genders, different generations, different cultures and traditions.

It was the experience of Los Angeles which led him to want to take that experience to Sri Lanka, to present different Buddhist traditions, to show both their similarities and their difference.

Students at Buddhist Studies International will also spend time at the College of Buddhist Studies Los Angeles, training in a traditional setting of Sri Lanka and the cosmopolitan, hi-tech society of Los Angeles. Such training will give students the entire experience of Buddhism, so that they may in turn, teach students in their own country, bringing with them the entire wealth of experience available in the global Buddhist Village today.

Rev. Karuna Dharma

Colombo
Feb. 28, 1995

CONTENTS

	<i>Page</i>
1. Introduction	1
2. Chapter I Educational Issues	3
3. Chapter II Buddhist Philosophy Of Education	23
4. Chapter III Buddhist Educational Concepts (1)	43
5. Chapter IV Buddhist Educational Concepts (2)	65
6. Chapter V Ancient Buddhist Institutions	93

BUDDHIST PHILOSOPHY OF EDUCATION

By Ven Dr. Havanpola Ratanasara Maha Thero

Introduction

I felt the urge to write a book on Buddhist Philosophy of Education, way back in 1962, when I was engaged in academic research at the University of London, England. There were two main factors that made this idea emerge in my mind. Of these the first is the following:

In the course of my research into the policies adopted towards Buddhism and Buddhist Education by the British rulers when they governed Sri Lanka, I became fully aware of the pathetic state to which Sri Lankan Buddhists,¹ especially Buddhist Education, had plunged.

The second factor is this: I had the opportunity of reading several fallacious statements regarding Buddhist Education, published through a sense of spite by several Brahmanic scholars and several European men of learning.² Initially, I intended to undertake this important task immediately after I returned to Sri Lanka from London, towards the end of 1965. But, the lack of leisure needed for this work delayed it. It is my personal view that when we observe the Sri Lankan society, especially the direction taken by educational planning in Sri Lanka, this work can no longer be delayed.

CHAPTER I

EDUCATIONAL ISSUES

The Sinhala race from its inception in this country Sri Lanka, cultivated such virtues as non-violence, loving-kindness, compassion, self-less service, simple life style and honesty. These formed the central element and values of their national culture. But the opportunity for continued maintenance of a system of education adapted to the indigenous culture, national language, national religion, national economic patterns and the special national ambience, faded away, like a candle in the sun, with the advent of the European Powers.³

This little Island, is the **home** of a non-violent, innocent, unsophisticated and virtuous society. Their Island citadel is resplendent with trees with foliage that remains perennially green season after season, with rivers and streams in which water flows perpetually - all the year round, with hills and dales, mountains and valleys which are comely to behold. Forcing an alien culture, an alien religion and an alien education on these people is truly a tragedy.⁴

This Island was under sway of three types of foreign powers. After suffering oppression under these alien rulers, this Island once again regained its political independence in 1948.⁵ But, a strange phenomenon occurred. Those Sri Lankan Statesmen who won political power were **unable**, however, to discern the road along which the country should travel. Here we can have momentary solace, in the thought that we were not able to identify indigenous values, perhaps as a result of the weak state to which centuries of subjection had reduced us.

But today, several decades have passed since we obtained independence. We cannot easily overlook this historical development.

The Report of the Buddha Sasana Commission, bears witness to the fact that by 1956 there was at least a vestigial national awalcening.⁶ This is not all. An initiative had been taken to bring about an economic development in the country by launching a variety of national industries. It is evident that an effort was made to achieve progress in social and economic fields. Steps were taken to ensure self-sufficiency through a vigorous cultivation programme. These steps marked a national march towards progress. But, one cannot feel happy that national needs of Sri Lanka have been completely fulfilled only through these activities. It does not at all seem that even one single political party had the critical discernment that would enable the arising of a clear vision of the unerring path along which the country should be taken towards the goal of progress. These political parties - whether of the left or the right - who came into power, have focussed their attention only on the question, "How can power be secured next?" It is not at all possible to state that our politicians have succeeded in devising a long-term development, looking at least 25 years ahead. What is evident is that, they turn their attention to a language problem or a religious problem that can capture the minds of the masses for the time being. It is clear that the politicians of our country are under the sway of the questionable habit of fulfilling needs considering only what the majority favours for purposes of political expediency. What they do under those circumstances may not even be true to their conscience.

How can an under-developed country like Sri Lanka be taken towards progress? We must give this question careful consideration. We must try to explore how countries that have reached high progress, achieved that state. How did countries like the US, Germany, Canada, France, England and Japan achieve progress? When we examine the history of those countries we at once see that they have acted on the assumption that Educational Progress was essential for national progress. Those, aware of the

position occupied by Japan prior to World War II, are amazed at the astonishing progress achieved by modern Japan. Of all the Eastern countries, the land that has made the greatest progress in education is Japan. Japan has been able to overtake not only Eastern countries, but even some advanced countries in the West, entirely because that country was able to evolve a system of education that is in keeping with the needs of the country. The United States and Russia achieved progress, because they implemented educational systems that were capable of fulfilling national needs. Considered this way, it is the inevitable conclusion that it is the education given to the people of a country that determines, primarily, the progress of a country. There is yet another issue that has to be considered. The issue is, what form of background should form the basis of a national education.

It is generally agreed that a national education should be planned in a manner that will enable the cultural heritage of the country to be endowed upon the people through education. To achieve this, priority should be assigned to the national culture of the land. It is also agreed, that the educational tasks should be fulfilled with the intention of bringing a virtuous, disciplined generation into being. Education should lead to economic stability. Education should ensure social efficiency. Although these purposes are upheld as common goals of education, it is up to each country to adapt these aims in accordance with the special characteristics of each country.

The United States of America does not possess a long history. But, that country was able to reach the highest rungs of material development. That country succeeded in giving the people of that country an education system with a technical and technological slant, under an economic system well suited to that country.

But, for a country like Sri Lanka, where the life-style is primarily agrarian, an education slanted towards technical and technological fields may not be that suitable. In a country like Sri Lanka, with an agrarian way of life that is culturally rich, it may not

be quite possible to adopt a system of education that prevails in America or in a European country. Each country has a life style and sensibility peculiar to that country. These are their traditional forms. Each country possesses its own literature that breeds men of wisdom. National heroes emerge in all countries. There is a language utilized nationally. When an educational system is being formulated, opportunities should be provided for the new generation to acquire these traditional values. It is generally accepted that a person of any nationality expresses his thoughts very efficiently only in the tongue he has inherited by birth. People are more intimate with, and are more close to, one's own indigenous culture. One can display one's efficiencies and abilities to the best advantage, only by living in accordance with one's cultural style. However much an individual may try to emulate an alien culture, those belonging to that alien culture will never accept him as one of their own. The right and the freedom an individual has, to pursue any culture, language, or religion he professes, must be safeguarded. But, all the people must have a knowledge of their environment and the concepts in their own culture. That is not all. National abilities can be raised to the highest level, only by originating and formulating educational policies, within such a frame - work.

Foundations of Sri Lankan Education

Foundations of Sri Lankan education were initially laid by Buddhists. It is a historical fact that the people of Sri Lanka began to formulate their life-style in terms of a Buddhist environment.⁷ Buddhism spread in Sri Lanka as a State Religion.⁸ The Buddhist Bhikkus were responsible for the study of Buddhism and teaching it to the people. Given this situation, the Bhikkhus continued to study Buddhism themselves, while providing an education to the people. To fulfil this responsibility an adequate educational organization was instituted. Important information can be gathered from Buddhist commentaries and exegetical works, to indi-

cate the highly organized and methodical state in which Buddhist education existed in the early days of Buddhism in Sri Lanka - that is, in the days of the Anuradhapura Kingdom. During the days of the Anuradhapura Kingdom alone, there flourished 18 schools of specialized teachers.⁹ These were designated as follows:

Suttantabhanaka, Vinayabhanaka, Abhidammabhanaka
Dighabhanaka, Majjhimabhanaka, Samyuttabhanaka,
Anguttarabhanaka, Khuddakabhanaka, Atthakathabhanaka,
Akkharabhanaka, Matikabhanaka, Jatakabhanaka,
Dhammapadabhanaka,
Ubhatovibhangabhanaka, Khandakabhanaka,
Mahapakaranika, Sabbapariyattika, Mahaniddesabhanaka

Those specialized teachers disseminated knowledge relating to their specific fields. Besides, they established a line of pupils, who would be able to continue **their educational service** uninterrupted. This system of education initiated at a time when books were a rarity, began eventually to have its impact far and wide in the country. If there was a monastery, that place would invariably become an educational institute. During the early years of their inception attention was focused only on the education of the Bhikkhus. But, with the passage of time, even the education of the laity began to make headway. In consequence, monasteries, where the Bhikkhus resided, became educational institutes useful both for the clergy and the laity. Subject-matter essential for the education of the lay people such as Indigenous Medicine (Ayurveda), astrology, architecture, mathematics, history etc. - came originally to be taught at these institutions. As time went on, these evolved gradually into academic institutions, teaching a broad spectrum of academic subject-matter. In the days of the Kingdoms of Anuradhapura and Polonnaruwa, there were no other academic institutions in Sri Lanka than the monasteries where engineering techniques could be studied for the construction of

such giant stupas as Ruwanweli Mahasaya, and such vast and colossal tanks as Kalawewa and Parakrama Samudraya. The two categories of education-namely the general, secular education and the religious education-were both imparted in a Buddhist atmosphere. The country's economic fortunes progressed to such an extent due to this education, that Sri Lanka had acquired self-sufficiency enabling the export of rice from Sri Lanka. Our historical chronicle speaks in the highest terms about the moral heights that our country had reached.¹⁰ There are occasional references to the unseemly conduct of rulers who were out for power. But, they too could not continue to exert their rule, going counter to the established moral order. Broadly viewed, there flourished in Sri Lanka a social group that had acquired a lustre through Buddhist teachings. This salutary situation began to change with the capture of the country's rule by European powers. But, as mentioned earlier, even several decades after the regaining of political independence, it is not only a loss, and a disgrace but also a cause for the deterioration of the nation, that, there is still no system of education adapted to the indigenous way of life.

Buddhist Education For National Development

When a country's education is being planned, there should be a comprehensive awareness of the national culture of the land. When an educational system suitable for Sri Lanka is being formulated, it is not possible to think of a better foundation than that prompted by Buddhist culture. Someone may very well ask: do we intend to uplift the nation only by teaching Buddhism? We would not say, even for a moment, that a nation's progress can be ensured only by teaching a religious philosophy. In the second and the third chapters of this book we will produce evidence to prove that it is possible to obtain through principles of Buddhist Education, a foundation that is sufficiently broad, to evolve an educational system based on Buddhist teachings. It is not as a religious fanatic who has gone to the extremes of religious fervour, that I aver what is most suitable for this country is an educational system built on Buddhist principles of education. It is just because it is the educational system best fitted for this country, for several reasons.

Today, we live in a world of extreme competitiveness. We just cannot conduct the administration of our country without establishing relations with other countries of the world. We have to exchange not only consumer goods, but a vast variety of other products with the world outside. When we think in terms of economics, we experience considerable obstacles in our effort to export such main sources of our foreign exchange earnings, as tea, rubber and coconut. Our foreign exchange reserves are at a dangerously low level. Although we have inaugurated various industrial ventures, their future seems gloomy. Within this country there is vast potential for new industries. But, friendly foreign

powers who would help us to realize this potential are rather rare. The country's population increases very fast. This Island, surrounded by the ocean, gets eroded in a continuing, non-stop process. Peace, unity and cooperation among the people tend to dwindle increasingly. National virtues have deteriorated. The country has become emphatically subject to alien cultural influences. Under these circumstances, it is the duty of everyone to explore ways and means to bring about national development. I explore strategies to save the country from this impasse, with the assistance of the field of education. Prior to making an effort to save the people of Sri Lanka from the piteous state to which they have fallen, it may be profitable to probe the causes that brought about this sorry state of affairs.

The Neglect of Buddhist Principles

Along with the country's political enslavement, the nation and the people began to deteriorate in several ways. The enthusiasm of men of letters to produce literary works, slackened. Although an unceasing effort was made by a handful of persons to regain political independence, that initiative too was quite often clouded by self-seeking. Those in the upper classes and in the middle class acquired proficiency in the language of the rulers. They were happy, at least up to a point, with a position like that of a government clerk. Embracing Christianity giving up Buddhism - was very much like a passport to higher education, a higher profession and a higher social status.

The Bhikkhus had performed the duty of national teachers, instructing the people in Buddhism which encouraged the development of a national culture of the Sinhala people. They also educated the people in the social rites and rituals that were linked to Buddhist culture. But under the alien rule, the Bhikkhus lost their place. The legal safeguards that had been imposed to prevent

the misuse of places of religion and the property belonging to them, could no longer be provided.¹¹ The repeated appeals made by Buddhists to provide protection to their religion, places connected with it, its property and hierarchies were rejected by alien rulers.¹² These were rejected in terms of deliberate decisions. The end - result of all this was the suppression of the education the Buddhists received in terms of their religion and the disappearance of the indigenous way of life. Due to these causes, an affection for foreign systems got entrenched. As a result of living under these circumstances for several centuries, the memory of a national education vanished totally from the minds of the people. In its place, outmoded and obsolete educational principles from England came to be implemented in Sri Lanka. The country began travelling along a strange path, even forgetting that the country had a system of education conducive to national virtues.

The deterioration of the Position of Bhikkhus who guided the nation

It is a well-known historical fact, that at times of national calamities, brought on due either to internal or external causes, the Bhikkhus took the lead and acted like the guardian angels of the country. The Bhikkhus could assume the leadership due to two reasons. Firstly, they did not have such responsibilities as looking after families and amassing wealth for their children like the lay people. Secondly, it was a traditional trait of the Bhikkhus to act fearlessly and firmly for the cause of truth, righteousness and justice. If the Bhikkhus had to face difficulties, because they embraced the cause of the masses, the people in turn stepped forth to protect them. The mutual goodwill and affection that existed between the Bhikkhus and laymen in ancient Sri Lanka were unparalleled in any other country in the world. Since they acted with the assumption that Buddhism was the State religion of the

country, all the kings when they came to the throne considered it not only their duty but their privilege too, to maintain and protect the Bhikkhus.¹³ The story of Prince Gemunu provides evidence to show the high level at which the link between the clergy and the laymen was maintained.¹⁴ During the ceremony to initiate the little princes to food, King Kavantissa, got his two sons to pledge that they would never take a meal without giving alms to the Bhikkhus. This establishes the love and devotion with which the ancient Kings of Sri Lanka held the Bhikkhus.¹⁵ When King Dutugemunu marched against King Elara, the Bhikkhus were in the vanguard. He had those Bhikkhus there, not for the purpose of getting them to attack his enemies with swords and bows and arrows.¹⁶ It must be because he thought it essential to obtain the support of the Bhikkhus, who too were the citizens of the country, in his effort to rid the country of its enemies at a moment when the country was in danger.

What is quite evident from this story relating to King Dutugemunu and the Bhikkhus, is that the Bhikkhus of that day held the view that Buddhism could not be saved if the nation was not saved. This way, the Bhikkhus who enjoyed the closest clergy-laymen ties, are reported to have been engaged in fulfilling such practical needs of the people as the production of poetry, drama and the writing of books.¹⁷ At that time too there were members of the Buddhist laity who thought that it was unseemly for the Bhikkhus to engage in worldly pursuits.

An attempt had been made, through the promulgation of Dambadeni Katikawata (the ethical Charter for Bhikkhus) in the days of king Kalikala Sahitya Sarvagna Pandita Parakramabahu, to thwart the awakening of an enthusiasm in the Bhikkhus for literary and artistic activities.¹⁸ This move never succeeded. One can see that there was a deterioration among the Bhikkhus during the time between the Dambadeni Period and the Kandyan Period.

But during the Kandyan Period under the leadership of the Chief Prelate Ven Saranankara Sangha Raja, Buddhist Bhikkhus started engaging increasingly in literary, artistic and cultural activities.¹⁹ In spite of the fact that the condition of the Bhikkhus had deteriorated, the close traditional relationship that existed between the Buddhist laity and the Bhikkhus in Sri Lanka did not break asunder.

The British imperialists who were notorious for their political stratagems, hand in hand with the Christian missionary groups, made an effort to isolate the Bhikkhus. The link between the Buddhist laity and the Bhikkhus could not be disrupted even by this conspiratorial process.²⁰ But during their reign, various ruses were resorted to, for the purpose of weakening the power of the Bhikkhus. As an inevitable outcome of this activity, the Bhikkhu community of Sri Lanka, had been reduced to a weak position, when the British imperial rulers left this country.²¹ Today Sri Lanka has sunk to the level of a cultural desert, due primarily to the fact that the people of this land have not made any substantial effort to raise the Bhikkhus from the position to which the British imperial rulers of that day had toppled them.

One can be quite certain that the Sri Lankan Bhikkhus will never adopt an antagonistic attitude towards the indigenous religion, towards the language and culture of this land, and towards national life-styles. It is not difficult of course to find some Bhikkhus who pursue ways that are not quite in keeping with monastic behaviour. But, no national disasters occur through any of those Bhikkhus. If the behaviour of Bhikkhus is wanting in some ways, there are obviously some reasons for that too. That is not a condition that cannot be remedied.

Bhikkhus tend to deviate from the norm of proper and virtuous behaviour and to adopt harsh and evil practices in proportion to the slackness of the lay Buddhists in looking after the needs

of the Bhikkhus. In Sri Lanka today, there flourishes sumptuously a powerful class of persons, who while harming the indigenous cultural systems, kow-tow to alien powers. It is only the Bhikkhus who can explain to the people these developments that bring about the country's decline. At a time like the present, when the state runs the total educational system, there is a powerful lobby that agitates to keep the Bhikkhus away from education. Their major argument is that it is not proper to reduce our Bhikkhus to the level of salaried government servants. This is not at all an issue that cannot be resolved.

There is hardly anyone who does not accept the fact that there should be a difference between the attitudes of the clergy and the attitudes of lay people. It is not at all proper to reduce Bhikkhus to the level of government servants. But, our younger generation should be given an opportunity to associate with the Bhikkhus and to receive education from them. It is not at all correct to suppress a national issue by raising the question of salaries. An individual is paid a salary to enable him to maintain himself. The service that the Bhikkhus have to render to the nation should be obtained utilizing the method normally employed to maintain someone rendering a service. No obstacle seems to exist to eradicate the feeling that the Bhikkhu is a government servant.

The need for a system of Education that befits the country's economic and cultural basis

It is essential that people governed by democratic principles should have a very broad general education. This need is greater in a democracy than in any other political system. If the masses are deprived of an education, the democratic system of government will not succeed. Neither in the East nor in the West, was education such an imperative in ancient times. The rural folk

in ancient Sri Lanka thought that it was quite sufficient if their children received an education that would enable them "to read a medical prescription". In a parallel instance in ancient England, they thought that it was sufficient if the children learnt the three 'R's - Reading, 'riting and 'rithmetic.²² But, when we consider the extent to which society has evolved since that day, it is generally agreed that today a broader education is quite essential. It is not adequate today for England to teach only the three 'R's. Similarly, for Sri Lanka too, the ancient educational tenets are not at all sufficient. Education in England was organized in accordance with the industrial and scientific evolution of that country. Not only England, but most other European countries as well, have organized their systems of education to suit their specific economic bases. Sri Lanka on the other hand had to adopt not an educational system that befitted the country's economic basis, but to implement a system of education that spawned clerks by imitating European systems. The curriculum for higher education had been formulated to enable the acquisition of specialized knowledge of the scholars, poets, dramatists and the classical literature of England. The scholar who had obtained a degree in studies dealing with indigenous classical learning came to be looked down upon. This was the state of affairs in the study of Arts subjects. The situation was identical in the study for a science degree too. Many were the scientists who knew almost by memory theories of such science subjects as Physics, Chemistry and Biology. But there is no educational system that enables one to focus scientific knowledge on natural resources and to promote a practical scientific education through that process.

Sri Lanka possesses a soil that is not second to that of any other land, in its fertility. A given species of tree or vine that does not grow in Sri Lanka is not likely to grow in any other land either. A wide variety of vegetables, fruits, yams, roots and grains grows in Sri Lanka's soil. But a science education that will enable us to

make use of these natural resources has not been initiated in Sri Lanka yet. It is a highly praiseworthy move to take a keen interest in paddy cultivation. But, why do we import fertilizers that ensure a high yield from our cultivations? We are not at all aware of any steps that have been taken so far for the initiation of a scientific education that will enable us to obtain locally the fertilizers needed for our cultivation activities.

Hundreds of varieties of fruit grow in our country. In consequence, it is possible to produce a wide variety of drinks to safeguard our health. It is not at all difficult for Sri Lankans to produce beverages other than tea, which was originally cultivated here by English planters. Laboratories for this kind of research have not been established in Sri Lanka so far. A system of science education that helps Sri Lanka has not been formulated so far.

Annually, hundreds of scholarships are offered to Sri Lanka by various countries. Those scholars, when they return from their studies abroad, do not have the necessary facilities to launch new research programmes and initiate practical experiments for the purpose of exploiting the natural resources of our land. Some advanced countries of the world, utilizing sophisticated scientific research, produce food for their people. Once their needs are fulfilled they destroy the surplus yields. If we evolved a science-education suitable to the economic basis of our land, we will not have to go to foreign countries for our food with the begging bowl in hand.

The primary foundation of Sri Lankan Society is Buddhist Culture. An individual brought up in an environment of Buddhist Cultural attitudes, will never be misled by tinsel - dazzle.

Buddhist Culture encourages a simple way of life. That kind of life-style agrees with the economic condition our country. A popular adage says that 'The finger should swell in keeping with its size'. Similarly maintaining a life style that is adapted to the

economic condition of the country is conducive to national development. In consequence, a cultural education should form an integral part in both streams of education - Arts and Science. The educational system should be so organized that there should be no room for the divisive feeling that those who receive a science-education should adopt alien ways and those who study Arts should take to an indigenous way of life.

Some responsible persons themselves who are in charge of education, engender such unwholesome concepts in the mind of the people, that some subjects of study rate higher in the field of education and some subjects of study could be considered to have a lower rating. The misconception that a higher education is pursued with some specific goal like the profession of teaching in view, should be erased from the minds not only of those who receive an education, but also from the minds of the rulers.

