

# Chapter - I

## INTRODUCTION

### 1.1 Background to the Study

Buddhist thought and practice came to be known as an evolutionary phenomenon in Indian history with the great Awakening (*sambodhi*) of Gotama the Buddha. For centuries, the Buddha is known as a religious leader, a philosopher and a social reformer, but first and foremost, the Buddha was an awakened teacher. He was awakened to not only the nature of human experience, but also about the way to “wake up” others. As a great teacher, he had realised actual problems of human life and taught innumerable people the ways to overcome and transform their difficulties. His teaching, in brief, is known as *Dhamma*, i.e. a way of living, which leads to Awakening. The *Dhamma* he taught, the exemplary life he lived and the community of *Dhammic* learners<sup>1</sup> can be regarded in the contemporary world as a system of education, though it has been widely known as Buddhism, a religion or a philosophy. Hence, the so-called ‘Buddhism’ is none other than a pre-modern tradition of education.

Buddhist education originated in India at the time the Buddha starting his career in the 5<sup>th</sup> century BCE and began spreading to neighbouring countries like Sri Lanka, Myanmar, China, Thailand, Tibet, Bhutan, etc., since the 3<sup>rd</sup> century BCE, and nowadays it is prevalent all over the world. Modern scholars who made first attempt to trace the origins and development of education in ancient India acknowledged that Buddhist education have contributed significantly to the development of education within India.

F. E. Keay (1918, p. 113) said that the growth of Buddhist tradition brought a new vistas in the Indian education. And further, Buddhist education also left considerable impact and influence on Indian philosophical thoughts for centuries. It is noted here that Buddhist education is prior to the institutionalisation of

---

<sup>1</sup> The learner of the Buddha *Dhamma*. *Dhammic*, derived from the noun ‘*Dhamma*’, is used as English word (Webster’s New Third International Dictionary).

Buddhist education system. The difference is that the system of educating people is pre-systematic mode of practice, while institutionalisation of a system is formal mode of training. Buddhist universities like *Nalandā*, *Takṣaśilā*, *Vikramasilā*, *Odantapurī*, *Ratnāgirī*, etc. were established in proper form of university much later, but starting from the Buddha's educating activities – sharing knowledge and training oneself and others. Such mode of education was prevalent in Buddhist communities at the time of the Buddha. Later on, this mode developed and got established not only in terms of teaching methods and curriculum, but also of institutional building and organization of administrative system. From here the institutionalization of Buddhist education started.

Like Keay, Ananta Altekar (1948, pp. 246-248) also asserted that Buddhist education had played a significant role in developing education system in India from 5<sup>th</sup> century BCE to 9<sup>th</sup> century CE. As a prominent historian and Indologist, Altekar has used various sources of evidence regarding Buddhist educational practices from historical records left by Chinese pilgrims like Fa-Hsien, Hsuan-Tsang and I-Tsing. He has also used excavated remains extant in the form of archeological sites, together with traditional accounts in Buddhist texts, in order to prove the contributions and significance of Buddhist education to education system as such in India.

In India, institutionalisation of education was introduced for the first time by Buddhism. Similarly, when Buddhism spread to many Asian countries, it also introduced its educational tradition in their land. For example, Buddhist education was introduced to China in the 1<sup>st</sup> century CE and it developed on the basis of traditional patterns once prevalent in India. From 5<sup>th</sup> century to 4<sup>th</sup> century CE, Buddhist education contributed significantly to the development of education in China mainly in terms of educational thoughts, teaching methods, institutional organizations, administration and examination systems. After a declining period of over five centuries, at the beginning of 20<sup>th</sup> century, Buddhist education in China was reformed. More schools were established to offer courses on Buddhist principles and practices to cope up with the particular problems and issues

cropped up and encountered in the developing world. When Buddhist educators (like Master Taixu) were exposed to Western education system, modern methods and facilities in education were adopted. Systematic syllabus and researches were introduced in Buddhist institutes. Following the innovative movement advocated by Master Taixu, a Buddhist educationist, in 1920, the outlook of Buddhist education became more humanistic, concerning more with man in 'this life' and the 'present world' than with 'future life' and 'other world.' According to Darui Long (2002, pp. 186-187), Buddhist education existing in China nowadays is a kind of humanistic education. This form of education, which is the combination of ancient Indian-Chinese Buddhist education with European face, is none other than an old wine in a new bottle.

