CHAPTER 2
SIGNIFICANT FACTORS OF BUDDHIST EDUCATION

1. The Early Buddhist Education

The history of the Buddhist system of education is practically that of the Buddhist Order or Saṅgha. The emphasis was more on right conduct and righteous living than on knowledge, unless by knowledge was meant the Dhamma, which showed the way to righteousness. Buddhist education and learning centred round monasteries as Vedic culture centred round the sacrifice. All Buddhist education, sacred as well as secular, was in the hands of the monks. It is generally believed that the Saṅgha is considered as a learning society,¹ the purpose of education was to prepare the monk for a totally religious life of detachment from the world. The training given to the monk was not for ceremonial religious rites but for personal inner transformation. “From the very beginning the life of monk-educator was held in high esteem, and it thus attracted creative and talented individuals... The monks’ educational activities were based on the Buddha’s injunction to the monks to go out into the world and teach them Dhamma out of sympathy for the world, out of concern for the welfare and happiness of the multitude.”²

So the educational system of Buddhist forms the whole of life of the Buddhist movement itself and reflects in its purposive character the literary, moral, intellectual and spiritual aspects of its culture. It aims at the gradual and progressive enrichment of this life. Starting as a system of training for monks, it grows and functions within the monastic community and expands its scope and purpose under the impact of cultural interests and values, until the monastery becomes not just a place for meditation only, but also a seat of culture and learning. It characterizes the expansion of the former domestic pattern of education method into a longer educational system established and operated by a collective body of teachers and students.³ In this way, Saṅgha, its rules and the commencement of Buddhist education have been begun.

This way of life is technically called ‘Brahmacariya’, normally translated as ‘noble life’ and possibly taken as a life of studentship, which indicates ‘a life devoted to the observance of vows of holiness’, particularly of chastity, including such ideas of good and moral living, especially in the Buddhist sense of moral life, holy life, religious life, renouncing the world.⁴
In receiving the first five disciples, for instance, the Buddha said: “... Live a good, moral ‘holy’ life (Brahmacariya) to put an utter end to all suffering.”

While sending the monks to the rest of the people for the purpose of propagating Buddhism, the Buddha also exhorted them: “Go journeying, monks, in a round that can bear the good and happiness for the sake of many folk, out of compassion... introduce this Brahmacariya to them...”

One who has completed or reached the final goal of this way of life is described in the statement

“The ‘holy life’ is successfully lived, in which the task of learning and training has completely been done.” It is neither lived to cheat or cajole people, nor concerned with getting gain, profit and notoriety, but for the sake of self-restraint, abandoning evil doings, detachment from passion and emancipation.

Yet its utmost and ultimate aim is not confined to the advantages in moral habit, in concentration, in knowledge and vision, but extends itself so freedom without any further attachment. Such an unshakable state of freedom is the final goal and the culmination of the ‘holy’ life.

a. The Life and Discipline in the Buddhist Saṅgha

In order to become a Bhikkhu (full ordination), in the case of a layman under twenty years of age seeking admission to the Order, first is the training of the personality, for a novice (Sāmanera). This step is very important. Because in religious environment, the right behavior and good personality are very significant factors for a person who wants to join in the life of a monastery, taking into consideration, the personal or individual qualities that make one person and act differently from another. So, education for a newcomer is paid more attention in monastic education.

During this time, a newly ordained Sāmanera is provided with all necessary instruction in the new world of monastic life. The course of training starts with studying the regulations regarding manner of walking, standing, lying, sitting and the way of associating with his fellows and lay followers, besides, carrying out the duties of a Sāmanera to his Master is also important. This kind of training is necessary for a newly ordained Sāmanera because it supports mental cultivation. This is the first things for a novice to do, to make him fit into the monastic life.
According to the Buddhist tradition, becoming a Buddhist monk could initially be accomplished without much ceremony; ‘going forth’ or Pabbajjā from the household life into homelessness and ‘ordination’ or Upasampadā involved only a request to the Buddha and its acceptance by him with the words: ‘Come, monk. Well taught the Dhamma. Live the spiritual life for the complete ending of suffering.’ Subsequently ‘going forth’ and proper ordination were distinguished as two distinct ceremonies; by undergoing the former ceremony of Pabbajjā one become a ‘novice’ (Samaṇera), while the latter ceremony of Upasampadā renders one a proper Bhikkhu.

The meaning of Bhikkhu, ‘Yo pana Bhikkhu--whoever is a monk. Literally, speaking “Bhikkhu” means one who begs. Wear torn out clothes, but it does not simply mean here that he is a beggar. This indeed is an expression mainly used for communicating the picture of a person free from ego and mainly engaged in developing spiritual purification within himself for the benefit and happiness of all. He, of course, begs just like a bee collecting pollen from different sources without creating injury to the beauty, shape, color, etc., of the flowers. His life is entirely devoted to the wellbeing of others. He purifies himself as well as inspires the people to seek for their own purification.

However, the ordination in the Theravādin tradition is performed in three ways:

1. Ehi-bhikkhu-upasampadā: This kind of ordaining the monk was not only authorized by the Buddha but also used by him when he ordained his first five disciples, for instance, imply by uttering a statement: ‘Come, monk, well taught in the doctrine... By this way Ven. Konḍañña received the Upasampada Ordination as the first Buddhist monk in the world. The Buddha stayed at on place during the rainy season. Many men and women from many families in those places were converted into devotee and adopted monkhood. In that rainy season sixty monks existed in the world. Once the Blessed One said to the Bhikkhus:

I, monks, am free from all snares, both those of devas, and those of men. And you, monks, are free from all snares, both those of Devas and those of men. Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way). Monks, teach Dhamma which is lovely at the beginning, lovely at the middle, lovely at
Concerning this, Ven. Phramaha Chanya Khongchinda has observed that in the time of early established of Buddhism, the administrative organization of the Order was not established. Some scholars are of the opinion that “In the earliest period of Buddhist history the Saṅgha seems to have existed as a wandering sect.” The laws for controlling the monk’s conduct were not issued. Keeping in mind the behavior of the Bhikkhu Saṅgha we find that there was no need of laws because each monk possessed perfect conduct which had complete self-control and self-confidence in itself. It can be stated that no social problem could arise from these monks who has such a good quality.

Rhys Davids, the translator of the work titled, Mahāvagga, writes about the method of admission to the Order of monk that, “In the beginning of course, there was nobody but Buddha himself who could ordain Bhikkhus; to him those who desired to be received, expressed their wish, and he conferred on them the Pabbajjā and Upasampa Ordination by formula Ehi-Bhikkhu.”

It was quite natural that afterwards, as the Saṅgha grew larger, the Buddha might have transferred the power of admitting new members to the Bhikkhus themselves. However, the transition did not take place immediately from the supposed oldest form of ordination (the so called Ehi-Bhikkhu Upasampadā) to that of latter form in the Vinaya.

2. Tisarana upasampadā: In later years, the Buddha allowed this manner of ordination to be employed by a qualified individual preceptor (Upajjhāya), i.e., to ordain an applicant by making the latter repeat after him three times: “I go to the Buddha, the Dhamma and the Saṅgha for my guide.”

According to the early Pāli literature, the Buddha describes the ritual of the initiation of a monk and says:

I allow, monks that you yourselves may now let go forth, may ordain in any quarter, in any district. And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, have made him arrange an upper robe, over one shoulder, having made him honour the monk’s feet, having made sit down on his haunches, having made him salute with joined palms, he should be told: ‘Speak thus, “I go to the Awakened one for refuge, I go to Dhamma for refuge, I go to

the ending. Explain with the spirit and the letter the Brahma fairing completely, fulfilled, wholly pure.¹⁴
the Order for refuge. And the second time, I go..., and the third time I go to....the Order for refuge.” I allow, monks, the going forth and the ordination by the three goings for refuge.” Told is the talk on Ordination by the three goings for refuge.¹⁶

This method which was adopted for the ordination of young persons under twenty years of age and which became the prescribed minimum age for a Bhikkhu but was later discontinued for Bhikkhus. The youths ordained in this way were called Sāmaṇera who were given ordination by an individual Bhikkhu who was a senior member or is a Thera. So with the introduction of the Sāmaṇera there were two kinds of ordination, that of Upasampadā to become Bhikkhu, and that of Pabbajjā for a Sāmaṇera.

The Vinaya specifies that the candidate for Pabbajjā must be old enough to scare crows away, usually taken as meaning 7 or 8.¹⁷ ‘Going forth’ involves formally requesting that the monk of at least ten years standing becomes one’s preceptor (Upajjhāya) and teacher (Ācariya). The novice’s head is shaved and he puts on ochre robes. He then recites the formula of going for refuge to the Buddha, Dhamma and Saṅgha and takes the ten precepts or rules of training (Sikkhā-padāni). They are as follows:

i. To refrain from destroying living creatures. (*Pāṇātipātā* veramaṇi sikkhāpadaṃ samādiyāmi).

ii. To refrain from that which is not given. (*Adinnādānā* veramaṇi sikkhāpadaṃ samādiyāmi).

iii. To refrain from sexual activity. (*Aбраhmacariyā* veramaṇi sikkhāpadaṃ samādiyāmi).

iv. To refrain from incorrect speech. (*Musāvādā* veramaṇi sikkhāpadaṃ samādiyāmi).

v. To refrain from intoxicating drink and drugs which lead to carelessness. (*Surā-meraya-majja-pamādaṭṭhāna* veramaṇi sikkhāpadaṃ samādiyāmi).

vi. To refrain from eating after midday. (*Vikālabhojanā* veramaṇi sikkhāpadaṃ samādiyāmi).

vii. To refrain from dancing, singing, music, going to see entertainment. (*Nacca-gīta-vādita-visūka-dassanā* veramaṇi sikkhāpadaṃ samādiyāmi).
viii. To refrain from wearing garland, using perfumes and beautifying the body with cosmetic. (Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhanā veramaṇi sikkhapadāṃ samādiyāmi).

ix. To refrain from lying on a high or luxurious sleeping place (Uccāsayana-mahāsayanā veramaṇi sikkhapadāṃ samādiyāmi).

x. To refrain from accepting gold and silver. (Jātarūpa-rajata-paṭiggahanā veramaṇi sikkhapadāṃ samādiyāmi).

All the Ten precepts that a Sāmanera has to be observed are regarded as the fundamental and essential precepts. If he is able to keep these precepts properly, he can develop sublime states of mind. This is the basis morality in one’s daily life as a monk.

One becomes a candidate for full ordination at the age of twenty. The Upasampadā ceremony requires the participation of at least five properly ordained Bhikkhus of at least ten years standing. For someone over the age of twenty, Pabbajjā and the Upasampadā may be performed together at one occasion.

3. Ŋatticatutthakamma-upasampadā: Finally, with a view to handing over the administrative authority to the Saṅgha, so that it could be a federal self-governing community, the Buddha announced the abrogation of the first two forms of ordination and declared that the ordination procedure was henceforth to be performed by the Saṅgha only. This method of admitting a new member to the monastic life requires four steps of action within the assembly presided over by an Upajjhāyā. Briefly, this implies that a motion or appeal (Ŋatti) is submitted by an Ācariya to the assembly. Then a threefold declaration explaining and sustaining the first motion is subjected to the assembly for approval. In case there is any (interrupting) objection the proceedings are nullified and the motion is rejected. This manner of ordination as it takes place nowadays.

At the end of the ordination ceremony a Buddhist monk is informed that the four basic ‘resources’ (Nissaya) that he can count on for the four ‘requisites’ (Parikkhāra) of food, clothing, lodging and medicine are offered to him as alms, robes made of discarded rags, the foot of a tree and fermented urine respectively. Another list of requisites allows the monk eight items as his personal possessions; three robes, an alms-bowl, a razor, a needle, a belt and a water-strainer.
When a person has been admitted into a monastic community, he becomes its member with all the rights and privileges under the same constitution (*Dhamma-vinaya*). As the Buddha claimed eight wonderful characteristics (*Acchariya*) of the religion he taught:

i. There is a gradual training, practice and mode of progress with no abruptness.

ii. When the educational code is made known to them, the disciples will not transgress it even for their life’s sakes.

iii. Whoever living under this educational code is wicked, of an evil nature, impure in thoughts, word and deed, of suspicious conduct, or of unfair actions is no longer a recluse, though vowed thereto, nor chaste though vowed to chastity; he is rotten to the core. The *Saṅgha* will not sort with him but will quickly assemble and cast him away. Though he may be seated in the midst of the assembled monks, yet he is far from the *Saṅgha* from him.

iv. In this monastic way of life, people of the four different grades of society lose their former ranks and are reckoned simply as recluses.

v. Just as the ocean does not flow over nor become empty, thus the element of *Nibbāna* does not flow over nor become empty.

vi. Just as the ocean has but one taste, the taste of salt, even so this disciple of *Dhamma* has but one taste, that is release (*Vimutti*).

vii. Just as the ocean has many diverse treasures, so this disciple of *dhamma* has many diverse spiritual treasures; the four arising of mindfulness (*Cattāro satipaṭṭhāna*), etc.

viii. Just as the ocean is the home of countless living beings, so this disciple of *Dhamma* is the home of great beings; the people of stream winning (*Sotāpanna*), etc.²⁰

According to the Pāli canonical texts, during his whole lifetime, the Buddha was considered the supreme head of the Buddhist system and of the whole monastic community²¹. But what the Buddha had in mind concerning the master, after his passing away may be conceived from the following declaration:

“It may be Ānanda, that in some of you may arise, ‘the word of the Master has ended with his passing away’, but it is not thus that you all should regard it, because the norm and law, which I have taught to you all, is the Teacher to you all, after I have gone...”²²
Clearly from the above passages that the Doctrine (*Dhamma*) and Discipline (*Vinaya*) represent the supreme authority or constitution, through which the pattern of monastic life constituted, by which it lives, and upon which its destiny depends. The constitution has a complete control over the whole monastic way of life, not only of the community as a whole but also over each group or groups of individuals and each individual; and as such it is armed with various rules and regulations designed to meet any contingency. The rules lay down in general outlines, but of practice authority, the means of maintaining the democratic federalism of the monastic system itself. In the words of Oldenberg, after the Buddha’s death his disciples as “survived as a monastic community, which had no visible head and saw its invisible head only in the doctrine and ordinance declared by Buddha”\(^{23}\).