It is praiseworthy that free educational facilities are provided both for the rich and the poor without exception. But we cannot still say that the system of education progresses along the right path, that will ensure national well being, deriving the true benefits that such a privilege could endow. Given this situation, it is imperative that a broad educational foundation should be laid in keeping with the cultural and economic base of the country, with the end-aim of ensuring the forward march of the nation.

Buddhist Foundation for Education

I have indicated in the Second Chapter of this work, that the primary aim of Buddhist Education is the development of the individual and the development of the society. But, an individual adapting himself or herself to Buddhist thought, may very well interpret this primary aim as the Buddhist anticipation of the attainment of total liberation. Therefore, such a person might say that the primary aim of Buddhist teaching should be the realization of Nibbana - eternal bliss.

If someone were to consider that end - aim, only at a surface level, without linking it to the society in which people live, he or she will tend to think of it as a simple, limited goal. But, it is not at all easy to overlook the fact, that to reach this noble goal, people must achieve a wide variety of things.

If one intends to reach a high peak like Adam's Peak, one cannot get there all at once. There are a number of steps he should take before he reaches the summit. Without taking the path he should tread, he cannot achieve only the primary goal. Similarly, there is a series of activities that must be fulfilled before one can take the path to Nibbana. There is an extensive series of virtues one must cultivate in one's mind. While cultivating those virtues, one cannot in any way overlook the society one lives in or the duties that should be performed to ensure its continuity. No living being can concentrate exclusively on a distant goal forgetting one's active day to day life. Anyone with some sense can appreciate this. Some Buddhists are in the habit of stating publicly that a person must concentrate exclusively on the effort to attain the Eternal Bliss of Nibbana, forgetting one's life and the society one lives in. Do they say this with honesty? Or is it due to their ignorance? This ought to be looked into.

The Buddhist Society had to maintain its existence in the midst of the Thought Systems and the vast variety of religious concepts that prevailed in ancient India, twenty-five centuries ago. In consequence, even the Buddhists were expected to lead a life that approached the austere. But, the Buddha Gautama, changed those austere practices which were prevalent earlier and encouraged a middle path.²³

Buddhists have always been enthusiastic about following the Buddhist Teaching to the letter. Although this was held as a theory, it did not enter into the practice of daily life in due proportion.

The general principle of life is constant adaptation. In terms of this habit that is natural to human life, the Disciples of the Buddha too brought about some changes in their way of life, since the Great Demise of the Buddha. At the beginning the Buddhists were not an organized group. But, it is clear that as the followers of the Buddha increased in number, they were organized into a Buddhist Social System.²⁴ All those factors essential for the existence of a society, began to evolve in accordance with Buddhist Theories.

This way, it is quite evident, that a system of education, that took into account the manner in which a Buddhist Social System should be built, came to be organized. It is essential that, those forms of education, which will enable one to deal successfully with individual and social issues that occur from time to time in the society, in which a Buddhist lives, should be built on a Buddhist Foundation.

It is only such a system of education that is suitable **in every way** for Sri Lanka's economic and social conditions. When we consider the educational systems that prevail world-wide, we see that the educational practices that the Buddhists possess, are not second to any **elsewhere** in the world. In most other countries, education is conducted on a principle that focuses emphatic attention on one extreme material aim.

But, when we consider the mental restiveness of the people in these European countries, that have reached a high level of material progress, it does not seem that these educational systems have succeeded. When we examine the problems that have arisen among the young men and young women in their early adulthood, who have completed their school education in the United States and European countries, we cannot conclude that they are the result of a successful system of education.

What are the goals of an individual life? How can a balanced life be led? What is the nature of life? What are the qualities men should esteem? What is the limit of the wealth a man should hoard? What is the limit of sensual gratification? What are the limits and boundaries of peace, happiness, freedom, development, knowledge and discipline? A common solution has to be found for all such questions. The Buddhist Philosophy of Education, is eminently useful in helping solve this kind of question. The sole aim of this little book, is to demonstrate that the Sri Lankans possess Buddhist Philosophical Theories, that are adequate for the launching of a new Buddhist Educational plan.

NOTES

Introduction and Chapter I

1. Ratanasara, Havanpola, A critical survey of Pirivena Education in Ceylon from 1815 with special reference to Vidyodaya and Vidyalankara Pirivenas. (Thesis presented for Ph.D. at the University of London) (C.S.P.E.C.).
2. Mookharji R.K. Ancient Indian Education p. 392 Macmillan and Co. Ltd. - London 1947.
3. De Silva Colvin R. - Ceylon Under the English Occupation, Vol.1 - Pg. 1-2. Apothecaries Co. Ltd. 1942.
4. Ratanasara H. (C.S.P.E.C.).
5. Constitution of Independent Sri Lanka. Translated by Prins Gunasekera Govt. Information Dept. Govt. Press 1957. Ludowyk. E.F.C. The Modern History of Ceylon p. 204. Weidenfeld and Nicolson England 1966.
6. Report of Buddhasasana Commission XVIII Sessional Paper Govt. Press, Colombo - Report of the Committee of Enquiry into Buddhist affairs. Dharma Vijya Press Balangoda 1956.
7. Mahawamsa Buddhadata Edtn. pg.119, Printed by M. D. Gunasena & Company 1959.
8. Ibid - Chapters 14 - 19. Samantapasadika P.P.S. London 1. Nidana Katha.
9. M.P. Éd. Ananda Maithreya Pg. 295 Anula Press. Colombo 1962 : Adikaram. E.W. Early History of Buddhism in Ceylon, Colombo. pp. 24 - 32 Gunesena & Co. Ltd. 2nd Edition 1953.
10. Epigraphia Zeylanica Edited by Wickramasinghe D.M. de Z. Vol. 11 Pg. 93 Oxford University Press 1928.
11. Ratanasara H. C.S.P.E.C. Pp. 104 - 126.
12. Petition by 54 Priests and Chiefs to Gray Pg. No. 16 of 13th January 1852, c. 6. 54 - 288. See Appendix II and X of CSPEC.
13. Mihintala Slab Inscription, Jetavanarama Sanskrit Inscription; Slab Inscription of Kassapa V; Pillar Inscription of Buddhannehela - Lakdiva Sel Lipi edited by Amarawanse Kotmala - Printed by M. D. Gunasena & Co. Ltd. Colombo 1959.

14. M. Vm. Ch. 32. Edtd. Buddhadatta, Printed by M. D. Gunasena & Co. Ltd. Colombo 1959.
15. Ibid P. 119.
16. M. Vm. Ch. 52 Edt. Buddhadatta, Printed M. D. Gunasena & Co. Ltd. Colombo 1959.
17. Katikarvat Sangaravva Edtd. by Jayatilaka D.B. Printed by Vidyalankara Press 1955.
18. Ibid.
19. Saranamkara Sangharajasamaya Vacissara Kotagama pp. 236 & 256, Printed by Y. Don. Edwin & Co. Colombo 1960.
20. Ratanasara H. C.S.P.E.C., P. 473 Appendix VI
21. Tennent I. Emerson Memorandum to Sir Pakington on the 30th Sept. 1852, C. 4. 54 - 290
22. Barnard, H.J., A short History of English Education from 1760 - 1944 P. 76. University of London Press Ltd. 1950.
23. M.V. Buddhajayanti Tripitaka Granthamala 3, P. 238. Printed by Govt. of Sri Lanka 1957.
24. Dutt Sukumar, Early Buddhist Monasticism pp. 77 - 199. Kegan Paul Trench, Trubner & Co. 1924.

CHAPTER II

BUDDHIST PHILOSOPHY OF EDUCATION

For one who intends to build a house it is essential to have a blue-print initially. It is equally important for someone who wishes to give an education, to have a Philosophy of Education. It is necessary when one builds a house to have a preliminary plan about the number of bedrooms, dining rooms, visiting rooms, studies, rooms for children, guest rooms, bathrooms, kitchens, etc. Similarly, an individual, corporation or government intending to give an education, should have an idea about the kind of system they plan to have. What are the end-aims planned to be achieved? What are the virtues that the generation, one plans to bring into being, should possess? What is the kind of social, economic, cultural and political attitude that could be inculcated in those who receive the education? Does the education intended to be given, place greater emphasis on individual development, social development or the well-being of the State? There should be a clear notion about such issues. The builder of a house should have a decided view about several issues: what variety of stone is to be used to construct the walls? What kind of timber should be used for the roof? Should the roof be thatched with a variety of tiles or in some other way? How should the floor of the house be constructed? How much time will it take to complete the construction of the house? What will be the total cost? How best can the organizers of the Education System train an echelon of teachers who will be able to implement the formulated system of Education successfully? How many children could be imparted an education successfully inside the class room? What are the audio-visual educational aids to be used to teach various subjects more effectively to the students? What kind of educational theory should be utilized in teaching? Is it democracy? Materialism? Totalitarianism? Naturalism? Or else utilitarianism? There should be a clear

awareness of that kind of issue. Answers to these questions can be obtained only through the help of a Philosophy of Education.

Conducting a system of education without the guidance of a Philosophy of education, is similar to the act of a traveller who sets out on a journey without a set aim.

Education is given to individuals. By 'individual' is meant a human person. A Buddhist Education cannot be successfully imparted without appreciating the high stature or the exalted stature given to a human being in Buddhism. Therefore, it is essential that we should initially explain the Buddhist view of 'Man'.

In Buddhist discourses the word used for man is 'Manussa'.¹ The word 'Manussa' is used for man because a human being has a higher mind than other animals.² Man has a special capacity for thought. A human being has a special ability to understand matters relating to the past, present, and the future by comparing and contrasting well. Even animals have a capacity to recognize.

What is described as 'instinct' is a form of cognition. But animals have a very limited 'instinct'. Man's capacity to understand issues through analytical reasoning is not appreciably shared by animals. This mental status which man has been able to acquire almost naturally, can be developed vastly. This is stated in Buddhist Philosophy.

Some western thinkers³ tend to assign priority status to action. But, according to Buddhist Teachings it is essential to accept the fact that the mind is the forerunner of all action.⁴ Actions of all types originate with the mind as the foremost entity. In consequence 'Thought' acquires a place of prominence.⁵ When an accusation is made against a person and when a court trial is being held about it, attorneys, judges and members of the jury make every possible effort to discover what the primary intention of the accused was.

Buddhist Scholars who comment on the concept of 'Man' make references to the **classical Hindu** concept of 'Man'. Commentary to 'Vimana Vatthu' mentions this matter as follows. "The term 'Manussa' (man) is used because they descend from the line of 'Manu'." "Shathapatha Brahmana" too mentions the above views.⁶ Buddhist commentaries, while indicating what the classical Hindu view is, make it emphatically clear that the Buddhist view differs from it.

Buddhist Scholars, who indicate the path that should be taken to fulfil human ethics and achieve happiness, have named various defilements associated with the human mind.⁷ Both the states of 'Lobha' (craving) and 'alobha' (non-craving) arise in the mind. Besides, the individual afflicted by the three mental states of 'Lobha' (craving), 'dosa' (ill-will) and 'Moha' (ignorance) leads an unhappy life due to those. The individual who possesses the three mental states of 'alobha' (non-craving), 'adosa' (non-hatred) and 'amoha' (knowledge) achieves a happy and joyful life due to these.⁸

Although the mental states of individuals differ, all individuals are described as 'Manussa' (man). According to the commentary to 'Vimana Vatthu' four categories of people are described as 'manussa' (men).⁹

1. Men who belong to Hell (Manussa Nerayika).
2. Human - shaped ugly spirits (Manussa Peta).
3. Human - shaped animals (Manussa Tiracchana).
4. Human beings in the fullest sense of the word (paramatthato manussa).

Those individuals who blemish their lives by indulging in such evil acts as stealing, deceiving others through stratagems and indulging in perverse sexuality, suffer various punishments. Very often they are nabbed by the arm of the law. They are people characterized as 'Men who belong in Hell' (manussa nerayika). Some people who have acquired human life, do not get food to satisfy their hunger. They do not get clothes to cover their nakedness and to adorn their bodies. They do not get suitable shelter to protect them from cold, heat and other phenomena that occur due to natural causes. Unable to slake their hunger and thirst, they wander about, due to ill-effects of their own bad kamma (actions). Men leading such depraved lives are described as 'human-shaped ugly spirits (manussa peta).

There are others who are born as human beings but lead their lives from childhood on doing such work described as menial. But they try to achieve sensual pleasure through abnormal methods and become victims of others' harassments. This way they endanger their lives. Due to such wrong attitudes, they suffer fear, hunger and thirst and lead a life of misery. Men leading such lives are described as 'human - shaped animals' (manussa tiracchana).

The fourth category of person is aware of activities that bring about good both to one's self and to others. He realistically understands Kamma (action) and Kamma Vipaka (the results of action). He has humility. He fears not. He is compassionate towards all beings. Mindful of the unsatisfactory nature of life he conducts his life in accordance with the teachings of Buddhism. He refrains from harmful actions. He accumulates good actions. A person who leads such a faultless life is described as a 'Man' (manussa) as this word reflects his way of life.

According to these Buddhist Theories regarding the human kind a person's worth is assessed in terms of the spiritual virtues he cultivates. A person's goodness or badness is evaluated in terms of his capacity to come to rational conclusions. Here the spiritual virtue of righteousness and "capacity to come to rational virtue of righteousness and "capacity to come to rational conclusions" are similar concepts.

The theory adopted by ancient Indian thinkers as **the criterion** to differentiate humans from animals, is comparable to the Buddhist view.¹⁰ According to the Hindu view, men and animals are similar in eating, in sleeping, in experiencing fear and in sexual indulgence. But humans differ from animals due to their ethical concepts. Humans have been given the special privilege of discriminating issues through a process of rational analysis. This enables them to lead a righteous life and therefore become exalted to a high status.

According to the methods mentioned above, both the Buddhist and Hindu systems do not allow a person to be described as a 'Man' merely because he possesses a head, a body, a belly and other organs.

It has to be accepted as a fact that humans possess a capacity for rational analysis. At the same time, the Buddhist system reveals the fact, that his thought processes can turn towards evil as well as towards good. A human's original mind is unblemished. Buddhism indicates how it becomes tarnished due to the influences of the external society.¹¹ External influences on a person come from the society around him. A vast variety of views, concepts and ideas enter into an individual's personality from his home, from his playmates, from the school, and similar social institutions. In terms of the social organization, this is an inevitable process.

The following is the Buddhist view of the influences that impact upon an individual from the external society. “The individual who keeps company with those whose qualities are lower than his, deteriorates because of such association. An individual who associates with **those who are** his peers in qualities will not deteriorate. The individual who keeps company with those who are higher in virtue than he is, achieves development. Therefore, one must always associate one’s self with those who are higher in quality than he is.¹² This proves that an individual’s personality can be upgraded, improved.

The Origin and the existence of the Individual

When did Man and Earth originate? How did it occur? Buddhist Philosophy does not make an effort to respond to such questions. Buddhism has deliberately refused to answer those questions. Buddhist philosophy assumes that it is far more important to engage in an analysis of the existence, disintegration and the rebirth of those individuals who are already born, rather than to indulge in a quest for the first cause that brought about the origin of the individual and the Earth.¹³ Buddhist Philosophy has focussed its attention primarily on expounding the theory of cause-and-effect.

If individuals or materials have arisen due to a cause, Buddhist Philosophy expounds those causes in detail. The disintegration of those individuals and materials that have arisen out of some cause is also expounded in Buddhism. All phenomena on Earth have arisen out of causes. Until the cause that brought about the existence of those individuals and materials, disintegrates, the existence of those phenomena cannot be brought to a halt.¹⁴ The philosophic analysis based on cause-and-effect, entitled ‘Paticca Sammuppada’ (Dependent Origination) expounds a process through which the endless **cycle of human** existence could be brought to a halt.¹⁵

According to the scientific analysis in Buddhist Philosophy, nothing is permanent.¹⁶ These three conditions - arising, existence and disintegration - are common to all phenomena without exception.¹⁷ All beings at all moments are subject to the three conditions - arising, existence and disintegration. As long as this flux continues, in all phenomena the process that prevails is three-fold- arising, existence and disintegration. The irreducible element in any individual is this state of constant flux.

In Buddhist Philosophy this state of change is described as 'anicca' (impermanence). It is the Buddhist view, that all phenomena in the world both animate and inanimate, are impermanent.¹⁸ If some phenomenon has impermanence as a condition, it leads to dukkha (unsatisfactoriness). If unsatisfactoriness is constantly present in a given phenomenon there does not appear to be any reason why it should be nursed, taking it to be permanently good. Buddhist Philosophy mentions three common conditions including anicca (impermanence).¹⁹ These three conditions are described as 'tilakkhana' (three characteristics). These three characteristics are described by the words - anicca (impermanence) dukkha (suffering) and anatta (soul-lessness). Impermanence suffering and soul - lessness are universally present in all human beings. It is the Buddha's view that no individual can be found who does not possess these three characteristics. If man is permanently subject to these conditions, Buddhists do not consider it necessary to act as if human existence is permanently good or permanently happy.

Cultivation of the individual endlessly, without an end in sight, is not thought of as a wise act by the Buddhist. They do not think that way, as the human is being propelled perpetually by eight forms of natural fluctuations. These eight forms of worldly fluctuations are labha (gain), alabha (loss), ayasa (ill-fame), yasa (fame), ninda (insult), pasansa (praise), sukkha (happiness), and

dukkha (suffering).²⁰ They affect human existence. This way there is no guarantee of a permanent happiness. There is no control over one's bodily organs or over one's mind. Therefore, the Buddhist does not consider it wise to be attached to human personality, mistaking it to be of value and to sink deep in the mire of the cycle of existence.

It is a non-controversial historical fact that Buddha Gautama is the author of Buddhist Philosophy. The Great Personage known as Siddhartha Gautama came to be described as the Buddha after he achieved Supreme Enlightenment. It took quite a long while and a **great effort** for Siddhartha Gautama, to realize fully the nature of the human person and of the world.²¹ The emergence of Buddhist Philosophy is the result of a determined effort pursued by Ascetic Siddhartha after meeting the well-known spiritual teachers of his time and studying their systems thoroughly without being satisfied with them at all.²²

The Buddha presented to the world a Philosophy, which even the greatest scientists of the modern era-that has seen a phenomenal progress - can agree with, although twenty - five long centuries have elapsed since it was first put before mankind. The Buddha is also described as 'Sattha' (the teacher).²³ He has also been given the title 'Loka Guru' (the Teacher to the World).²⁴

the first lesson taught to the World by this great teacher is known as the 'four-fold Truth'.²⁵ Here, four truths that can never be negated are described. They are:

The Truth of suffering.

The Truth of the arising of suffering.

The Truth of the eradication of suffering.

The Truth of the path to the eradication of suffering.

1. In Everything in the world one can see suffering as a state of dissatisfaction.
2. There is a cause for the arising of suffering everywhere in the world.
3. There exists the possibility of eradicating this state of suffering that is present everywhere in the world.
4. There is the existence of a noble path which can bring about the eradication of suffering.

Buddha, who realized this noble path, it is said, showed a certain reluctance to give this system of education to the world.²⁶ It was just because he understood how difficult²⁷ it is to teach such a deep philosophic lesson to the people of the world, as they are generally shrouded in the dark pall of passion, ill-will and ignorance. He himself said that "It is difficult to realize its true nature".²⁷ "There is a noble path men should tread. But, those who delight in taking that noble path are a handful", the Buddha himself said.²⁸

Human existence is impermanent. The happiness and comforts he enjoys are also not permanent. Therefore, Buddhists do not consider it wise to bring such a life into being repeatedly. The continuity of the concept of a separate individual, exists because of the craving for life.²⁹ This craving is described as tanha (greed).

As long as humans continue to crave for life, so long will their chain of life continue unbroken. There is no permanent, continuous happiness. Therefore human life is a series of fluctuations and is unsatisfactory. In consequence Buddhists consider it wise in every way to try to escape human existence. This escape from existence is described as nibbana (eternal bliss).³⁰

Nibbana is the Buddhist 'Summum bonum' - the highest spiritual state. Before an individual can attain this highest Buddhist ideal, there are many qualities a person should refine. "Yathabhuta gnana"³¹ is essential. This means, seeing things as they really are. The external world that presents itself to our senses, deludes us. It is only through a tremendous effort and keen scrutiny that one can obtain a proper awareness of the illusory nature of the world. It is an awareness that each individual should obtain through one's own understanding, effort and practice.³²

The proposed course of action, to make a person evolve to that state, is extensive. It is difficult to reach this status in a day or two or even a year or two. When you plant a tree you cannot obtain flowers and fruits immediately. A sufficient time needs to be allowed for the plant to grow. Such things as water, manure and protection for the plant to grow should be provided. Harm from insects and animals should be prevented. An equal or even greater effort is necessary to bring about a progress or advancement within an individual.

It is extremely difficult for a person to restrain one's senses into a discipline and balance. By nature, man's mind is drawn to unethical and wrong action.³³ Since there are certain social conventions which determine wholesome behaviour, man's wrongful actions as a human tend to get restrained to a great degree. This is because of the influence of the other members of society. Whatever that may be it is with electrical speed that the organs - eye, ear, nose, tongue, body and mind - get attracted to their various fields - namely, sight, sound, smell, taste and touch. When electricity is being utilized for the benefit of human kind, there should be an awareness of necessary protective measures. If it is not there even life can get endangered. But, people tame such destructive forces and adapt them for the comfort and happiness of human life.

Human life too can be enhanced. It can be protected and its complete potentiality can be achieved. This is similar to the adapting of electrical power for the well-being of human life.

Mind is the forerunner of all human action. There are three forces which are the prime causes of human action.³⁴ These are lobha (craving) dosa (ill-will) and moha (ignorance). Actions that spring from these causes are described as wrong or evil-actions.³⁵

These wrong actions have been categorized into 12 groups.³⁶ Eight evil actions spring from lobha (craving). Two wrong actions result from dosa (ill-will). Two evil actions arise from moha (ignorance), making a total of twelve.

