CONCLUSION

The present work on “The Buddhist Education and Its Relevance as Depicted in Pāli Literature: A Critical Study Based on Sutta Piṭaka” is a humble attempt to highlight the value and position of the education in the early Buddhist times. The term ‘education’ generally connotes the western definition and ideas, which sometimes offer a different perspective of the education. My work makes an attempt to distinguish and look into the concepts of education on both worlds. The education in Buddhism has been for a mass level application for the benefit of the people irrespective of caste and creed. It is for the purpose of removing the Dukkha or suffering among the people in society.

Lord Buddha offered the people the wisdom to understand suffering or Dukkha as the main reason behind the cycle of life (Samsāra). The removal of Dukkha and the obstacle in the human life sometimes lead us to the vice and thus we fall under the cycle of greed (Lobha), hatred (Dosa), and delusion (Moha). If we see the tenets and principles of Buddhism as propounded by Lord Buddha is itself the way to use the method of education for the benefit of the society. ignorance (Avijjā) is the main reason behind such suffering and to get away from the ignorance, education is essential, and this education has to come through Kalyāṇamitta and proper understanding of Dhamma and discourse.

The purpose of the doctoral thesis is to go through the literary sources available from the Ti-piṭaka and the Atthakathā tradition, which is core of the Pāli literature. The relevant material on education available in these literary. The religious education in Buddhism is not only confined to give a lesson on morality for few but for all in the society so that they can be in a position to undertake the real meaning of education for their better life. Thus the Buddhist education method is in secular nature and has worldwide relevance for all human beings.

The ecclesiastical education as offered in the Buddhist Saṅgha was thus to impart the learning among the novice (Sāmanera) who would become monk (Bhikkhu) to offer to the laity a role model of high learning and education. The history of education in the Buddhism had begun from the time of Lord Buddha, which benefited many monks. There were two types of education, viz., Ganthadhura and Vipassanādhura. The first one was an old Indian tradition of memorizing and passing through generation by generation through several monks. Vipassanā, however, was a practical approach of learning Buddhism through meditation. In both ways, the monks would have to study the Pariyatti-saddhamma; the true doctrine of study with emphasis
on text and its literal interpretation; the *Paṭipatti-saddhamma*, where one would go through the true doctrine of practice, and would have more emphasis on the practicality; and the third way of *Paṭivedha-saddhamma*, which emphasizes going into deep knowledge or attainable aspect of the true doctrine.

As described above, the teaching of Buddhist education has thus two levels of knowledge both suitable for the Lay people (*Āgāriyasilpa*) and those monks who want to go into the depth of the supreme knowledge (*Anāgāriyasilpa*). In consequence, they could attain *Nibbāna*, which is the supreme goal of Buddhism. This is known as *Ti-sikkhā*, which was a novel way to offer education and learning.

Surprisingly, both ways (*Āgāriyasilpa* and *Anāgāriyasilpa*) have the same starting point, i.e., listening to others (*Paratoghosa*) and analytical thinking (*Yonisomanasikāra*). By these two ways, one may have the right view (*Sammādiṭṭhi*), which is the centre of Buddhist educational system.

According to Lord Buddha, there are two factors for making the starting point for education, which are: *Paratoghosa* (another’s utterance) and *Yonisomanasikāra* (analytical thinking). Between the two, Lord Buddha emphasized on the *Yonisomanasikāra* because it has a deep tradition of analysis and high philosophical thinking. It offers all of us to understand the factors leading to solution and the perfection of real knowledge. Venerable Phra Prayudh Prayutto opines that the *Yonisomanasikāra* is very highly valuable and has relevance because it is the beginning point for education as for the role of critical reflection in the system of Buddhist learning and training, it amounts to practicing the application of thought, coming to know the correct method of thinking in a systematic, critical, and deep manner, one that is neither shallow nor superficial. It is an important step in establishing wisdom that is pure and free, which can help everyone to help himself in heading towards the final goal of the true *Buddhadhamma*.

*Paratoghosa* is also important in spite of the fact that it goes through *Yonisomanasikāra*. It comes through other media such as *Ācariya*, philosopher, thinker and family, which called “*Kalyāṇamitta* (spiritual friend)”. The latter one (*Yonisomanasikāra*) comes from within. As it is a reflection of the analytical thinking.

However, both of these factors support one another. Most people with less developed wisdom must still depend on the suggestions and encouragement of other qualified people. They would become the source of encouragement to help them achieve and develop their
intelligence. In this manner, they can proceed to the final goal on their own. Those who have already developed wisdom, and those who already know how to apply critical reflection to a certain degree, may still have to depend upon the proper guidance of others as a compass for designing their first steps towards the Path of Enlightenment and as a means of support and encouragement. This initial support would allow them to make increasingly rapid progress in the course of their training.

When the students acquire the first two factors, they would be able to possess the proper understanding, enough to reach Sammādiṭṭhi (Right View), which is the center of Buddhist education. Sammādiṭṭhi is a major factor of the Path. It is the starting point in the practice of the Dhamma; or stated in terms of the Threefold Training (Ti-sikkhā); it constitutes the first level in the system of Buddhist education. It is an aspect of the Dhamma that must be developed and made pure; it must attain freedom in a progressive manner until final enlightenment is attained.