According to H.W. Schumann and A.K. Warder are of the view that the *Saṅgha* of the Buddha was a democratic organization in which the whole assembly took important decisions and all members were entitled to express their opinions\(^{24}\). “Be your own light, be your own refuge. Let the truth (*dhamma*) be your light and your refuge” is the slogan of self-dependence in the Buddhist *Saṅgha*. Thus, the ideal society the Buddha sought to build is the one that is based on the concept of egalitarianism before the law (*dhamma*) and discipline (*vinaya*) as the supreme authority. As we learn that Vassakāra, the chief minister of Magadhian Kingdom, asked the venerable Ānanda whether there was any single monk appointed by the Buddha to be his successor, and to be a promoter or a guide of the *Saṅgha* after he had passed away, or whether there was anyone authorized for this purpose by the *Saṅgha* and appointed by a large number of senior monks. Receiving the latter’s answer in the negative, he raised a further question as to how the *Saṅgha* could be in unity without having any personal authority as its leader. Venerable Ānanda said that *Dhamma* was the refuge of the *Saṅgha* where no monk deal with monks but it is the rule that deals with monks. And then he went on to explain: “There is indeed an educational course of learning and training including a disciplinary code of obligation or *Pāṭimokkha* regulated by the Buddha for all monks; under which we all who live in mutual dependence on the same field and village, each and all, gather together on every Observance Day (*Uposatha*), and then we inquire what has happened to each one; if there is any matter of offence, a transgression on the part of any monk, for instance, we help him deal with it according to our constitution and to the instruction. But verily, venerable individual deal with us; it is the Constitution only that deals with us.”\(^{25}\)

The Buddha’s daily life, which may be taken as setting the standard to which that of all monks must approximate, has been described in Buddhaghosa’s commentary on the first of the
Dialogued of the Buddha, “He rose early in the morning, i.e., about 5 a.m., and out of consideration for his personal attendant, was won’t to wash and dress himself, without calling for any assistance. Then, till it was time to go on his round for alms, he would retire to a solitary place and meditate. When that time arrived, he would dress himself completely in the three robes take his bowl in his hand and, sometime alone, and sometime attended by his followers, would around the neighboring village or town for alms. Then the people would take his bowl and spacing mats for him, and his attendant followers, would wait the moment when the meal was over. Then the Blessed One, would discourse to them, with due regard to their capacity for spiritual things, in such a way some would take the layman’s vow, and some would enter on the paths, and some would reach the highest fruit thereof. This done, he would arise from his seat and depart to the place where he had lodged. And when he had come there, he would sit in the open verandah, waiting the time when the rest of his followers should also have finished their meal. And when his attendant announced that they had done so, he would enter his private apartment. Thus was he occupied up to the midday meal. Then afterwards, standing at the door of his chamber, he would exhort the congregation of brethren into strenuous efforts after the higher life. Then would some of them ask him to suggest a subject for meditation suitable to the spiritual capacity of each, and when he had done so, they would retire each to the solitary place he was won’t to frequent, and meditate on the subject set. Then would the Blessed One retire within the private chamber for short rest doing the heat of the day. Then, when his body was rested, he would arise from the couch, and for a space consider the circumstances of the people near, that he might do them good. And, at the fall of the day, the folk from the neighboring villages or town would gather together at the place where he was lodging, and to them, seated in the lecture hall, would he, in a manner suitable to the occasion and to their beliefs, discourse on the Truth. Then, seeing that the proper time had come, he would dismiss the folk. Thus was he occupied in the afternoon. Then, at close of the day, should he feel to need the refreshment of a bath, he would bath, the while some brother of the Order, attendant on him, would prepare the divan in the chamber perfumed with flowers. And in the evening, he would sit awhile alone, still in all his robes, till the brethren returned from their meditations began to assemble. Then some would ask him questions on things that puzzle them, some would speak of their meditations, some would ask for an exposition of the Truth. Thus would the first watch of the night pass, as the Blessed One satisfied the desire of each and then they would take their leave. And part of the rest of the night would be spend in meditation, walking up and down outside his chamber, and part he would ret, lying down, calm, and self-possessed, within.”
b. Monasteries (Vihāra) as the Educational Institutions

An inner empirical education was advocated by the Buddha, who looked very highly upon the importance of the surrounding natural environment as the cause of human development such as, groves and natural landscape became significant surrounding for one’s mental cultivation. An ideal monastery (Vihāra) according to Buddhism, was located at places, “neither too far from a village nor too near, suitable for coming and going, accessible for people, not crowded by day, having a little noise at night, without folk’s breath, haunts of privacy, suitable for seclusion.” However, it was not to make life more comfortable for the sake of comfort, but to provide the bhikkhus with security, protection and ease to devote themselves to the pursuit of intellectual and spiritual culture. The Buddha himself in fact mentions the purpose: “To meditate and obtain insight in a refuge and at ease; A dwelling-place is praised by the Awakened One as chief gift to an Order.” It is in this sense that during the Buddha’s time pleasant garden (Ārāmas) were often donated to the Saṅgha serving as both monasteries and educational institutions.

There were several Vihāras and Ārāmas established during the time of the Buddha. thus we read of Laṭṭhivana, Veḷuvana, and Sitavana at Rājagaha; Jetavana and Pubbārāma at Sāvatthi; Mahāvana, Kūṭāgāra Hall, and Mango-grove at Vesālī; Nigrodhārāma at Kapilavatthu; and Ghositārāma at Kosambi, etc. Among these the Veḷuvana Vihāra, donated by king Bimbisāra at Rājagaha, was the first center of Buddhist education.

According to the Buddhist history, the best example of a Vihāra was that constructed for the Saṅgha by the merchant Anāthapindika in the Ārāma made in the garden of Prince Jeta. The ideal site for such as Ārāma as indicated by the Buddha was that it must be a good location. The Jetavana being such a site, the merchant was anxious to acquire it for his Master but was told by the owner: “It is not, Sir, for sale even for a sum so great that the pieces of money would be sufficient to cover it if they were laid side by side.” The merchant took advantage of this supposed offer by saying: “I take, Sir, the garden at the price.” The prince, puzzled at this unexpected reply tried to back out, saying: “No, oh householder, there was no bargain meant.” But the merchant insisted on this unusual bargain being closed, though he had every things to lose by it; he was serving his religion in the manner of a Shylock. He took the matter to law, demanding the specific performance of the contract and “asked the Lord of Justice whether bargain of sale had been made or not. And the Lord decided thus. The Ārāma is taken. Sir, at the price which you fixed.” In pursuance of the Court’s judgment and decree, the merchant
“had gold brought down in carts” and covered the entire space of the extensive garden with the gold price laid side by side. But there was left one small space close by the gateway, which count not be covered by the gold brought. The doer was sending for a fresh supply when he was stopped by the prince, now moved by this charity, which he declared, “was no ordinary matter.” “It is enough, oh householder. You need not have that space covered. Let me have that space, and it shall be my gift.” Anāthapiṇḍika, considering the Prince to be a valuable acquisition to the Order, yielded to his wishes. “And Jeta the Kumāra, erected thereon a gateway with a room over it.” “And Anāthapiṇḍika, the householder, built dwelling rooms, retiring rooms, storerooms over the gateways, service halls, halls with fire-places in them, storehouses outside the Vihāra, cloisters, halls for exercise, wells and sheds for the wells, bathroom and halls attached to the bath-room, ponds and open-roofed sheds or arbours.”

At the time of the Buddha, Jetavana and Pubbārāma at Savatthi created by Anāthapiṇḍika and Visākhā respectively, were considered to the foremost centers of Buddhist activities. These establishments at Buddhist centers of learning, not only provided to Bhikkhus and Bhikkhunīs a settled life, but also promoted the pursuit of study, discussion, debate, teaching and meditation. The ordinary conception of an educational institution, visualizes it as a place where students go to learn certain skills and acquire information for their individual needs. The Buddhist monastery (Vihāra) is not merely a contemporary device for imparting knowledge, but a necessary institution for socializing individual. As John Dewey emphasizes this point of view as follows: “The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resource of the race, and to use his own powers for social ends.”

Being both monastic residence and educational institution, these Vihāras performed four major functions as follows:

i. As a publicly owned property, Vihāra became a place of residence for all members of the Saṅgha regardless of where they came from.

ii. Vihāra served as the centers of initial training for Sāmaṇeras (novices) and of continuing education for Bhikkhus and Bhikkhunīs.

iii. Vihāra served as retreat centers during the rainy season for refreshing and retraining activities of the Saṅgha.
iv. *Vihāras* operated as centers of learning not only for bhikkhus and bhikkhunis but also for Upāsaka (layman) and Upāsikā (laywoman) who frequently came to listen to the teaching as well as to support the Saṅgha.

Such establishment of *Vihāras* as seats of Buddhist learning continued even after the Buddha’s passing away, even at a somewhat accelerated speed and on a grander scale. Many Buddhist institutions like Nālandā, Vikramasilā, Jagaddala, Vikramapurī and Odantapurī became “full-fledged universities with school of studies, admission and examination procedures, a complex system of academic administration and requisite facilities such as libraries and lecture halls.”

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c. Educational Atmosphere in the Monasteries (*Vihāras*)

It is for their education, which is believed to be the means to lead them to their aims that the monks including the novices, after their ordination, are brought to live together fraternally in the monasteries. This further points to an educational bond known as “the element of Nissaya”, which may be understood in terms of an educational life dependent upon a teacher. The appointment of a teacher becomes imperative in the interest standard. In order to promote and develop the higher and better education in the monastic community, the primary element to be emphasized is the selection of a proper teachers; the Buddha declared that no monk who has not been an ordained monk for at least ten year could be a teacher, and thus above all, he much at the same time be sufficiently qualified.

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According to the texts, informs us that, in the first instance, the senior teachers and the leaders of the young Buddhist Order were so confident of the spiritual attainments of the ordained monks that they did not realized that they too needed instructions and education. The result was that many a complaints poured in to compel the Buddha and his disciples to think over the matter afresh and to make necessary provisions. However, the fact that the new members of a monastic community lived without being properly controlled, exhorted and educated and behaved them wrongly and improperly, led to the appointment of a teacher:

I allow a teacher (*Ācariya*). The teacher monk should arouse in his student (*Antevāsika*) the attitude of a son (*Puttacitta*), and the student should arouse in his teacher attitude of a father (*Pitucitta*). Thus these, living together in reverence, deference, and courtesy towards each other, will come to growth.
(Vuddhi), increase and maturity in this Doctrine and Discipline... One who is of ten years standing is allowed to give guidance and instruction to a student.  

But a monk, who, in spite of being a monk for ten years, is ignorant, insufficiently educated, trained, experienced and intelligent, is not allowed to act as a teacher to give guidance and instruction to a student. A monk who does so, is guilty of an offence of Wrong-doing (Dukkata), “I allow... to give guidance and instruction by an experienced, competent monk who is of ten years’ standing or of more than ten years’ standing.”

For a student, he is required to arouse in his teacher the attitude of a father as mentioned above, and to live under the guidance of his closer teacher by an act of declaration: “Honored sir, be my teacher, I will live a dependence on the Venerable one.” He is expected to live five years under his teacher, until he proves to be experience, competent and capable, but if he fails. He is still required to live more than five years or all his life in dependence of his teacher: “I allow, monks, only on experienced, competent monk to live on five years in independence of his preceptor or teacher, but an inexperienced, (uneducated and incompetent) one should live all his life in dependence of his preceptor or teacher.”

That is to say, he will remains a student following the training course under the direction of his teacher, until he has acquire the qualifications and virtues prescribed for a teacher and reached the highest goal of education. This ideal underlying this system is that a member of the monastic community could be either a teacher competent to keep some students under his guidance or be a student, and that all the member are tied together by the bond of the teacher and the taught, which implies that everyone in the community has some kind of responsibility to the other for the benefit of the group or groups and of the community as a whole.

2. The Role of the Teacher

As we learn from the patriarch Qui Son’s teaching that “Parents enable one to enter this world, but the sources of vast knowledge and experiences of life one accumulates come greatly from friends and teachers.” This signifies the important role and function of the teacher. The role of the teacher is clearly reflected in Vietnamese proverb, ‘without teacher you are like a blind-folded person in a room filled both useful and dangerous objects, unable to distinguish and find what you need.’ In this respect, the Jampel Lundrub from Dagpo Tibet, taught, ‘By learning one syllable of a fact of life, you eliminate the darkness of your ignorance concerning that area and gain the light of awareness of handling of one situation. If you learn thirty facts
about life, you eliminate your lack of awareness of thirty areas and gain the light of knowing how to handle thirty situations."\(^{41}\)

Being influenced by Buddhist teachings, perhaps the Vietnamese, Chinese and Tibetan spirit of respect for teacher expressed in the saying, “whether it is the full teachings or the use of just a single syllable, one must appreciate the extent of that teachings.”\(^{42}\) The emotional and moral relation between teacher and pupil is denoted clearly in the Sigālovāda Sutta as below:

The teacher should: (Ācariyā... pañcaḥi ṭhānehi antevāsim anukampenti)

i. Show affection to his pupil; (Suvinītaṃ vinenti)
ii. Train him in virtue and good manners; (Suggahītaṃ gāhāpenti)
iii. Carefully instruct him, impart unto him a knowledge of the science and the wisdom of the ancients; (Sabbe sippasutaṃ samakkhāyino bhavanti)
iv. Speak well of him to friends and relations; and (Mittāmaccesu paṭiyādenti)
v. Guard him from danger. (Disāsu parittānaṃ karonti.)

The pupil should:

i. Minister to his teacher;
ii. Rising up in his presence and wait upon him;
iii. Listen to all he says with respectful attention;
iv. Perform the duties necessary for his personal comfort; and
v. Carefully attend to his instruction.\(^{43}\)

However, as Rhys Davids said: “The position taken up by the Buddha on this question (of education) is that everyone should be allowed to learn; that everyone, having abilities, should be allowed to teach; and that, if he does teach, he should teach all and to all; keeping nothing back, shutting no one out. But no man should take upon himself to teach others unless and until he have first taught himself, and have also acquired the faculty of imparting to others the truth he has gained himself.”\(^{44}\) According to the view of the Brāhmin Lohikka, if a person has reached up to something salutary he should tell no one else about it. For what can one man do for another? What can the teacher gain from the pupil and vice versa? Why should one trouble oneself for the sake of another? For one cannot help another. To teach others is a form of lust.\(^{45}\) Rejecting this view the Buddha maintained that:

- One who holds thus, would be putting obstacles in the way of those people who, having taken upon themselves the teachings well set forth, will have
opportunities to develop values of existence and to attain to the fruit of great distinction therein.
- He would be putting obstacles in the way of those who are bringing to fruition the course of knowledge and morality that will lead to blissful conditions of life,
- By putting obstacles in their way he would have a compassion and sympathy for their advantage and welfare. Being without compassion and sympathy for the sake of others his heart would become established in enmity; and with his heart established in enmity he, who holds such unsound, selfish view, would experience one of two future destination, either purgatory or rebirth as an animal.
- Therefore, whoever the teacher is under whom the pupils are able to attain such gradual distinction of excellence, he is a teacher not open to blame in the world.\(^{46}\)

“Verily, Ānanda, it is not easy to impart the teachings to others,” remarked the Buddha,\(^ {47}\) and immediately after his enlightenment he also thought to himself: “.... and if I were now to teach the truth and other men did not understand me, that would be wearisome to me, that would be hurtful to me....”\(^ {48}\) Finally, he started teaching others so efficiently, out of compassion for them and with the purpose indicated earlier, that he was attributed with an epithet (one out of nine) ‘Anuttaro purisadhamma..’, i.e., a teacher (Satthā) who is an unsurpassed trainer of men,\(^ {49}\) and that he was abused by his opponents as a juggler (Māyāvī) and as one who knew the trick of enticing away the followers of the those holding other philosophies and of converting them to his.”\(^ {50}\) At the end of almost all discourses given by him, iy is reported, the hearers would say in praise of him, his doctrine and his method of preaching:

It is excellent, Sir, as one might set upright what has been upset, or disclose what has been covered, or show the way to one who had gone astray, or bring an oil:-lamp into the darkness so that those with vision might see visible shapes, even so in many a figure have the teachings been made clear by the Lord...”\(^ {51}\)

**a. Upajjhāya and Ācariya as Teachers**

It is clear from the discussion above that even the higher ordination or upassampadā did not allow an ordained monk to enjoy full liberty of conduct or independent status of his own. Thus, in order to promote the spirit of preaching the Dhamma and training the Vinaya rules for the new entrants, the Buddha guided and arranged prominent disciples to become
teachers or leaders of others. The Order appointed two superiors in each case who were asked to look after their juniors. These two superiors were designated as Acariya or teacher and upajjhāya or preceptor. For the attainment of these positions, the members of the Order, first of all, had to establish their superiority, which in its turn was established on the basis of two qualifications— their standing in the Order, and their learning and over-all competence. The Mahāvagga refers to two kinds of Upajjhāyas or preceptors and five kinds of Acariyas or teachers. Two kinds of Upajjhāyas:

i. One who gives the preliminary admission (Pabbajjā),
ii. One who gives the full ordination (Upasampadā).

The Acariyas, with their five kinds, are as follows:

i. One who gives the novice (Sāmanera) three refuges (Tisaranas) and ten precepts (Dasa-sīlas),
ii. One who trains in the esoteric doctrine,
iii. One who is entrusted with the duty of making formal announcement thrice,
iv. One on whom the pupil lives independence even for a day only,
v. One from whom the pupil learns how to study even a Gāthā (stanza) of four lines, recites it thrice and keeps it in mind.

According to the Pāli texts, Upajjhāya means the guardian or the spiritual teacher of a Buddhist monk. He acts as a ‘preceptor’ during the Pabbajjā or Upasampadā (ordination) of a monk. In the Samyutta Nikāya, the term Upajjhāya is explained thus: “Vajjāvajjām upanijjhāyako garūti upajjhāya nāma”; i.e., one who is vigilant of the severe or light faults of his Saddhivihārika (the disciple).

A person intending to become a monk should look out for a ‘competent’ and ‘able’ monk who can act as his Upajjhāya. According to Buddhaghosha the Upajjhāya is to be of ten years and the Acariya of six years seniority. But, of course, mere seniority is no qualification unless the monk was also learned and competent.

The Bhikkhu (monk) has to make a formal application to his proposed preceptor, Upajjhāya, for accepting him as his pupil in the following manner: “Let him who is going to choose an Upajjhāya adjust his upper robe so as to cover one shoulder, salute his feet, sit down squatting, raise his joined hands and say, ‘Venerable sir, be my Upajjhāya,’ three times
(Upajjhāyo me bhante hohi). The Upajjhāya will then indicate by nodding or word his acceptance of the applicant as his pupil.