People have to face numerous problems in their day-to-day existence. What is meant by lobha (craving) is the deep desire to possess those various things of the external world, considered to be necessary to maintain one's life, and those things and persons that have to be utilized to satisfy the senses. It could be said that even the acquiring of food needed to keep one's self alive is an action that springs from craving. If the acquiring of food is done through righteous means as described by the expressions, samma kammanta (right work), samma ajiva (right livelihood) and samma vayama (right effort), it cannot be described as an action which springs from craving. The hoarding of things with the intention of acquiring more things than are necessary to maintain one's life, can be described as an activity springing from craving.³⁷ By hoarding wealth in a higher proportion than due, man gets bound to the cycle of existence in which he lives.

This makes one have greater attachment to life. The Buddhist does not consider it necessary to cultivate the continuing of existence which is bereft of value. A wise attitude to adopt in such a situation has been prescribed by the Buddha in his first sermon.³⁸ It is as follows: "Follow the middle-path in everything". What is emphasized by "Majjhima patipada" (the middle path) is the importance of acting without going to extremes at each and every turn.

Some actions of humans have dosa (ill-will) as their primary cause. If an action is done with a sense of ill-will, that action is not pure. If the intention is impure, the resultant action too will not be pure. The virtue or the evil of an action is determined by the intention.³⁹ If someone were to speak or act with a mind that is blemished, disaster and suffering will follow that person, like the wheels that follow the ox drawing a cart.⁴⁰

Ill-will occurs in one's mind. As soon as the blemish described as ill-will occurs, the person's pleasantness changes. In proportion to the heightening of a person's ill-will, even the colour of his blood undergoes a change. When that happens the capacity to act impartially and with discipline begins to erode.

Those who are unable to restrain their ill-will and hatred, seek to harm the person who is their object of hatred. If they do not get an opportunity for this, they will destroy even inanimate objects around them. Buddhist stories reveal that some people who are not able to quell their hatred, do harm to some others even in their next birth.⁴¹

At times, people are impelled to wrong doing due to ignorance. It is inevitable, that due to actions, done without understanding things properly, those actions that are considered evil should spring. A result of one type or another will occur due to an action done with either a good intention or a bad intention. Therefore, Buddhists should acquire knowledge or the light of wisdom to enable them to eradicate ignorance.

The Buddhist view lays down emphatically, that for the purpose of cultivating high virtues in a person by eradicating those roots of evil, it is essential to develop those qualities opposed to those roots of evil. Those qualities opposed to roots of evil are alobha (non-craving), adosa (being devoid of ill-will) and amoha (being devoid of ignorance).⁴² There is an approved course of

action that should be followed for the purpose of eradicating the roots of evil and establishing firmly the roots of virtue. This course of action is the performance of the three meritorious deeds, namely, dana (generosity), sila (discipline) and bhavana (meditation).

Dana (generosity) implies giving to those people who deserve to be given and are capable of using what is given.⁴³ A miserly person cannot gift to another something that he possesses. One's intention to be generous increases in proportion to the weakening of one's craving. The value of one's generous gift increases when something is given without expecting anything in return from the recipient. A generous act of that type is greatly appreciated, because due to that kind of generosity the craving in the giver's mind can be suppressed.

To eradicate the second root of evil - which is ill-will-the system of discipline described as 'sila' can be utilized. What is meant by 'sila' is the discipline or the restraint that is cultivated within an individual. This discipline must be kept in three situations, which are mind, body and word.⁴⁴ One should be restrained in these three. Craving and desiring the destruction of others are evils that have the mind as their origin. The evil actions that arise with the body as the origin are, taking life, stealing and perverse sex behaviour. Evils that originate in the word are the use of harsh speech that destroys human harmony, uttering cruel words and resorting to futile talk. Refraining from all these is essential for the safeguarding of an individual's discipline.

According to analytical thought in Buddhist Philosophy it is in the foregoing that the first steps are to be found for the wholesome strategy needed to direct the life of a person who is born, to progress towards some noble goal.

Development of Personality

In some systems of western religion, it is stated that some are sinners by birth. On the contrary, Buddhism does not stipulate such a thing. Buddhist thought grants that there could be people deformed in various ways and that there are people who are bereft of affluence. But, Buddhism rejects the notion that their state of mind cannot be changed.⁴⁵ Buddhism also rejects the view that the social status and the personality level of a given person cannot be altered in any way other than in the manner predetermined by an All-powerful unseen person.⁴⁶

The Buddhist view is that a person deteriorates into a lower social level or his living conditions get exposed to danger due to ignorance.⁴⁷ It is also assumed in Buddhism that a human can be upgraded by leading him into the light from darkness. Besides, it is assumed that this is a duty that must be performed. If a given individual strives to bring about the well being of one individual or a group of individuals, such action has been characterized as the action of a Bodhisatta (an aspirant Buddha).⁴⁸ This is a highly exalted status. This way the development of personality has been highly esteemed by the learned. The process of bringing about this comprises three stages. Sila or the cultivation of individual discipline is the first stage.⁴⁹ This high discipline, has been analysed extensively in Buddhist Philosophy.

The personal discipline described as sila which has to be utilized for the purpose of developing personality, has to be achieved step by step. The various stages of this achievement are described as the five-fold discipline, eight-fold discipline, ten-fold discipline, the four pure forms of discipline and the discipline of higher ordination.⁵⁰ At each stage, what is expected is the upgrading of an individual's development step by step. Once these stages have been passed, the second phase of personality development is reached.

Samadhi or the Cultivation of Mind

Buddhists can never be happy only with the first phase of personality development described earlier. Those individuals who have achieved development through the first phase of personality cultivation are considered only as those who have entered the path of progress, adorned with virtuous qualities fit for a cultured society. Such people are described as 'vaineaya' (the disciplined ones) or 'sekha' (learned ones).⁵¹ Those individuals who have protected their three doors of perception - namely mind, body and word - should continue to meditate or to acquire tranquillity.⁵² What is meant by 'samadhi' is the development of the capacity to make the mind focus on some object without wavering.

The mind trembles quickly and fluctuates constantly. It is difficult to describe the subtle nature of the mind. It is difficult to quote a parallel to illustrate the swift working of the mind. The mind behaves with a speed that is far faster than electrical power. The mind also possesses a swift-changing quality. The mind has rapid fluctuations and a turbulent quality.⁵³ It is extremely difficult to protect the mind from evil intentions. But, the wise person straightens the mind that is fickle. The activity of the person who straightens the mind is compared by the Buddha to the task of a fletcher.⁵⁴ "The fletcher straightens a bent piece of wood or a crooked piece of iron, and shapes it into a straight arrow; similarly, the wise person straightens one's mind" said the Buddha.

Buddhist Philosophy places considerable emphasis on the power of a person's mind. The significance of the mind is established by the statement that not only a single individual, but the whole world is directed by the mind.⁵⁵ Further, he has stated that the whole world is subdued by the mind.⁵⁶ All activities at all levels in human society have come into being, with the mind as the primary source. In consequence, the system of training that has been enunciated to bring about the samadhi (tranquillity) of the mind is profound and is also extensive.

“Maha Satipatthana Sutta” (the great discourse on the establishment of proper awareness) occurring in **Digha Nikaya** (the collection of long discourses) contains a section entitled “Anapanasati Bhavana” (meditation on breath-consciousness).⁵⁷ This is well known to Buddhists. Today too, Buddhists make use of this system of meditation for the cultivation of the mind. It is substantially conducive towards the achievement of the tranquillity of mind.

For purposes of meditation as a means of achieving the tranquillity of mind, forty objects of contemplation have been enumerated by the great commentator Ven. Buddhaghosa in his **Visuddhi Magga** (the Path of Purity).⁵⁸

The system of meditation has been divided into two primary groups - namely Samadhi Bhavana (Tranquil meditation) and Vidarshana Bhavana (Insight meditation).⁵⁹

When the Samadhi system of meditation is practised, the mind reaches four stages described as “Pathamajjhana” (first stage of tranquillity), ‘dutiyaajjhana’ (second stage of tranquillity), ‘tatiyaajjhana’ (third stage of tranquillity) and ‘catutajjhana’ (fourth stage of tranquillity).⁶⁰ The highest reach of a person’s development cannot be attained only through these four stages. Someone who has reached these four stages may even deteriorate from that position. Buddhist scriptures state that Ascetic Siddhartha Gautama, met the religious teachers Alara Kalama and Uddhakarama Putta before he attained Buddhahood.⁶¹ Since the stage they had reached was not the highest level of personality development, it is said, that Siddhartha Gautama went elsewhere in his quest for truth.⁶²

Samatha system is not exactly the final stage of meditation. But, it helps greatly the next stage of meditation - which is Vidarshana (Insight meditation).

Vipassana Bhavana (Insight meditation) enables a person to acquire Udaya - byaya Gnana (the wisdom relating to the arising and the decay of phenomena). This in turn makes it possible for an individual to acquire Yatabhutagnana - which is the wisdom with regard to the real nature of phenomena. Next, the mind can be developed to the level of Lokottaragnana - that is transcendental wisdom - the wisdom that rises above worldly knowledge.⁶³

Buddhist Philosophy describes a seven-fold system of meditation that comes within Visuddhi (Purity).⁶⁴ These seven stages are described as Sila Visuddhi, Citta Visuddhi, Ditthi Visuddhi, Kamkha Vitarana Visuddhi (purification by overcoming doubt), Maggamaggagnana Dassana Visuddhi (purification by knowledge of what is Path and not Path), Patipadagnana Dassana Visuddhi (purification of knowledge and vision of the Path-Progress) and Gnana Dassana Visuddhi (purification of knowledge and vision).

Samapatti is yet another system of mind cultivation that is mentioned.⁶⁵ There are eight forms of samapatti described in Buddhist literature. The intention of all these systems described in various terms, is the development of the mind of people. There are eight forms of persons who represent these eight forms of mind cultivation.⁶⁶ Those eight-fold persons are:

The person who has stepped into the path of stream-winning.

The person who has won the fruit of stream-winning.

Person who has stepped into the path of once-returning.

Person who has won the fruit of once-returning.

Person who has stepped into the path of non-returning.

Person who has won the fruit of non-returning.

Person who has stepped into the path of perfection.

Person who has won the fruit of perfection.

Persons who are described in these terms are characterised as 'Ariya puggala' - noble people. They are described that way because they have reached high stages of personality development. Their greatness is recognized by the fact that they have achieved a completely pure stage, eradicating the mind-tainting blemishes they had earlier.

The noble individual who has reached the state of Sotapanna (stream-winning) is known to have reached that stage, only if he has given up the blemishes described as sakkaya ditthi (personal-belief), vicikiccha (sceptical doubt) and silabbata paramasa (clinging to mere rules and ritual).⁶⁷

The noble individual who has reached the state of Sakadagami (once returner) is recognized only if he has reduced the blemishes of kamaraga (sensory lust) and vyapada (ill-will).⁶⁸ The noble individual who has reached the state of 'anagami' (non-returner) is recognized by the fact that he has totally eradicated Kamaraga (sensory lust) and Vyapada (ill-will).⁶⁹

The person who has reached the state of 'arahanta' (perfection) is recognized by the fact that he has eradicated the blemishes ruparaga (lust for corporleality), arauparaga (lust for the immaterials), mana (conceit), uddacca (restlessness) and avijja (ignorance).⁷⁰

In Buddhist Philosophy, what is described as the fullest development of the human person is elevating man to the level of arahanta (perfected man).

NOTES

Chapter II

1. Sv. n; P.P.S Pp 12 and 75 D.P., PPS Pp 12 and 85.
2. D.P, PPS P/o 6 and 43, Vugga 3, AN, PPS Vol. 4 Pg. 5.
3. Symner William Grham, Folkways pg 2, Gia & Company New York 1940.
4. D.P, P.P.S. PS 1 Stanza 1.
5. V.M.A, PPS Pg. 19.
6. ShatapathaBrahman, ch. 8 Pg. 114 - 116, edtd. by Vidyadhara Sharma Guude & Chandradharna Sharma Printed S Chand & Co.
7. A.N, PPS. Vol. 1 Pgs. 201 - 203.
8. Ibid. Pp 203 - 205.
9. VMA, PPS, Pg. 23.
10. Hitopadesa Pg. 3 Editor - Steven Austin Hertford U.K. 1847.
11. A.N, PPS. Vol. 1 Pg. 10.
12. Ibid.
13. Sm. N Vol. 11 Pg. 178.
14. D.N, PPS, Vol. 11 Pp. 55 - 71.
15. Ibid.
16. D.P, PPS, Pg. 40 and 277 (Vagga 20).
17. Sm. N. PPS, 111 Pg. 30
Sm. N. PPS, 1 Pp. 14, 15.
18. D.P, PPS, Pg. 40. Stanza 277.
19. Sm. N. PPS, 1, 53, D.P, PPS, 40 Stanzas 277, 278, 279.
20. A.N., PPS, 1, Pp 157 - 160.
21. M.N. PPS, 1, Pp. 242 - 246.
22. M.N. PPS, 1 Pp. 163 - 166.
23. D.N, PPS, 1 Pg 40.
24. S. PPS, 1 Pg. 1.
25. Sm. N. Vol. 3 Pp 429 & 224.
26. M.N. PPS, Pg. 160; D.N, PPS Vol. 1, Pg. 36.
27. Ibid Pg 168.
28. D.N, PPS, 1, Pg. 36.
29. S.N, PPS. 1. Pg. 427.
30. Sm. N, PPS, 1, Pg. 125 S.N. 1 Pg. 144.
31. Sm. N, PPS, 1, Pg. 144.
32. A.N, PPS, 1. Pg. 144.
33. Elu Attanagalu Vamsa, Pg. 15 Edtd. Pragnasara K. Sri Printed, Desko Printers, Kelaniya 1954.

34. A.N, PPS, 1 Pg. 263.
35. Ibid.
36. Abhidhammattha Sanhita Pp 1 - 2. Edit. Indaratane M, Printed Grantaloka Printers, Kottawa 1940.
37. D.N, PPS, 1, Pg. 312 - 313.
38. S.N, PPS, 1. Pg. 428.
39. D.P, PPS, Pg. 1.
40. D.P, PPS, Pg.1, Stanza 1.
41. D.P.A., Edtd. Ratanasara, Kahawe, Pp 23 - 27 Printed Tripitaka Press 1919.
42. A.N, PPS, 1. Pg. 263.
43. S.N, PPS, 1. pp 99 - 100, D.N, Sangiti Sutta.
44. D.P, PPS, Pg. 56, Stanza 391
45. D.P, P. 4 Stanza 24; D.N, PPS, Pp 73 - 79.
46. D.P, PPS, Pg. 24 - Stanza 160; D.N, PPS, 1. Pg.100.
47. D.P, PPS, Pg. 36 - Stanza 243.
48. J.A, GETA; 1. Pg. 14, Tripitaka Printers Colombo 1926.
49. V.M, PPS, 1.
50. A.N. PPS, iii Pg. 203, 206 A.N. PPS, Pp. 254 - 262 V.M, PPS, 1, Pp. 15 - 16; Kh, PPS, 1 Pg. 2, S.N, PPS, iv Pg. 342, MV (Budhajayanthi) i Pg. 156 - 162. Govt. Press 195)
51. A.N, PPS, 1 Pg. 63.
52. D.N, PPS, ii Pg. 313.
53. P.P, PPS, Pg. 5, Stanza 33.
54. Ibid.
55. DN, PPS, !, Pg.39.
56. Ibid.
57. D.N, PPS, 1 Pp 290 - 315.
58. V.M, PPS, 1 Pp 84 - 11.
59. A.N; PPS, 1. Pg. 61, VM, PPS, 1. Pg. 314 - 342.
60. D.N. PPS, 1 Pg. 163 - 166.
61. M.N, PPS, 1 Pp. 163 - 16.6
62. M.N, PPS, 1. Pp. 163 - 166.
63. A.N, PPS, 1 Pg. 61.
64. V.M. PPS, Pp 587 - 698.
65. D.N, PPS, II Pg. 156.
66. S.N, PPS, Pg. 40.
67. Ibid - Stanza 321; MN. 1, PPS, 1 Pg. 34.
68. M.N, PPS, 1 Pg. 34.
69. D.N. PPS, 11 Pg. 92.
70. A.N, PPS, V. Pg. 17.

BUDDHIST EDUCATIONAL CONCEPTS (1)

Chapter 2 provided a brief description of the philosophic foundation of Buddhist Education. Now we should enquire how some educational concepts can be built on that Philosophic Foundation. Buddhist Philosophy is a very profound and a very extensive system of teaching. Each commentator identifies some features in that system and presents his views about various aspects of its educational aims.

One scholar analyses Buddhist Education as leading to the Development of Wisdom and Liberation.¹ Another interprets it as a system of thought, that will enable one to sharpen one's intellect leading to the correction of one's beliefs.²

One commentator states that the end-aim of Buddhism is the attainment of Nibbana (eternal bliss).³ Yet another commentator expresses the view that the primary aim of Buddhism is the teaching of a method by which an individual can resolve both his internal and external problems.⁴ Over and above these, there are several ways in which the main aim of Buddhism is summed up. Some of those several ways are as follows.

Imparting an education that will endow Sila (discipline), Samadhi (tranquillity) and Panna (wisdom).⁵

Providing an education conducive to the opening of a path towards the seven-fold forms of purity. These seven are, Sila Visuddhi (Purification of morality), Citta Visuddhi (Purification of mind), Ditthi Visuddhi (Purification of view), Kankhavitaraṇa Visuddhi (Purification by overcoming doubt), Maggamaṅgala dāssana Visuddhi (Purification by Knowledge and vision of what is path and not-path), Patipadaṅgala dāssana Visuddhi (Purification by Knowledge and vision of the Path - progress), Gānaḍassana Visuddhi (Purification by Knowledge and vision).⁶

Providing mental happiness.⁷

Bringing about an awareness of the three characteristics of life.⁸

Refraining from all evil actions.

Accumulating merit.

Restraining one's mind.⁹

Each of these statements has some truth in it. However, it can be said, that when we express views about Buddhist Philosophy, linking it with the science of education, the more suitable and the more correct theory seems to be to state that the primary purpose of Buddhist Education is the development of the individual and the development of society. Before we embark on elaborating this view, I consider it proper to explain what is meant by the development of the individual and the development of society.

As Rousseau states, man is by nature good.¹⁰ But the theory that the child should not be given any education until he is twelve does not exist in Buddhist Philosophy. It is assumed that at birth the individual's mind is pure. It becomes impure due to the impact of the external world on it. It is the Buddhist view, that in consequence of the purpose of protecting the individual from the thoughts, concepts and ideas that arise within him, some kind of development should be effected.¹¹ What is meant by the 'development of the individual' is the removal of the "rust" that forms in an individual's mind and elevating him to the level of 'ariyapuggala' (Noble individual).¹² What we mean by social development is the inculcation of similar noble thoughts in a society. In the Buddhist system, it is not expected of the individual who is being developed that he should be attached to the cycle of existence or to society or that he should crave for material gains or for worldly glory or praise. Now, it is necessary to see what kind of Buddhist Education will enable an individual to achieve his personality development while remaining in the midst of society.

Achievement of self-awareness as an educational ideal

Once the Buddha was walking along from Isipatana. At that time a group of young men and women, made up of thirty princes, twenty nine princesses and a prostitute, went into the park on a pleasure tour.

While they were enjoying themselves that way, the prostitute stole the valuable clothes and ornaments of the princes and ran away. The Princes discovered that the woman had fled with their valuable possessions. They set out in search of her. On their way, they met the Buddha. They asked the Buddha whether he saw a woman of such and such description, walking along the road. The Buddha said to them in reply: "Isn't it far better to look for yourself than to look for others".¹³ The Buddha impressed upon them the importance of self-awareness, making them tread the noble path.

Who am I? How does my existence happen? Towards what end should I accumulate by Kamma (action)? What is my likely span of life? Can I have control over my limbs and organs? Do I possess an unchanging, permanent soul? If not, what is it due to? What are my duties towards my parents, my brothers and sisters, my wife, my relatives and my neighbours? How and with what links is my body constituted? How does the external world come within my senses? How many fires burning within my mind trouble me? Any individual, who desires to evolve, should seek answers to these and other questions in order to achieve self-awareness.

According to Buddhist teachings, however much an individual may become self-aware, he cannot achieve liberation unless he has cultivated the *Kayagatasati* (Mindfulness with regard to the

body) meditation.¹⁴ What is implied by this is, that it is essential to have a clear notion of one's body. Kayagatasati, is a form of analysis that examines the component parts of the machine called body. When we practise this form of meditation, the idea of a permanent soul gets eroded. Here the knowledge expected is much wider than the school subjects taught as hygiene and physiology.

In a country like Sri Lanka, people have got into the habit of transferring their responsibilities to their parents and adults. In such a situation, for the development of the country, it is quite essential that self-awareness should be generated in the citizens. This will lead to rational progress. Buddhist Philosophy teaches that, "One has to help one's own self. Who else could help one?"¹⁵ This statement is quite conducive to the development of an individual.

Study of the Social Condition and The Global Condition, as an aim of Education

Man is born into this world all alone; he dies all alone. Both the arrival and the departure have not happened due to an invitation extended by anyone in our society. But once born, that person must obtain quite extensively the assistance and support of the society he lives in, for his evolution, his existence and for his progress. A society gets built through the concourse of a variety of persons. A community of people who come together that way, adopts a vast variety of social rites, rituals and customs. They conduct marriages, games, pastimes, music, art, drama, painting and various forms of activity to ensure economic stability. A person who is growing up should have an awareness of all these social arrangements and their ramifications. Before he completes his education and becomes a member of society, a student should be given a clear awareness of social customs and manners and their basis. Besides,

he should be given a considerable awareness of the manner he should view Buddhist Society or the world.

We have already mentioned a characteristic common to all sentient beings. A main characteristic that is invariably bound with individuals, society and phenomena in the world is 'impermanence'.¹⁶ The concept characterized as 'impermanence', is universal. According to Buddhism, this change is invariably implicit in all things, in all individuals and in all societies, that have come into being through a cause. It is this very concept of impermanence and flux that the Greek Philosopher Heraclitus meant when he said, that 'one cannot step into the same river twice'.¹⁷

Not very long after the Buddha had attained Enlightenment, Great Elder Assaji explained to a friend the nature of the Buddha's Teaching in these terms: "If any given phenomenon in the world has come into being due to some cause, the Buddha has expounded that cause. The Buddha has also explained the disintegration of those causes".¹⁸

It is quite important that one should become aware of the philosophical position implicit in this statement. It is not at all wrong to declare that the foundation of the Buddha's Teaching rests on the stone pillar of the theory of cause-and-effect.¹⁹

Buddhists do not accept that the existence of a person takes place causally. The existence of a society, is the result of some action committed individually or collectively.²⁰ The existence of the individual and the society continues due to the craving described as the desire to be.²¹ If the continued existence of an individual or a society is unacceptable, what should be done to avoid it, is to prevent new formations.²² According to the Buddhist Teachings, which do not encourage new formations, can one strive

towards the progress of an individual or a society? One could very well raise this question. Some critics who direct their thoughts along the lines of this question, dare even to declare that Buddhist Education does not serve the lay community.