In Sri Lanka, the foundation of education was initially laid and modelled by the Buddhists (Jayasekera, 1969, pp. 746-747). Education started in this country with the formulation of life-style of Sri Lankans, that was articulated on the basis of Buddhist principles. *Vihāras*, as Buddhist learning centres, were established in almost every village (p. 117). Buddhist teachers (*bhikkhus*) were the first educators in the country. They were first mandated to learn the Buddhist ideas and practices by themselves, and then permitted to teach whatever they had learnt and experienced to the rest of people. To fulfil this responsibility, educational organizations were instituted. The most popular pattern is the *Pirivena* education, which the Sri Lankans consider as their indigenous system of learning (p. 746). *Pirivena* is a type of Buddhist school conducted in association with Buddhist centres of higher learning (*vihāra* or *ārāma* - monastic centres). According to Hevawasam (1969, p. 1127), when education was instituted, apart from Buddhist principles and practices, the subjects taught in *Pirivena* included Philosophy, Grammar, Prosody and Rhetoric. Later on, Astrology and Medical Sciences were also added and introduced into the curriculum. It appears that the outlook and orientation of Buddhist education in Sri Lanka was basically utilitarian.

According to Keay (1918, p. 111), the development of Buddhist education in Burma also followed the traditional pattern like that of Sri Lanka. The history of

education in Japan, Korea, Bhutan, Thailand, Vietnam, Laos, and Cambodia etc. also shares the similar connections with Buddhist education (Harvey, 1990; Vale & Chansomsak, 2008), especially at its initial stage in India.

The historical overview of education in Asian countries clearly indicates that Buddhist education has a long and continuous history. It has been the main channel for knowledge transmission, personality development, cultural preservation and social integration.<sup>2</sup>

In the history of educational thought, education and philosophy have always been essentially related to each other. Education and philosophy are two sides of the same coin, as James Ross puts it, and the former is regarded as the dynamic side of the latter (Ross, 1942, p. 11). John Dewey, a noted philosopher of education, also defined philosophy as the general theory of education (Dewey, 1916, p. 383). Therefore, if Buddhist education exerted considerable influence in the societies to which it was introduced, there should have been a rich and relevant philosophic thought that shaped and channellized Buddhist educational efforts through ages. There must be a system of theoretical constructs, which functions as the guideline for educational activities in Buddhist tradition. What makes up such a system of theoretical constructs or what is the theoretical framework of such a system? From where can we explore that theoretical framework of educational practice in Buddhist tradition? The present work is an attempt to inquire and critically look into the *Sutta-piṭaka*<sup>3</sup> to answer these questions.

---

<sup>2</sup> For more than ten centuries, Buddhist thought dominated the scholarship and educational activities of the entire sub-continent, being the foundation of educational institutes (*Nalanda, Vikramasila, Takṣaśilā, Odantapuri, Ratnāgirī*, etc.), training great scholars (*Nāgārjuna, Śāntarakṣita, Śīlabhara, Buddhaghosa, Śāntideva*, etc.), bringing about influential philosophical and educational texts (*Śikṣūsamuccaya, Visuddhimagga*, etc.) (Sankalia, 1972).

<sup>3</sup> *Sutta-piṭaka* is one of three main collections of Buddhist scriptures. The other two are *Vinaya-piṭaka* and *Abhidhamma-piṭaka*. These three repositories of texts together are known as *Tipiṭaka* - the “Three baskets of the Teaching.” Important features of the *Sutta-piṭaka* and why it is selected as source for this study, will be discussed in Chapter III.

## 1.2 Need and Significance of the Study

The teachings of the Buddha can be summarised, in brief, in the Four Ennobling Truths:

1. There is suffering.
2. There is the origin of suffering.
3. This is the cessation of suffering.
4. This is the way leading to the cessation of suffering.