It is described in the Mahāvagga that: An Ācariya means a ‘teacher’ or ‘guide’ of a monk. Ācariya is ‘taken up’ when the Upajjhāya of an ordained monk is ‘lost’ either by going away, or by disrobing or by death, or by going over in another sect, or by commanding the disciple an ‘expulsion’. It was enjoined by the Buddha that a monk must live under the ‘guardianship’ of an Upajjhāya, but when the Upajjhāya is ‘lost’ for a period of five years after his Upasampadā. In fact, the Ācariya is the religious guardian next to Upajjhāya when the latter is ‘lost’. The act of ‘taking up’ the ‘guidance’ or ‘tutelage’ under an Ācariya is known as Nissaya. A monk, who has complete ten years since his Upasampadā and is ‘able’ and ‘competent’, is entitled to become the Ācariya of a monk and may allow him to live as his Antevāsika (disciple).

According to the Theravādin tradition, the procedure for ‘taking up’ the Nissaya or ‘guidance’ under an Ācariya is simple. The desirous monk approaches an elderly monk and salutes him squatting on the ground and utters three times thus: “Please become my Ācariya, I wish to live under your guidance,” The proposal is taken to be granted if he assents to it by speech or gesture or by both.

On another hand, the term Ācariya is explained thus: Ācārasamācārasikkhāpanakāṁ ācariyaṁ; i.e., one who teaches or trains up is the Ācariya. And so, one who ordains is the Pabbajjācariya, one who confers the Upasampadā, is Upasampadācariya, one who offers Nissaya is the Nissayācariya, one who teaches the text is the Uddesācariya and one who admonishes the Bhikkhunīs is the Ovādācariya. In the present day, the term Ācariya is used in a general sense. So, an Upajjhāya may also be regarded as an Ācariya.

It is enjoined by the Buddha that Upajjhāya and Ācariya should treat his disciple (Saddhivihārika, Antevāsika) as his son and the disciple should treat him as his father. It is the duty of the Upajjhāya and Ācariya to preach him the Dhamma and train him in Vinaya and arrange for his requisites such as bowl, robe, etc. If the Antevāsika falls ill, it is the duty if the Upajjhāya and Ācariya to do everything possible and serve him till he is recovered. For instance, if the disciple ill, the Upajjhāya and Ācariya should offer him tooth-stick, water, wash his robes, offer him medicine, food, arrange his bed, etc. The Upajjhāya and Ācariya much take special care, if the disciple is found to have developed antipathy toward the Dhamma and Sāṅgha and is in a mood to disrobe him. They should preach the Dhamma to him, and if
necessary, they should send for others to preach him in order to remove the antipathy from him. If some false view has crept into the mind of the disciple the Upajjhāya and Ācariya must make every effort to dispel it from his mind. In case the disciple happen to commit Saṅghādisesa offence or any such grievous offence, it is the duty of the Upajjhāya and Ācariya to induce him for ‘expiation’.\textsuperscript{65}

In case the disciple does not behave properly and disobeys him, the Upajjhāya and Ācariya should ‘expel’ him (Panāmana), otherwise an offence of Dukkaṭa is committed. But if the disciple admits his mistakes and begs pardon, he should be excused and taken back as his disciple (Khamāpanā). If the Upajjhāya and Ācariya do not take him back after he had begged pardon, the offence of Dukkaṭa is committed. Similarly, the Upajjhāya and Ācariya must be very considerate in ‘expelling’ the disciple. A dutiful and obedient pupil should never be ‘expelled’. Otherwise the offence of Dukkaṭa is committed.\textsuperscript{66}

b. Qualities of a Teacher

A Buddhist educator, who must firstly be an exemplary person, beautifies both the constitution and the spirit, is good at Buddhist studies as well as secular studies. The constitution here shows strong health, august deportment and fine acts. The spirit shows virtue, mind of freedom and wisdom of freedom. Buddhist studies show the Buddha’s teachings like the Precept, Concentration, Wisdom, etc. Secular studies show the subjects of philosophy, history, literature, foreign languages, computer, etc.

In general sense, besides the above important factors, wanting to become an authentic Buddhist educator, we need to have some necessary factors as follows:

Bodily teaching, (Kāyassikkhāpana)\textsuperscript{67}, which is the teaching of body, means we are aware to practice what the Buddha has taught is not killing life, not stealing what is not given, and non-adultery. Besides that, we practice giving alms, releasing living creatures, spreading the heart of loving-kindness and compassion to living things and living beings, respecting the others’ properties and leading a happy life of the Buddha’s disciple. Understanding and practicing so, we can bring the benefits to the others and ourselves.\textsuperscript{68} Indeed, as a Buddhist educator, we are good at not only knowledge of Buddhist studies and that of secular studies, but also virtuous and simple life, that is to say, we are good at both the Dhamma of learning and that of practice so that everyone can learn, imitate and follow Buddhist term calls virtuous and exemplary life Bodily teaching.
Bodily teaching, which is the beautiful and august image of Buddhist educator, can create deep confidence for the masses. When people see the beautiful image of teacher’s bodily teaching, they feel happier and have deeper faith. The image of teacher’s bodily teaching which is very important, has the power to attract and collect the masses and his disciples strongly. Whenever looking at virtuous teacher’s bodily teaching, everyone easy to arouse their good mind, to develop he sense of awakening mind (Bodhicitta), and to keep faith firm in the Buddha, the Dhamma and the Saṅgha.

Moral educator’s bodily teaching is always manifested through each of mindful gesture, speech and action in his daily life such as walking, standing, lying down, talking, silence, sleeping, staying awake, etc., and it is very practical, lively, and valuable lesson for the masses. The image of bodily teaching, which is not found out in document, book, writing and in the curriculum of a school, is only found out in educator’s daily life. It is very simple, but it has very deep influence on everyone.

Verbal teaching (Vacasikkhāpana) which is the teaching of speech, means we are aware to say what the Buddha has taught is not telling a lie, not saying coarse words, not saying double-edged tongue and not saying rough words. Besides that, we practice telling the truth, saying gentle words, saying right words and saying loving words so that we can bring the benefits to many persons.

Indeed, Verbal Teaching, which is the unseen power, has very great influence towards the masses, has the ability to attract many persons. Practicing verbal teaching steadily, we say what we know, we say what we understand and we say what we do, then, our words have very practical values and can convince the many.

Educator uses the theory or vain speech to teach the other, he does not have enough confidence and prestige to attract them because he does not practice what he has said. This point is illustrated in a following story, Bach Cu Di said to Zen master O Sao: “What you have said is a three year old child can say,” Zen master replied: “Yes, what I have said is the three year old child can say, but an eighty year old man cannot practice”

Practice what we say and say what we practice are our meaningful and valuable speech and practice. Speech and doing always go together with each other, we can obtain the perfect results. At the time we have inner energy very strongly, our speech can attract many persons, what we say they can hear, and what we do they can esteem and respect. As wise person, we practice so, we can bring peacefulness and happiness to everyone.
Mental Teaching (*Manosīkkhāpana*)\(^{71}\) which is the teaching of mind, means we are aware to think of what the Buddha has taught is not covetousness, not anger and not delusion. We practice nourishing and developing the heart of loving-kindness, compassion and wisdom to living things and living beings.

In the three factors of body, speech and mind, mind is important factor. Body and speech are only auxiliary factors. How our internal mind expresses is our eternal mind expressing like that. Thus, mind is considered as a painter, can draw all the seeds of heaven, paradise, happiness, suffering, hell, hungry ghost, animal, etc. “Mind that is the earth sows the seeds, all the seeds contain fully, the earth mind is mainly the whole of those seeds as well.”\(^{72}\)

The *Dhamma Sutta* records:

Mind is the forerunner of (all evil) states. Mind is chief; mind made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.

Mind is the forerunner of (all good) states. Mind is chief; mind made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one’s shadow that never leaves.\(^{73}\)

To sum up, Bodily Teaching, Verbal Teaching and Mental Teaching teach us not to do, not to say and not to think of the evil, be only to do, only to say, only to think of the good. As Buddhist educator we understand and practice so perfectly, we can delicate followers and fruits of peacefulness and happiness to everyone.

In particular sense, a monk who is allowed to be a teacher must possess certain qualifications. He is qualified with an expert’s body of moral habit, of concentration, of freedom, of vision and knowledge of freedom. With all the above mentioned qualifications, he is capable of encouraging others and imparting to them such qualifications. He must have confidence, self-realization, be full of shame in doing wrong things, be energetic and careful in all activities, be of ready mindfulness. He does not fall away from moral habits, from good habits, from the right view; he has heard and learnt much and is intelligent. He is competent and is able to make others competent, to tent or make others tend a stick pupil, to allay or get others to allay dissatisfaction that has arisen to a pupil, to dispel or to get others to dispel, by means of the Doctrine, the remorse or difficulty that has arisen to a pupil, to know what an
offence (Āpatti) is and how to remove it, he is capable of training a pupil in the educational course regarding the fundamentals of higher conduct (Abhisamācārika), etc., of the holy life, of leading him to the Doctrine and Discipline, of removing or getting others to remove false views concerning the Doctrine and Discipline. With regard to the monastic law, he know what an offence is, what an offence is not, what a slight offence is, and what a serious offence is, and thoroughly remembers the Pātimokkha, which is fully handed down to him, classified, intoned, divided rule and according to its explanation. With the above qualifications, he must be of at least ten years’ standing or more than ten years standing.74

In the original texts, we come across the names of several teachers of various branches of knowledge. The teachers of the same subjects had their seats arranged in close proximity to one another and those subjects, such as Suttanta, i.e., Discourse or Dialogue, Vinaya, i.e., Disdicipline, Dhamma, i.e., Doctrine, placed in their own department.75

The Aṅguttara Nikāya furnishes us with a list of the experts and specialists who held the topmost places in certain subjects and who were given the title ‘Agga’ by the Buddha. The list was significant in that it also mentioned those branches of knowledge, which being gained by pupils at the completion of their studies, were not only completely mastered by certain specialists teachers who were in charge of educating others, but also were eagerly sought after by their pupils for learning. A few names from the list are as follows:76

- The Ven. Aññākoṇḍañña, the head of those who were renowned for their experience of general knowledge (Rattaññū).
- The Ven. Sāriputta, the head of those who were vastly learned in a specialize branch of knowledge (Mahāpañño).
- The Ven. Mahāmoggallāna, the head of those endowed with the knowledge of supernatural power (Iddhimanto).
- The Ven. Anuruddha, the head of those having the knowledge of supernatural vision (Dibbacakkhu).
- The Ven. Upāli, the head of those who were experts in the Vinayapiṭaka (Vinayadharo).
- The Ven. Ānanda, the head of those who were experts in the Suttantapiṭaka (Bahusutto).
- The Ven. Puṇṇamantāniputta, the head of those who were experts in the art of preaching doctrine (Dhammakathiko).
In the Pāli text, it points out the qualities of the teacher that the teacher who has the duty to teach and provide others with learning should possess the qualities and observe the principle of conduct outlined follow:

▲. He is dedicated to giving knowledge by establishing himself in the five qualities of one who gives teachings, known as the Dhammadesaka-dhamma:

i. *Anupubbikathā*: Teaching step by step, in proper sequence; he teaches the principles or subject matter in order, from easy to abstruse, shallow to profound, in logical progression.

ii. *Pariyādessāvī*: Expanding on and clarifying the main points; he explains; he brings forth reasons to clarifying the meaning of each aspect and point; he varies his explanations to enable his listeners to clearly see his point in the light of reason.

iii. *Anudayatā*: Teaching with a heart of goodwill; he teaches with a mind imbued with goodwill and a sincere desire for his listeners’ benefit.

iv. *Anāmisantarā*: Aiming not for material gain; he does not teach out of a desire for any material reward, payment or personal benefit.

v. *Anupahaccā*: Speaking impartially and unabrasively; he teaches according to the principle, according to the content, with the intention of revealing the truth and the meaning, neither exalting himself nor criticizing or belittling others.\(^7\)

▲. He maintains the fourfold grace of a teacher; a capable teacher has the techniques of teaching as below:

i. *Sandassanā*: Making clear; no matter what he teaches, he explains the reasons behind it and analyzes it so that his listeners understand it clearly, as if leading them by the hand to see it for themselves.

ii. *Samādapanā*: Inviting practice; he teaches in such way that his listeners see the importance of doing what needs to be done, appreciate its value, become convinced, accept it and are motivated to implement it or put it into practice.

iii. *Samuttejanā*: Arousing courage; he rouses his listeners to zeal, interest, fortitude and firm resolve to consummate the practice, to fear no difficulty or hardship.
iv. **Sampahāṃsanā**: Inspiring joy; he creates an atmosphere of fun, cheerfulness, joyousness and delight; he inspires his listeners with hope and vision of a good result and the way to success.⁷⁸

▲ He uses the three gauges: Briefly speaking, a teacher may examine himself with the three kinds of manner that characterized how the Buddha taught:

i. **He teaches with true knowledge;** having first himself acquired true knowledge and accomplished his goal, he teaches others.

ii. **He teaches logically,** so that his listener can clearly see the meaning with his or her own wisdom.

iii. **He teaches pragmatically,** accomplishing the objective of the teaching by, for example, guiding his listeners to truly understand, to see the truth, to actualize the practice and to attain the results of the practice.⁷⁹

Elsewhere, we come across a classification of four kinds of teachers based on their method of teaching. These are:

i. **He who is able to explain the subjects in question to the point and without diffusion,**

ii. **He who explains them with diffusion and off the point,**

iii. **He who does both,** and

iv. **He who does neither.**⁸⁰

It follows that in teaching others one should always consider this threefold essential principle: (i) one who teaches the doctrines must be able thoroughly to penetrate into the literal and doctrinal meaning thereof, (ii) one who is taught must be able to do likewise and, (iii) both the teacher and the taught must be able to do both of these.⁸¹ In addition, the teacher denotes one who is very learned, knows the texts and is well-disciplined, versed in the doctrine, the law and systematization. He knows and realizes and is a through expert in the subject, able to solve the problems put by the pupil, to discuss and clarify points of the subject and to make clear what is obscure.⁸²

Furthermore, in the concluding description of the teacher’s qualities, the teacher is supposed to possess the virtues of morality or good conduct (**Sīla**), of concentration (**Samādhi**), of wisdom (**Paññā**), and of clear vision of release (**Vimutti**).⁸³
c. **Duties and Responsibilities of a Teacher Towards His Pupils**

It is clearly the duty of teacher is denoted in the *Sigālovāda sutta*. The teacher performs the duties of a teacher to a pupil. He conducts himself toward his pupils by helping them according to the teachings compared to the ‘right direction’, as bellows:

i. He trains them to be good, *(Suvinītaṃ vinenti)*

ii. He guides them through understanding, *(Suggahītaṃ gāhāpenti)*

iii. He instruct them in the lore of every art, *(Sabbe sippasutaṃ samakkhāyino bhavanti)*

iv. He speaks well of them among their friends and companions, *(Mittāmaccessu paṭiyādenti)*

v. He provides for their safety in every way *(Disāsu parittānam karonti)*

The above passage shows that the function of the teacher is not only to help students learn by imparting knowledge and experiences to them, setting up appropriate conditions so that they can cultivate their virtue, but also to teach and protect them with true affection.

A Buddhist teacher, when mainly becoming an abbot of pagoda or monastery, can lead the spirit of that pagoda, can nourish and receive pupils. In the process of nourishing and receiving them, he must equip himself with enough his knowledge of Buddhist studies as well as that of secular studies and cultivating experience. Besides that, he prepares himself to have the time, accommodations, money, eatables, drinkables, clothing, etc., to nourish, receive and teach pupils.

When receiving pupils *(Sissā)*, the first thing is that teacher *(Ācariya)* who must consider them as his spiritual children easily teaches and tells them. After that, he has responsibility and duty to supply his Buddhist knowledge as well as secular knowledge, and especially cultivating experience and spiritual life to them. In the process of cultivation, learning and the practice of the Buddha’s teachings, pupils meet the difficult, teacher can help them extricate their difficulties and answer the queries for them. Thus, teacher can be spiritual refuge for the pupils, but the most peaceful and firmest refuge is still self-refuge oneself when one has understood and matured the Buddha’s teachings.

To achieve the above things demands that he needs to have proper time to look after, to remind, to teach pupils and to introduce them to the tradition, culture and origins of spiritual ancestor and blood ancestor in that pupils themselves can know to keep, preserve and develop
them well. In the nourishing and teaching pupils, teacher must be virtuous exemplary and peaceful person so that they can imitate and follow.