Buddhist Teaching that analytically demonstrates the impermanance of the individual or the society does not encourage the endless continuation of the cycle of existence.²³ Buddhist Teaching does not encourage an individual to denigrate the personality or the society one possesses and to bring about its devaluation. Buddhist teaching provides all the possible support to enable a person to desire the highest benefit from the life one has been able to get. Leading a virtuous life and a good life has been characterized by the expressions 'dhamma cariya' (virtuous life) and 'sama cariya' (good life).²⁴ How a person could lead a virtuous lay life, is indicated by 'gihi samici patipada' (the way to virtuous lay life). The life-style described by the expressions samma-kammanta (right bodily action) samma ajiva (right livelihood) samma vayama (right effort) has been prescribed to enable a person to lead a successful life.²⁵

Leading a virtuous lay-life, looking after one's wife and children is implied in the expression 'Kutumbha santhapana' (proper care of the family). The manner in which the children should take care of their parents, the attitude a master should adopt towards a servant and the attitude a servant should adopt towards the master are all prescribed in detail in Buddhism. Such guidance is provided by Buddhist Teaching, because the proper continuation of the social establishment is not averse to Buddhist thought.²⁶

According to the three characteristics described in Buddhism, an individual does not have a permanent existence.²⁷ Just as a river flows on, the existence of an individual too keeps on changing in an unending flux in terms of coming into being,

continuing existence and disintegration. But people continue to exist, engaging in a variety of activities. They build houses fit for their dwelling. They indulge in marriage, entertainment, pleasure seeking, music, art and other activities to satisfy their desires, that stem almost naturally. They seek food and drink, to slake their hunger and thirst. They obtain an education to widen their knowledge. They seek employment and jobs to ensure a stable livelihood. These are all efforts pursued to exist, satisfying the practical needs of a worldly life. Besides, the protection not only of human life, but even the life of animals, is considered a noble virtue in Buddhism. Buddhists assume that improving the life one has gained and the society one lives in is an important task. A Buddhist can lead a life, discriminating between pragmatic truth and absolute truth.²⁸ A Buddhist can classify phenomena in terms of worldly and transcendental values.²⁹ It is not difficult for a Buddhist to make a success of his life and to elevate it to the transcendental, supermundane status.

It is difficult for an individual to make a success of life, without establishing links with society. In the same way, it is difficult for one country or one nation to exist in isolation, without establishing links with other countries and other nations. This is especially so in today's context. The economic, social and political theories that existed in the past undergo daily evolution. In consequence, these theories have evolved into an internationally acceptable level. The international community can agree to these now. Today, no country can satisfy its national needs without the co-operation of other nations. News media capable of instantly transmitting information occurring at international level have made rapid progress. The number of tourists increases daily. Exchange of goods grows. One country is at times forced to seek the help of another country for some consumer goods. From all quarters we come to know of efforts by the powerful to assert their predominance, by suppressing the weak. In such a situation the young should have a clear notion about how one country can establish relations with another, under those circumstances.

When the power-hungry elements fight each other, the Buddhist maintains a middle path, without displaying special loyalty either to the left or to the right. The Buddhist assumes that just as much as he likes a happy life, his friends, those who are neither friends nor enemies of his, and his enemies too like to lead a happy life. Just as the people in his village love a happy life, those in other areas, those in the whole country, and those in foreign countries too love a happy life. Not only beings that we currently know of but beings inhabiting other worlds too, desire happiness. Therefore it is the policy of the Buddhist to pursue friendly international relations, enabling not only other people in the world, but even other countries of the world, to lead free and happy lives.³⁰

In order to understand the real nature of the world, one must study such subjects as geography, world history, economics, political science, general science, educational science, international languages etc., which are recognized as subjects that enable the widening of knowledge. When such subjects are being studied, the Buddhist must take care to see that he approaches these with an open mind.³¹ The habit of condemning one and exalting another, pursuing a partisan policy, is not a method that Buddhists favour. Buddhist education teaches people to view the society and the world, giving predominance to the concept of egalitarianism (*samanattata*).³²

The impact of environment on an individual's development

It is inevitable that the lives of people get affected by the force described as their Environment, at all stages of life such as childhood, youth and old age. From time immemorial, from the

beginning of Man, the social mores, cultural values, religious theories, customs and manners, economic plans, and life-styles that existed in human communities, have been diverse. The nature of individuals differs. No two individuals think alike. Nor do they talk in an identical manner. They do not act in the same manner. They differ from each other even in their physical characteristics. The identical building material is used in different houses in a variety of ways. The same theory is followed differently by different people. The environment in each house, each village, each city also differs. People inhabiting one community are likely to share the same thoughts, the same level of wealth, the same kind of jobs, in some instances. In other instances they are likely to differ. Due to these similarities and differences within one social unit, there came into being various groups. People agree with each other due to the similarity of the attitudes they possess.³³ People get used to the idea of working together, uniting with each other to some extent. But their variety always remains.³⁴ It is only a person who has a powerful personality who can preserve the special quality each individual possesses - the uniqueness of a given individual. The lives of other ordinary people get constantly subjected to the influence of the environment. Some societies get adapted in terms of the whims and fancies of people with powerful personalities in those societies. This adaptation could be either good or bad. In consequence, Buddhist Teachings warn, that one should be circumspect about the people with whom one has to associate.³⁵ The Buddha was quite aware that the environment possessed the power to bring about changes in an individual's personality, which explains why, in the Buddha's teachings it is said that it is an auspicious matter to get the privilege of living in a locality inhabited by virtuous people (patirupa desa vasoca).³⁶

According to Buddhist thought, the environment that people have to live in is three-fold namely, the family, neighbours and friends. Here what is meant by family is the miniature society, consisting of parents, brothers and sisters, and close relatives. 'Neighbours' are those who live in one's village or in one's city. Friends, can of course be dwellers in one's village or in distant places. Friends are those who share one's likes and dislikes - those with whom one can discuss one's private affairs without any compunction, and those who will be with you in weal and woe. The individual who inhabits this environment is subject to constant interaction with those others who live in that environment. Anyone who is not very mature, living in such a social milieu, is likely to become affected by the attitudes of others. In consequence some of the inborn qualities of an individual are likely to undergo changes. Since the environment exerts a considerable influence on an individual's character leading to changes, Buddhist Teachings provide detailed descriptions of the nature of friends.

Buddhist Teachings indicate four-types of people who should not be considered friends. They are friends in name only. These four types are.³⁷

1. Annadatthuhara (those who make friends only because of the selfish gain).
2. Vaciparama (those who are friends only in words).
3. Anuppiyabhani (those who encourage evil but prevent good deeds).
4. Apayasahaya (those who are friendly only when one indulges in evil deeds).

The qualities of these nominal friends can be described as follows:

1. The first type of friend gets all the help he can from others. He may just do some trivial thing for another, but expects something quite substantial in return. He does some dutiful deed, not because he knows the value of such an action, but because of fear. He associates with friends, with only his selfish interest in mind.
2. The second category of nominal friend talks all the time about what happened in the past. Or else he keeps company with a friend hoping to derive benefits in the future. All the time he treats friends with empty futile words. But, when it becomes really necessary for him to extend some kind of assistance, he emphasises only the difficulty of extending a helping hand.
3. The third type of nominal friend supports and approves evil action. When someone tries to do good, he dissuades him saying it is bad. He praises the friend when he meets him. But, behind his back he condemns him.
4. The fourth category of false friend, keeps company with his friends, only when intoxicating drinks are being taken, or else during night prowls. He may keep company when they are out on some pleasure tour. He keeps company when the friend gambles too.

The true friends are described in following terms. They are of four categories, namely:³⁸

1. The helper
2. The friend who helps you both in weal and woe
3. Good Counsellor
4. The sympathizer

1. The first category of good friend, protects one when something goes wrong.
2. The second type of true friend protects the friend's property or possession when it is threatened. The true friend who is always with you both in weal and woe possesses four virtues. They are;

He reveals his secrets to you.

He protects his friend's secrets.

He never abandons you when you get into difficulty.

He will even sacrifice his life for you.

3. The third category of good friend prevents you from doing evil actions. He persuades you to do good. He makes you listen to good things that you had not heard before. He counsels you about the path of virtue.
4. The fourth category of good friend never rejoices when something bad has befallen you. He rejoices when something good has happened to you. If someone were to speak ill of you, he prevents it. If someone were to speak well of you he approves it.

A detailed account of false friends and good friends is provided, because those good friends and those enemies you come to keep company with, due to the environment you are in, are of great practical benefit for the evolution of one's personality. The good friends, who help you along are described in Buddhist Literature as 'Kalyana Mithra'.³⁹ The friend who is good.

The honoured members of the Family

The Buddhist Social System consists of four types of persons. Of these four the primary position is given to Bhikkhus and Bhikkhunis (nuns).⁴⁰ In the same way in the lay social unit, the primary position is held by father and mother.⁴¹ The family is like the nursery for the growth of an individual's personality. The human individual starts life as a small infant. During its childhood this being grows up, receiving nourishment and protection from parents and other members of the family. The level of the culture of the members of the family also determines the quality of the child's growth. In well-organized families the arrival of a new member is considered a happy and auspicious event. In the joint effort to bring up this new member and to make him a member of the wider society larger than the family, the father and the mother act with special enthusiasm. In Buddhist Literature, one comes upon an honorific conferred upon parents as a token of esteem of the tremendous responsibility displayed by parents for the good of their children. This honorific is Brahma.⁴² Since the parents are the first teachers of children they are also called 'pubba cariya' (the first teachers).⁴³ In order to emphasize the fact that children should honour parents as gods, the parents are described as 'pubbhadeva' (the first gods).⁴⁴ In order to establish the fact that the parents are the best suited to receive what is given by their children they are given the honorific 'ahuneyya' (deserving to be given offerings).⁴⁵

Parents have been given such an exalted place in the miniature social unit called the family, because parents perform an invaluable service to bring up the children and present them to the world. The father is considered the head of the family. But, in Buddhist Literature in contexts where parents are mentioned, the parents are always referred to as Matapita⁴⁶ (mother and father) with mother first. But, children esteem both mother and father with equal respect. One is not considered more important than the other. Looking after their parents by children is considered a highly auspicious matter in Buddhist Teachings.

In Buddhist teachings what is considered important is not only children looking after parents. Parents looking after their children is also considered auspicious.⁴⁷ Besides, looking after the members of one's family is also considered an auspicious matter.⁴⁸

Looking after parents was a virtuous practice that prevailed in ancient Indian society. Most children followed the advice and guidance of their parents. By reading the discourse 'Sigalovada Sutta' (the Advice to Sigala) it is possible to obtain an idea of the attitude that should be adopted, not only towards parents, but also towards the others in the family.⁴⁹ When the Buddha was residing at Veluvana Monastery in the city of Rajagaha, one day he observed a young man, with his head and clothes all wet, worshipping the six directions - East, South, West, North, Up and Down. The Buddha asked him what his ritual meant. The young man replied that when his father was in his death-bed he requested him to worship the six directions. Therefore, he worships the six directions in obedience to his father's dying wish.⁵⁰ The Buddha indicated to him that in terms of the Buddhist system, the East represents one's parents. The South is the Teacher. Wife and children form the West. Friends and colleagues are the North. Servants and labourers are the Downward direction. The religious teachers and parents are the Upward direction.⁵¹

This statement establishes the persons who should be respected by the members of a family. According to this, one must look after not only parents and religious persons. Teachers, friends, wife, servants, labourers and people of all strata should also be respected, in keeping with their status. This is the teaching of the Buddha. Buddhist Teaching does not encourage obtaining forced labour of the feudal type from one's servants. The proper growing up of the young ones who become members of a family is encouraged in a context of such intimate relations.

In a country like Sri Lanka, which is dominated by Buddhist tenets, the organization of the miniature society called the 'family' is different from the family organization in Western countries. The new members growing up in a Western family tend to earn an independent living, at about 16 or 17, when they have obtained an education up to the level of school-leaving. When children reach this age level, the parents too like to divest themselves of their responsibilities towards their children. The children too display an inclination to lead their own independent life, discarding parental protection. But, in a country like Sri Lanka, the relationships and responsibilities of the new members of a family do not end so early. Even today, the number of persons who like to live together with their family members is quite extensive. The young people of the present day display an ever-increasing desire to live separately once they grow up. But the older people in the family expect the younger members of the family to play a greater role towards the progress of the family. If the members of the family discharge their duties and responsibilities to mutual benefit, this will bring about the well-being of all. Besides, if the advice and the example of the older members of the family are followed the social unit can be brought to a higher status. The new member of the minor social unit called the family is being trained and disciplined to be able to maintain the relationships in the larger society. That kind of new member should become a "flag" to the family, an honour to his little social unit. He should afford his parents honour, support and protection. Besides, he should give a new life and a new light to the external society in which he is a participant. He will not only hold in high esteem the traditional practices of his family, he will also become an inheritor of the national cultural heritage of his country. He must also become a person who shoulders a high responsibility for the continuous progress of this cultural tradition.

The theory of suffering and happiness

The first important declaration made by the Buddha on achieving Supreme Enlightenment is "The fact that suffering pervades the whole world, is an unalterable truth".⁵² When we consider human existence philosophically, it is quite clear that the very birth is suffering.⁵³

A person cannot maintain his life at one uniform, unfluctuating tenor. The body decays. The body is afflicted by various diseases. Death is sorrow. In short, all component phenomena are subject to suffering. If one cannot obtain what one desires, that too is suffering. It is sorrowful to part from loved ones. Similarly, it is sorrowful to unite with those one dislikes. It is equally sorrowful to live with those one dislikes. The world is full of sorrow. What is meant by happiness is curing sorrow. Most people tend to think that satisfying one's senses is a pleasure. All kinds of thoughts arise in the mind. When those thoughts and desires that arise in one's mind can be fulfilled, one experiences a sense of happiness. But that pleasure and happiness last only for a brief while. All those become the subject of the principle of impermanence. In consequence, suffering continues to keep on emerging. A great effort has to be made to make one's life successful. One's youth has to be set aside for education. To succeed in those educational pursuits a certain quantity of wealth has to be invested. All that will not accrue without effort. Suffering occurs when oppressed either by economic difficulties or social difficulties. An individual may overcome all those obstacles and make a success of life. But, then too, he will have to face other numerous new problems. However vast may be the wealth he has accumulated, he will have to leave this world, giving up all that. This is great sorrow.

Even the leaving of this world is not the end of one's cycle of births. The wandering in the endless cycle of births and rebirths will continue until the desire 'to be' is completely eradicated.⁵⁵ Like the progress of the leach, the being leaves one life, with a hold on the next birth. An effort has to be made to build another new life. It is impossible to conclude, in what kind of society, at what kind of level, that new life will have to be led. A rebirth takes place in consonance with the karmic effects one has accumulated.⁵⁶ If one is to experience eternal bliss, the accumulation of new karmic effects should cease. Contrary to what some critics aver, it is impossible for an individual to achieve liberation, happiness or eternal tranquillity through self-destruction. Light in an oil-lamp continues as long as the oil lasts. Similarly, an individual cycle of existence continues unabated as long as an individual continues to accumulate karmic effects. The continuity of the cycle of existence cannot be stopped by deliberately taking one's own life.

It is extremely difficult to describe in words the hopes and desires that arise within an individual's mind. Humans have not been able to evolve so far a vocabulary that could adequately define all their emotional feelings. It is not at all certain whether they will be able to achieve this even in the future. The thought processes that get activated in an individual's mind are complex in the extreme. In the same way, it is difficult to assess the potentiality of the human mind.

According to Buddhist Teaching the whole world is directed by the human mind.⁵⁷ The whole world comes under the sway of the phenomenon called the mind.⁵⁸ The mind gets focussed on the need to acquire both animate and inanimate entities. People make a constant attempt to acquire such entities. They can achieve only a modicum of these even after a life-time's effort and thought. Even when the moment of death is nigh, after the passage of a life time a person repents about those things that he was not able to achieve. In consequence, his desire to continue the cycle of existence remains unabated. This desire is described as 'bhava-tanha' (desire to be - craving for existence).⁵⁹

It is only by adopting a wise attitude towards one's own self and the external world that 'bhava' or repeated births can be prevented. The person who has not been able to understand the reality of life, will have to engage in an unceasing task, supporting a life which cannot be satisfied. It is the Buddhist teaching that the whole world rests on a sorrow-engendering condition, in which satiation can never be reached.⁶⁰

According to Buddhist Teachings an individual can make his life happy only in proportion to the release he obtains from the bondages that keep him bound to the world in which he lives.⁶¹ The extent to which 'upasagga' (the attachment to various objects) exists will determine an individual's freedom of mind and independence. To the extent one cannot experience one's independence and freedom, mental unrest and disillusionment will occur. When one cannot enjoy what one desires permanently, sorrow springs. A complete satisfaction cannot be obtained by accumulating component things. Therefore that sorrow-fraught process must be stopped. One must not enter into a process of grasping which will trouble one. What is conducive to happiness is a light, unburdened way of life, being satisfied with what one gets. Such attitudes as pleasure and displeasure, happiness and sorrow, beauty and ugliness, desire and disgust are determined by the thought processes occurring in a person's mind. The basis for the categorization of everything in the world either as good or bad is the state of mind of an individual. A happy life and a life of sustained success can be possible only if one's mind is kept light and unburdened, without filling it with all kinds of thoughts relating to phenomena in the outside world. This serious process can be achieved only when one's mind is exalted. A person can achieve happiness by developing the capacity to obtain the proper view of what is perceived by one's sense organs.⁶² In the pragmatic and practical world, happiness is defined in two ways. One is the happiness derived from material things. The other is the happiness derived from the non-material.⁶³

These two are described respectively as *amisa* (material) and *niramisa* (non-material). Material Happiness (*amisa*) is the state of mind one experiences when one acquires more and more material wealth. The state of mind one experiences, by not craving for material things, is described as *niramisa* happiness. A kind of temporary pleasure is derived, by being especially partisan to certain objects and to certain persons. But, by not allowing such partisan attitudes to get entrenched in one's mind, one can achieve an equanimity. This objective attitude - one's equanimity - enables an individual to acquire a sustained sense of independence and freedom. Buddhist scripture expounds in detail the process that should be followed to acquire this state of mind. Through the equanimity of mind, one can achieve not only a successful worldly life, but even a happy super-mundane state.⁶⁴

Resolving Conflicts

According to Buddhist teachings, during an individual's infancy that individual's mind is clear and uncluttered.⁶⁵ A child is pleasant, unaffected in behaviour, open in mind, and is impartial in decision-making. But, as a child grows, this pure state of mind cannot be maintained due to certain obstacles. These obstacles and impediments are created by the family in which the child lives, his relatives and friends, school-mates, neighbours, and generally by the society in which he lives. An individual is caught up in conflicts at each and every moment, due to the impact of the social conventions accepted by the adult world and cultural influences, and also due to a whole series of thoughts and ideas, issuing from various social institutions. In his attempt to resolve one conflict, he gets caught up in a whole series of others. As time passes, the individual begins to build a life full of conflicts, restricted by many limits and boundaries, and oppressed by a variety of blemishes.⁶⁶ If we peep deep into the personality depths of an individual living in the context of present day society, we will see that he is caught up both in internal and external conflicts. Buddhist teachings indicate how he can be freed from that mesh.

At each and every moment, an individual accumulates conflicts. Conflicts with school-mates, conflicts arising in the play-ground, conflicts that relate to property, conflicts that arise when business is being conducted, conflicts between husband and wife, conflicts among children, and general social conflicts, are among the variety of problems an individual has to face. An issue becomes a problem or a conflict due to the life-philosophy of each individual. According to the Buddha, human kind continues to wander in the endless cycle of existence, because the individual has not been able to realize the truth about the human individual and the world he lives in. One strives to continue to exist birth after birth, because one is not aware how he could discriminate between what is truly valuable and what is worthless.⁶⁷ A person's wandering in the endless cycle of existence is compared to an act of a thirsty person who runs after a mirage, mistaking it for water. One must not allow one's senses to grasp this or the other object as these senses want. The senses should be restrained through 'Yoniso-manasi-kara' (wise contemplation of reality). This wise course of action is described in Buddhism as 'Sila' (morality, virtue, discipline). The quantum of conflicts in which a man gets caught up increases in due proportion to an individual's diminishing discipline or restraint. Buddhist Philosophy does not advocate that an individual's progress, evolution or development is ensured only by protecting the three doors of perception - mind, body and word.⁶⁸ The strengthening of Buddhist discipline ensures only the laying of a firm foundation for the development of an individual's personality. But, it is extremely difficult to maintain the mind without fluctuations on a firm foundation, as the tendency of the mind is to change constantly. Therefore, the strategy to maintain the one-pointedness of mind, which is described either as 'bhavana' or 'samadhi' (meditation or concentration), is a system that is very useful for the resolution of conflicts.⁶⁹ An individual will be able to resolve all conflicts facing him, only through the wisdom that arises after the seven forms of mind - purification known as Visuddhi.⁷⁰ If a system of education for young is evolved, which will primarily focus on this method of individual development, it will go a long way towards resolving national issues.