At the first sight, this teaching appears to be pessimistic. It also seems to be enigmatic in that how such ‘pessimistic’ doctrine has been embraced by Asian people for centuries, and now attracts the attention of Western thinkers significantly.<sup>4</sup> The Four Ennobling Truths, in fact, are based upon a simple problem-solving model, which dates far back in Indian philosophy and medicine (Anālayo, 2003, p. 158; Pande, 1999, p. 398):

1. What is the problem?
2. What is the root of the problem?
3. Is there a solution?
4. How do you put the solution into effect?

Applying this model to contemporary society, it appears to be very relevant. Following the Buddha, we can ask “What is the problem confronted by contemporary society?”

Today, the growth of knowledge and the development of science and technology have enabled man to solve many problems in life and to improve the quality of life to a great extent. However, they cannot justify hope for solutions to different problems of humanity. Even worse, the complex of the material development as a result of technological development also causes harmful effects on a number of

---

<sup>4</sup> Regarding the dominant influence of the Buddhist teachings in the contemporary world, see Jacobson (1983, pp. 3-13; 1988, pp. 40-94).

aspects of contemporary life. Stresses, nervous disorders, and depression are some of internal problems, while anti-social behaviour, delinquency, insecurity, criminality, social inequality, disparity and conflict, discrimination and exploitation, imbalanced relationship between man and his environment, and ecological disequilibrium are recognized as external problems (Matheson & Matheson, 2000, p. 61). In short, contemporary society in general and we the human beings in particular still have many serious problems to be solved.

In the same way, nowadays education is also facing a number of threats. One of these threats is the unexpected subversion of the proper goals of education, which turns education into merely a means for getting jobs and contributing to economic, social and political improvements.<sup>5</sup> While the former seems to be put forward as the end for students individually, the latter is set as the target for society. Therefore, the growing awareness of educational problems now is evident and crisis in education in many countries has become one of the most striking and alarming public issues.

Turning to Buddhist tradition, what is the solution put forward according to Buddhist thought? Is there a solution? From the philosophical perspective, the answer appears to be affirmative: Yes, *nibbāna*. *Nibbāna* is a state of ending of delusion, hatred, and desire completely. *Nibbāna* (*nirvāṇa*, in Sanskrit) is the response which one can find in any good Buddhist text. *Nibbāna* is the state where all internal problems of the individual can be solved. “*Nirvāṇa* is the consummatory experience of being released from the forced and driven state of personal and social directives” (Jacobson, 1983, p. 66). It is “the treasure within.” It is, according to Buddhist thought, the highest goal of life.

---

<sup>5</sup> William Evans (2009, p. 75) refers to this kind of subversion as one of the two grave threats of education today. The other is the increasing mania for measurable competencies. Thich Nhat Hanh (1998, pp. 150-151) says that nowadays children are taught in school how to earn a living, but not how to live peacefully and happily. He suggests that those who are responsible for education should learn and apply the teaching of the noble eightfold path in teaching children how to live. For a number of currently crises, the Buddhist path can help to overcome (see Kumar, 2005).

The Buddha himself had experienced problems, discovered root of the problems and also realised the solution and attained *nibbāna*. After attaining *nibbāna*, he taught the methods of solving the problems to others, so that they too can in turn learn these methods, put into practice and attain *Nibbāna* as he did. In the process of explaining, analysing, illustrating, interpreting the way to put the solution in effect, the Buddha explained various aspects of his thought, and *anicca*, *anattā*, *paṭiccasamupāda* and *brahma-vihāra* are some of them.

Some Buddhist practitioners (Bhikkhu Bodhi, Dalai Lama, S. N. Goenka, Thich Nhat Hanh) have suggested that if these ideas can be applied in life in general and in education in particular, they can help to overcome crisis in education in particular and society in general effectively. In addition, many scholars (Chinn, 2006; Csikszentmihalyi, 1997; Jacobson, 1983; Kalupahana, 1975, 1988; Langer, 1997) have also pointed out that the teachings of *anicca*, *anattā*, *paṭiccasamupāda* and *brahma-vihāra* among others share interesting similarities with various aspects of thought of modern thinkers like Charles Sanders Peirce, Alfred North Whitehead, William James, John Dewey, who contributed significantly to education.