Indeed, if receiving pupils, teacher does not have enough Buddhist knowledge, secular knowledge, money, accommodation and time, etc. to look after, to nourish and to teach them, he does not hurry to receive pupil, please wait for when there are temporary enough the above factors, at the time, he can receive new pupils, there is nothing late at all.\(^{86}\)

However, there are some cases, teacher can or cannot receive pupils. Lacking the material factors, teacher can receive, nourish and teach his pupils, but lacking the practice of the Buddha’s teachings, spiritual life and cultivating experience; he cannot teach and receive them. As receiving pupils, teacher who does not have the strength of inner mind, the *Dhamma* of learning as well as the *Dhamma* of practice is how to be able to teach and guide his pupils. If having a guide, he cannot guide his pupils to reach his destination. We know the spirit here indicates virtue, cultivation, example, training of teacher, the Buddha’s *Dhamma* which is more important than the material factors. As the Buddha advises his disciples ‘Bhikkhu, be my heirs in *Dhamma* and not my heirs in material things’.\(^{87}\) The Dhamma can help us cultivate free and transform suffering not only one life, but also many lives. The material factors only help us free one life. Virtue, cultivation example and training of teacher can help both pupils and the masses have firm confidence in him. From there, they have deep confidence in the Buddha, the *Dhamma* and the *Saṅgha*.

There are some cases. Teacher who receives pupils does not have his duty and responsibility to nourish and to teach them so that they live wandering from this pagoda to that pagoda. He has certainly guilt with them,\(^{88}\) except that teacher receives pupils and sends them to other pagodas to cultivate and to learn Buddhist as well as secular studies together with *Dhamma* friends and with the preceptors, there is nothing wrong with him. However, he also reserves the time and admonitions for his pupils.

The above meanings are also like in the world. When parents have children, they need to have the time, money, accommodation, virtue, etc., to nourish and teach their children. If parents lack one of those conditions, they cannot nourish and teach their children, certainly they have guilt with their children. Therefore, making teacher or making parents, we need to have responsibilities and duties to nourish and to teach our pupils and children. Understanding and carrying out so, we together contribute to lighting the torch of the *Dhamma* in the present as well as in the future for our descendants afterward.
We know once pupils choose us as teacher, they can devote all their life to us and to the *Dhamma* path. Therefore, our responsibilities and duties towards them are very great. If we receive them, we do not have responsibilities and duties to bring up and teach them, it is also like us who bring children to leave market. The old often say, making teacher, we do not know to teach and to educate pupils; we not only have guilt with them, with our masters, but also with the *Buddhadhamma*.

From an intellectual standpoint, Buddhist education emphasizes analysis an investigation, avoiding both dogmatism and conservatism. The Buddha said that those disciples who only have mere faith in him, mere affection in him, are bound only for a good state of existence. Those who are strive for *Dhamma*, who are bent on the path, are bound for awakening, for enlightenment.89

The Buddha once asked Sāriputta, “Do you believe what I have been explaining to you?”

Sāriputta answered, “Yes, I see that it is so.”

The Buddha asked him, “Are you saying this just out of faith in me?”

Sāriputta answered, “No, I answered in agreement not because of faith in the Blessed One, but because I clearly see for myself that it is so.”90

It is clearly that while realizing that the important role of the teacher, Buddhist education does not imply that the teachings of a teacher are unquestionable. In the *Vinaya* rules of the *Mahāvagga*, it is laid down that the student “should dissuade the wrong view that the teacher might hold or get others to hold.”91 The emphasis was on both the teacher’s qualities and the student’s investigation. This is why the Buddha allowed only those *Bhikkhus* who were experienced and competent to give guidance.92 In the *Cullavagga*, he issued the following eight requisite characteristics that a *Bhikkhu* must possessed before he is allowed to teach the *Dhamma*. A *Bhikkhu* is fit to go on a mission when he has eight qualities. What are the eight? Here a *Bhikkhu* is one who listens, who get others to listen, who learns, who remembers, who gets others to recognize, who is skilled in the consistent and the inconsistent, who does not make trouble. A *Bhikkhu* is fit to go on a mission when he has these eight qualities. Now Sāriputta has these eight qualities, consequently he is fit to go on a mission.

He does not falter when he comes
Before a high assembly;
He does not lose his thread of speech,
Or cover up his message.
Unhesitatingly he speaks out;
No questioning can ruffle him-
A Bhikkhu such as this is fit
To go upon a mission.\(^9^3\)

To promote such a spirit of learning and teaching, the Buddha encouraged his disciples to engage in debates and discussions in his presence or that of prominent disciples. One can pose a question here regarding the role of the teacher and if that role is indeed passive or not. The figure of a teacher in Buddhism, as explained above, is neither that of a passive person nor that of a savior, but of a leader who has love and responsibility for full development of his students. Education is to transmit knowledge, but education without affection and diligence, in its true sense, can never be achieved. Therefore, wisdom (Paññā) and loving-kindness (Mettā) and equality (Sama) are the three pillars of the Buddhist system of education.

We can summarize the duties of a teacher towards his pupils as follows: He should be solicitous for the welfare, profit and growth of his pupils. He should help his pupils by all means through exhortation, instruction, training and providing for his daily needs. When the pupil is unwell the teacher should reciprocate all acts of service done to him by the pupils, without however playing the role of an attendant to his pupils but with the role of a father to him. And this service should be continued till the pupil recovers from his illness and resumes his moral works.\(^9^4\)

3. **The Role of Pupils (Saddhivihārikas and Antevāsikas)**

A pupil or a learner is generally defined as ‘one who follows a course of training in morality, meditation and wisdom.’\(^9^5\) Four types of pupils are distinguished according to their capacity for learning as follows:

i. He who learns by the mere hints of his teacher.

ii. He who learns by the teacher’s more detailed exposition.

iii. He who is to be led by the teacher’s repeated instructions., and finally,

iv. He who merely touches the words of text at best but without understanding them.\(^9^6\)
According to the Mahāvagga, the word Saddhivihārika describes that the ‘disciple’ of an Upajjhāya (preceptor). He may be a Sāmaṇera or a Bhikkhu living with him for training. He is known as Saddhivihārika. He receives preaching in the Dhamma and training in the Vinaya and other monastic rules necessary for the monk’s life. While the word ‘Antevāsika’ means a pupil under an Ācariya. When the Upajjhāya of an ordained monk is ‘lost’, he is then required to take up the Nissaya (guidance or tutelage) under an Ācariya. The monk is then known as the Antevāsika of the Ācariya.

According to the Vinaya texts, it is laid down that an ordained monk must remain as an Antevāsika or Saddhivihārika till he completes his five years after his Upasampadā. He may remain under the tutelage for a further period or even for his whole life if he is unable to accomplish himself to live without the guidance of an Ācariya or Upajjhāya.

a. Qualities of a Pupil

In Buddhist texts, it is expected that the pupil will take the permission from his teacher in almost all the matters. For instance, without permission from his teacher, he can neither give nor take the bowl or robe from others. He should not shave nor get himself shaved by others. He should not do any service to other. He should not go behind any other monk for his alms, nor should he take any monk to go behind him. He should not bring meals for others, nor cause others to bring alms for himself. He should not go into a village or to the funeral ground or to a journey without the permission of the teacher.

As we know, one who is learning whether a pupil, a student or a researcher, should possess the qualities and principles to learn and practice to observe as follows:

1) The Principles of Growth

To practice according to the teachings that guide life to prosperity and eminence known as the four Cakka, the conditions likened to the four wheels that carry a vehicle to its destination.

i. Paṭirūpadesavāsa: Choosing a suitable environment; to choose a suitable location in which to live, to study, to work, where there are people and an environment conducive to learning and betterment in life, to the pursuit of the truth, virtue and knowledge, and the generation of goodness and prosperity.

ii. Sappurisūpassaya: Associating with good people; to seek association or alliance with people who are learned and virtuous and who will support one’s
pursuit of the truth, virtue and knowledge, and one’s advancement and growth in a rightful way.

iii. *Attasammapanidhi*: Establishing oneself rightly; to establish oneself firmly in virtue and a right way of life; to establish a clear and virtuous goal for one’s life and work, and set oneself resolutely and firmly on the right path to the goal, and no wavering or being negligent.

iv. *Pubbekatapunnaṭā*: Having a good ‘capital foundation’, one portion of this capital foundation comprises innate qualities such as intelligence, aptitude and a healthy body; the other is on the basis of that foundation, knowing how to rectify or improve oneself, to seek further knowledge, to strengthen good qualities and to train oneself in prepare for when these qualities are needed, to be ready to welcome success, to bring about welfare and happiness and to advance to even greater heights.¹⁰⁰

### 2) The Principles of Success

Practicing according to the four conditions that lead to the success of any undertaking especially for the educational fields, known as the *Iddhipāda* (pathways to success):

i. *Chanda*: Having a heart of zeal; to be keen to do something and to do it for the love of it, to wish to bring an activity or task to its optimum fruition.

ii. *Viriya*: Doing with effort; to be diligent and apply oneself to a task with effort, fortitude, patience and perseverance, not abandoning it or becoming discouraged, but striving ever onward until success is attained.

iii. *Citta*: Committing oneself to the task; to establish one’s attention on the task in hand and to do it thoughtfully, not allowing the mind to wander, to apply one’s thought to the matter regularly and consistently and do the task or action devotedly.

iv. *Vimamsā*: Using wise investigation; to diligently apply wise reflection to examine cause and effect within what one is doing and to reflect on.¹⁰¹

### 3) Practicing According to the Principles for Encouraging Wisdom

In practice, the pupil should follow the principles known as the four *Vuddhi-dhammas* (conditions conductive to the development of wisdom):
i. **Sappurisasamseva:** Associating with the wise; he knows how to select sources of knowledge, and associates with the learned people who are virtuous, wise and worthy of respect.

ii. **Saddhammassavana:** Harkening to the teaching; he listens attentively to the teachings and advice; he searches for knowledge from people and from books or mass media; he applies himself to learning and researching, seeks advice and makes queries so that he attains real knowledge.

iii. **Yonisomanasikāra:** Thinking wisely; having learned, seen, read or heard about something, he reflects on it for himself, analyzes it to see its true nature and looks into it to see what, when, where, why and how of it; he sees its merits and demerits, benefit, harm and etc.

iv. **Dhammānudhammapaṭipatti:** Preaching in accordance with principles; the things he has learned, heard and thoroughly considered he puts into practice correctly in accordance with the principles and their objectives, so that the minor principles accord with the major ones and the minor practices that are harmonious with the overall objective; he practices the teaching with its objective in mind; for example, contentment as a support for effort, but not leading to laziness.  

4) **Learning to Be Learned**

Whatever he learns or studies or studies; he makes himself well versed in that field by increasing and clarifying his knowledge and understanding until he is endowed with the five qualities of a learned one (*Bahussuta*):

i. **Bahussuta:** Hearing much; he learns, hears, sees, experiences, reads and amasses a large and extensive amount of knowledge in his field.

ii. **Dhatā:** Retaining; he grasp the gist or essence and remembers the subject matter accurately.

iii. **Vacasā paricitā:** becoming fluent; he recites or speaks about the subject often so that he is fluent in and clear about it, and can answer any queries about it.
v. Manasānupekkhitā: Becoming thoroughly familiarized; he thinks about the subject so often that he is thoroughly familiar with it; whenever he calls it mind the content is vivid to him, and he perceives it clearly and thoroughly.

vi. Diṭṭhiyā supatīvividdhā: having penetrated; he clearly understands the overall meaning and rationate of the subject; he thoroughly and penetratingly knows its source, its logic and the relationship of the content and details within the subject itself and in relation to other subjects within the field or theory.  

b. Duties of a Pupil

According to Buddhist tradition, the pupil is expected to do all kinds of services to his teacher. The Buddhist system enjoins upon the pupil the duty of serving his teacher as a part of education. The duties of pupil toward a teacher may be summed as follows:

- Rising earlier in the morning than his teacher, the pupil should provide for him a tooth-stick and water, then a seat and a cup of rice-gruel, if there is any. And when the teacher gets up, his seat should be removed and cleaned.
- If the teacher desires to go to the village for alms, the pupil should offer him fresh robes and a bowl, and when he goes along the road the pupil should follow his teacher keeping a moderate distance from him.
- When the teacher returns, the pupil should approach him and offer him water for washing his feet and a seat, take the bowl from him and arrange his robes.
- During his meal the teacher should be attended to and when he has finished his meal the pupil should keep some water for washing his hands and should clean his bowl.
- If the teacher is inclined to have a bath, the pupil should supply him a warm or cold bath as case may be and administer all suitable things regarding this matter.
- The pupil should effect the cleansing of the dwelling place and the whole monastery.

Besides that, the pupil must has his duties and responsibilities to observe and respect his teacher by the various ways as bellows:
1) Respecting Teacher (Ācariya) and Senior Teachers or Precepts (Pācariya)\textsuperscript{105}

Should not call teacher’s name directly if someone asks his Dhamma title or name, pupil should say: the first letter of his Dhamma title is ___, and the latter letter is ___. Do not allow eavesdropping on sessions of fortnightly-read precepts of the Saṅgha. Should not tell their teacher’s faults except that he tells his pupils to share and to contribute his ideas, but they have to be modest and respects him. While sitting seeing their teacher walk pass, pupils should stand up, except that when reciting sutta, shaving the head, having lunch, working or falling ill, they do not need to stand up.

Do not eavesdrop intentionally on what senior teachers say in their meeting. Do not mimic their voice and gesture. Seeing teacher walking pass, should stand aside and join their hands to let him go first. Walking pass teacher, should lower their head and join his hands.

2) Waiting on Teacher\textsuperscript{106}

Making attendant for teacher is a precious chance to be close and to learn something good directly from him. In the period of making attendant pupils have the chance to understand their teacher more, and vice versa. Teacher has the chance of bestowing his good teachings on pupils and they also have the chance to learn about and receive the good words and beautiful ideas from him. Learning with teacher not only learns what he teaches, but also learns how he walks, stands, lies down, sits down, way of life, etc. Therefore, pupils do their best to learn something good from their teacher in the period of making attendant.

If teacher teaches a thing, pupil who has to join hand, listen to the teacher, respect, and expresses his gratitude to his teacher. Before entering teacher’s room, pupil has to knock at the door three times leisurely. Carrying teacher’s spittoon and chamber pot to throw away, pupil should be happy and smile, do not show his uncomfortable attitude. Kowtowing to teacher, pupil should ask teacher’s permission first, should not prostrate himself when his teacher is sitting in meditation, walking in meditation, having lunch, saying the Dhamma talk, brushing his teeth, taking a bath, taking a rest, etc.

If there is something suddenly happening, pupil must send a message or phone teacher with a piece of news. Teacher entertains visitors, pupil should pay attention to what teacher needs. When teacher leads them to the Dhamma path, pupil should notice and listen to what visitors say to learn more. When the teacher is inclined to give lessons by holding discussions or lectures the pupil should energetically and faithfully attend his class.
3) **Following Teacher**

Walking with teacher, pupil should not peer with him, not walk so far from him, not look to and fro, up and down, around and around, should walk in mindfulness and carefreeness, walk a little far from him so that teacher says something pupil can hear.

Walking with teacher, pupil should not stop for talking with another person. When both teacher and pupil cross a stream, pupil must hold a stick to consider the depth of the stream, if the stream is shallow, they both cross, if it is deep, they both cross another way. Going somewhere pupil must go in close touch with teacher to help him cross over the places that are difficult to step. If having an appointment with teacher in a place, pupil has to try to arrive at that place a little early before teacher arrive. Do not let him wait, feel pity for teacher.

4) **Receiving Teachings from Teacher**

When teacher teaches something, pupil should listen to and does not hurry to bring their mind to criticize and to conclude his right and wrong although what he speaks is not suitable for their awareness. If hearing with attitude of criticism and reaction, right in the period of hearing teacher talk, pupil do not receive good words and beautiful ideas from him. Having to learn the conduct of deep listening with unprejudiced mind, after contemplating teacher’s talks, pupil will understand what teacher speaks is important and originates from his experience of cultivation.

In certain matters and circumstances, the pupil is expected to behave towards his teacher as if he were his equal, if not superior; when the teacher is seemingly inclined to lose his confidence in the Doctrine and Discipline, and to hold views tending to belong to another sect, it is the duty of the pupil to restore his confidence and to have these views removed by talking on the *Dhamma*, and when the teacher becomes guilty of any offence so that he deserves to be punished by the *Saṅgha* according to the codes of punishment, it is also the duty of the pupil to expedite the operation of these acts and see that the performance is undertaken well and without undue delay. If the teacher should be rehabilitated (readmitted into *Saṅgha*), the pupil should make efforts towards the effectuation of this performance also.