NOTES

Chapter III

1. B.E. SR, SISIR Research Institute, Colombo 1 - 18-5-1965 to 19-5-1965.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. V.M., PPS, Vol. 11 Pp: 587 - 628.
7. B.E. SR.
8. Ibid.
9. Ibid.
10. James, S - Ross - Ground Work of Educational Theory Pg. 95 George G Harrap & Co. Ltd, London 1958.
11. O.P, PPS, Pg. 5 Stanza 35.
12. Pg. 53, A.N, PPS, Vol. v. Pg. 17.
13. M.V, PPS, Vol. 1 Pp. 23 - 24.
14. A.N, PPS, Vol. 1 Pp. 45 - 46.
15. D.P, PPS, Pg. 24, Stanza 100.
16. D.P, PPS, Pg, 40, Stanza 277.
17. Burnett, John, Ancient Greek Philosophy Pp 134, 41, 42; Govt. Press, Colombo 1964.
18. M.V. PPS, 11, Pg. 40.
19. M.N, PPS, 1 Pp 190 - 191.
20. D.N, PPS, i Pg. 39; MN, PPS, iii Pg. 203.
21. S.N, PPS, v. Pg. 421.
22. S.N, PPS, ii. Pg. 9.
23. A.N, Pg 186. Edt. Devamitta Sri, Printer: Samayawardhana, Colombo 1929.
24. A.N, PPS, iii Pg, 448.
25. S.N, PPS, v Pg. 421.
26. D.N, PPS, iii. Pg. 191.
27. D.P. Pg. 61: v 40 Stanzas 277, 278, 279.
28. A.N.A, Pg. 95, Jayatilleke K.N. Early Buddhist Theory of Knowledge. Pg. 363 George, Allen and Unwin Ltd, London 1963.
29. V.M, PPS, i. Pg. 89: (Thera Gatha i. 554).
30. Kh. P, PSP Pp 8 - 9; S.N. PPS, Pp 143 - 144.
31. D.N, PPS, I PG. 3; MN, PP 282 - 284, Edtd. Gnanawimala, Kirielle, Printer Shastrodaya Press, Ratnapura 1969.

32. A.N, PPS, iv. Pg. 364.
33. SN, PPS, ii Pg. 154, SN, PPS, iii Pg. 65.
34. AN, PPS, iv, 39.
35. AN, Pg. 76, Edit, Devamitta; Printer Samayawardhana Colombo 1923.
36. SN, PPS, Pg. 46.
37. DN, PPS, iii Pg. 185 - 186.
38. DN, PPS, iii Pg. 187.
39. AN, PPS, iv Pg. 182.
40. DN, PPS, ii Pg. 105 - 106.
41. DN, PPS, ii Pg. 24, 189; SN, PPS, Pg 70 Stanza 401.
42. AN, PPS, v Pg. 70.
43. Ibid.
44. Ibid Pg. 59.
45. Ibid.
46. SN, PPS, Pg. 70, Stanza 404; DN, PPS, iii, Pg. 189.
47. SN, PPS, Pg. 47, Stanza 262.
48. Ibid.
49. DN, PPS, Pg. iii. Pp: 189 - 190; SN. PPS, Pg. 47 Stanza 262.
50. Ibid Pg. 181.
51. Ibid Pg. 188 - 192.
52. SN, PPS, v Pg. 420 -424.
53. Ibid.
54. Ibid.
55. Ibid.
56. SN, PPS, v. Pp 420 - 424.
57. Ibid.
58. Ibid.
59. Ibid i. Pp 420 - 424.
60. M.N, PPS, ii Pg. 68.
61. SN, PPS, Pp 58, 59 Stanzas 152, 156, 157.
62. Ibid Pp. 154, 160.
63. AN, PPS, iii, PPS, Pg. 492.
64. AN, PPS, i, Pg. 7; D.P. PPS, Pg. 6 Stanza 36.
65. AN, PPS, i, PPS, Pg. 492.
66. Ibid: VM., PPS, Pg. 1; SN, PPS, i Pg.13.
67. D.P. PPS, Pg. 2, Stanzas 11 - 12.
68. SN, PPS, i Pg. 13.
69. SN, PPS, i Pg. 13.
70. VM, PPS, ii Pg. 587, 698.

CHAPTER IV

BUDDHIST EDUCATIONAL CONCEPTS (2)

Social Success

A popular saying in the Sinhala community in Sri Lanka describes lazy, slothful people as those who merely move about because they are born into this world. But, Buddhist thought does not countenance a life-style that is lazy, inactive, slothful, sluggish and indolent.¹ Buddhist teachings help to elevate an individual's potentialities to the highest possible level. Such expressions as Sakka (able) Uju (upright) and Suju (honest) imply that it is essential to develop one's positive potentialities and that qualities of honesty and uprightness should be cultivated in one's character.² There is no encouragement in a well-managed Buddhist life for the growth of vacillation, slothfulness, dishonesty, laziness and indolence. Very often people resent others living happily acquiring gain or fame or glory that one cannot achieve. In Buddhist thought, this unwholesome mental state is defined as 'issa' (envy).³ Buddhist teachings describe one's state of mind - envy - as a defilement that diminishes a man's greatness.⁴

Individuals differ in their nature. Some individuals tend to be excessively passionate (raga).⁵ Others have an excess of "dosa" (ill-will).⁶ Some others have an excess of "moha (ignorance).⁷ Those who have an excess of ill-will (dosa) become displeased even at the sight of those persons who are likely to prove an obstacle to the achievement of their wishes. When such an individual full of ill-will fails to achieve his private wishes, due to the conscious or unconscious acts of others, those full of ill-will become mentally disturbed.

Such an individual gets into a towering temper due either to some harm done to his own self or to one of his friends, or due to some good done to an enemy of his. The state of ill-will he experiences due to such situations, is described as anger.⁸

Generally speaking, an individual is more likely to harbour thoughts of gaining something than giving something. Accumulating wealth, possessing them and achieving satisfaction through the enjoyment of such possessions, are very wide-spread states of mind.

Human kind is enamoured of such material values, due to its ignorance of the real nature of himself or of the world. This state occurs because one is not aware that however much one may hoard wealth, one has to die one day giving up all that. Not allowing others to know the quantum of wealth one possesses, not allowing others to make use of that wealth, and not making proper use of it one-self are characterized in Buddhism as miserliness.⁹

Theoretically a Buddhist professes soul-lessness.¹⁰ The philosophic position that Buddhists should realize is that within them there is no unchanging and continuing soul.¹¹ But, most people display a great desire to compare and contrast themselves in terms of their physical features, the development of their intellectual prowess, the high stature of their family and clan, the richness of their possessions and the extensiveness of their retinue and supporters. This kind of assessment is not considered proper in Buddhism. But, most people find it difficult to follow the teachings of the Buddha in this matter. When such comparisons are effected, an individual is likely to have a three-fold view of one's self - namely - that one is higher, one is similar or one is lower. This state of mind is described as pride.¹² This blemish is likely to bring about disputes, conflicts, and struggles in a given society at various times.

Such defilements that either disturb the mind or make it impure, are embedded in one's being.¹³ Once a person is polluted by such defilements, that person cannot be expected to become socially successful. Before one is successful socially one must cultivate a non-partisan, objective state of mind. It is only through such equanimity one can develop social success. When an individual develops an objective state of mind, one can fulfil all social tasks without a hindrance.¹⁴

Social Control

A society comes into being when many individuals get together. In the society that arises in that manner, the likes and dislikes, whims and fancies hopes and aspirations of the individuals forming the society take on a variety of guises. It is very rarely that one can observe two individuals in a society pursuing their way of life in exactly an identical manner. It is absolutely essential, that a large number of individuals should come together and continue to live co-operatively in peaceful co-existence, in the midst of all their differences. An individual naturally focuses attention on ones own well-being. The members of a society, dominated by that natural urge to pursue self-interest, continue to make an effort to fulfil their private and personal hopes and aspirations. Propelled by this desire to fulfil their personal and private aims, these individuals get naturally adapted to a competitive way of life, In such a social context, a given individual is likely to think that all such things as profits, gains, fame and praise should come to him rather than to someone else. It is important for a given individual to look after the well being of his children. Similarly, it becomes important for another individual to look after the well-being of his sons and daughters.

It is natural in a society, when the wealth is unequally distributed, that individuals should have a deep desire to acquire various things that have a material value. In such a competitive society, an outstanding characteristic that is wide-spread is the desire of an individual to stand out, defeating another. All those responsible individuals who wish to see individual and social development thriving, should focus their sharp attention on maintaining the institution of society, without disturbance, while preserving a balance amidst thousands of differences that exist in a society. Within most societies, there have been disputes and conflicts from time immemorial. The primary cause of all these is the narrow thinking of those individuals dominated by thoughts of excessive selfishness. But, one can also witness how society is evolving towards a more elevated cultural level, after human society accepted high philosophical notions regarding one's responsibilities towards humanity.

Multiple leadership can be contributory towards the disruption of the Teachings of the Buddha. Equally, multiple leadership is likely to bring about social disruption as well.¹⁵

Human society adopted various political theories during various times for the purpose of exercising social control. A society that was governed at one time by a Monarchical System, would at another time adopt a democratic system. Certain societies that get disillusioned with democratic rule tend to opt for a totalitarian form of government. This way, the political systems adopted with the intention of developing a society for the well-being of the people, have taken on a variety of forms. Whatever may be the political system adopted, those who come to power get tempted to stoop to corruption, being intoxicated with power. This kind of situation occurs due to weaknesses common to most societies. Human societies experiment with changes of political systems and seek the help of a given system of government, discarding another under which corruptions occurred. This, to a great extent, is similar to changing the pillows to get rid of a headache. This state of affairs leads to political extremism, and not to the satisfactory solution of the problems of the people.

According to Buddhist Philosophy, it is not through extreme political theories that the problems of the people can be satisfactorily solved. They can be solved only through objective, non-partisan political systems that are impartial. The best strategy for the achievement of this aim is for both the rulers and the ruled to have a practical and pragmatic state of mind. The Greek Philosopher who said that "Every ruler should be a philosopher", probably meant just this.¹⁶

Buddhist Philosophy has introduced a system of democratic Republican administration. The Republican Administration of the Licchavi Rulers of the Buddha's day is upheld as an example to prove, that, through this system, human needs and human problems could all be resolved without resorting to extreme forms of government. This system does not lead to corruption either.¹⁷ The success of the Licchavi System was ensured by seven factors that were proof against deterioration.¹⁸ Buddhist Philosophy, has provided extensive assistance to ensure the self-sufficiency of the members of a society, while protecting an individual's free thinking, his tastes, his personal likes and dislikes and his own personality. Buddhist Philosophy believes that it is possible to achieve social development, through a system of Buddhist Democracy, built on the firm foundation of the freedom of the individual. Buddhist Philosophy indicates ten factors that are unquestionably essential for a benevolent administration. These ten factors have been characterized as Ten Royal Virtues (Dasa Raja Dharma).¹⁹

Buddhist Teachings insist that rulers should invariably be virtuous. The character of the rulers influences the masses greatly. When the rulers are unvirtuous, it is inevitable that the ruled - the masses - too would become wicked. In consequence, Buddhist Thought insists that government should be conducted in terms of the Ten Royal Virtues. Over and above these Ten Royal Virtues, Buddhist Philosophy indicates four additional factors that rulers should be mindful about. These four are *dana* (charity - generosity) *priya vacana* (Polite speech) *Artha cariya* (sound behaviour) and *samanathmatha* (Egalitarianism).²⁰

Economic Stability

Buddhist Philosophy has drawn attention to both short term goals and long term goals, for the purpose of making an individual's personality and the social institution a success. Buddhist Thought is mindful of the fact that both human beings and society are impermanent. While being aware of that fact, Buddhist Thought has indicated factors that are adequate for the resolution of an individual's problems relating to his existence. All these matters have been enunciated with constructive, practical approaches constantly in mind. Today's rulers, when they formulate plans for the continued stability of a government, consider it to be of prime importance to lay a firm economic foundation. Providing food, clothing and shelter to the people is considered a top-priority commitment. Buddhist Teachings too have followed an identical policy to ensure an individual's existence.

The Enlightened One did not attempt to expound the teachings regarding Spiritual Liberation, in the beginning itself, to those who came to see him to receive guidance to achieve Liberation or eternal bliss. When some people, afflicted with hunger came to see him for such guidance, first he saw to it that they were fed. It was only after that they were given spiritual guidance.²¹ This displays the meticulous attention, shown by the Buddha to economic issues.

This will be further revealed when we consider the reply given by the Buddha, when he was asked to state the primary things that mattered to living beings. He indicated that the first essential need was food.²² This way, primary attention has been given to the need to solve the food-problem. But, this does not imply that Buddhism approves the view that man lives to eat. The need to acquire and collect sufficient food to maintain life is recognized. But, at the same time, Buddhist Thought does not encourage limitless acquisition of food, property and wealth.²³ On all occasions charity and generosity are upheld as high values. But, the excessive greed which prompts an individual to hoard wealth, has been described as an unacceptable act.²⁴

One can see that there is a deliberate economic plan in that segment of the Buddhist teaching, which discusses the secular aspects of personality development. Buddhist Teaching makes it clear that the acquisition of wealth should not be done in a manner that will bind an individual to the cycle of existence.

At the same time Buddhist Teachings advocate that people should follow an economic plan that will enable them to conduct their life without suffering, privation and hardship. The following is a Buddhist Economic lesson, given to ensure worldly well-being.

“The wealth an individual earns should be divided into four parts. One part of this should be utilized for consumption. Two parts should be invested for the improvement of one’s vocation - one’s means of livelihood. The remaining portion should be saved to be utilized in the event of unexpected disaster or hardship”.²⁵

When we examine this lesson, we see that Buddhism encourages not only the mere maintenance of one’s life, but it also encourages the achievement of success on a well-thought out economic plan that will enable the supporting of one’s wife and family as well.

Buddhism teaches such matters relating to economic well-being, solely because Buddhist thought is not meant to be a pure philosophical theory that will serve only as an intellectual pastime for Thinkers of a higher echelon. It is a system of Teaching that looked at the living, realistic society with a pragmatic and practical view.

Human kind established an institution called the 'State' for the administration of society. The State that has been established may formulate laws and regulations, utilizing its State-craft, to ensure the proper conduct of society. It is the responsibility of the State to provide forms of protection that will ensure a citizen's independent existence, enjoying such freedoms as the freedom to own private property, freedom to marry well-behaved people of one's choice, and the freedom to pursue a vocation or profession, that is in keeping with one's ability and wish. In a society administered that way, some people accused of stealing the property of others, are grabbed by the law. Various punishments too are imposed on them. This is the fulfilment of a responsibility of those who administer. This is not all. The administrator acts against thousands of such offences as robbing others, obstruction of the freedom of others, etc. They establish Police Forces, Judicial Institutions and Armed Forces. The primary reason why such institutions are needed to be set up is that the individuals are incapable of fulfilling their economic needs properly. Buddhism instructs individuals in economic well being, in such a manner that people will not be led to do wrong. When an individual earns sufficient wealth that will enable him to maintain his life, there is no need to steal others' property. Where there is no desire to hoard wealth excessively, there does not appear to be any need to corrupt society through swindles, deceptions and untoward practices. According to Buddhist thought, when wealth is not hoarded excessively, the high and low cleavage in social classes will disappear. A classless society is quite important, for the establishment of a virtuous society which holds egalitarianism in high esteem. Buddhist economic theories reject the practice of various individuals and institutions in a society, who hoard wealth unequally. At the same time, Buddhist economic theories also reject those plans to utilize the authority of the State for the purpose of forcibly re-distributing the wealth of a nation, in a manner that is harmful to the freedom of the individual.

Simple Life

Both the individual and the society he inherits come under the influence of a complete range of motives and intentions which achieve renewal from day to day and from moment to moment. It is the dynamic force called the mind that controls not only the individual but also the society. This phenomenon described as the mind, possesses an astonishing creative power.²⁶

The whole world is under the sway of the entity called the mind. It is an extremely difficult task to train one's mind to concentrate on one object for a long time. Human kind inherits a world, the nature of which is unceasing change. People living in such a world display a great desire to implement new experiments constantly. By nature they are dominated by a desire to satisfy their senses. In such a context, they experiment constantly to proliferate such inventions as would enable not only themselves but also those others living in a society, to lead a happier life. Each time a new invention is introduced, people display an inclination to adorn their lives with those new inventions, rather than with old methods. Humans can never satisfy these inborn desires fully. They cannot impose limits on achieving pleasure through the consumption of food, clothes, vehicles, houses, machines, communication systems, means of earning greater and greater profit etc.

In order to derive the highest satisfaction from the new inventions, humankind focuses a keen attention on those. As a result of this no limits can be imposed on new inventions and the desire for them. Due to endless aspirations, human life begins to become complex. Those individuals whose life-style has become complex, due to endless expectations, have to face economic difficulties each day.²⁷ Buddhist Thought does not hinder new inventions. But it does not encourage the deterioration of human existence into a form of unrealistic, artificial life. Buddhist Teachings constantly draw the attention of the people to the need

to make life simple so that it will not be a burden either to one's self or to others.²⁸ One has to bring in new things into human life, in a manner that will not make one's life a burden to one's own self. When individuals get adapted to a style of life that is artificial and not realistic, they have to perform a self-deception. They attempt to display to the outside world, a state that is higher than what actually is. This will make life a burden. Besides, the individual is reduced to a situation in which he cannot decide what one's real status is and what one's artificial nature is. Buddhist Thought articulates methods that will enable the individual to strengthen Personality Development without allowing one's life to slide to such difficult situations. In "Metta Sutta" (Discourse on Loving-kindness) one comes upon such expressions as Santussako (contented) Subharo (easy to support) appakicco (unburdened by tasks) sallahukavutti (a simple way of life). All these imply the need to maintain a life of contentment with what one gets, taking into consideration such factors as one's means, education, level of family life, one's environment, and the status of one's parents and teachers.

According to Buddhist teachings there are certain lifestyles, in which one should firmly establish one's self, for the purpose of proper personality development. The following should be considered in this context. One should be able to nourish one's life by pursuing a daily routine that is suitable to one's economic basis and social status. One must not get tempted to involve one's self in all complex activities of various types which are being conducted by various people and various organizations. Such involvement is conducive to a busy life full of tension.

One must pursue only a handful of activities successfully. One must lead a simple life, distancing one's self from such forms of behaviour which would make one's own life a burden to one's own self. One must not lead a life of empty tinsel-dazzle, that does not accord with the family and the society one lives in and is alien to one's social and cultural status.

Non-interference in others' activities

“One has only one's own self to help one”.²⁹ “One must work out one's purification one self”.³⁰ “No two people are alike”.³¹ “All individuals have the right to act in accordance with one's own conscience”.³² The Buddhist Social System shines with this kind of teaching. In such a society the high ethical principle of not interfering in others' activities should prevail. Yet, in practical terms this principle does not seem to exist. Buddhist teachings do not encourage interfering in the activities of others, because such interference hinders the development of an individual's personality. Freedom of an individual in such matters as studying whatever subject one likes, training in whatever vocation one prefers, eating, drinking, wearing whatever one likes, living wherever one wants should be allowed from childhood on. If parents and adults interfere in a child's life, hindering his personal freedom, there is of course the possibility of an individual's in-born gentleness altering. He gets tempted to act as a dishonest person or a violent person, in the presence of adults or in the presence of the society that interferes with his freedom. This is for the purpose of fulfilling his aims. If an individual does not get an opportunity to fulfil his in-born desires once, he will try again to satisfy those innate urges in some other way. In such attempts individuals may get tempted to pursue anti-social activities. This means they will adopt an adversarial attitude towards the society that hindered them by interfering with their personal freedom. This becomes an obstacle not only for personal development but also for the development of society. This fact is upheld not only by Buddhist thought but also by psychological experiment both in the East and the West. Referring to an unseemly practice of interfering in others affairs, a Western Philosopher says, “No one should trespass upon the kingdom of personal freedom”.³³ He has made this statement because he could not tolerate this state of affairs any longer.

This unwholesome act of interfering in the affairs of others is transferred to society by parents in the adult society. Young Ones, when they find that adults interfere and hinder the activities they desire to do, tend to follow that behaviour of interference, taking it to be an acceptable form of social behaviour. They, in turn, begin to interfere increasingly in the affairs of the younger members of society. Adult society is dominated by social beliefs which have evolved over a long period of time mostly on irrational foundations. The adults seem to be in the habit of burdening the young with these misconceptions and faulty attitudes. When we think along these lines, it becomes evident that the habit of interfering in the affairs of others is taught to young people not by the external society, but by the adults in their own family. What is revealed by this state of affairs is that most people in contemporary society tend not to imitate the habit of showing deference to individual freedom which is upheld by Buddhist thought. On the other hand, these tend to uphold irrational social beliefs. Those young ones who become victims of the wrong social attitudes of the adults, get tempted to interfere in the private and personal affairs of those in their social groups. When they cannot derive a vulgar satisfaction through this form of behaviour, they try to obtain fulfilment through other means. They try to misrepresent the real truth about people by distorting facts relating to them. This way they try to change the attitude people have towards a given individual. If they fail in that too, they attempt to highlight personal facts which are true or false, regarding an individual or individuals. By these means they try to split asunder the relationship which two people have, not only at economic or social level, but also at a mental level. When people in a society start interfering in the private affairs of people, hindering their personal freedom, both individuals and societies in which they are members tend to be behind most bickerings. Besides, these persons begin to seek a way of life that is alienated from the people. To prevent society and individuals sliding into this level of depravity, Buddhism has advocated people not to talk about other's faults or about their high

or low quality, and not to criticize people for what they have done or not done. Buddhism has advocated people to scrutinize what they have already done and to contemplate what remains to be fulfilled.³⁴

The Four Sublime Abodes

An individual gets born into this world due to the potentiality of the karmas (actions) one has accumulated. It is the duty of all human beings to maintain the life of the individual without demeaning their personality. One must continue life until it passes away due to the erosion of natural causes that brought it into being. This is a responsibility and a duty each human being has to fulfil. All people maintain the individual personality they have been able to get, in terms of the differences in taste individuals display. One individual may lead a simple, virtuous life. Yet another person, with distant goals that his status will not be able to have or to achieve, strives hard day and night, under heavy strains, suffering limitless intolerance. He leads a life emulating day and night the life-style of the super-affluents. There are some sections of society, who perform their duties and responsibilities by the others in their society. There is yet another group of persons given perpetually to fault-finding. They tend to think that all wealth and all gains should accrue only to them. Persuaded by this thought they harm the society they live in, like a parasite. People of wicked and unruly behaviour, who lead lives dominated by harsh thoughts and offensive acts, can be seen at various levels of society. Occasionally one can come upon people whose ways are virtuous and unfluctuating. Some powerful individuals and State Sector organizations make endless attempts to bring about social reforms. But, for all that, one cannot be very happy about the direction in which contemporary human society is heading. Since there are no equal clothes and costumes, equal clans, equal social and educational levels, society is divided into several individual groups.