Whatever the Buddha taught, or whatever contemporary Buddhist scholars and practitioners say, they all are included in or related to the method of ending suffering, viz, the fourth truth. It is this fourth truth that the Buddha called the Noble Eightfold Path. It forms the main theme of this research.

As a Buddhist learner, the researcher realized that the Noble Eightfold Path is not only an ideal path for personal development, but it is also a secular time-honored means for social engagement and development of social welfare. And as a student of education by training, the researcher also realized that the Noble Eightfold Path contains in itself a system of awakening practice, with clear educational

aims and contents. Though it was originally advocated more than 2500 years ago, it is still relevant and pertinent to contemporary society.<sup>6</sup>

According to Buddhist thought, all problems begin within our mind, and it is first in the mind that problems are to be solved (Dhp.1-2).<sup>7</sup> Therefore, the solution is to overcome the defilements of the mind such as greed, hatred, delusion, malice, jealousy, stinginess, hypocrisy, obstinacy, conceit, arrogance, etc. This is the task of self-purification, which is to be undertaken by treading the Noble Eightfold Path. In addition, Buddhist teachings of uncertainty (*anicca*), selflessness (*anattā*), interconnectedness (*paṭiccasamuppāda*), love (*mettā*) and compassion (*karuṇā*), etc., provide practical guidelines for individuals to cultivate moral awareness, universal responsibility, understanding and peace. These teachings can help individuals to realize, on the one hand, the relations amongst individuals, and between individual and society on the other. In other words, although the practice of the noble eightfold path is personal, it gives results that are inextricably social.

However, so far, it is very difficult to say to what extent contemporary educators have considered the Buddhist thought as a relevant educational concern. It is evidently revealed through literature on educational philosophy that even those educators who profess to be Buddhist, perhaps, have not studied and satisfactorily interpreted the Buddhist thought as the basis for present educational theory and practice. The need, and personally the interest of the researcher,<sup>8</sup> in studying the Buddhist thought of education is articulated due to this fact. It resulted in this humble attempt of the research work.

---

<sup>6</sup> It is possible that new facts about the life of an influential educator could be used to reinterpret his contributions to education (Anderson, 2000, p. 95).

<sup>7</sup> Today, we also agree that “since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed” (Constitution of the United Nations Educational, Scientific and Cultural Organization, 1945).

<sup>8</sup> Anderson (2000, p. 94) holds a view that historical research problems arise from personal interests which are often kindled by exposure to a person, event or logical source of unused original data.



Buddhist educational thought was first explored by the historians of education in Ancient India, e.g. F. E. Keay, Ananta Altekar and Radha Mookherji. According to Keay (1918, p. 5), to get material on this topic is one of the greatest difficulties. After three decades, when Anant Altekar, a great historian and Indologist attempted the first survey on the educational thought of ancient India, he realized (1934, p. 325) that the history of education in ancient India is more concerned with describing the main features of the educational system as a matter of fact than with its basic principles and ideals. Till the end of the last century, Ananda Guruge also held a view that very little is really known of the Buddhist educational thought. According to him, there is a very vast lacunna in our knowledge of the contributions of Buddhist thought on education (1983, p. 102). Although Buddhist thought has more or less engaged attention of modern scholars, yet the condition seems to remain unchanged for a century.

Given this, it is clear that the studies in the Buddhist thought of education have been challenged by the extreme scarcity of source materials, paucity of authentic evidences and absence of reliable proofs. It is because of an astonishing paucity of documentation in this field. In the scholarly researches generally conducted, the Buddhist philosophy of education seems to be unfortunately neglected. Therefore, exploring the Buddhist philosophy of education is a demanding and challenging theme, not only from the point of view of exploring historical facts, but using hidden treasure of human ideas cherished and lived once upon a time in a rich country like India, which can provide such insightful cultural heritage to the entire world. Undertaking a research work on Buddhist educational thought will accumulate knowledge to the field of educational philosophy in an applicative manner by using historical past in a significant way in the contemporary world in which we live. It is neither digging the grave of history nor biting the trumpets of rich past and historical heritage of India, but using past for the betterment of the entire mankind at present and also for the betterment of the future.