Moreover, the pupil’s emotional and moral to a teacher is denoted clearly in the *Sigālovāda sutta* as:

The pupil show respect to a teacher as the ‘right direction’ according to the teachings on the six directions as follows:
i. Rising to greet the teacher and showing respect to him.
ii. Approaching the teacher to care for and attend him, to consult query and receive advice from him.
iii. Hearing well so as to gain wisdom.
iv. Serving the teacher and running errands for him.
v. Learning the subject respectfully and earnestly, giving the task of learning its due importance.\textsuperscript{109}

Apart from the rules above discussion, the most important aspect of discipline of student life was austere and pure life. Simple living, early rising, observance of daily duties, celibacy, fasts, observance of religious precepts, dedication and devotion to the teacher, commitment to learning, etc., were part of student life. Not only observance of external discipline, but also internal purity and devotion were equally emphasized. Naturally, the students were expected to acquire knowledge and imbibe virtue.\textsuperscript{110}

As we see, in family, we have father, mother, brothers, sisters, etc. in pagoda, we have teacher, \textit{Dhamma} brothers, sisters, etc. parents give us physical body and teacher gives us precept body-wisdom life, therefore we owe a deep debt of gratitude to them all. They and we all have very close relations with one another like body and its shape inseparably, especially relationships between teacher and pupils.

The teacher-pupil duties recommended in the \textit{Sigālovāda sutta}\textsuperscript{111} are considered to be universal to make both teacher and pupil perform their functions smoothly within the school structure. The Sutta states that a pupil out of respect for their elders as his/her own parents should stand up to greet the teacher when they come. The pupil’s ministering to the teacher’s needs was a common practice during the earlier centuries symbolizing pupil’s obliged attitude to their teacher. In any time, the teacher is always considered to be someone who has wisdom of life; so it is appropriate that pupil should show respect towards their teacher. Perhaps the most important duty a pupil should fulfil himself/herself is to listen attentively to the teachings, comprehend the teachings, and finally master the skill taught. The teachers likewise should attend to their duties by showing regard for their pupils. They should train their pupils in morality not by moral lessons but by being a good model and praise the pupil when they do something good. They should only give thorough and clear instructions and train the pupils in all skills, making sure that they have grasped what they are required to grasp. The teacher is
required not only to provide the pupil will security in all directions, but also to recommend them to their friends and colleagues and spread their reputation.

On the light of what the Sutta refers one can see that education, as the Buddhist understand, should be concerned with the totality of life and not with immediate response to immediate challenges. Broadly speaking, the three most important learning objectives can generally be recognized: (i) moral development, (ii) the development of mental discipline and proper will, and (iii) the development of intellectual autonomy so that pupils can analyze things for themselves.¹¹²

4. The Relationship between Teacher and Taught

Another element of the Buddhist system of education, worthy of analytical study, relates to the relationships it built and advocated between the teacher and the taught. The Buddhist concept of the teacher is very wide one- anyone from whom one learns something, even a single syllable, is one’s teacher. The parents are designated the first teachers (pubbacariya). A Tibet Buddhist couplet says:

To eat, to sit, to walk in seemly style;
These three a child is by his parents taught.¹¹³

The relative status of teacher and pupil and the roles they play in performing their duties in accordance with their responsibilities condition their mutual relationship. Every society bases its educational institution and develops them in some form or other in accordance with his relationship. The ideal underlying the relationship within these groups, which is very highly valued in Buddhism can be considered as similar to that between parents and children. However, there is a slight difference, which consists in the fact that in the case of parents and children; the relationship is conditioned by birth together with the duties that result from it. While that between the teacher and the pupil is based upon a spiritual bond and the duties resulting from it. Such a bond implies to be not less real than blood relationship. Prof. Gonda is quite right in maintaining that ‘the conception that true birth is birth is birth to immortality, and that the teacher who initiates the novice to his ‘new birth’ shall be regarded as his father is pan-Indian and also taken up by the Buddhist.’¹¹⁴ The Buddha, as the teacher, claimed to be the ‘generator of the Buddhist’ by his own ‘teaching’ and not by birth or blood.¹¹⁵ And with regard to the relationship between the teacher and the pupil, especially within the monastic community, he formulated the following principles:
I prescribe a teacher; the teacher should arouse in his pupil the attitude of a son and the pupil also should arouse in his teacher the attitude of a father. Thus this, living together with reverence, difference and courtesy towards one another, will come to growth, progress and maturity in the Norm and Law....

This aspect which we highlight here is the moral bond that is developed between the teacher and the taught, or to take him as an undisputed authority the Buddhist tradition requires the teacher to be held in respect. The interpersonal relations so promoted between the teacher and the pupil generated a wholesome atmosphere for study and search for knowledge. A salient feature of the monastic educational system is that learning is expected to take place without tension.

Towards pupils, when leaving home, entering pagoda, receiving precepts and becoming a novice monk, teacher considers their pupils as spiritual children. Pupils who have difficult problems should request their teacher to instruct and help. Practicing contemplating meditation, pupils know their connections are mainly connections of their teacher’s connection and their patriarchs’ connection. Pupils’ successful connections are mainly their successful connections, and vice versa. Once having already had their firm connections, pupils make an effort to cultivate, to spread the Dhamma, to conduce to enlightenment, freedom, to save human beings, and never to betray gratefulness of teaching and upbringing of teacher and patriarch. Understating and practicing so, pupils can dwell firmly in the Dhamma and can bring their teacher and patriarch to go about the future brightly.

Towards teacher, when a person who leaves home makes the former’s pupil, the former must have responsibilities and duties to supervise, to teach, to look after the latter both the material things and the spirit, and the former considers the latter as his spiritual child. Teacher is a preacher of the Dhamma and pupils owe deep debts of gratitude to one another very closely and deeply. Both practice, apply the Buddha’s teachings in their life, and bring flowers and fruits of peacefulness and happiness to everyone together.

According to the Buddhist way of belief and practice, in order to be entitled ‘an ideal teacher’, one is supposed to be an educated man with some special qualifications. Mere academic proficiency in the texts is not sufficient; one is further required to qualify oneself with something more. In other words, one’s claim of being ‘educated’ should be justified by one’s good behavior. One should prove in practice that these two essential qualities could go together in one person. We may reasonably observe that it is the combination of knowledge
and good conduct that creates the personal of ‘a well-educated man’. The Buddha himself laid much emphasis on such a combination in his following statement:

A man should first establish himself in a proper position (in knowledge coupled with good conduct), only then could he be entitled to instruct others, since a wise man will do so and not grow weary... If a man could make himself what he instructs others to be and have himself well-trained first, he may train others, because it is a hard thing for a man to train himself.

Mention is made of five kinds of individuals recognized as teachers. There were teachers defective in their moral conduct (aparisuddha sīlo) but feigning to be of good conduct (parisuddha sīlo). There were teachers impure in their livelihood (aparisuddha jīvo) but claiming to be pure (parisuddha jīvo). There were others who while being defective in counseling (aparisuddha dhamma desano), still posed themselves as perfect (parisuddha dhamma desano). There were also still others whom while being improper in their approach (aparisuddha veyyākarano) maintained themselves as proper (parisuddha veyyākarano). And finally, there were yet others who having hardly any purity of vision (aparisuddha nāṇodassano) claimed to possess purity of vision (aparisuddha nāṇadassano). The Buddha made it clear by percept and example that it was improper to recognize such individuals as teachers for they lacked both cognitive and affective features (vijjācaraṇa) of a true teacher. According to the Buddha, a good teacher is one whose counseling is faultless, whose livelihood is blameless, whose counseling is faultless, whose skill is analysis is inspiring and whose insight and vision is pure, the Buddha commended the last type and identified himself with it.

It has clearly stated that the mode of relationship within this social group is to be characterized as a spiritual bond. It will now examine our statement more closely on the basis of the available texts.

We read that, in the Milinda-pañha, the teacher, behaving towards his pupil as towards a son, is advised to keep a constant and continuous guard over the pupil, to instruct him as to what should be followed and what should not be followed, as the evil consequences of slothfulness and the advantages of diligence, when to take rest and when to get up, how to prevent illness and hoe to cure it, what kind of food should be accepted and should be rejected, and finally as to what is the highest good and how to obtain it. The teacher should share with his pupil what he has gained, advise him to be free from fear, teach him how to behave on paying a visit to certain people and the proper places he should visit, but he should not hold
foolish conversation with him. On finding his pupil’s fault or defects he should be patient and he should advise and help him to correct them. He should be zealous, behave impartially, keep nothing secret from his pupil, hold nothing back, arouse the attitude of begetter, thinking, “I will do my best to make him in the crafts... “make him strong in knowledge, thinking, “I will do my best to make him strong with the strength of the rules and courses of training.” He should promote his pupil’s growth and prosperity and evince affection and friendliness towards his pupil. He should not desert him in misfortunes; he should not be slothful in anything to be done for the good of his pupil, but should befriend him if he stumbles. The teacher should train his pupil with correct training, made him hold fast correctly (to what is taught), fruitfully instruct him in the lore of every art and science, praise him (for his good deeds) among his friends and companions, and provide for his security in every possible way.

Moreover, there is a clear declaration of punishment imposed both upon the teacher and the pupil equally in case they neglect their proper duties. For instance, the pupil, who does not entertain feelings of affection towards his teacher, etc., commits the offence of Wrong-doing (Dukkaṭa). Similarly, the teacher who refuses to accept the excuses of his pupil who acknowledges his own guilt and begs pardon for his bad behavior, and to reinstall him in his place, commits teacher and the Offence of Wrong-doing. The relationship between the pupil, with its many rules, duties and degrees, as it is to be observed the monastic life is recorded in considerable detail in the Vinaya texts.

In sum up, as we discussed above, it is said that philosophy of teacher-pupil relationship pivot on a voluntary commitment on either party to fulfill certain duties and obligations. It is also note-worthy that these principles of teacher-pupil relationship are equally applicable to lay society as well. Sigāla Sutta of Dīgha Nikāya makes it clear that in whatever community whether coenobitical or secular, good teacher-pupil relationship is fundamental to effective learning. The teacher’s duties are of a purely academic nature. Instructing the pupil in the Dhamma and Vinaya is his primary responsibility (uddesanā), shaping his abilities by questioning (patipucchana) him on that is transmitted, counseling him when the need arises and guiding him on correct lies of knowledge (vijjā) and conduct (caraṇa) are obligatory on the ‘uppajjhāya’. Thus the two united by mutual reverence, confidence and communion will progress and reach a high stage in doctrine (Dhamma) and discipline. Exemplary teacher-pupil relationship forms a integral part of monastic education. The teacher is looked upon as the linchpin of the total process.
5. The Curriculum and Methods of Buddha’s Teaching

The Buddhist institutions of education were more non-formal than formal. However, the Buddha had emphasized the vital importance of imparting systematic institutions to novices (Sāmanera), who were required to be educated for ten years not only in spiritual practices, but also in the study of the sacred literature, which required a good grounding in Pāli, logic and metaphysics. So, Buddha gradually converted the established monasteries into educational institutions where the novices and monks not only lived but also received education. They were more or less like modern residential educational institutions with rules and regulations and disciplines student life. It was soon discovered that the best way of getting a good supply of novices and monks of the right type and of propagating the religion among the masses was to mould the pliant mind of the young generation by taking up its education. Lord Buddha took great pains in working out minute detail of monastic life and laying down rules and regulations to ensure discipline, education and a virtuous life. Very soon the monasteries became not only the centres of the new religion but also the centres of learning. However, it was, chiefly for purposes of their religious education and spiritual culture that the novices and monks were brought together in the monasteries. Actually, we have discussed that how the monastery was a kind of federation of groups of teachers and pupils, of junior monks living in dependence upon the seniors. Every Bhikkhu is expected to accept a pupil, ‘to provide himself with a Sāmaṇera, to give a Nissaya, and to confer the Upasampadā ordination. 

a. The Curriculum and Teaching Subjects

We shall adduce further evidence on the curriculum and subject as furnished by the earliest Buddhist education. According to Lalmani Joshi there were three aims of Buddhist education---rigorous ethical and moral training, spiritual growth of the monks and preserving and defending the tradition and doctrine. Therefore, the curriculum of the Buddhist education was based on the Suttanta, Dhamma and Vinaya. The meaning of these terms as used in the earlier texts is different from their accepted and latter meanings. Thus, there is a passage in the Pāṭimokkha, and the latter standing for the separate clauses of that formulary. The use of the word Sutta is not yet confined to the texts of what is afterward known as the Sutta-piṭaka. “In the oldest tradition the discourses or conversations now called Suttas seem not to have been called by that name, but are referred to as Suttanta.” We read of some devout men and women well versed in reciting some known Suttantas. We also read of brethren ‘reciting the Dhamma, those versed in the Suttantas intoning some Suttantas together,
the custodians of the Vinaya discussing the Vinaya, and the preachers of the Dhamma discoursing about the Dhamma.\textsuperscript{135} Buddhist education in the early age was not dependent upon written literature. There are no reference to such accessories of writing as ink, pen type, leaves or other materials for writing and nor to the operations connected with the copying out of manuscript, which must have occupied a large part of the activities of the monks should they have had to do with written literature for their education.\textsuperscript{136}

According to Buddhism, people have differences in behavior and understanding because of their heredity, present environment and most importantly personal will. The Buddha made it quite clear that heredity or personal characteristics and traits are the result of his/her past deeds. Yet, at the same time he pointed out the natural law of affinity among human to do so, he draws the attention of the Bhikkhus to the scene outside, where his senior disciples are taking a stroll attended upon by their own group of followers. He says:

\textit{Bhikkhus, those many Bhikkhus} under the leadership of the Venerable Sāriputta are all wise being endowed with much deep knowledge of the Dhamma. Those surrounding the Venerable Mahāmoggallāna are well accomplished in supernormal powers. The Venerable Mahākassapa and his followers are strict observers of Dhutanga, austerity practices. The Bhikkhus led by the venerable Anuruddha are fully endowed with the divine power of vision. The Venerable Punna and his disciples are adepts at teaching Dhamma. The Venerable Upāli with his followers are experts in Vinaya rules of discipline and the Bhikkhus under Ānanda’s guidance are noted for their knowledge in many fields. Devadatta and his many followers are distinguished by their evil ways, thoughts and desires, Bhikkhus, in this way are the beings grouped together in accordance with their natural bents and tendencies.\textsuperscript{137}

These passages show that the system of oral tradition was as much the characteristic of early Buddhist education. However, they should be tested and worked out in the light of one’s own experience, otherwise such statements would be fruitless. The Buddhist educational course has been formulated and pointed out by the Buddha for his disciples. Only by energetically practicing, trying and experimenting with it, they may come to realize through their experience here and now the truth.\textsuperscript{138}
b. The Means of Buddha’s Teaching

1) Buddha as a Teacher

In many early Buddhist Dialogues, we come across several special term used to mark out the Buddha as a great teacher. The most popular one is ‘Satthā’ — the Teacher. The Buddha is call a teacher in special sense on contrast to his contemporaries, because he was endowed with supreme knowledge. He is also described as a peerless teacher in whom many sought refuge. The Buddha was respected by many since he was endowed with great wisdom and because he was a destroyer of doubts. Many famous Brahmins reputed to be a great learning, venerated the Buddha unrestrained. It was simply because, the saw in him an exemplary and blameless moral behavior. To Sabhiya one of the most renowned Brahmins, the Buddha was the Greatest Teacher in whom he saw hardly any attachment. The Buddha appeared to him like a while lotus not soiled even by water.

Satthā is an epithet, perhaps, exclusively used in reference to the Buddha. The term is sometimes seen used, though very rarely, to identify any teacher of repute. However, the main characteristics that marked him out from the rest are more, prominently stressed.

The term Satthā is applied only to those teachers who could claim to possess unlimited cognitive abilities and affective qualities. They were capable of establishing exact knowledge of sense impressions, forms and feeling accurately. The greatness of a teacher lies in his inexhaustive creative ability; he who is gifted with enormous creative thinking stands out eminent as a teacher. The Buddha excelled all his contemporaries in this remarkable quality. For the Buddha was known as the creator of unknown paths, one who knows unknown paths (asaṅjātassa maggassa saṅjanetā) and the proclaimer of un-proclaimed paths (anakkhātassa maggassa akkhātā). He was the one knew the paths the skilled in the path and one who trod the path. In the Buddhist sense, a teacher is in both a creative thinker and a discoverer of unknown knowledge.