People belonging to these groups and factions, act with a narrow assessment about each group. They do not conduct their affairs with a true awareness of the status of the world. This lack of awareness will be difficult to eradicate.

Buddhist teachings advocate a way of life that should be adhered to by those individuals, who have achieved self-awareness, who have adopted a simple style of living, and who have been able to manage their life so that it will not interfere with the affairs of others. This way of life is described as “The Four Sublime Abodes”.³⁵

In the “Long Discourses” (Digha Nikaya) these Four Sublime Abodes are referred to as “Catasso Appmannayo” (the Four Boundless States). This is a way of life that should be implemented not only in Buddhist Societies, but in any kind of society for that matter.³⁶ Of these Four Sublime Abodes the first is metta (loving kindness). This state of living enables a person to extend loving kindness not only to the members of one’s society, but also to all living beings in the universe.³⁷

The second of the Four Sublime Abodes is karuna (compassion) which is the gentleness of attitude which prompts an individual to provide relief to persons in trouble. The persons who are helped that way may not be only members of one’s family. This feeling of compassion is extended even to beings outside one’s family.³⁸

The third is Mudita (sympathetic joy) which enables an individual to feel happy along with those who experience happiness at benefits or successes received not only by one’s friends and relations, but also by anyone in the society, outside one’s immediate circle.³⁹ The fourth of the Four Sublime Abodes is ‘Upekkha’ (equanimity) which enables an individual to maintain an even-mindedness, without experiencing joy or depression at the gain, loss, fame, defame or praise received by anyone in society,

whether that person is a friend or an enemy.⁴⁰ In a society, that is divided by narrow thinking, it is not possible to solve problems through a partisan attitude. Partisanship forces an individual to extremes. It leads to further divisions of society. Through these Four Sublime Abodes advocated in Buddhism, it is possible to eradicate the divisions in a society broken up in terms of provinces, castes, clans, vocations and colour etc. In consequence, these Four Sublime Abodes make it possible to set up a strong egalitarian society. This way of life is described as Brahma Vihara (Sublime Abodes) to imply that they represent a noble form of human experience.

International Relations

An individual gets born in this world, not due to an invitation extended by someone, but through a karmic force of one's own.⁴¹ If this state of affairs is to be accepted, then the notions of 'mine' and 'theirs' which begin to develop gradually from the moment of one's birth have also to be accepted as artificial forms of thinking that have come about as a result of the influence of the external world. Every individual who joins other forms of life, after being born all alone, will not find it easy to launch one's ship of life, without the assistance and support of others. To achieve this serious purpose, every individual establishes within the society narrow limits and boundaries of various types. Mankind has attuned itself to set up such limits and boundaries in terms of kinship, neighbourliness, religious differences, differences in subjects studied, professional and vocational differences and a variety of other divisions and divergences. Individuals and groups resort to such narrow divisions and differences with the specific intention of achieving selfish ends. Those innocent children who are not at all aware of the meaning of any of these artificial, divisive concepts, are made to enter, whether they like it or not, into these narrow confines created by adults. From then on, these innocent

little members of society get helplessly caught up in the stratagems deliberately utilized to bring about divisions and differences in society. These stratagems are described as codes of customs and manners, religion, language etc. The children who are reared that way, hesitate without being able to use the independence and liberty they inherited as a birth-right. They have no other alternative, as we can see, than following the age-old tradition of undergoing conventional socialization.

Buddhist teachings have advocated that all individuals must accept not only social beliefs, traditional views, but even Buddhist Teachings, only after they have been duly analysed and scrutinized.⁴² Buddhism does not teach that any human being, when he acts should enter into any of these confining and limiting divisions. When we contemplate the Four Sublime Abodes discussed above, it is quite clear that the compassion we extend to human beings, should not be limited by narrow divisions. Buddhism demonstrates that the belief in a separable soul is a great obstacle that hinders an individual's development. It is quite clear from Buddhism that it is not proper to look at even one's own self with the wrong view or with a sense of clinging. In consequence, it is an un-Buddhistic way of thought, to consider to view people in the world community or to view the various countries in the world, as being 'mine' or 'theirs'.⁴³

It is difficult for a given individual to lead a successful life without the cooperation and support of those others who live in that society. Similarly, no country can progress towards development, without establishing relationships with other countries in the world. An individual sets up narrow limitations and divisions within the restricted social group in which he grows up and lives. In the same way, countries too establish narrow divisions, for the purpose of development and for other purposes. The innocent children who are the small members growing up in a minor social

group, will find it difficult to escape out of the social fences constructed by their adults. If support and cooperation are continually provided to strengthen these two-fold social fences day by day, the total world community will have to live with narrow group feelings. In terms of Buddhist Teachings, this cannot be considered either as individual development or group development in a society. On the contrary it is an extreme regression of both those forms of development. The thoughts and activities of those people who lead a life that takes them to regression, are described as 'clinging to mere rules and rituals' (Silabbata paramasa).

In other words, they are characterized as a group of people sliding towards decline, clinging to narrow, extreme views. Given this situation, it is imperative that any country, contemplating individual development or social development, must invariably introduce to its Educational System, some mechanism that is capable of eradicating these regressive social ideals. Perhaps prompted by the experiences gathered through the struggles and conflicts that took place between nations in the past, today it looks as if some initiatives are being launched to improve international relations. A factor that is of great significance in the matter of improving international relations is the providing of greater and greater opportunities for the study of international languages.

I deem it proper to recall here the views of an Indian Philosopher, who realized fully the importance of improving international relations. This Thinker looks at the world this way: "It is the right of narrow Thinkers to say 'he is mine and the other person is theirs'". But persons of exalted character, think that all the people in the whole world as members of their family.⁴⁴ When we think in terms of Buddhist Philosophy, Indian Philosophy and also in terms of contemporary political philosophy, imparting an education leading to the improvement of international relations will prove to be of profit in every way.

Unflagging effort for successful living

The effort made each moment by all individuals is invariably directed towards successful living. But, it just cannot be assumed that lives of all the people on earth are successful. In order to decide the success or the failure of a life, we must have a clear notion of the goals, aims and purposes of life. An individual earning his living by fishing will consider that to make a success of his life, he must catch more and more fish. A person who earns his wealth by selling liquor is likely to believe that his life will become more successful if he sold more liquor. The man who lives by robbing others will think that his life would be successful only in proportion to the thefts and robberies he did, without being caught by the law. Those who have got into the habit of indulging in sensual pleasure are likely to think that their life will be successful if they get more and more opportunities to indulge in sensual pleasure. Considered this way, the success or the failure of a life depends on the kind of belief held by each person. People act in accordance with the views they hold. In order to lead a successful life one must possess wise and right views. This wise and right view must be wise and right in terms of Buddhist Thought. This is described as 'Samma ditthi' (right view).⁴⁵ Not only the right view, but the eight-fold factors taught in the Buddhist concept of the middle-path too enable a person to lead a successful life.⁴⁶ There are several other virtues a person should cultivate, before he can adopt a wise view. By acquiring those virtues indicated in Buddhism, an individual is led towards right thought, without an effort.

An individual's health must be well looked after before an individual can achieve full and true personality development. An individual's health can be safeguarded through several factors. Food and drink conducive to the maintenance of life should be selected. Shelter, clothing and the environment should be conducive to good health. Exercises, that will dispel laziness and sloth and will stimulate the body, should be practised. Maintaining good health through this kind of measure, is considered a great gain, in the Buddha's Teaching.⁴⁷

The behavioural patterns of the members of the human society are not all alike. Those individuals, in whom lust predominates, are attracted to alluring objects and are excessively given to the indulgence of sensual pleasures.⁴⁸ They spend a good part of their time for dancing, singing and music, and seek satisfaction through the enjoyment of such activities. They pay attention to these pleasures than to most other worldly activities. There are others who do not try to be critical about the good and the bad that prevail in society. They are perpetually given to finding fault with all the things that happen in society. They keep their mind as a festering wound. Like venomous serpents, they exude anger towards their daily tasks.⁴⁹ They are not sure about what they should do or not do. They have no awareness of their own lives. They float around aimlessly, like dry leaves in the wind. Such people allow their life to be darkened with their behaviour. These forms of behaviour are the outcome of the unrestrained senses of individuals. The restraint of one's senses, is described as discipline or Sila (morality). Sila (morality) is one of the doors to a successful life.

From ancient times, heeding the words and advice of elders, was upheld as a high virtue. Adults have greater knowledge and experience than the young in social activities. Respecting and honouring elders in a given community has been upheld by Buddhist traditions. Buddhist teachings refer to the act of respecting elders as a good deed that will bring about meritorious results. In Pali, the virtue of respecting elders, is referred to as "Vuddhappacayana Dhamma" (The virtue of respecting elders).⁵⁰ Everything that the adult society expects cannot be right. But, since a young member of society cannot acquire the experience the adults have gained about society, the younger members can benefit from some of the experiences gained by the elders and make their life a success.

Buddhist scripture indicates that Arahantship (Saintliness), a high spiritual status the Buddhists aspire to, cannot be obtained without the advice of elders.⁵¹ Today we describe a learned person

as an individual who has read a lot, but, in the past such an individual was described as a person who has heard quite a lot (bahusruta). It is helpful in one's personality development if one is in the habit of holding in high esteem the knowledge that one can get from an elder. One's greatness or lowliness is discerned in terms of the company one keeps, Therefore Buddhist Teachings have encouraged people to associate with virtuous, well-informed persons.⁵³ By associating with a well-read person, one can get to know many things that one did not know. With that guidance one can correct one's way of life.

One may have a very broad awareness of good and bad prevailing in the world. One may have studied and understood the three Baskets of the Buddhist doctrine. But for all that, if one has not adorned one's life with things that really matter, it just cannot be said that the knowledge was made proper use of. An individual can be said to have studied a subject only if that person possesses the ability to make practical and pragmatic use of that subject. Similarly, it can be said that an individual has studied the Doctrine, only if that person has adapted his life-style in terms of the doctrine. No one in a society must get hurt. An individual must set an example to others through one's behaviour. Buddhist thought characterizes this kind of behaviour as righteous behaviour - behaviour that is in accordance with the doctrine.⁵⁴ The behaviour that is in accordance with the doctrine is an unfailing means of making a success of one's life.

Human beings tend to think in a variety of ways. Due to the differences of view-point, it is very rarely that we could see two people acting in the same way. The value systems and tastes of one person may not be appreciated by another. The political and economic theories adopted by one country may get rejected by another. The value systems and theories of each person may be logical from the point of view of that person. Yet another person

might consider it a logical conclusion based upon a truth, a falsehood or an empty notion. In consequence one could perceive vast gaps between various countries, various societies and various members of the society. These gaps occur due to differences in view-points and beliefs.⁵⁵ The salutary, wise view-point an individual acquires in the course of an individual's development will enable a person to narrow the differences that occur due to varying beliefs. To achieve complete development in the context of a society, built on a wholesome view-point, that can be discerned only through a sharp intellect, the eight-fold path can be utilized. This path is the noble eight-fold path or the Middle Path, described in Buddhist Thought.

Upto now, we have been discussing those theories that should be followed to achieve complete development in an individual's life. In terms of these theories, an essential ingredient for the development of an individual's life is unflagging effort.⁵⁶ This has been described in Buddhist Philosophy as a perfection, that an individual should cultivate.⁵⁷

The Buddha, when he was Aspirant Buddha, cultivated ten perfections. Of these, one was the Perfection of Effort. Various contexts in Buddhist literature, reveal that the Aspirant Buddha, cultivated this Perfection of Effort in the highest degree. The strenuous effort Prince Siddharta made at the foot of the Bodhi Tree with the express intention of gaining Enlightenment, demonstrates how he made practical use of his Effort.⁵⁸ It is in the following manner that an individual should go about, if that individual is keen to achieve personality development:

“A person should make an unflagging effort. He must have presence of mind. His action must be pure. He acts and speaks only after deliberate thought. He leads a disciplined righteous life. The progress of such a determined individual in both worldly and spiritual fields, will grow day by day”.⁵⁹

Buddhist thought provides guidance not only for an individual's transcendental progress, but also for a person's worldly progress. Buddhist Philosophy draws attention to spiritual life only after the fullest success of an individual's worldly life. By implementing the system of education based on that philosophy, a complete development of society can be achieved.

Principles that Govern the World

From ancient times, human society has attuned itself to the idea of evolving an administrative mechanism entitled "the State" for the purpose of governing society, which is an entity that has come into being through the assemblage of individuals. The Administrative body called the State, has set up various authorities that have been empowered by law, for the protection of the majority of citizens in a society, from undisciplined people of vicious behaviour, who have acquired a variety of views. The establishment of a Police Force, to arrest those who taint society and to bring them before courts of justice to be given fitting punishments, is a practice followed by all nations. All States make concerned efforts to protect society from the vicious practices of such criminals as thugs, swindlers, debauchees, drunks, gamblers, and brigands. Those who are found guilty of vicious behaviour are subjected to various forms of punishments, including the imposing of fines, imprisonment and death. Since, the problems cannot be solved only by such punishments alone, a number of social services are also maintained by the State. These include the imparting of a general education to the people and making people aware of the characteristics of indigenous culture through such educational institutions which are given assistance for maintenance. But despite all that, the number of people of wicked behaviour in a society, does not seem to diminish. This should make it clear to us, that we should explore other avenues of achieving success in this important area. According to Buddhist Teachings, two factors influence the governing of the world.

Generally, the mind is attracted to good as well as to bad goals. Mind often gets deluded by the illusory nature of the world seen on the surface. Due to this, in the course of the contacts with society, knowingly or unknowingly, occasion arises to indulge in practices, that are not quite in keeping with norms of behaviour accepted by civilized society. Quite often people refrain from wrong practices, because they are ashamed to be thought of by others in society as persons indulging in wicked practices. They tend to refrain from evil practices also because they are afraid that their social position will deteriorate. These feelings of fear and shame are common to all. In Buddhist thought this state of mind is described as "Principles that Govern the World".⁶⁰ The discipline one achieves through fear and shame is quite strong. It is possible to restrain oneself through the discipline that comes from self-awareness rather than from the influence of the State and the law. Individual development can be achieved through the principles that govern the world, only if an education is given in childhood itself about what is good and bad and what is virtuous and wicked. The cultivation of the Principles that govern the world, through self-awareness, is much more conducive to the development of society, than the individual discipline that is acquired through enforcement and intimidation.

Quest for Truth and Research

When there is light, there is no room for darkness. Similarly, when truth holds sway, there is no room for falsehood. Civilized society always likes society. The person who upholds truth is always respected with truth. Besides, he acquires the quality of being honest to one's own self. Through the efforts they make day and night, human beings expect to achieve truth in whatever activity they undertake. Truth does not need to be created artificially. It is eternal. Whenever there is a conflict between Truth and Falsehood, truth will win the final victory.⁶¹

However, discovering truth is a strenuous task. The reason for this is that, there are many things that look like the truth, though they are not the truth. In consequence, mankind has been engaged in an incessant effort to differentiate the truth from untruth. The reason why Buddhism had been flourishing for over twenty-five centuries and is spreading each day, is because Buddhist Teaching is founded upon Truth. Prior to achieving Supreme Enlightenment, Siddhartha Gautama abandoned a way of life dominated by ultra-luxuries. He gave up all comforts. After renouncing lay life he sought out the leading thinkers, philosophers, and religious teachers of India in his day. He made this strenuous effort for several years because his deep desire to discover truth was not fulfilled.⁶²

He was not able to obtain satisfactory results regarding his quest for truth from all the interviews and intimate discussions he had with various learned men. When these efforts failed he practised harsh self-mortifying austerities for six strenuous years. All this was because Siddhartha Gautama had fully realized the great significance of discovering the Truth. Siddhartha Gautama was firmly convinced that self-liberation and the realization of Truth were not possible through the power of an unseen, all-powerful God, human beings had conjured up from their own imagination, attributing priority to dogma and devotion. In consequence he embarked upon an unrelenting pursuit and discovered Four Noble Truths, which he declared to the world.⁶³

It is extremely difficult to elicit from the history of mankind a system of thought, that is suitable in every way to form the foundation for a true and firm system of education acceptable to all. When we examine the educational concepts of such philosophers of education as Rousseau, we find that what is meant by them as educating the young is an act of enforcement. In the guise of giving an education, we - the adult generation - obstruct the right each individual possesses to seek truth, to adapt one's self according to one's inclinations and one's abilities. In this we over - step our

limits. But due to the new conditions that have arisen, in which it has been possible to have a satisfactory control over social institutions, imparting an education to the young has become an unavoidable necessity. Under these circumstances, the adult society has the great responsibility to exert ultra-circumspection about the kind of education imparted to the young, without any real right, impelled by social needs. This makes it quite clear that providing an education to the young is a really serious matter. Therefore it is imperative that the kind of educational process which is almost forced upon the young should be conducted in such a way, that every freedom is provided for the exploration of truth.

There are people who hold a variety views of about a country's education. According to one individual the primary aim of education is character building. Another individual believes that the purpose of education is to ensure disciplined conduct. A third individual is of the view that the goal of education is to impart the knowledge needed to follow a vocation. Yet another individual is likely to say, that the purpose of education should be to endow a cultural heritage. As in the instance of the seven blind persons who described the elephant in seven different ways, various groups tend to define education according to their own whims and fancies.

According to John Dewey, education cannot have a purpose.⁶⁵ Various purposes are emphasized by the society, that provides education. Whatever may be the view upheld by those who are interested in aims, objectives and purposes, the system of education should be so formulated that the end-result of education must enable an individual to lead a successful life in a changing society, through the personal development of that individual. Everybody will be able to approve this view. Since there are no aims, objectives and purposes for education, each society formulates a purpose of education. A society that formulates purposes of education does not do so only with the present in mind. It is inevitable that the knowledge we acquire is linked to the past,

present as well as to the future. In consequence, those educationists who formulate the educational policies of a country must focus their keen attention on such issues as the history of the country and the nation, national culture, national religions, a nation's economic system, social changes, opportunities for employment, academic freedom, intellectual freedom etc. Among measures adopted for the development of a given country, education imparted to the people of that country assumes a place of prominence. What is considered a country's invaluable asset is the educated generation of that country. Many countries of the world, that have fully recognized the importance of education, have formulated their educational policies, in terms of national requirements. Through this process they have gained the highest rungs of development. This is a well known fact.

A country that pursues an educational policy with the progress of its society in mind, should conduct its education in a manner that will broaden the intellect of those who are being educated. Educational independence too should be respected. In the modern advanced countries of the world educational independence is maintained at a high level, on a psychological base.

Buddhist Education is founded upon an independent educational system, that will confer all the freedom necessary for the quest for Truth.⁶⁶ Buddhist educational system has provided the opportunity for the student to pursue his education without stopping, until he receives adequate evidence to accept without any doubt the truth of the subject he pursues in his studies. The limitless freedom given to a student in Kalama Sutta, can be accepted as the basis for the system of education in any country.⁶⁷ This educational freedom is essential not so much at primary and secondary levels, but when higher education is being approached. It must be stated here, that, no Buddhist social system has so far been able to utilize appropriately, this immense educational independence or the independent educational foundation for the progress of the individual or the society, although it is available to anyone engaged in educational pursuits, under the policy of Buddhist education.

NOTES

Chapter IV

1. K.P, PPS, Pg. 8.
2. Ibid.
3. D.N, PPS, ii; Pp. 276 - 277; MN, PPS, i Pg. 15.
4. D.N, PPS, ii; Pp. 276 - 277.
5. V.M, PPS, i; Pp. 101 - 104.
6. Ibid.
7. Ibid.
8. SN, PPS, Pg. 21, Stanza 116.
9. DN, PPS, ii Pg. 276 - 277, AN. ii Pg. 95, DN iii Pg. 234.
10. DP, PPS, Pg. 40, Stanza 279.
11. Ibid.
12. DN, PPS, iii, Pg. 234.
13. AN, PPS, 1, Pg. 3, 4.
14. SN, PPS, 156, Stanza 796 and ibid Shubhattha, Dutthattha, Suddhattha Sutras.
15. Katikavat Sangara; Edtd. Jayatilake, D.B., Pg. 13 Printer Vidyalankara Press, Kelaniya.
16. Crombie, L.M., An Examination of Plato's Doctrine Pp. 105 - 111, Routledge & Kegan Paul New York 1962.
17. D.N, PPS, iii Pp 73 - 76.
18. Ibid.
19. J.P, PPS, iii, Pg 274.
20. AN, PPS, iv Pg. 279.
21. D.P.A. Pp 475 - 476 Edtd. Ratanasara, Kahawe, Sri, Printer, Hewa, Tripitaka Press 1922.
22. K.P, PPS, Pg. 2.
23. DN, PPS, iii, Pg. 68.
24. MN, PPS, ii Pp 72 - 73.
25. DN, PPS, iii Pp 188.
26. SN, PPS, i Pp 39.
27. MN, PPS, ii Pp 69 - 72.
28. K.P, PPS, Pp 8.
29. D.P, PPS, Pp 24. Stanza 161.
30. Ibid Pg. 24, Stanza 161.
31. A.N, PPS, iv, Pg. 39.
32. Ibid. i. Pg. 190.