Presuming that the Buddhist philosophy of education is relevant to education in a significant way in its various aspects – not only for intellectual, emotional, moral and spiritual development, but also for social and economic development, the Buddhist thought of education was selected as a research topic for this study. The study is not intended to concentrate upon Buddhist religious philosophy and try to articulate and use it in the field of education; but it is done with a view to comprehending what are the significant insights into philosophy of education, which one of the greatest thinker of India provided. It is intended to explore the Buddhist philosophy of education, as an integrated and holistic one.

### **1.3 Statement of the Problem**

*“A Study of Buddhist Educational Thought as Reflected in the Noble Eightfold Path and Its Relevance to Contemporary Education with Special Reference to the Sutta-piṭaka.”*

### **1.4 Objectives of the Study**

In order to give a direction to the research process, the present study aims at accomplishing the following objectives:

1. To study the Noble Eightfold Path in the *Sutta-piṭaka* from educational perspective.
2. To investigate the Buddhist educational thought in the framework of the Noble Eightfold Path.
3. To study the practical implications of the Noble Eightfold Path for education for individual and social development.
4. To study the relevance of important aspects of the Buddhist educational thought to contemporary education.

### **1.5 Research Questions**

To study the Buddhist thought of education, the following questions were proposed:

1. What are the essentials of Buddhist thought?
2. Does the *Sutta-piṭaka* contain the essentials of Buddhist thought?
3. Can the Noble Eightfold Path be regarded as the essentials of Buddhist thought?
4. How is the Buddhist thought of education reflected in the Noble Eightfold Path?
5. How is it significant and relevant to contemporary education?

Based on these questions, the study focuses on exploration and interpretation of the Buddhist thought of education as depicted in the *Sutta-piṭaka*.

## **1.6 Scope of the Study**

The scope of study is decided by the nature of the research problem and research questions. In this study, the areas covered under its scope include:

1. The teaching of the Noble Eightfold Path in Buddhist traditions in general.
2. The Buddhist thought of education as depicted in the *Sutta-piṭaka*.

## **1.7 Limitations**

The recognized limitations of this study are as follows:

1. There are manuscripts of Pāli *Tipiṭaka* in Sinhalese, Burmese, Thai, Devanāgarī and Roman scripts. Because of language barriers, only the Pāli *Tipiṭaka* in Roman script, of which the *Sutta-piṭaka* was selected, was used.
2. The study could not include each and every statement related to the Noble Eightfold Path recorded in the *Sutta-piṭaka*.
3. When it comes to the thought and its educational implications, the topic becomes so vast. Therefore, the study is not focused to such an extent that it can point out all the potential relevance.

## 1.8 Delimitation

Delimitation determines boundaries of the study. The present study is based on limited sources, and analysis of data is restricted to certain limits as follows:

1. The data is confined to the Pāli *Sutta-piṭaka* only. The data neither includes the remaining two *Piṭakas* nor the commentaries on the *Sutta-piṭaka*.
2. Only relevant passages from selected *Suttas* of the *Sutta-piṭaka* are concentrated upon, which give direct and indirect exposition of the Noble Eightfold Path.
3. Texts pertaining to Later Buddhism, such as *Lalita-vistara*, *Saddharmapuṇḍarīka-sūtra*, *Śikṣā-samuccaya*, etc. are not considered.

## 1.9 Operational Definitions of Key Terms

The variety of meanings of the terms used in the statement of the research problem highlights the necessity to define some concepts operationally.