Akkhātāro (the preacher, the story teller, the expounder) is the most popular term used in reference to the Buddha as a teacher. Etymologically, it means one who is skilled in the arts of explaining even the most difficult concept. According to the commentary in the Dhammapada, the term ‘Akkhātāro’ is used in the sense of one who is gifted with the skill of communication. This idea is further elaborated in the Hemavata Sutta where in the Buddha is extolled as the fountainhead of erudition. He is also eulogizes as one without fear and hatred (Vera bhayāṭītam). It is interesting to note that both ‘Satthā’ and ‘Akkhātāro’ are
used in a single passage, perhaps, to compliment each other. The former in the technical sense of a teacher, the latter in an elaborated sense of one, skilled in the art of analysis. “O, friends, our teacher is one who expounds the removal of desire and attachment—\((\text{chanda rāgakkhāyī kho no satthāti})\).” Furthermore, “O, friends our teacher explains the removal of desire and attachment to forms \((\text{rupa rāgakkhāyī kho me āvuso satthā-tī})\), feelings \((\text{vedanā})\), sense impression \((\text{saññā})\), volitional activities \((\text{saṅkhāra})\) and consciousness \((\text{viññāna})\).” This passage brings to light the popularity of the use of Satthā and Akkhātāro in relation to the Buddha, in a complementary sense. More often than not, we read that the Buddha’s miracle of teaching is described as Satthu Sāsana—\(\text{he dispensation of the Buddha}\) and those who keep up the Buddha’s dispensation are identified as ‘\(\text{satthu sāsana kārino}’\)—the upholders of His Teaching.

The teacher in Buddhist texts is sometimes seen compared to a supreme leader of tamable humans \((\text{purisa-dhammasārathī})\). The term \(\text{purisa dhammasārathī} – (\text{literally a skilled charioteer})\) implies, in a more figurative sense, some cognitive and affective qualities of an incomparable teacher. In the Cunda Sutta, we see the Buddha being adored with glowing terms befitting a Supreme Teacher. He is called a lover of silence \((\text{Muni})\), a repository of great wisdom \((\text{Pahūta-Paññaṃ})\). The clear-eyed are \((\text{Buddhaṃ})\), the Lord of the Dhamma \((\text{Dhamma sāmiṃ})\), the cankerless one \((\text{Vīta-tanhaṃ})\), the supreme amidst the two-legged ones \((\text{Dipaduttamaṃ})\) and the peerless trainer of tamable.

The meaning of the term \(\text{Purisadamma-sārathī} (\text{the Supreme Teacher})\) is brought out in a terse dialogue recorded in the Pāli canon. A famous horse-trainer by the name Kesi once visited the Buddha plausibly in quest of more knowledge about his skill. Just at the outset of their conversion, the Buddha wished to know how Kesi tamed those difficult wild horses. Kesi laid bare his traditional practices in full. He said he would tame some horses with mild words, some others with rude words, still others wild mild and rude words. Those whom he could not tame by such means, Kesi said, he would kill them. It was because he wanted to keep up his fame as a clever horse-trainer. The Buddha in response said that he too did the same in training the tamable mankind. But, he added, his way of killing was difference from that of Kesi. Instead the Buddha imposed on those difficult to train, the highest penalty \((\text{Brahma daṇḍa})\), the penalty that involved refusal of further instruction and communication.

There are three other special terms used in reference to the Buddha as a teacher. They are: Guru, Ācariya and Upājjhāyo. However, it is noteworthy that these terms are not used as
frequently as those referred to earlier. More precisely, the last two terms; Ācariya and Upajjhāyo are seen used in reference to any teacher as is evident from the Books of Discipline (Vinaya Piṭaka).

The model of the Buddha as a teacher, in course of time, motivated many disciples to take upon themselves the task of counseling the general public in the matter of spiritual guidance. Venerable Ānanda became one of the noteworthy figures in the educational field. In the galaxy of renowned disciples, Venerable Sāriputta was ranked as the best teacher. Indeed, the Buddha was responsive to the public demand for good teachers who could guide the masses in spiritual progress. A few months after His enlightenment, the Buddha tutored a batch of sixty monks a dispatched them to teach the Dhamma. During the forty-five years of his missionary life, he paid careful attention not only to train disciples as teachers but also to build up a viable institution of teaching to propagate his mission. Of such erudite teachers, Venerable Sāriputta was deemed the best. The Buddha once commended Venerable Sāriputta as the most competent teacher to set the Wheel of Dhamma in motion.

Early Buddhist test also suggest that the Buddha did not teach his disciples everything he knew. A competent teacher in the opinion of the Buddha is comparable to a clever physician (bhesajjo). Just as the role of a doctor is to prescribe the most suitable medicine on the diagnosis of a disease, so does a good teacher guide his students to the goal of self-actualization relying solely on the psychological make-up of the student himself. By on means, does teaching imply a device for storing inert ideas by the students; rather, it is a dynamic way of activating the psychological process to ensure self-realization. The significance of his choice lay in his own pragmatic pedagogy itself. In course of time with the increase in numbers of his disciples, it became necessary for the Buddha to decide upon and proclaim the specifics of his teachings that would serve his disciples most in their spiritual quest. Indiscreet interpretation of the Buddha’s teachings by a elder monk named ‘Cūlamālunkya Putta’ made the Buddha realize the need for circumspection of some safeguard.

It is said that Cūlamālunkya Putta entertained ten erroneous thoughts about the Buddha and Dhamma. He reported the matter to the Buddha and also posed a challenge to leave the robes if he did not get satisfactory answers. Cūlamālunkya Putta’s folly was obvious. Buddha however, light him out of his intellectual fog by guiding him in the right direction. A person who is struck by a poisonous arrow hardly needs to waste any time on digging information about the arrow, but needs care and sagacity to pull the arrow out and dress the wound properly.
so that his life may be out of danger. “Exactly”, said the Buddha, “one who is tormented by sansāric experiences need learn only those teachings that have a practical value”. As a guidance for those in the path, the Buddha classified his teachings according to their utility value. The Four Noble Truths, the Noble Eightfold path, Three characteristics, Theory of Causality, Kamma and Rebirth are the main specifics of what is explained. The comprehension of these items of knowledge helps one to reach the goal of self-actualization. On the other hand, the Buddha left certain metaphysical doctrinal points unexplained. They were left unexplained because they did not serve anyone any practical purpose.

In order to guide his students to realize the Dhamma, the Buddha adopted four ways of analysis (vyākaraṇa). Of the four analyses, the first three approaches are of positive value:

(i) A categorical answer (Ekamaṇa vyākaraṇa)
(ii) An analytical answer (vibbhajja vyākaraṇa)
(iii) An answer in the form of counter question (patipucchā vyākaraṇa)

The fourth analysis implies a case where the Buddha did not give any answer at all. He simply set the question aside (jhapanīya vyākaraṇa) in the belief that answering them did not serve any practical purpose. Thus, it is clear that the pedagogies of the Buddha was specific and was mainly characterized by its pragmatic value.

In short, the role of a teacher in a Buddhist perspective goes far beyond the confines of monastic duties. From the inception of the Buddhist Missionary Movement, service to lay society was considered a major responsibility. Until the Buddha came on the sense, education was thought of as a monopoly of the privileged classes in Indian society. The Buddha broke through the Brahminical conservative tradition and declared education a human right. “Access to learning to open” he said and invited all who intended with personal care to teach the masses through the length and breadth of Northern India. In most of his teachings, he stressed the importance of teachers in society. Time and again, the Buddha praised in glowing terms, the laymen who attended on teachers both in kind and esteem. “Money spent on maintaining teachers” said the Buddha “is well spend” The merit accrued there from conduces one to be born in a heavenly abode as well.

2) Reasons for Preaching the Dhamma

Bhikkhu Thich Minh Chau, in his book The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya has thrown light on 98 suttas of the Majjhima Nikāya on the eight ways of
preaching the *dhamma* carries out by the Buddha and his disciples. Of the eight, six are attributed to the Master, namely:163

(i) The Buddha preached the *dhamma* without any apparent reason.
(ii) The Buddha preached the *dhamma* to correct some wrong view entertained by his disciples or by others;
(iii) The Buddha preached the *dhamma* in brief and one of his disciples elaborated it;
(iv) The Buddha preached the *dhamma* to meet the challenge of non-buddhist sects’
(v) The Buddha preached the *dhamma* to his monk-disciples;
(vi) The Buddha preached the *dhamma* to his lay-disciples or other people;

3) The Methods of Buddha’s Teaching

The life of the Buddha was a great example of the preaching carrier. His whole work was carried on by oral communication and in form of dialogues and conversations. No book and writing were used and Buddhist vihārā were educational institution. Sometimes, and this become as a custom on his journeys, dialogues and debates were carried out in the vast public gardens where the people with a large number could bring together and listen to the talks with case.

The Pāli *Sutta Piṭaka* provides us with a fairly vivid picture of the Master’s work of teaching but it is not easy for us to recognize therein how many ways of expression exposed by him through his numerous dialogues and talks. The Buddha was not a college teacher with the ready-made teaching plan in his hand and his working milieu was not confined to monastic context alone. All his discourse or lectures were given at different places and to various kinds of persons. Some of them were addressed, often to monks, as their daily lessons, but most of them were delivered in dependence on cause and condition. It is important to bear in mind that his methods of teaching were born not just from a mere theory but out of his own experience, his own experiments, his own exploration, his own formalization and his own assimilation.

Teaching is both a science and an art. It is a science in the sense that it demands the application of psychology to understand the inner dynamics of the student. In order to make the student learn more effectively, the teacher needs a sound knowledge of physical and mental development of the children and their general pattern of behavior. The application of such descriptive principles of human behavior mainly in the process of teaching ranked itself to a
science. On the other hand, teaching in an art because it applies philosophy to direct human behavior according to social needs and individual aspirations. Society is what man makes by himself is a social setting and more precisely of all agents of social change the teacher reigns supreme. More than any other agent, the teacher contributes a great deal to modify and shape human behavior. Both psychologists and philosophers are of opinion that there should be some special methods of teaching and that teachers are required to matter them.

In its precise sense the methods are a part of the teaching process. Indeed, they are a special way of telling the students of communicating to them a certain body of knowledge. Since learning is a self-discovery, it is the teacher’s role to use as many different methods as are necessary to lead the students to new acquirements. Sometimes, the art of presentation many assume the form of a lecture, a discussion, a conversation, a dialogue, a series of questions and answers, a step by step analysis or a riddle similar to a crossword puzzle. The fact is that a method of instruction is only a means to an end and never an end in itself; if must be flexible, adaptable and creative. It must also be an intelligent device marked by apprehensible devices and comments, stimulating discussions, intellectual arguments and penetrating explanations.

From a Buddhist standpoint, teaching methods are not what are created on purpose, rather they are evolved on their own depending upon the teacher’s mode of communication. It is a fact that teaching methods are different ways of communication. In deed it is the way of communication that eventually shapes itself into a distinct method. This is true of many different methods of teaching reflected in early Buddhist texts.

The Buddha used several patterns of exposition. According to existing evidence, lecturing or a talk in the form of a sermon was one. He utilized this method of communication for his maiden sermon at Benares. However, the textual evidence proves beyond any doubt that the Buddha made use of this way of delivery but sparingly. One notices also several other methods tang up their distinct shapes according to the mode of his presentation. Sometimes, he used to present a lesson in the form of a narrative, a dialogue, a puzzle of a stimulating discussion. Not less often did he resort to use either the step by step method or the question and answer method. More often than not, it is markedly noticeable that the salient features of several methods are combines in single lesson. This dexterity helped him avoid his audience for long hours with no sign of boredom. Unlike the more fortunate modern teacher, the Buddha had neither audio-visual aids nor writing material to prepare notes of lessons. He did not have
even a blackboard to illustrate his points. Seated under a tree in the open air, the Buddha had to teach a group of unwilling students who had but little respect towards him. Thus, his teaching kit consisted of his deep knowledge of the subject, penetrative intellectual ability, a logical mind, wonderful self-confidence and enormous compassion towards humanity.

Sometimes, a lecture is seen interspersed with some apt questions. It was customary for the Buddha to pose a few enlightening questions relevant to the subject under discussion and provide the answer himself so as to drive home a point.

“What, monks, is this Middle Course fully awakened by the Truth-Finder?”

It is indeed interesting to note the manner in which abstract concepts, is made simple adding more meaning gradually to the major subject under discussion.

In a lecture, it is essential to define each new term as it comes up, for the purpose of clarity. What follows is an inspiring example for such a definition. “This Middle Path makes for vision, makes for knowledge. Leads to inner-peace, super-knowledge, to awakening and to Nibbāna.”

Sometimes, a concept stands as a center of a cluster of other concepts that adds new dimensions to the major one. In a sermon, it is necessary to introduce all such minor concepts in their logical order. Such a great teacher is the Buddha. We cannot find a better example than the most resourceful analysis of the Noble Path itself. “It is this Āryan Eight-fold way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavor, right mindfulness and right concentration.”

In Buddhist sources the dialogue method is seen used in a variety of ways as a device for teaching. Its effectiveness lies in its adaptability to many different teaching situations. More precisely stated, the Dialogue Method can be used as an effective way of training the students in the art of creative conversation. It was the dialogue method that was much sought after when discussing points of controversy and matters leading to hair-splitting debates. As a peerless liberal, the Buddha was always ready to listen to the views of his opponents. For this purpose the dialogue method was the best form of communication.

Plato lived in Athens about a century later than the Buddha (500 B.C), he too was noted for using dialogues as an effective device for teaching philosophy. He had written not less than twenty six dialogues and each of them is used to communicate a body of knowledge on how to
live a good life. One may perhaps notice the striking similarity between the Buddhist and the Platonic dialogues.

In the Buddhist view, the teacher is a creator of new frontiers of knowledge, a discoverer of unknown paths of knowledge and a revealer of the unrevealed knowledge. Thus it is suggestive that teaching is a process of guiding the students to discover for themselves the treasures of new knowledge. It is wonderful as an experience akin to the discovery of a hidden treasure. Indeed every method of teaching must be a key that opens the doors to a new world of knowledge and experience. In this respect, the Buddha’s methods of teaching are supreme for their specific goal is self-discovery. Lastly it can be said that in propagating his religion, the Buddha adopted various methodology approach for teaching and learning. Which may be summarized as follows:

a) The Gradual Teaching Method

One of the features of the Buddha’s teaching is that it is a course of gradual learning, gradual training, and gradual improvement. He pointed out that profound knowledge does not come to man straightaway, but it comes by a gradual training, gradual doing, and a gradual course. Pahārāda, just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice; even so in this discipline of Dhamma there is a gradual training, a gradual practice, a gradual mode of progress, with no abruptness, such as a penetration of gnosis.” For imparting instruction to beginners, the Buddha, utilizing a psychological principle was very careful to take into consideration their particular background and peach to profound, detailed principles of the subject all at once as that would keep them away. It was the more elementary doctrine that was imparted to them at first. Those who intended to follow his teachings were urged to accept at first the tenets of practices that were suitable to their aptitudes, tendencies and interests, and the more profound doctrines were placed before them by stages. In this its rewards awaiting those lead a life of earthly purpose here below, and as soon as he knew that his hearers were fit to something deeper and higher, he proceeded to instruct him in the higher doctrine the Four Noble Truths, and so forth.”

While in the case of the laity, the social and family moral instructions were given in a graduated order, in the case of monks the same method was applied but to lighten and promote the threefold training: the higher morals (adhi-sīla), the higher mind (adhi-citta), and the higher insight (adhi-paññā) “Brāhmaṇa, even as a skilled trainer of horse, having taken on a beautiful
thoroughbred, first of all gets it used to the training in respect of wearing the bit, then gets it used to further training, even so, brāhmaṇa, the Tathāgata, having taken on a man to be tamed, first of all disciplines him thus: Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with right behavior and pasture, seeing peril in the slightest faults and, undertaking them, training yourself in the rules of training. And further, saying: Come you, monk, be guarded as to the doors of the sense-organs.”¹⁷² Even in teaching the Four Noble Truths, he proceeded in stages, from the concrete to the abstract principle, from effect to cause, i.e., from the phenomenal element suffering as the obvious, to its causes, its cessation and the ways leading to cessation.

b) The Adaptation Teaching Method

The present situation and circumstance where also used by the Buddha to impart ideals to people. In order to gain over the hearers or the opponents to his view point Buddha made use of a style which T. W. Rhys Davids characterized as ‘pouring the new wine into the old bottles’.¹⁷³ This consists in the Buddha’s giving a new meaning to words that were already current. He adapted traditional ideas and practices and adjusted his sermons to such temperaments of his hearers, a method that came to be known as ‘upāya-kosallaya’, i.e., the skillful policy (expedient means) of converting people.¹⁷⁴ By which is meant that the Buddha possessed as one of his intellectual faculties the ability to comprehend the dispositions or tendencies of his fellow men, of those to whom he spoke (nānādhimuttikathā).¹⁷⁵ Here he claimed to know ‘Brahma-God’ and also preached ‘the path leading to companionship with Brahma-God’, by cultivating ‘Brahamavihāra dhamma’, i.e., the Four virtues of Excellent Abiding.,¹⁷⁶ which are:

(i) **Mettā**; loving kindness: goodwill and amity, the wish to help all people attain benefit and happiness.