33. Dewey, John; Democracy and Education Pg. 62, The Macmillan Co., New York 1959.
34. D.P., PPS, Pg. 7 Stanza 50.
35. D.N., PPS, ii Pg. 196.
36. Ibid, iii Pg. 228.
37. Ibid.
38. Ibid.
39. D.N, iii Pg. 223.
40. Ibid
41. M.N., PPS, iii, Pg. 206.
42. AN, PPS, i, Pg. 190.
43. K.N, PPS, Pp 8 - 9.
44. Hitopadesha, Edtd: Jibananda Vidyasagara Pandit, Pg. 40, Printed Saraswathi Press Calcutta.
45. S.n, PPS, v Pp 420 - 424.
46. Ibid.
47. D.P, PPS, Pg. 30, Stanza 204.
48. V.M, PPS, Pp. 101 - 110.
49. AN, PPS, i Pg 124.
50. D.P, PPS, Pg. 16, Stanza 109.
51. N.P, PPS, Pg. 50, a commentary same (Hewa) Pg. 47, Tripitaka Press, 1921.
52. PP, PPS, Pg. 31 Stanza 58.
53. DP, PPS, Pg. 10 Stanza 58.
54. S.N, PPS, i. Pg. 101.
55. S.N, PPS, Pg. 156 - 167.
56. S.N, PPS, ii. Pg. 28.
57. Jataka, Fausboll V. Vol. 1, Pg. 22, Trubner & Co. London, 1877.
58. S.N, PPS, 1, Pg. 74 - 78; see Jataka Nidana.
59. D.P, PPS, i. Pg. 4, Stanza 24.
60. AN, PPS, i Pg. 51.
61. D.P, PPS, Pg. 32, Stanza 222.
62. D.P, PPS, i. Pg.163 - 166.
63. Vide Ch. 2 of this book.
64. Dewey, John, Democracy and Education Pg. 135 - 138, Macmillan Company of New York 1959 and Ross, James S. Ground work of Educational Theory George G Harrap & Co. Ltd, London 1958.
65. Dewey, John, Democracy and Education Pg. 125.
66. M.N, PPS, iii, Pg. 317 - 320.
67. AN, PPS, i Pg. 190.

CHAPTER V

ANCIENT BUDDHIST INSTITUTIONS

The comprehensive philosophic system of education of Gotama the Enlightened One, who flourished in India, in the sixth century BC, was first taught as a lesson to a small class of five bhikkhus.¹ Founded on the system of thought emphasized by this first philosophic lesson, which is characterized by Buddhists as the Four Noble Truths, an educational institute with a large number of students, came into being before long. The Head of this new Educational Institute was Gotama The Enlightened One, who was described by contemporary Indians as “The Teacher” and as “The Teacher of the World”.² The number of students seeking admission to this new educational institute, increased steadily. According to Buddhist literature, when this started happening, two teachers of prominence were recruited to its Faculty.³ These two teachers were named Sariputta and Moggallana. Among those students who sought to obtain the benefits of education under these two teachers, there were persons of various age groups - young ones, people of middle years - old ones - and of various castes and classes.⁴ The curriculum of this Educational Institute laid emphasis not on material things but on non-material issues.⁵ According to Buddhist Literature, the Buddhist System of Education came into being at a time, when the people had been reduced to a state of bewilderment, unable to identify the correct system, out of no less than sixty two philosophical systems.⁶ Gotama the Enlightened One, who set down a basis, expounding four Noble Truths in terms of cause - and - effect, initiated his educational system giving prominence to the non-material issues, for several important reasons. At this time, what was entrenched in India, was a Hindu

Philosophy of Education.⁷ The Hindu Philosophy of Education gave prominence to the doctrine of Non-violence, through which individual liberation could be achieved.⁸ That path of liberation could be successfully trodden through self-mortification.⁹ A predominant characteristic of this approach was the pursuit of austerities.¹⁰ It could very well be, that prominence was given to non-material pursuits, due to an important practical reason. If the proposed system of Buddhist Education was not implemented in a manner close to the main principles of contemporary Hindu Education, occasions would have arisen that would prevent progress countering external threats. The new system of Buddhist Education, provided to those who were not able to find the true path to liberation, a system of education that would enable them to win their goal “without any loss of time”. At the beginning this system of education was conducted in a manner quite similar to the Hindu System of Education that prevailed at that time. The system of education had been so organized that the students could receive an education and training not only under a teacher but under a preceptor as well.¹²

This system of education was devoid of colour or gender discrimination. Women too could get this training and education just as men could. So broad-based was the system. Immediately after the Great Demise of the Enlightened One, the teachers who conducted this system of education until that time, began to impose limits on the system.¹³ But, within the next century, the students who had acquired a higher education went beyond those limits that had been imposed, and laid the foundation for a broader system of education.¹⁴ The earlier limits were widened, in terms of the changing needs of society. The Teachers who were in a unified group until then, divided themselves into two groups at this stage.¹⁵ One group continued to conduct the educational functions in terms of the previously accepted educational principles. Meanwhile the other group began to conduct education in terms of broader

educational policies. In consequence, an advanced system of Buddhist Education that could fulfil the needs of a changing society, came into being.¹⁶ An instance can be quoted. A new curriculum entitled Abhidhamma Pitaka (The Basket of Meta-physics) came into being on a scientific basis, as an extension of the Sutta Pitaka (The Basket of Discourses).¹⁷ Those students who enrolled themselves with the intention of obtaining training and education in terms of the New System of education, and after enrolment followed the study courses, can be divided into several categories. In the first of these categories were the male and female lay-devotees, who, convinced that the guidance from the Triple Gem - The Buddha, Dhamma and the Sangha - will help them to lead a successful life, agreed to obtain a training on the basis of self-discipline.¹⁸ That stream of education, can be described as the Buddhist Primary Education, when we compare it with today's system of education. (Those students who were admitted for Primary education in terms of the Hindu System of Education were designated 'Brahmacari' after their ceremonial initiation.)¹⁹ Being restrained and disciplined in terms of the basic aspects of morality, after adhering to the Triple Gem and the five-fold forms of morality, was considered the general education. This system of education, received the undiminished support and patronage of the rulers of that day, as it helped to bring into being virtuous citizens in the country, as a result of this system of general Buddhist Education.²¹ What was expected of those students who became lay devotees was a three-fold Buddhist morality, or else the adaptation of life to a disciplined way of existence. This was not a system of education which was purely Theory-oriented. This was a theoretical teaching linked to a pragmatic way of life. In consequence it influenced day to day living. Along with the teaching of subject - matter, such practical measures as giving alms were also included in this teaching and training. This primary Buddhist Education was disseminated widely within the society.²² It is evident from the discussion in Mahanama Sutta (Mahanama Discourse) that the act of admitting a student to the Buddhist System of education, was done with a very well defined aim.²³

In the Buddhist System of Education there were no such formal categories as Primary and Secondary, similar to the categories in modern education. It is quite evident that the system had been so formulated that the discipline and practical training received at the level of primary education, were upgraded and refined at the secondary level. There was no system of education imparted on a daily basis, similar to the educational routine required to be followed by today's students who receive primary and secondary education. The reasons for this were, that no formal arrangement was made about the age-limit of the students who were recruited and also the social structure of the day. Education was given to primary and secondary level students in the lecture-format. These lectures enabled the eventual formation of a separate genre of Buddhist Literature entitled "Sutta Pitaka" (Basket of Discourses).

These educational lectures (discourses) were delivered at the rate of four times a month. In places where the facilities were wanting a whole series of special discourses were delivered. These special discourses had a practical significance.²⁴ There were no specific schools or centres where these lectures could be held. But, these were held mostly at various halls, like potters' halls, and at monasteries where the Bhikkhus dwelt.²⁵ Over and above these, lectures (discourses) were held without specifying a time or a place or without a specific number of persons forming the audience. This way, Buddhist Education was both free and broad.

The discipline of the male and female lay devotees who had taken refuge in the Triple Gem is described as morality. Their behaviour in terms of the first stages of this discipline, has been included in general education. Those students who were capable of following a secondary education could obtain an education one day in the week, along with a practical training aspect. Those students who wished to pursue a higher education, dedicated their

whole life to that education. They entered the Sangha Order, and received a monastic education. Those who receive a monastic education have a greater discipline than those who receive a secondary education. They received a practical training every day. Those students were described as novices.²⁶

Higher Education

Those novices who acquire a monastic education, receive higher ordination on the completion of twenty-years, as they are then considered to have concluded their secondary education.²⁷ Those students who receive higher ordination become qualified to follow a higher education. There is no obstacle to the acquiring of a higher education while remaining a lay devotee, without entering the Sangha Order. After completing a rigid practical training even a student of the lay devotee level can acquire a higher education either at a monastery or by becoming a student. Those students who acquired a higher education were able to follow a particular course of studies to achieve specialization in terms of one's talents and preference. Among the earliest students who specialized in some specific subjects were Maha Kachchayana, Maha Kassapa, Rahula, Moggallana and Ananda. Buddhist literature reveals that there were eighty disciples who acquired specialization in a given subject area.²⁸

Institutes of Higher Education

A conclusion we can arrive at, when we consider the history of Buddhist education, is that every monastery in which the Bhikkhus resided was a veritable educational centre. Some Bhikkhus who focused greater attention on the practical aspects of Buddhist education, resided meditating in cells or forest hermitages in solitude, concentrating on their self-development. With the exception of the monasteries in which such Bhikkhus dwelt, all

the other monasteries were maintained as centres of education. This form of education was a system that undertook a philosophic interpretation of the nature of the life of persons living in a given society. Therefore the followers of this system paid considerable attention to the improving of the Buddhist system of education so that it could get adapted to a society that underwent changes in terms of a basic principle. In consequence, those who were the custodians of Buddhist educational institutes, maintained religious and academic education on a broad base. Along with the differences of opinion among the custodians of Buddhist Teaching, the division into the two main branches described as Thera Vada (Doctrine of the Elders) and Maha Yana (the Major Vehicle) also occurred. This division took place as a result of the attempts to pursue a broad system of education, as mentioned earlier. The good and bad results that issued from this new effort can be understood only by studying the research work done by Mahayana writers.

Those monasteries, in which resided those teachers who had become specialists in certain specific aspects of Buddhist Education, emerged as institutes of Higher Education. The progress of Buddhist Education did not stop there. Those institutes evolved further and acquired a reputation as Universities. Buddhist were able to acquire a world-wide reputation, mainly on account of these institutions of the University level.

Nalanda University

The foremost among the ancient Buddhist Universities of India was Nalanda University. The University of Nalanda, was founded by emperor Dharmashoka, who flourished in the 3rd Century B.C. He made a tremendous effort to spread Buddhism. After the emergence of the Mahayanists, Nalanda became a fully-fledged University, with international links. This institution acquired an international reputation because of the dedicated effort

of its Faculty. The research conducted by Taranatha, reveals that Nagarjuna, a teacher of the Madhyamika School of Philosophy and his pupil Aryadeva worked at the University of Nalanda over a considerable period of time.³⁰ It is mentioned in Taranath's writings that Naagarjuna got his contemporary the Brahmin named Suvishnu to build Residential Halls with 108 monasteries, to maintain the study of metaphysics.³¹

It is recorded, that, the great Logician Dingnaga who was reputed for his Buddhist studies, visited Nalanda on invitation. There he held a debate with a Brahmin called Sudurjaya, and vanquished not only him but several other Thirthakas (members of a religious sect)³² The Savant Dingnaga was a pupil of Vasubandhu. It is recorded that Dingnaga worked at the University of Nalanda even by 400 AD in place of Vasubandu, after he passed away.³³ Taking advantage of the absence of information about Nalanda, in the works written after Fahien's travels in India, Mr. R. K. Mookerji upholds his own conviction and states that Nalanda had turned into a centre of Brahmanic Education and the philosophies of the Thirthaka Schools.³⁴ There are scholars who even tend to question whether Emperor Dharmashoka, who devoted his whole reign and wealth to propagate Buddhism, was a Buddhist. Therefore one should not be surprised that Mr. R. K. Mookerji should state that Nalanda had turned into a centre of Brahmanic Learning, just because Brahmanic Scholars like Dingnaga worked at Nalanda. Although Mr. Mookerji holds such a view, once again he mentions Nalanda as a Centre of Buddhist Learning, because he cannot dismiss Fahien's records. According to Taranath, Nalanda is the birth place of Arahant Sariputta.³⁵ It is further recorded, that, he came to that place for his demise and that the memorial established at that place survived even in the days of Asoka.

Huing Siang a very well-known Chinese Savant has yet another view on the origin of the University of Nalanda. He says, that, the land on which the University stands was acquired for a hundred million pieces of gold jointly by 500 merchants and was

offered to the Buddha.³⁶ After this massive donation by the merchants, Indian Kings had taken the initiative to upgrade the building by investing funds. These kings donated land for the maintenance of this university. Names of six kings who made donations of money to the university are mentioned in Hui Siang's records.³⁷ These are Shukraditya and his son Buddha Gupta Tathagata Gupta, Baladitya and his son Vajra. The sixth was an unnamed king from the mid-country. This anonymous Royal donor, according to Mr. Mookerji, could be King Harsha of Middle India.³⁸ King Harsha built a bronze vihara at Nalanda and constructed a tall wall around the monastery. He had a residence for Bhikkhus built there. He had arranged to provide daily alms to 40 bhikkhus residing at Nalanda.

A massive wall had been built to encircle the University Complex of Nalanda. One enters the main building of the University through the main gate. Beyond this, around the central Residential building of the Bhikkhus, there were eight large lecture halls. All these were multi-storeyed. The pillars in these buildings were intricately carved. They were an eloquent testimony to high architecture. According to Hui Siang's records, it was at Nalanda that one could see the best in India's spectacular, intricate and subtle carvings.³⁹ For the most part these carvings depict stylized lotus petals and floral patterns. Over and above the donation of buildings to the university, extensive lands too had been granted for its maintenance. During the period Hui Siang studied at Nalanda, the King had donated the income from 100 villages, for the maintenance of the university.

In addition, requisites needed for the university, had also been supplied. As all the university requirements were permanently provided, the students were able to obtain a totally free education. During the student days, all the university scholars received board, lodging and all facilities free. In consequence,

they could pursue their studies successfully. In the days of Huing Siang the number of scholars studying at Nalanda exceeded ten thousand.⁴¹ In his records, Itsingh mentions that, the number of scholars who studied at Nalanda at the expense of the institution exceeded three thousand.⁴²

When we examine the standard of the Entrance Test held to admit students to Nalanda University, it could be said, that the education given at Nalanda had a higher education course and a Post-graduate course in specialized studies. Special attention had been given in its study courses, to such areas as the allaying of doubts about the nature and limits of knowledge, the training of students in logic, counter logic and the demolition of opposing views and the teaching of the art of public speaking. Such study courses had been formulated with the intention of fulfilling social needs of contemporary India. Scholarship was measured in terms of debating skills, and public speaking abilities. A large number of students both indigenous and foreign, desired to enter the university of Nalanda to follow such study courses. But only a few as twenty could get through the Entrance Test. As the University adhered to the principle of admitting students only in terms of their abilities, a very strict and intensive entrance test was held. According to Huing Siang, although only a few students were admitted, there was no depletion of the number of scholars who studied at the University of Nalanda.⁴⁴ A Board of Examiners consisting of the Professors at the University tested the knowledge of both local and foreign scholars who sought admission to the university.⁴⁵

The statements made by some of the students indicate how much the students were astonished by the high level of erudition of the Professors. Only those candidates who had a wide knowledge in such serious subjects as old and new philosophies, Logic, Legal Science, Therapeutic Science etc. could get through the

University Entrance Test.⁴⁶ It is evident that the age - level of the students admitted to the University was twenty.⁴⁷ This age - limit was for local and foreign students who sought admission for higher education and post-graduate studies. It is mentioned that the age-limit did not apply to those students who sought admission for secondary education.⁴⁸ But, those admitted for secondary education had to be Brahmacharies (chaste bachelors) or young men or persons of similar category. The education imparted by the University of Nalanda, was maintained at a high level. A keen attention was paid to the high moral quality of the individual scholars. The morality of the students was also maintained at a high level. The study-courses had been formulated in such a way that both the moral progress and the intellectual advancement of the students, proceeded simultaneously.⁴⁹ According to the travel records of Huiing Siang, the kings and the ordinary citizens of India of that day, had to accept the fact, that the University of Nalanda was India's highest seat of learning where one could get the best possible higher education.⁵⁰ The scholars who studied at this University were followers of high principles, in the fullest sense of the expression. What was evident in their personality was a dignified but subdued appearance. Even 700 years after the founding of the University of Nalanda, there was not a single instance of breach of discipline.⁵¹ Huiing Siang states that they cherished the codes of conduct, second only to their life. The Scholars of the University of Nalanda were intellectually mature. Over and above that, they were active, efficient and successful. Hundreds out of the many thousand scholars who received their education at this seat of learning, were reputed as Scholars of high stature. Impressed by their learning they were invited by such foreign countries as Tibet and China, to visit those lands.⁵² Every scholar who passed out of the University of Nalanda had the privilege of being recognized by the society with special honour and esteem. This was just because of the universal reputation that had been earned by the University of Nalanda.

The students displayed such an enthusiasm and yearning for learning that they were all of the view that the formal agenda for the day was not sufficient. The students considered it their responsibility to correct their faults. With this in mind, the students indulged in mutual advice, day and night. Senior students advised the junior students and **vice versa**. Everyone made a marked effort to preserve the unity of the student - body, without any dispute or difference of opinion. According to Huing Siang, they were able to reap good results from their praiseworthy effort. There was yet another prominent and significant aspect of the education at Nalanda; the students were all dedicated to the action of questioning about what they were not able to understand, with clarity of awareness in view. Of the scholars at that University, if there was a student who did not ask questions about what was not clear in the three Baskets of the Doctrine, he had to lead a dim life, isolated from the main stream of society. The Faculty at the University of Nalanda, consisted of 1560 teachers.⁵³ There were Professors and Teachers who had specialized in various subject - areas. When they expounded their specialized views, they took great care to see that the freedom of thought of the students was never interfered with. According to Huing Siang, during his time at the University of Nalanda, of the members of the Faculty about a thousand teachers could expound about twenty discourses and their commentaries, about five hundred teachers could expound thirty discourses and their commentaries and ten teachers including Huing Siang could expound fifty discourses and the exegetical matter relating to them.⁵⁴ Huing Siang states that Ven. Silabhadra Maha Thero, who was the Vice Chancellor of the University of Nalanda, could expound all the discourses along with their commentaries and exegetical matter. Ven. Silabhadara Maha Thero, who was distinguished both by his great erudition and his high virtue, received the adoration of all the members of the Faculty and of all the students. There was not a single member of the Faculty or a single student who could go counter to his directions. For the academic routine of the University, hundred seats were made ready each day, for the Lecturers.⁵⁵ For no reason was there a delay even of one minute in the items set down in the time-table.

If they did not have any serious health problem all the students attended the lectures daily. Each day, about hundred lectures were conducted on subjects that were not generally linked to one another. The students were busy with their academic work at all hours of the day with the exception of the time set aside for sleeping. All the subjects that were in vogue at that time, were taught at Nalanda. Some subjects were sub-divided into segments and an in-depth awareness was imparted about all subject - areas. Although the University of Nalanda was totally a Buddhist institution, no discrimination was made in terms of religious differences in its academic work.⁵⁶ Opportunity was available at the University of Nalanda for all studies related to inner purity and knowledge including Brahmanic and Buddhist studies, philosophic and practical education and Arts and Sciences. Every student was given an education in eighteen sects. All the students were given a special course of education about Mahayana, Vedas and works linked to them, science of cause - and - effect, science of Language, therapeutic sciences, mystic sciences, Atharva Veda, the Philosophy of Sankhya and about miscellaneous subjects.⁵⁷ Huiing Siang studied at Nalanda, under the supervision of Silabhadra Maha Thero, the Vice Chancellor. Over and above that he studied such additional subjects as the Science of Cause-and-effect and science of languages. During the five years he spent at Nalanda, Fahien studied legal science, philology, various philosophies, astronomy and grammar of Panini. Before he came to Nalanda Huiing Siang had a post-graduate degree in law. Yet because of the wide scope of the academic course at Nalanda, he too had to pursue his studies for five years. Although this University was run by Mahayanists, such well known Hinayanists (Theravadins) as Itsingh also studied at this University. It is recorded that Itsingh studied at Nalanda for ten years. Among the factors, that determined the reputation of Nalanda as a powerful educational Institution, the service rendered by the following savants at Nalanda was a foremost factor. These savants were: Pandit Dharmapala who was

the Vice Chancellor prior to Ven.Silabhadra Maha Thero, Pandit Chandrapala who was an expert in Buddhist studies, Pandits Gunamathi and Namramathi who had a far flung reputation and fame among contemporary scholars, Pandit Sthiramathi who was adept at debating, Pandit Prabhamitra expert logician, Pandit Jinamitra who was a specialist at conducting discussions, and Pandit Gnanamitra, whose character was exemplary.⁵⁸

In the daily Time-table of the study programmes at Nalanda, eight hours had been set aside for academic work. Time was calculated with the help of an hour - bowl.⁵⁹ At every quarter-hour a drum sounded. To mark the end of an hour a drum was sounded four times and a conch was blown twice. At the first sound of the conch the work at hand had to be completed. At the second sound of the conch, the work for the next hour had to be started. In the morning session the second hour ended at mid-day. At that time a gong was sounded for meals. In the after-noon too, two hours of academic work had to be done. The drum was sounded for the last time each day, to indicate that the first segment of the night was past. When this drum sounded, the students and teachers who had completed the routine allotted for the day had to go to bed. The drum was sounded to mark sun-rise and sun-set, by the Chief Security Officer in-charge of the main gate of Nalanda. In the Time-table, a period was allocated for bathing. This was in the fore-noon. The necessary bathing pools had been built within the premises of the monastery itself. According to Itsingh's records, there were ten impressive bathing ponds at Nalanda.⁶⁰ The time for bathing was indicated by the sound of a bell. When the bell peals the students come to the bathing pool in hundreds, bringing with them the requisites for bathing. For those who were not able to bathe in the common pool, separate facilities had been arranged. There were separate bathing pools for the students and the teachers. Everyone made an effort to keep the bathing pools clean. Providing warm water for both teachers and students who were ailing, was

done through a cooperative arrangement by the students. Travelers from abroad paid special compliments for the conduct of all affairs at the University at proper times, with efficiency and through a joint effort like that of the soldiers in an army. The administration of the University of Nalanda, was totally on a democratic basis.

Priority had been assigned to self-administration at the University.⁶¹ The allocation of rooms to students, providing necessary facilities, imposing punishments on wrong-doers were all done, through the unanimous decision of the total body of students. An important special feature was that, the students had the total responsibility for resolving issues relating to the discipline of students. The students would assemble about once a month and come to an agreement not to transgress codes of discipline. They would arrive at a decision regarding wrongs done unknowingly, by joint discussion. This democratic effort at maintaining discipline proved so effective that there was no information whatsoever - according to Itsingh - of punishment imposed upon a recalcitrant student, for four centuries.