**Buddhist educational thought:** The term ‘Buddhist’ connotes whatever associates with the Buddha’s and early Buddhist teachers’ teachings, as they are represented in the *Tipiṭaka*. “Thought” means “system of ideas” or “way of thinking” that is characteristic of a particular tradition. ‘Educational thought’ often refers to ideas or reflections restricting to the field of education in general. In this thesis, the term ‘Buddhist educational thought’ is used to describe the Buddha’s reflection on education or the thoughts on education which can be made sense of within the framework of Buddhist literature in general and the Pāli *Tipiṭaka* in particular. It consists in his deliberation and exposition on what he taught, how he taught, and why he taught. Thus, studying Buddha’s educational thought is to study his perspectival approach to education, which is basically reflected and available to us in the *Sutta-piṭaka*.

The concept of ‘educational thought’ used in this study is not deviated from the generic meaning of the term. Therefore, Buddhist educational thought denotes here as the way we try to inquire into the Buddha’s approach to education in

general, which is to be investigated in terms of aims and contents of education, view of knowledge, and pedagogical methods.

**Noble Eightfold Path:** According to early Buddhist literature, the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) is the path, which the Buddha claimed soon after his Enlightenment. It is the comprehensive and essential teaching in all Buddhist traditions. In this thesis, the term Noble Eightfold Path refers to this teaching consisting of the five specific aspects, as they are frequently referred to in the early *Suttas*.

First, the Noble Eightfold Path connotes the Middle Path practically and theoretically. Second, as the words indicate, the Noble Eightfold Path is a practical guideline consisting of the eight integral factors: *sammā-diṭṭhi* (right-view), *sammā-saṅkappo* (right-intention), *sammā-vācā* (right-speech), *sammā-kammanto* (right-action), *sammā-ājīvo* (right-livelihood), *sammā-vāyāmo* (right-effort), *sammā-sati* (right-mindfulness) and *sammā-samādhi* (right-concentration). Third, the Noble Eightfold Path is also understood in terms of threefold training: *sīla* (moral training), *saṃādhi* (emotional/mental cultivation) and *paññā* (intellectual development). Fourth, in order to understand the Noble Eightfold Path, as it was taught by the Buddha, his statements of the Noble Eightfold Path in totality or of its parts shall not be isolated from the practical contexts in which they were given. And lastly, the teaching of the Noble Eightfold Path is extracted and studied only from the early *Suttas*.<sup>9</sup>

**Contemporary education:** By ‘contemporary education,’ I mean an education that primarily aims at enabling individuals of modern time to develop their innate potentialities regarding knowledge, skills and attitudes required for an effective participation in the society at large within which they live. ‘Relevance to Contemporary Education’ is used in a sense that how and to what extent the Buddhist educational thought is useful, valuable, practical, worthy and applicable to contemporary education, which, as a matter of fact, exists in the present world.

---

<sup>9</sup> Justification for selecting early *Suttas* (Buddha’s discourses) as the primary source is given in detail in Chapter III, Methodology.

***Sutta-piṭaka***: ‘*Sutta-piṭaka*’ is one of the three collections of the Buddha’s teachings. The Buddha’s teachings were collected and gathered after his demise by his disciples. They were compiled into the three parts, viz. *Vinaya-piṭaka* (collection of disciplines), *Sutta-piṭaka* (Collection of Discourses) and *Abhidhamma-piṭaka* (Collection of higher Teaching). They are preserved in Pāli language.

The *Sutta-piṭaka* consists of various books of discourses, dialogues, verses, stories, etc. They are grouped into five:

- *Dīgha-nikāya* (Long Discourses),
- *Majjhima-nikāya* (Middle Length Discourses),
- *Samyutta-nikāya* (Connected Discourses),
- *Aṅguttara-nikāya* (Numerical Discourses) and
- *Khuddaka-nikāya* (fifteen short texts with various titles).

The doctrines contained in these five sub-collections cover all the essential aspects of Buddhist thought and provide practical suggestions on the way leading to *Nibbāna*. Besides, the *Sutta-piṭaka* also provides the philosophical context for the study.

As the most authentic and reliable record of the Buddha’s own words, the *Sutta-piṭaka* is used as the primary source for the present study.