With the power of Sammādiṭṭhi, the students are in a position to progress further and further. The process of education starts smoothly with Sammādiṭṭhi. According to the Buddhist literature under study, the process of education is called the Ti-Sikkhā (Threefold-Training). It is the complete cyclic procedure of training. They are as follow:

- Adhisīla-sikkhā is the bodily and verbal training, being endowed with a good human relationship with others in society, being the basis of being together.
- Adhicitta-sikkhā is the training of mind, exercising the mind to be more qualitative, efficient and healthy, birth and cheerful.
- Adhipañña-sikkhā is to know or to understand, which has arisen from the proper procedure, the things as they really are. To know the condition of world and life as they really are, mind is free, not being influenced by any defilement, being liberation from suffering.

Those who had trained themselves by this process “Ti-Sikkhā”, they would acquire within the following:

i. Proper good action = Śīla
ii. High level of mental condition = Samādhi
iii. Wisdom = Pañña

Then, finally, they would get the peace and happiness followed by the stage of emancipation or Nibbāna. It is well laid in the following chart, which would explain it:
The process, which we call Ti-Sikkhā, would train everybody completely in both knowledge (Vijjā) and conduct (Carana). Sīla and Samādhi constitute Carana, while Paññā constitute Vijjā. Thus Vijjā and Carana (knowledge-conduct) constituted. Vijjā resembles the eyes of a human being, while Carana resembles the limb. A person who is endowed with morality and concentration, but lacks wisdom, is like one who possesses complete and whole limbs but blind of both eyes. A person who is endowed with knowledge (Vijjā), but lacks conduct (Carana), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both Vijjā and Carana is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both Vijjā and Carana is like one defective in eyes and limbs, and is not one worthy of being called a living being.

In the contemporary world, people’s education and its process may appear good but that is not complete because they do not emphasize on the training and learning of morality, human values and good conduct, that type of education is not suitable for the humanity. As stated above, the modern training in education can offer Vijjā but devoid of Carana. It does not talk about the deliverance from the defilement and how to destroy the desire (Tanhā), but
it emphasizes on the materialistic system more than spiritual development. So, there is a lot of tension and debate nowadays to create much disharmony among us.

Therefore, the Buddhist way of education has much relevance. The real purpose of education as repeatedly stated here, is to serve the humanity. And if we have Vijjā only and little or no Carana, it might not be a happy situation in the society. So, therefore, we need to have complete utility and usage of the education, one has to understand and practice the mixture of Vijjā both and Carana, which is again and again highlighted in the Buddhist tradition of education.

When the students have practiced and developed themselves following Ti-Sikkhā’s procedure, they receive the three qualities of a trainee:

- The good knowledge and good quality and good thinking to solve problems.
- The good manner and social behavior
- Happiness and peace for whole life, which are essential for humanity. The real purpose of education is to serve the people in society, and this is possible only when the trainee has all of such qualities.

Again, one cannot forget the purpose of such education, which is to help others without any demand. The Lord Buddha says: “Caratha, bhikkhave, cārīkaṁ bahujjanahitāya bahujjanasukhāya lokānukampāya atthāya sukāya devamanussānaṁ. (Go your ways, Oh monks, for the benefit and happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods man).

Finally, the Buddhist educational system stands for every human being to acquire the values and is for such complete literacy to create a better world environment. Nobody is stopped to get this rather he is encouraged. Such trained persons in the Buddhist education would be in a better stage of happiness and emancipation. As, we all know, such training gives the bliss of Nibbāna, which is the final goal of Buddhist education.

Here we can say, we have to realize that Buddhism and Buddhist way of education offers such choices to reach the high level of education for which Lord Buddha and his Vacana are only guide. As Lord Buddha himself said "Tumhehi kiccam ātappam akkhātāro Tathāgata – You yourselves must put forth exertion; the Tathāgata are only the guides.”

In the light of what we have discussed, Buddha’s educational philosophy can be described as a representative of idealism, empiricism, pragmatism, naturalism, realism and humanism. On the basis of his emphasis on inner development of the personality he can be
called an idealist. But he was an empiricist in the sense that he taught what he had experienced and encouraged people to find their own way for direct experience. He was a pragmatist in that he identified the root of human problems and offered practical solutions to them. He was a naturalist in his choice of setting for the teachings and according to the law of nature. He was a realist in that he worked for the betterment of individuals and society. And finally, he was a humanist as he worked for mankind, dedicating his life to the unity of mankind and the welfare of humanity.

When the Buddha spoke about human sufferings, it was not to because of pessimism, but due to realization of one’s suffering to be the result of one’s wrong attitude and thoughts. It is for this reason that Buddhist education takes the controlling and taming of the mind as its main purpose.

Today’s education everywhere tends to put the emphasis on science and technology, aiming to produce mainly scientists and technicians. Such an educational system, which largely neglects the cultivation of the mind, produces subservient people who are mechanical and thoughtless living a life of non-virtuous deeds. In this context, Buddhist education offers Three-fold of practice, i.e., (i) good conduct or virtue (Adhisīla-sikkhā); (ii) concentration or meditation (Adhicitta-sikkhā); (iii) wisdom (Adhipaññā-sikkhā), to develop the mind and remove unwholesome thoughts as depicted in many places of Sutta Piṭaka. This is the process of enlightenment and liberation attained through purification and transformation of one’s personality in three respects, cognitive and emotive. This is also called the path of inner development in three forms: development of the emotions (kāya-bhāvana), of the mind (citta-bhāvana) and of wisdom (paññā-bhāvana). Buddhist education is clearly a practical system that can help individuals attain enlightenment and be liberated from suffering, in here and now, within the nature of their own faculties and endowments, “when all lusting and attachments to the elements which hamper the free and rich flow in existence have been resolved.”