At Nalanda, there were students of many religions, of many races, and those who had come from various places. But in their academic life there was nothing to offend their religious faiths, and there was no obstruction to observe rites and rituals according to the racial traits of the students. Provision had been made for non-Buddhist students to study subjects related to their faiths. These provisions were similar to those available to Buddhist Students. Since there was no discrimination in terms of either religious, or racial differences, doors of Nalanda were open for free-thinkers and philosophers to join the University and to pursue any form of thought they were keen to develop, or to study any philosophy they desired to concentrate on.

This contributed towards the maintaining of the wide dimension of the study courses at the University of Nalanda, at a considerably high level. The foreign scholars who studied at Nalanda focused their attention especially on discussions regarding various philosophical systems. Nalanda was the abode of learned men of high scholarship. In consequence it became the exclusive centre available in India for the scholars who came to indulge in academic and learned discussions and debates. At Nalanda there was the fullest possible room for freedom of thinking, freedom to hold any view, freedom to believe whatever one wanted to and the freedom to tolerate the views of others. These were the basic requirements - essential for academic studies. Both the students and the teachers at Nalanda were not at all given to think only of selfish gain. In consequence, both the teachers and the students could work jointly for the common good. Neither teachers nor students attempted to make undue use of the humility of the teachers or the gentleness of the students.

As a result of this, the progress of the teachers and the students and also of the whole University, was steady.

The records of Itsingh reveal that the library facilities provided for the students at the University of Nalanda were maintained at a high level.⁶² Itsingh records that, during his ten years, stay at Nalanda, he collected 400 Sanskrit works, containing 5000 Sanskrit Stanzas. According to Tibetan records, the Library at Nalanda was given the appellation "Dharma Ganga" (The River of Doctrine) It consisted of three multi-storeyed buildings. These three buildings were described as "Ratnasagara", "Ratnodadhi" and 'Ratnarajnika'. The building known as 'Ratnasagara' was a nine - storey structure. Pragnaparamita Sutta and 'Samajaguhhya' - works of the Tantric School, which were highly esteemed by them, - had been kept in this 'Ratnasagara' building.

King of Tibet Shronsan Gumpo sent his Minister Tommi bearing gifts to India, with the intention of getting him to study the Indian Art of writing. Tommi came to India, studied at Nalanda and went back home to Tibet. We have evidence to prove that scholars from Java and Sumatra came to India to study at Nalanda and went back home after their studies taking along books.⁶³

Most prominent among the scholars who studied at Nalanda were, Ariyadeva, Silabhadra, Dharmapala, Chandragomi, Shanta Rakshita, Padmasambhava, Kamalasila, Sthiramati, and Buddhikirthi. There is evidence to prove that scholars came from China, Korea, Japan and Tibet to study at Nalanda.⁶⁴ Nalanda functioned as an educational Institute providing a practical training in the implementation of religious principles. In consequence, the Mahayanic doctrine began to spread rapidly. It is evident that the University of Nalanda, continued to flourish even after the days of Huing Siang and Itsingh. The educational system at Nalanda contributed towards the coming into being of those systems of belief known as Tantrayana, Vajrayana and Kala cakrayana, in about the 10th Century.⁶⁵ In addition the religious and academic studies conducted at the University of Nalanda (which had acquired a Universal reputation) a practical training too was given in the worship of images, in the worship of Stupas and in various other forms of religious rites. Huing Siang records, that during his days at Nalanda rites and rituals were held to worship images of Tara, Avalokitesvara, Bharati, and the Buddha.⁶⁶ On the contrary, Itsingh records, that only the images of the Buddha were worshipped.⁶⁷ Itsingh mentions, the morning bath, the taking of the Buddha - images into the open air, bathing them in perfumed water while girls sang devotional songs, and placing them in the shrine once again. Itsingh states, that bathing the Buddha images was a ritual that all the Buddhist Bhikkhus performed at that time. He says that while this ritual was performed secretly at some monasteries, at Nalanda it was performed as a public ceremony. At mid-day

walking round a stupa with their right hand side towards the stupa reciting lines from Buddhist discourses and Sanskrit Stanzas was also practised. During this ritual the reciting of brief sutras (discourses) and compositions of Sage Ashavaghosa was a special feature. A cult of deities also flourished at Nalanda. During religious rituals a place of prominence was given to the image of the Buddha. Along with it, the images of male and female deities were also worshipped. Among the images of deities so worshipped were those of Maitreya, Manjusri, Avalokitesvara and other Bodhisattas (Aspirant Buddhas). The cults of Vajrapani and Akshobhaya also flourished. In addition there were images that represented the Brahmanic system. Among these were the images of Vishnu, Siva, Balarama, Vasudeva, Ganesha, Surya (Sun), Parvathi, Ganga and Saraswathi. Provision had been made for their worship. A higher education in painting and sculpture was also imparted at Nalanda.

The service rendered by the University of Nalanda to Buddhist education is unparalleled. Although Buddhism became distant from the Indian society, the University of Nalanda made a strenuous effort to establish Buddhism in the minds of Indians in a variety of guises utilising their likes and dislikes.

The University of Nalanda began as a Theravada Educational Institution. But as the Theravada system began to disappear from the Indian society, Mahayanists took over Nalanda. It is difficult to obtain information regarding the state of the University of Nalanda, when it was a Hinayana (Theravada) Seat of Learning. They would have recorded the state of Nalanda at that time. But due to the neglect of the Mahayanists, these records may have disappeared. It is difficult to believe that Nalanda was as fully equipped in the days of the Hinayanists (Theravadhins) as in the days of Mahayanists. The University of Nalanda would have helped the establishment of universities in various parts of the world.

University of Valabhi

Valabhi was the capital of the Maitraka Dynasty, that came into being after the fall of the Gupta Empire.⁶⁸ Valabhi University that came into existence in the capital city of Valabhi occupies an important place in the field of Buddhist Education. It is difficult to find out the time when the University of Valabhi was founded. But, it came into existence between 675 - 775 under Royal patronage just as the University of Nalanda.⁶⁹ Kings pioneered the founding of the Buddhist Universities of Nalanda and Wickremasila. But the initiative to establish the University of Valabhi was taken by the Royal Princess Dudda.⁷⁰ The first Buddhist University to be established by the pioneering effort of a lady was the University of Valabhi. In 1580 A.D. King Dharasena extended Royal patronage for the second time to the University of Valabhi. He had a building constructed for the upgrading of Valabhi University. He donated it to the group headed by Bhadanta Sthiramati.⁷¹ Huiing Siang gives a description of the University of Valabhi. He states that about 6000 Bhikkhus were engaged in educational activities at that University.⁷² It is evident from Itsing's records that in academic terms, the University of Valabhi had attained a status similar to that of the University of Nalanda.⁷³ Thousands of local and foreign students had studied at Valabhi.⁷⁴

The University of Valabhi had acquired a reputation for debates and polemics. A variety of scholars from countries like India and China had selected the University of Valabhi as a venue fit for high level academic debates.⁷⁵ Scholars who held a variety of views came to Valabhi for debates. After the debates they considered it a singular honour to receive a certificate from the University of Valabhi, for their debates.⁷⁶ According to Huiing Siang, the two scholars Sthiramati and Gunamati had held the post of Vice Chancellor at the University of Valabhi.⁷⁷ It is recorded that the quality of the library at the University of Valabhi was so

high, that it rated royal patronage. After a great Royal donation from King Shantasene I, the library at the University of Valabhi, became still higher in quality.⁷⁸ Those scholars who passed out of the University of Valabhi were in the habit of visiting the King's Courts and displaying their skills to the Royal patrons by giving a description of what they had studied.⁷⁹ These scholars who had studied at the University of Valabhi found it easier than the products of other universities, to obtain jobs in the state sector.⁸⁰ The reason for this was that the King and other rulers held this university in high favour. It is important to note, that at this university which was run by Hinayanists (Theravadins) secular subjects also were taught. Such science subjects as Legal science, Therapeutic science, Astronomy, Science of Language, Mystic sciences, the Vedas, associated Vedas and subjects linked to them, and the doctrine in the Three Baskets were included in the study courses at the University of Valabhi. In addition, a training was given in administrative methods.⁸¹ Due to the influence of the kings of the Maitreka Dynasty, both Buddhist and Brahmanic Systems of education seem to have flourished at the University of Valabhi.⁸² Many of the rulers of the Maitreka Dynasty were Brahamans and followed the Brahmanic religion. As a result of this, Brahmanic education made greater headway at the University of Valabhi, than at other universities. According to Jaina literature, the University of Valabhi was the centre of their learning too. The final segments of the Jaina Discourses were completed at the University of Valabhi. It is proper to assume, that it was possible to establish Buddhist influence at the University of Valabhi, due to the power of such Buddhist Kings as Siladitya and Dharmaditya.⁸³ It is not at all easy to find information about the University of Valabhi. But, there is no doubt whatsoever that it too was as prestigious as the University of Nalanda.

University of Wickremasila

The establishment of the University of Wickremasila, was also due to Royal patronage, just as the Universities of Nalanda and Valabhi.⁸⁴ King Dharmapala founded the University of Wickremasila on a high ground on the banks of the Ganges in Northern Magadha. Buildings at Wickramasila were more attractively constructed than those at Nalanda and Valabhi. A strong wall had been built around the university ground at Wickramasila.⁸⁶ Undoubtedly this wall improved the appearance and the security of the University. In the shrine room at Wickremasila University an image of the Bodhi had been constructed. In the area surrounded by the wall fifty-three small cells had been built. In addition 54 attractive residential buildings had been constructed for the Bhikkhus.⁸⁷ At a certain stage the Faculty at Wickremasila consisted of 108 teachers.⁸⁸ A special council had been appointed for educational affairs. This Council consisted of well-known teachers. This Council of Teachers administered the educational department of the University.⁸⁹ Every necessary step had been taken to maintain the education at Wickremasila at a high level. The final ruling about various educational issues was given by this council. The new subjects that should be introduced in terms of social needs and their limits, the subjects that should receive primary focus in the study courses, and the compulsory subjects to be taught to students, were among the educational issues about which the Educational Council had to give rulings. On what principles should the education be imparted was also an issue about which the Educational Council had to give a ruling.⁹⁰ It appears that this Educational Council directed the studies not only at Wickremasila but also at the University of Nalanda.⁹¹ Such an arrangement could have happened because the University of Nalanda too had accepted the leadership of King Dharmapala who was the founder of Wickremasila University - Some teachers served both at Nalanda and at Wickremasila.⁹² One can discern an

orderliness in the administrative activities at Wickremasila that is even greater than what is seen at both Nalanda and Valabhi. This orderliness was more pronounced and more advanced in the academic department. There were six affiliated institutions at Wickremasila.⁹³ On the wall of the main entrance to the University of Wickremasila, the portraits of the Scholars Nagarjuna and Atisha had been painted. That was not all. The portraits of scholars who had acquired a global reputation in various subjects, had been painted on the walls of the University.

The system of the University Entrance Test at Wickremasila, was different from the system that prevailed at Nalanda.⁹⁴ An effort had been made to maintain the high quality of the education at the University of Wickremasila. The Board of Examiners who conducted the Entrance Test, consisted of scholars who were specialists in various subject-areas. These examiners had been described as Dvara Pandita (Entrance Scholars - Scholars at the Door).⁹⁵ The Board of examiners who conducted the Entrance Test at Wickremasila, followed a method different to that of Nalanda. At Wickremasila, each examiner tested the knowledge of the entrants, alone, at his office next to the entrance.⁹⁶ At Wickremasila the Board of Examiners who conducted the Entrance Tests, consisted of six scholars. Each Board member had a special entrance allocated to him. Names of six Entrance Scholars who were in the Board of Examiners to test the entrants in the days of King Chanakya are found in a record,⁹⁷ along with the names of the Gates allocated to them.

They are:

1. Rathnakara Shanti - East Gate
2. Vagisvara Kirthi - West Gate
3. Naropa - North Gate
4. Pragnakaramati - South Gate
5. Ratna Vajra - First Main Gate
6. Gnanashrimitra - Second Main Gate

Everybody focused a keen attention on who was appointed Vice Chancellor at the University of Wickremasila. It was imperative that the Vice Chancellor should be a person of great efficiency, high learning and unblemished character.⁹⁸ The academic activities and the general administrative routines at the University of Wickremasila, were conducted in terms of the directives of the Vice Chancellor. But, to decide issues related to the academic work, the Teachers in the Wickremasila Educational Administrative Council were consulted.⁹⁹ The responsibility of implementing such decisions was also given to that Council. The first Chancellor of the University of Wickremasila was Scholar Buddha-Gnana Pada.¹⁰⁰ It is only from the records of foreign visitors that information can be gleaned about Wickremasila. As that information is restricted to a particular period of time, it is difficult to obtain a comprehensive description. But, documents that enable the assessment of the level of academic education imparted by the University of Wickremasila, can be found among the historical records of Tibet. It is possible to discover the names of a few scholars who returned to Tibet after completing their studies at Wickremasila, and rendered academic and religious service to the people of Tibet.

Foremost among those Tibetan Scholars are, Gnanapada, Vairocanajetari, Pragnakaramati, Ratnakara, Gunasri, Ratna Vajra, Vagisvara, Dipankara and Viryasinghe.¹⁰¹ About eight thousand students are said to have assembled to receive the Tibetan Scholar Atisha, when he visited Wickremasila. From this it can be surmised that a large number of scholars studied at Wickremasila.

Most of the lay and clerical students and most of the Teachers at Wickremasila, were Brahmins. During a Muslim invasion, all these Bhikkhus were forced into the university and were assassinated.¹⁰³ The great, spectacular wall that once added lustre to the buildings at Wickremasila, became, at the end, the

outer limits of the mass grave of that large group of scholars who grew up under the shadow of Wickremasila. The valuable books that had been deposited in the library at Wickremasila and the images that were in the shrine rooms were all destroyed. The great Buddhist University of Wickremasila, that spread right through the city became subjected to sudden destruction. After this tragic incident no one attempted to rebuild it. In consequence now we find only its ruins, which too are like strong buildings.

In addition to the three great Buddhist Universities of Nalanda, Valabhi and Wickremasila, there were two other great seats of Buddhist Learning. They were Jagaddala and Odantapuri. But, it is difficult to obtain information about these two institutions. These Buddhist institutions too must have suffered destruction after the Muslim invasion.

NOTES


Chapter V

1. M.N. PPS, 1. Pp 171 -173.
2. Ibid 171.
3. AN, PPS, i. Pg - 23.
4. SN, PPS, iii Pp. 235 - 240 and Ibid Pp 261 - 282
5. Ibid V Pp. 420 - 424
6. DN, PPS, i Pp 1 - 46
7. Ibid and MN, Brahman Vagga ii, Pg. 133, Mookerjee R.K. Ancient Indian Education, Pg. 374 Macmillan & Co. Ltd., London 1947.
8. Manusmriti Edtd. Pran Jeevana Sharman, Pg. 226, Stanza Ch: Vi Pp 60 and 412 63 Gujarat Press Bombay 1913.
9. Ibid. Pg. 229 Stanza - Ch. VI, 75, Ibid Pp. 468, 469
10. Ibid.
11. MN, PPS, i, Pp. 162, 163.
12. Vinaya Pitaka, Pps, i. Pg. 6 - 61 Ibid pp - 44, 50
13. aV, PPS, Pp 284 - 293.
14. Ibid Pp. 294, 308.
15. D.V. Pp 24, 28, Edtd, Gnanawimala, Kirielle. Printed - M. D. Gunasena & Co. Ltd. Colombo 1959.
16. Ibid and C. V. PPs, Pp 294, 308.
17. AS, Pp 3, 23, 24 Edtd. Sobhita Thera, Kapugama, Printed Samayawardena, Colombo 1916 and Encyclopedia of Buddhism, Edited by Malalasekera G.P. pp 40 - 42 Govt. Press Ceylon 1961.
18. Vinaya Pitaka, PPS, i. Pp 6, 18.
19. Mookerji, R.K. Ancient Indian Education Pg. 97 Macmillan & Co. Ltd. London. 1947 (AIE).
20. AN. PPS, iii. Pg. 203.
21. Rhys Davies, Bauddha Bharataya Pp1, II, 163, 194 Printer, Mangala Traders Colombo 1956.

22. Vinaya Pitaka, PPS, i. Pg. 15
23. AN, PPs, iv Pg.220.
24. DN, PPS, ii P Pp 290, 315. MN i pg. 55
25. Ibid. i. Pg. 91. Ibid ii Pg. 147; S. N. Pg.18.
26. Vinaya Pitaka, PPS, i Pg. 62.
27. Ibid Pg. 02.
28. AN. PPS, i Pp. 23, 25.
29. AIP Pp. 557.
30. Mookerji R.K. Ancient Indian Education pg. 557, Macmillan & Co. Ltd., London 1947 (AIE).
31. Ibid Pg. 558.
32. Ibid.
33. Ibid.
34. Ibid.
35. The Travels of Huing Siang, Sinhala Translation: Buddhadattha, Polwatte Pg. 276 Printer, Anula Press, Colombo 1952
36. Ibid.
37. Ibid Pg. 273.
38. Mookerji R.K. Ancient Indian Education Pg. 559 Macmillan & Co. Ltd., London 1947.
39. Huing Siangs Travels, Sinhala Translation Buddhadattha, Polwatha, Pg. 274 (H.S.T.) Anula Press, Colombo 1952.
40. A Record of the Buddhist Religion by Taokakusa. J. Pg. 65.
41. Huing Siang's Travels Pg. 274.
42. R.B.R. Pp. 65, 157.
43. H.S.T. Pp. 275.
44. Ibid.
45. AIE. Pg. 564.
46. H.S.T. Pp. 274 - 275; AIE Pp. 563 - 565.
47. AIE. Pp. 564.

48. Ibid.
49. H.S.T., Pp. 275.
50. Ibid Pg. 273.
51. Ibid Pg. 275.
52. AIE. Pp. 575 - 576.
53. H.I.T. Pp. 274 - 275.
54. H.I.T. Pp. 274 - 275.
55. Ibid.
56. Ibid.
57. Ibid.
58. H.S.T. Pp 274 - 275.
59. A.I.E. Pp 569 - 570.
60. R.B.R. Pg. 108.
61. Ibid 569; RBR, pp 64 - 65.
62. R.B.R. p XXXVII.
63. A.I.E. Pg. 575.
64. Ibid.
65. Ibid Pg. 581.
66. H.S.T., Pp. 279 - 280.
67. R.B.R., Pg. 37.
68. A.I.E. Pp. 585 - 586.
69. A.I.E. Pp. 585 - 586
70. Ibid.
71. Ibid.
72. H.S.T. Pg. 335.
73. R.B.R. Pg. 1771.
74. H.S.T. Pp. 335 - 336; AIE. Pp. 586.
75. R.B.R.P. 177.
76. A.I.E. Pg. 586.

77. H.S.T. Pg. 315.
78. AIE, Pg. 586.
79. RBR. Pg. 177.
80. Ibid.
81. AIE, Pg. 586.
82. Ibid.
83. H.S.T. Pg. 335.
84. AIE Pg. 587
85. Ibid.
86. Ibid.
87. Buddhist Teachers, Buddadattha, Polwatea Pg. 80 Printer, M.D. Gunasena & Co. Ltd., Colombo 1963.
88. Ibid.
89. Ibid.
90. Ibid.
91. Ibid.
92. Ibid.
93. AIE, Pg. 587.
94. Ibid Pg. 588.
95. B. Ban Pg. 85.
96. Ibid.
97. Ibid.
98. AIE, Pg. 588.
99. Ibid.
100. B. Ban Pg. 81
101. AIE. PG. 589.
102. AIE. PG. 592.
103. AIE. PG. 594.



**BUDDHIST
PHILOSOPHY
OF
EDUCATION**

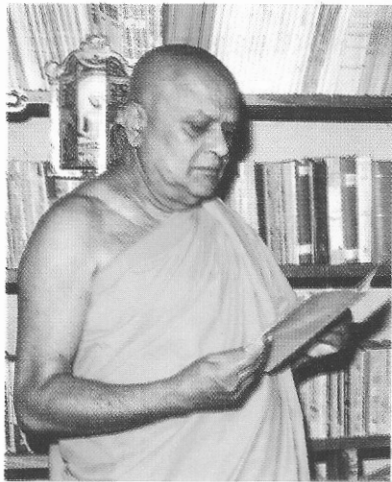
By
Ven. Dr. Havanpola Ratanasara

Ven. Dr. Havanpola Ratanasara

Ven. Dr. Havanpola Ratanasara, ranks among the most outstanding Buddhist Leaders of the world in our time, in erudition, in the service of the dispensation of the Buddha, and in the unwavering commitment to the spreading of the word of the Buddha - The Enlightened One, throughout the global community.

Born in the village of Havanpola in Sri Lanka on the 28th of February 1920, he was ordained a Bhikkhu at the early age of 11. Receiving his higher ordination nine years later, he went on to obtain his first degree at the University of Sri Lanka,

Ven. Ratanasara was awarded a Doctorate by the University of London in 1965. Prior to this, he acquired a post graduate degree and a Diploma for Educational Research from Columbia University - New York, USA. In the course of his extensive academic career as an educationist, he founded the Post Graduate Institute of Pali and Buddhist Studies at the Vidyalkara University (now University of Kelaniya).



He has participated in numerous international seminars and conferences at some of which he presented learned papers. He served as a Sri Lankan delegate to the 12th General Assembly of the United Nations in 1957 at the personal request of the then Prime Minister of Ceylon (Sri Lanka) Hon. S.W.R.D. Bandaranaike. It is the first-even occasion that a Buddhist monk was awarded that Honor. He has authored books and papers and has received several awards in recognition of his efforts to bring about unity among Buddhist and amity among religions in USA.

The Buddhist Studies International in Sri Lanka is the outcome of his pioneering efforts. This Institute is dedicated to the promotion of Buddhist Learning, peace and harmony among the peoples of the world.

The present work by Ven. Dr. Ratanasara is an English version of his Sinhala Publication 'Buddhist Philosophy of Education'. He is currently engaged in Co-authoring with Rev. Karuna Dharma a book titled "The Path to Perfection : A Buddhist Psychological View of Personality Growth and Development". He is currently the President of College of Buddhist Studies in Los Angeles and President of the American Buddhist Congress and a Vice President of the Inter-Religious Council of South California, USA.

- Edwin Ariyadasa -

ISBN - 955-95786-0-x

Printed by
Tharanjee Prints
Tel : 854773
Fax : 825107