(ii) **Karuṇā**; compassion: The desire to help other people escape from their sufferings; the determination to free all beings, both human and animal, of their hardships and miseries.

(iii) **Muditā**; appreciative gladness: when seeing others happy, one feels glad; when seeing others do good action or attain success and advancement, one responds with gladness and is ready to help and support them.

(iv) **Upekkhā**; equanimity: Seeing things as they are with a mind that is even steady, firm and fair like a pair of scales, understanding that all beings
experience good and evil is accordance with the causes they have created; ready to judge, position oneself and act in accordance with principles, reason and equity. 177

To mention another example, he also gave a Brāhmin the instruction in the ‘ritualistic tenet’ of washing away the sin. In the Brāhmanic culture, it is generally believed that a person is purified of his sins through having a bath in a sacred river. The Buddha managed to adapt the word ‘bath’ (Sinayitum) in a metaphorical sense of his own. Thus when asked by Brāhmin Sundarika whether he went down to wash in the river Bāhukā because this was regarded by the Brāhmin folk as a means of purification, of acquiring merit and of washing away the evil deeds that have been done, the Buddha answered:

Those rivers cannot cleanse that hostile guilty man intent on evil deeds... For the pure of bright deeds there is ever the practice of good culture. Take a bath (Sināhi) in this alone and make all creatures secure; that is if you do not speaks lies, if you harm no living beings...what can you do by going to Gayā, when it is only a well for you?178

Instead of going into the river and washing it away by bathing, the latter was advised to take a bath in spiritual culture by harming no living being, etc.

On another occasion, when the Brāhmin Jānusonī explained the process of the ceremony of ‘descent’ into the water as practiced in Brāhmanism, the Buddha declared that the ceremony of descent followed by the Brāhmin was one thing, while that of the Discipline of the nobles (Ariya, i.e., Buddhists) was quite another thing. Then he explained, the noble disciple thus pondered: From the wrong view, etc., comes an evil consequence, both in this present visible state and in the future one; thus pondering he abandons the wrong view, etc... He descends (Paccorohati) from the wrong view, etc., and then he devotes himself to the cultivation of the right view. 179

c) The Analytical Teaching Method

The practice that made the Buddha well-known as a dialectician who surpassed his contemporaries in argument was his application of the analytical method of reasoning in all his dialogues and controversies. The Buddhadhamma as preserved in Pāli Canon is the product of wisdom, which originates from his teachings to his disciples and his discussions with the coexisting brāhmaṇas and recluses. The method of rationalization used in all of his
conversation is obviously analytical. The Buddha himself claimed to be an analyst *(vibhajjavāda)* and not a dogmatist who gives categorical statements.  

What is meant by this claim is clear from the context. The Buddha is asked for his opinion as to the truth of two propositions:

> The householder succeeds in attaining what is right, just and good; the monk does not succeed in attaining what is right, just and good.” The Buddha says that one cannot make a categorical assertion as to the truth or falsity of propositions of this sort. If, in the case of the first proposition, the subject has the quality of bad conduct, then the proposition is false, but if the subject has the opposite quality, i.e., of good conduct, the proposition is true. Similar is his view that one cannot aver definitely that a certain occupation results in small fruit just because it is done with small duties, small administration, and small problems or it yields great fruit for the reason that it is done with great duties, great administration, and great problems. “There is, *brāhmaṇa* youth, an occupation where there is a great deal to do: many duties, a large administration, great problems – which if failed is of small fruit, if succeeded is of great fruit. There is, *brāhmaṇa* youth, an occupation where there is not a great deal to do: few duties, a small administration, small problem – which if failed is of small fruit, if succeeded is of great fruit.

The Buddha analytically reasoned those who, being dialectically minded, came to discuss and debate with him. This shows his method of teaching in what Oldenberg called ‘Socratic fashion’.

The analytical method of teaching is one of the most important characteristics in the earlier texts. This especially the case when the doctrine was meant for more intelligent hearers of followers. The entire teaching of the Buddha is described as one which is of a critical outlook, to be verified and realized by the intelligent, who represents for the Buddha the impartial critic at the place of intellectual common sense. A careful reading of the Pāli Canon shows that the Buddha’s instruction of the *Dhamma* was very methodical. At first, in his dealing with people he was only concerned about therapeutic methods and solutions, but in the main teaching, what really concerned him was the analytical methods, for these alone helps one to understand things as they really are.
No doubt, this logically analytical attitude in all his teachings and arguments conquered the conservative minds of brāhmaṇas, who believing in the theory of birth-based castes claimed to be of an absolutely supreme position in society. According to the Buddha, there is no reason for which one can assert positively that a brāhmaṇa is superior to others simply because he was born in a brāhmaṇa family,

I, brāhmaṇa, do not speak of ‘better’ because of birth in a high-class family. But, brāhmaṇa, I do not speak of ‘worse’ because of birth in a high-class family. For, as to this, someone from a high-class family makes onslaught on creature, takes what has not been given, wrong enjoys pleasures of the sense, is a liar, of slanderous speech, of harsh speech, a gossip, covetous, malevolent in mind, of wrong view. Therefore, I do not speak of ‘better’ because of birth in a high-class family. But, as to this, brāhmaṇa, someone from a high-class family may refrain from onslaught on creature, from taking what has not been given, from wrong enjoying sense-pleasures, from lying, from slanderous speech, from harsh speech, from gossiping, and he not covetous, not malevolent in mind, of right view. Therefore, I do not speak of ‘worse’ because of birth in a high-class family.\(^{187}\)

To the Buddha, everyone is capable of becoming a perfect one, so he a worthy of best regard in respect of conduct and wisdom. His theoretical point in the debate is that like a khaṭṭiya, a vessa, and a sudda, if a brāhmaṇa were immoral in the activities of body, speech and mind he would suffer a bad destiny, but if he were moral he would enjoy a happy life.\(^{188}\) The Buddha asserted that the value of a human being lies in the fact of his kamma and not in his birth in a particular caste.

One another his teaching to monks the best example of this logical attitude can be found in the Brahmajāla sutta\(^{189}\) where the Buddha advised monks not to get angry or delighted when others denigrate or applaud the Triple Gem otherwise they would not be able to judge the truth in their statements. They should, on the other hand, analyze their statements critically and comment in this manner. “For this or that reason, this is not the fact, that is not so, such a thing does not exist among us, is not in us” or “For this or that reason this is the fact.”

To see the importance of this method of his teaching, we may take the case of the Mahākammavibhaṅga sutta\(^{190}\) In this sutta, the monk Samiddhi gave a categorical reply to the question of the wandering ascetic Potaliputta, which according to the Buddha ought to have
been replied after analysis. The question referred to is ‘having performed a volitional act (sañcetanika-kamma) with one’s body, speech or mind, what does he experience?’ Samiddhi replied this explicitly saying, ‘he experiences suffering having performed a volitional act with body, speech or mind. In the Buddha’s teaching, Potaliputta’s question is originally about feelings and therefore the answer should have been analytical given according to each case thus: “If one has intentionally done a deed by body, speech or thought for experiencing pleasure, he experiences pleasure. If he has intentionally done a deed by body, speech or thought for experiencing pain, he experiences pain. If he has intentionally done a deed by body, speech or thought for experiencing neither pain nor pleasure, he experiences neither pain nor pleasure.”}}

The *sutta* goes on with the Master’s elaborate analysis of the concept of *kamma* that brings to light the Buddhist outlook on deed (*kamma*) in its proper perspective. Four types of person standing for four kinds of *kamma* and their fruits (*vipāka*) are respectively brought out here for analysis. The skill in analysis of concepts is assumed to be yet another essential preliminary to the Buddha’s theory of instruction. The major role of a teacher is to help his students comprehend what he intends to communicate. The clarity of what is presented, therefore, is of paramount importance. Even the most difficult of concepts can be made simple and easily comprehensible only if the teacher is skilled in the art of analysis.

According to the Buddha, an analytical teacher teaches by resolving the discourse into its various qualities, which when in their proper order, makes everything clear. The *Aṅguttara Nikāya* makes a reference of the four branch of analytical knowledge (*Paṭisambhidā*) of which teacher possesses, i.e., (i) the capacity for analytical knowledge of meaning (*Attha*), (ii) profound truth (*Dhamma*), (iii) language or the medium of communication (*Nirutti*), and (iv) originality of expression (*Paṭibhāna*). These four essential analytical skills enabled the teacher to communicate to the audience, the exact meanings and the goal of the profound truths they have discovered, by employing refined language, using their own original modes of expression such as eloquent similes, metaphors, etc. The Buddha is said to have stated that it is impossible that a teacher who possess these four analytical power (*Paṭisambhidā*), be at a loss both in the meaning and in the letter of what he teaches.

**d) The Illustrative Teaching of Method**

By the expression ‘illustrative method’ is meant the use of analogy, simile, parallel (*upamā*), the use of fable and story drawn from ordinary life, in the Buddha’s speeches along
with beautiful verses in order to make them sweet, effective and attractive. It is often said in the text: ‘I will give you an analogy, for by means of analogy some people of intelligence understand the meaning of what is said’ and ‘a simile is employed in order to make the sense of a teacher clear.’

The Buddha made use of analogy in the case of Sōṇa koḷivisa, who was born in a rich family, having tender feet. After ordination, he practiced walking meditation with so much effort that his meditation-walk was stained with blood from his cracked feet. Disillusioned, he wanted to give up his training and return to the life of a lay person. Knowing Sōṇa’s thoughts, the Buddha went to his place and asked him to narrate his skill in playing the lute (Vinā). Then the Buddha says that the way to practice meditation was just like that of playing lute. When the lute’s strings were over-lax or over-strung, it was not tuneful and playable, however when neither over-lax nor over-strung, the lute was tuneful and playable. In the same way, energy, when over-strung, led to restlessness, when over-lax it induced slothfulness. Thus, keeping one’s faculties in a balanced state is the “Middle Way” (Majjhimāpañātipadā) that the Buddha always admonished his disciples to follow.

Similarly, the analogy of ‘lust, hatred and delusion (Rāga, Dosa, Moha) with fiery flames (Aggi) was used to instruct the three brothers Jaṭilas, who, as the Buddha knew beforehand, believed in the ‘Fire worship’. He stated: “Everything is in fiery flames: the eye, ear, nose, tongue, body, mind, etc... are all in fiery flames... By the fiery flames of lust, of hatred and of delusion by which all are kindled, produce and kindle the further fires of birth, etc...”

In fact, this method of teaching, which C. A. F. Rhys Davids considered as a very prominent feature in the suttas. The Buddha’s work of preaching connects closely with the living facts and events drawn from life, “The operation of man as well as the life of nature are the fields of observation, with which these similes for spiritual life and effort, for deliverance, and the company of the delivered, deal.” According to H. W. Schumann, the Buddha’s imagery reflects the subtropical world, “More than eight hundred similes have been counted in the Pāli Canon, drawn from all spheres of Indian life and from nature. We see the goldsmith at work, and the ivory-carver, the arrow-maker and the potter; the butcher cuts up the cow, the merchant manipulates the scales slightly to his advantage- there was no occupation he did not draw on for a parable. He likewise drew images from nature; the lion and the elephant; the
nervous greed of the monkey, the gracious shyness of the gazelle, the cunning of the crocodile—all these are referred to as well as the world of plants: lotus and banyan, mango and palm.”

It is seen that whereas the analytical method which seems to be appropriate only for those who have been ‘skilled in the Dhamma’, the method of preaching illustrated by parable and simile serves the purpose of majority. According to G. C. Pande, this method fits in with the non-learned character of much of his audience, the inspired and original character of his message and the state of literary development in his time. In the words of Rhys Davids, “the method of teaching of the Buddha includes also attracting the attention of his audience and convincing it by parables. A parable is certainly not an argumentation, but the mind and even the intellect is more effectively influenced by a parable than a thousand arguments. The Buddha was well versed in the art of dressing his talks with a number of parables and his disciples followed him in this regard.”

The abundance of the parables and metaphors found in the suttas together with the concrete occasions on which they were put to use prove the inventiveness of the Master and his disciples in the field of teaching. According to Richard F. Gombrich, the Buddha had a simple, urgent message to convey, and was ingenious in finding ever new terms and analogies by which to convey it. Therefore, the suttas are full of his inventiveness. Wherever it was possible, the Buddha applied his common knowledge to popular talks so that it could make the listeners grasp his ideas. The making use of the mass language and concepts to communicate religious thoughts was the typical in his way of teaching. The Buddha is said to have used thus words to talk to Kasibhāradvāja, the brāhmaṇa farmer he met in the rice-field:

Faith is the seed, and the rain is the disciple. Insight for me is plough fitted with yoke, my pole is conscience and sense-mind the tie, and mindfulness my ploughshare and my goad. Such is the ploughing that is ploughed by me. The fruit it hears is food ambrosial. Whoso this ploughing hath accomplished, he from suffering and from sorrow is set free.

Sometimes, the Buddha said this to monks: “Just as, monks, the peasant who hopes for good harvests must plough his fields first, then sow the seed and then irrigate. He has no power or authority to say: the grain shall swell today, tomorrow it shall germinate, next day it shall ripe, but he must wait until the proper time comes and brings growth and ripeness of his corn. Even so, the monk who searches for deliverance must train himself in the higher morality, in the higher thought, in the higher insight. He has no power to say: today or tomorrow or the day
after following shall my mind be released from impurities, but he must wait until his time comes for deliverance to be vouchsafed to him.”206

For the determined realization of Nibbāna of any ariyan disciple who makes his right effort on the way to it, this simile is employed:

Brethren, do you see yonder great log being carried down Ganges stream?

‘Yes, Lord’- Now, brethren, if the log does not ground on this bank or the further bank, does not sink in mid-stream, does not stick fast on a shoal, does not fall into human or non-human hands, is not caught in a whirlpool, does not rot inwardly, that log, brethren, will float down to ocean, will slide down to ocean, will tend towards ocean. And why? Because, brethren, Ganges’ stream floats down to ocean, slides down to ocean, tends towards ocean.

In like manner, brethren, if ye do not ground on this shore or that shore, if ye sink not in mid-stream, if ye stick not fast on a shoal, if ye fall not into hand human or non-human, if ye be not caught in a whirlpool, if ye rot not inwardly, then, brethren, ye shall float down to Nibbāna. Ye shall slide down to Nibbāna, ye shall tend towards Nibbāna. And why? Because, brethren, perfect view floats, slides, tends towards Nibbāna.

‘This bank,’ brethren, is a name for the six-fold personal sense-sphere. ‘That bank,’ is a name for the eternal six-fold sense-sphere. ‘Stinking in mid-stream’, is a name for the lure and lust. ‘Being caught by human,’ is a name for the monk who rejoices with, sorrows with, takes pleasure with, suffers with, and makes a link with all manner of business of a householder who lives in society.

‘Being caught by non-human,’ is a name for the monk who lives the righteous life with the wish to be reborn in the company of some class of heavenly beings. ‘Being caught in a whirlpool,’ is a name for the pleasure of the five senses, ‘Rotting inwardly,’ is a name for the monk who is immoral, an evil-doer, impure, of suspicious behavior, of covert deeds.207

Not only to help listeners to comprehend what the Master wanted to hint at but also to recall them to his instruction in necessary cases this method was used as the Buddha said: “You, monks, by understanding the parable of the raft, should get rid even of right mental objects, all the more of wrong ones.” As reported in the Theragāthā and Therīgāthā, there were some Buddhist monks and nuns who reached their final goal – Arahanthood on account of being
aroused by the incidental events to which the Buddha’s parables have referred. This shows that the Buddha’s parables and similes provided a lot of lively meditative subjects on which everybody depending on his own faculty and inclination could contemplate for his spiritual progress.

Here and there in the Pāli canon, especially in the Jātakas, the Buddha is reported to teach his disciples by the use of fables and stories that make the content of his talk on Dhamma more interesting. According to H. Oldenberg, the Buddhist mendicant monks were sufficiently Indian to have an abundant share of the old Indian delight in romance. Sometimes the sacred writings make the Buddha tell his disciples a fable of animals, sometimes a history of strange occurrences, and all kinds of human actions, thoughtful or amusing.... at the end of every history came, as is fitting, a moral. 208

Fables or stories are the devices, which were used by the Buddha on a very wide scale as an effective medium of instruction on worldly wisdom, morality and above all on religious matters. Human beings are by nature very fond of listening to stories, which much have given the Buddha a further impetus to make use of these stories, which he had already found to be a very effective medium in instructing the masses. The Buddha is said to have told the brāhmaṇa Kūṭadanta the following legend when this brāhmaṇa goes to him for advice about the modes of ritual to be performed at the sacrifice:

Brāhmaṇa, one upon a time there was a king called Mahāvijita. He was rich, of great wealth and resources, with an abundance of gold and silver of possessions and requisites, of money and money’s worth, with a full treasury and granary. And when King Mahāvijita as musing I private, the thought came to him. ‘I have acquired extensive wealth in human terms. I occupy a wide extent of land which I have conquered. Suppose now I were to make a great sacrifice which would be to my benefit and happiness for a long time.’ And calling his minister chaplain, he told him his thought.

The chaplain replied:

Your Majesty’s country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: ‘I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment, the plague would not
be properly ended. Those who survived would later harm Your Majesty’s realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupation, will not harm the kingdom. Your Majesty’s revenues will be great, the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses.\textsuperscript{209}

The Buddha confirmed that this was indeed a story from one of his past lives, thus technically a ‘birth story’ (Jātaka). The Buddha then told of ‘sacrifices more profitable’. That is to practice the higher benefits by:

(i) Observing the five precepts  
(ii) Going forth from the home life to live holy life  
(iii) Living in morality  
(iv) Accomplished in various meditative states and,  
(v) Becoming equipped with eight kinds of higher knowledge resulting in the realization of the extinction of inner influxes (Āsavas).

On hearing this, Kūṭadanta liberated the hundreds of animals he had destined for slaughter. He became a lay follower, and the ‘pure and spotless Dhamma-eye’ opened in him.\textsuperscript{210}

Elsewhere, the Kakacūpama sutta\textsuperscript{211} records a story of Bhikkhu Moḷiyaphagguna, who easily lost his temper and broke into a quarrel with the Bhikkhus who criticized his mistakes. The Buddha admonished and advised him to control his temper. He showed the harmfulness of ill temper by telling the stories of mistress Vedehikā. This housewife had a good reputation as a kind and gentle lady. On hearing her good report, her maid Kāli, which was clever, nimble and neat in her work, decide to test the mistress’ nature by arriving later than usual. This made the mistress angry, when this action was repeated on a third day she took a rolling-pin and give the maid a blow on the head, bruising her heavily. Thus a bad rumor about mistress Vedehikā spread quickly. Telling this story the Buddha want to advise the Bhikkhus to keep a tight check on their temper, even if one is cut into pieces with a double handle saw, one should train oneself not to generate anger towards the tormentor.
A lecture in the hands of the Buddha sometimes takes the form of an inspiring narrative. There are many examples to show how effective teaching could turn out when the material is presented in a narrative form. The following is an excerpt from the discourse on the Āryan quest, which the Buddha related to his disciple. This is one of the best examples of a lecture in the form of a narrative,

Then, I, monks, after a time, being young, my hair coal black, possessed of radiant youth, in prime of my life, although my unwilling elders including my father wept and wailed, having cut off my hair and beard, having put on yellow robes went forth home into homelessness. I, having gone forth thus, a quester for whatever is good, searching for incomparable, matchless path to peace, approached Ālāra, the Kalāma, and having approached, I spoke thus to Ālāra, the Kalāma;

I, revered Kālāma, want to fare the Brahma-faring in the Dhamma and discipline. Let the Venerable One proceed with this Dhamma through which an intelligent man having soon realized super knowledge for himself, being his own teacher, may enter on and abide in it.  

Here in this case, the Buddha did all the taking as in a monologue while those five disciples kept listening to him with undivided attention. In order to drive home a specific point, the Buddha himself posed some relevant questions. Also, he himself offered the most analytical answers to them. This pattern analysis and expression had their dramatic effect on the audience, in leading them gradually to the goal of true knowledge.

The narrative method proved most effective to kindle flashes of interest when analyzing a subtle subject involving many abstract concepts. Even to introduce some heavy facts of historical and anthropological significance, the narrative method appears to have been most effective.

On occasion when a group of young Bhikkhus did not show respect to Venerable Sāriputta by not arranging a sleeping place for him, he had to resort to sitting under the tree for the night. The Buddha rebuked those Bhikkhus and told a story of a partridge, a monkey and a bull-elephant. When the monkey and the bull-elephant came to know that the partridge is the eldest by birth, both of them pay their respect, revere the partridge and abide by his advice. Then the partridge urged the monkey and the bull-elephant to undertake the five moral habits and he himself also followed the observance of the five moral habits. Thus, having lived a
courteous, deferential, polite life with one another, all three were born into a heavenly world. This story came to be known as the ‘Partridge brahma-faring’. After finishing story the Buddha advised the Bhikkhus to live in harmony and be polite to one another in the verse below:

Those who reverence old-those men are skilled in Dhamma,
Worthy of praise here and now and a happy bourn hereafter. 213

Certainly, this teaching method of fable and story use that opened the way for the origin and growth of the Jātakas, which are mostly of later creations but can serve to some extent the purpose of conducting moral behavior of the masses.

e) The Experimental Teaching Method

The Buddha did not want anybody to accept his teachings without one’s critical experimentation. Since it is generally regarded as ‘pragmatism’ and ‘rationalism’ the sense of ‘utilitarian pragmatism’, 214 canonical Buddhism is a verifiable system of philosophy experimentally discovered by the Buddha in the light of both failure and success in his experimental quest for the truth, 215 which is synthesized on scientific principles regardless of past traditions: observation of actual life, experimenting asceticism, final deduction of a way to end ills, seeking the knowledge of nature, the knowledge which may be characterized as scientific on account of its basic verification, etc. 216 The Buddha showed the disciples the example, by having the various methods practiced by various systems prevalent in his time. 217 There is his success in achieving enlightenment is not considered to be a mysterious single but an achievement through the development of natural faculties. Even knowledge of salvation is achieved only as one of the Experimentalists 218 i.e., those who have a personal knowledge of truth through their own experience. He closed his discourses to the Kālāmas, 219 and Bhaddiya, the Licchavi, 220 with the remark that one should accept a doctrine as only on grounds of personal conviction, and when the resultant consequences of such acceptance are seen to be useful in the light of experience. In his teachings the Buddha expects everyone come to investigate (samannesati) and examine (upaparikkhati) and when one had experimentally realized by oneself its practical validity: “Let intelligent person come to me, sincere, honest and straightforward; I shall instruct him in the doctrine so the on my instruction he could practice by himself in such a way before long he would himself know and himself realize...” 221

The Buddha did not want his own statements easily accepted on his authority, so he admonished everyone not to accept a proposition as true on the criteria of the revelation,
tradition, heresy, scriptural authority, logic, inference, superficial observation, plausibility and prestige-value of the teacher but he rather demanded that they should be ‘come and see’, to ‘try and test’, when asked by a certain Brāhmin ‘bearing fruit for the one who practices it already in this life is your doctrine... leading a man to the goal, to be realized by the wise in their own experience?’ The Buddha explained:

One who is ablaze with passion, depraved with malice, and bewildered with delusion, plans his own distress, that of others, the distress both of himself and others, and thereby experiences suffering and dejection. If passion, malice and delusion be abandoned, he no longer plans thus, no longer experiences dejection. Thus the doctrine bears fruit already in this life... Again, one who is ablaze, overwhelmed and infatuated, depraved and bewildered with passion, malice and delusion, and hereby practices wickedness in action, speech and thought, does not know his own profit, nor the profit of others, nor the profit both of himself and of others. But if passion, malice and delusion be abandoned, he does not practice wickedness in action, speech and thought...; he knows, as it ready is, his own profit, the profit of others, and the profit both of himself and of others. Thus, brāhmin, the doctrine bears fruit already in life...

In another place, when Ganaka-Maggallāna put a question to him: ‘Sir, what is the cause and reason why, though Nibbāna does exist, and even though you exist as adviser, some of the disciples on being exhorted and instructed thus by you, attain the goal, Nibbāna, some do not,’ then the Buddha replied: “What can I do, brāhmin, in this matter? One must be always remembered that, a Tathāgata (only) shows the way.”

However, when asked to the extent one attained truth, the Buddha replied: ‘There is an attainment of the truth on the gradually following, developing, practicing and experiencing the doctrine themselves’ practicing, trying and experimenting with it, they may come to rest through their experience here and now the truth. Like a beautiful flower possesses color, but lacks of perfume, so well-spoken words are fruitless to him who does not work them out; the Buddha suggested: “on the other hand, well-spoken words are fruitful to him who sincerely practices them, like beautiful flower that possesses both color and perfume.”

Another example when Bhaddiya asked the Buddha to accept him as a lay follower, the Buddha said:
But, Bhaddiya, did I say thus: ‘Come, Baddhiya, be my pupil only, I will be your teacher?’ ‘It is not, Sir,’ ‘Thus some recluses and Brāhmins falsely, groundlessly and without truth accuse me who speak and expound thus, saying: ‘A juggler is Gotama the recluse, who knows a trick of subjugation…’....’It would be so, Bhaddiya, if all the nobles ... all the Suddas and even the whole world were to be drawn not to me, but to the abandoning of unwholesome things and to undertaking of wholesome things,’ it would be to their welfare and happiness for a long time. Bhaddiya, if these big Sāla-trees could be drawn.... it would have been to their welfare and happiness for a long time, ... that is, if they could think, - to say nothing of one who has become human.228

The Buddha was fully conscious of the constant changes of life and accordingly he formulated his scheme of education, which was possible for his disciples to face the grim realities of life and enable them to adjust with their immediate environment for complete living. For this goal, his instruction about the nature of impermanence, misery and selflessness of all existing things are absolutely significant. In the Buddha’s vision, a real living means a life that is bound up with “what is” and not with “what was” or “what will be”. As, the more realistic, the more practical suggestion may be found in the following statement:

One should not wish back the past (Atītam nānvāgameyya), should not indulgently worry about the future (Nappatikaṅkhe anāgatam); what is past is got rid off and the future had not yet come; but whoever with clear sight in all cases concentrates upon his present concern by realizing that it is immovable and inevitable, this very day he should exert himself in practicing it; who knows whether he will die tomorrow....229

This teaching means that only the present moment is real, so one should concentrate his effort on making his present kamma gotten better. The Buddha’s teaching is to prepare man for a perfect life in the present as well as in the future. For this, “let him do it again and again,” advises the Buddha “if a man does what is good. Let him set his heart on it. Happiness is the outcome of good conduct.”230 In fact, the Buddha claimed his dhamma to be “self-realized,” “timeless,” profitable right away for anyone who takes up with it. According the experience of those who were in constant touch with it, the Buddha’s dhamma is like a honey ball, from each bit that one who would taste would get a sweet delicious flavor.231
Experience of each individual counted a lot for the organization of a lesson. With the spread of Buddhism, it is a well-known fact that many different people belonging to different walks of life flocked around the Buddha for spiritual guidance. Amongst them were kings and warriors, merchants and average folk, barkers and scavengers, farmers and traders, teachers and ascetics, women and children, courtesans and pious women, demons and thugs, criminals and robbers, the crippled and most of them were uninitiated in education. It would have been a hectic experience to educate such a lot. The task, however, turned less cumbersome to the Buddha because he sagaciously made use of their experience of life to explicate the message he wanted to communicate. In order to display, instruct, incite and gladden his students in anew body of knowledge, the Buddha utilized with remarkable success their own fund of experiences. There is a great deal of information in Early Buddhist Texts to beat upon the claim that one’s experiences of life is a portent educational factor to lead students from the known to unknown. The Buddha’s utilization of Kasībhāradvāja’s knowledge of farming is an interesting case in point.

Once when the Buddha was staying among the Magadhams, near South Hill at the Brahman village of Ekanālā, the Brahman farmer, Bhāradvāja, had in yoke five hundred ploughs, it being sowing time.

Now early one morning, the Buddha having dressed and taking bowl and robe, approached the farmer at work. It was the time of food distribution, and the Buddha drew near and stood on a side.

Farmer Bhāradvāja saw the Buddha standing there for alms and said to him, “Recluse, I plough and sow; and when I have ploughed and sown, I eat! You, recluse should also plough and sow too, for having done so you may eat.”

“Brahman, I too plough and sow, and when I have ploughed and sown, I eat.”

Then the Buddha explained him the law making use of the same terminology as used by the Kasībhāradvāji.

Indeed, there are many more instances record in the Pāli Canon describing how the Buddha counted upon individual experiences as the best source for inspiring the students in the realization of the true nature of things.

The Buddha taught for forty-five years since his enlightenment. He taught people belonging to different walks of life. He, therefore, had to use a great variety of teaching devices
to make his efforts success. Indeed every method of teaching must therefore be a key that opens the doors to a new world of knowledge and experience. In this respect, the Buddha’s methods of teaching are supreme for their specific goal is self-discovery of knowledge. From the above discussion, it would be possible to say that the Buddha’s method of teaching is quite unique. He did not preach or teach with a purpose of converting people in order to swell the numbers of his Saṅgha community, but only to emphasize the awakening of the intrinsic values in individuals. The specific teaching methods employed by the Buddha were those deemed appropriate by him to the state of mind of the trainees and the circumstances of the teachings. This means that the Buddha’s method is purely pragmatic, not purely theoretical. Thus, in the Majjhima Nikāya, the Buddha said that: ‘An enlightenment Bhikkhu will neither agree nor disagree with anyone but goes along with what is being said in the world without being attached to it.’ 234 In another context, he says that: ‘He does not have dispute with the world; it is the world, which disputes with him.’ 235 This is why in his communication with people, he did not pick arguments, and when discussion arose he avoid head-on confrontation by adopting his ‘skill in means’. Such methods of teaching not only enabled the Buddha to excel at solving the problems or incident of life, but also allowed room for a great degree of flexibility intended to eliminate both absolute idealism and sensory empiricism.
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11 Ibid., p. 56.
14 *Vin. I*. p. 28.
15 Ibid., p. 115; ‘Buddham saranaṁ gacchāmi, Dhammaṁ saranaṁ gacchāmi, Saṁgham saranaṁ gacchāmi’
16 *Vin. I*. p. 22.; "Anujānāmi bhikkhave thumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampadādētha...... anujānāmi bhikkhave imehi iti saraṇagamanehi pabbajjam upasampadan ti,”
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chính la, toàn thể hạt giống do vậy”.
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118 J. III. p. 333.
119 Ibid., p. 144.
120 A. III. 125-5.
121 A. III. 126. According to the text quoted, after categorizing five teachers, the Buddha declared a special category of teacher, the sixth type, with which he identified himself.
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138 Dh. A. I. p. 383.
139 S. 153.—“anoma ŋānam satthāram”,
140 S. 179——“Sabbesain saranam yanti tvam no satthā anuttaro”,
141 S. 343——“Pucchāma satthāram anomapaṅṇam diṭṭheva dhamme yo viccikiechāna chetto”
142 S. 547——“Pundarīkam yathā vaggū toye na upalippati”
143 S. 250——“Sangātīgo muni”
144 S. II. 66.
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147 Stede, PTS, op. cit., p. 2.
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150 S. III. 7.
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159 M. 63.
160 Ibid, “tam me bhagavā na byākaroti”
161 A. I. 46.
“Bhoge laddhā......... saha upjjhāyehi ciram jīvitvā,”

See Bhikkhu Thich Minh Chau. The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya, pp. 57-72.

"Katamā hi Bhikkhave majjhimā patpapadā Tathāgathena abhisambuddhā.

Ibid., “Sā bhikkhave majjhimā patpadā cakkhukarannī-ñānakaranī upasmānya abhiññāya sambodhāya nibbānāya samavattatūti.

This method comes in close relation to the “Gradual Course of Training”

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Rhys Davids, DBI, p. 142.
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M. I. 70f.
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A. V. p. 234.
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198 Vin. I. 34f.


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207 S. IV. pp. 113-14.


210 Ibid., pp. 133ff.

211 M. I. 123, pp. 217ff.

212 M. 26, Ariyapariyesanā Sutta.


217 M. I. 77f; 81, 167ff, 241ff.

218 M. II. 211f. This term is employed by Jayatilleke, *op. cit.*, pp. 172-416.

219 A. I. 189ff.

220 A. II. 190ff.

221 M. II. 44, p. 238.

222 A. I. 156f, p. 140.

223 M. III. 4, p. 53.

224 M. III. 6.

225 M. II. 174, p. 363.
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A. II. 160, pp. 200f.

M. III. 187, p. 246.

Dh. verse. 118.

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A. II. 97.

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M. I. 500.

S. III. 138, p. 117.