## **1.10 Chapter Outline**

This thesis is organized into six chapters. **Chapter I** is an Introduction which provides a background for the study. **Chapter II** presents a historical and literary context for the study, by examining the relevant literature upon which the study is based. **Chapter III** addresses to the research methodology, especially in educational discipline. This chapter discusses in details the sources of data, methods and techniques used for data-collection and data-analysis. **Chapter IV** consists of three main sections. In the first section, the sources of data are critically evaluated. In the second section, the textual data on Noble Eightfold

Path are presented systematically in terms of the path, its contexts and goals, the Buddha's approach in teaching the path, and that of the learners. This lays the conceptual foundation for the next section – the conceptual analysis of the Noble Eightfold Path. In the **Chapter V**, the Buddhist thought is initially discussed in conceptual parallel with the conceptual analysis of the path, that is, in terms of aims and contents of education, means and end in education, role of teachers, nature of learners, theory of knowledge, teaching-learning process and pedagogical methods, employing the modern terminology of education. The next section deals with the relevance of data and discussions in the two preceding sections to contemporary society, with a view to figuring out the important features of Buddhist educational thought and the theoretical constructs of Buddhist education. The last chapter, i.e. **Chapter VI**, is a summary of the whole study with implications and necessary concluding remarks.

In this first chapter, the significance of the study, its focus, general purpose and specific objectives, scope of the study with operational definitions and research approach have been discussed. In the following chapter, a review of related literature is presented.

## References

- Altekar, A. S. (1934). *Education in ancient India* (1<sup>st</sup> ed.). Benares: The Indian Book Shop.
- Altekar, A. S. (1948). *Education in ancient India* (3<sup>rd</sup> ed.). Banaras: Nand Kishore and Bros., Educational Publishers.
- Anālayo, B. (2003). *Satipaṭṭhāna – The direct path to realization*. Kandy: Buddhist Publication Society.
- Anderson, C. S. (1999). *Pain and its ending: The four noble truths in the Theravāda Buddhist canon*. London: Curzon Press.
- Bodhi, Bhikkhu, (2000). *Facing the future*. Kandy: Buddhist Publication Society.
- Campbell, E. (2009). The educated person. *Curriculum Inquiry*, 39(3), 371-379.
- Chinn, E. Y. (2006). John Dewey and the Buddhist philosophy of the middle way. *Asian Philosophy*, 16(2), 87-98.
- Csikszentmihalyi, M. (1997). *Finding flow: The psychology of engagement with everyday life*. New York: Basic Books.
- Dewey, J. (1916). *Democracy and education*. New York: Macmillan.
- Evans, W. (2009). Iris Murdoch, liberal education and human flourishing. *Journal of Philosophy of Education*, 43(1), 75-84.
- Fronsdal, G. (2006). *The Dhammapada: A new translation of the Buddhist Classic with annotations*. Boston: Shambhala Publications.
- Guruge, W. P. A. (1983). Contribution of Buddhism to education. In P. N. Chopra (Ed.), *Contribution of Buddhism to world civilization and culture* (pp. 101-125). New Delhi: S. Chand & Company.
- Harvey, P. (1990). *An introduction to Buddhism: Teachings, history, and practices*. Cambridge: Cambridge University Press.



- Hevawasam, P. B. J. (1969). The Buddhist tradition. In U. D. I. Sirisena (Ed.), *Education in Ceylon – A centenary volume* (pp. 1107-1130). Colombo: Ministry of Educational and Cultural Affairs Press.
- Jacobson, N. P. (1983). *Buddhism and the contemporary world: Change and self-correction*. Carbondale, IL: Southern Illinois University.
- Jacobson, N. P. (1988). *The heart of Buddhist philosophy*. Carbondale, NY: Southern Illinois University Press.
- Jayasekera, U. D. (1969). *Early history of education in Ceylon*. Ceylon: Department of Cultural Affairs Publication.
- Kalupahana, D. J. (1975). *Causality: The central philosophy of Buddhism*. Honolulu: University Press of Hawaii.
- Kalupahana, D. J. (1988). The Buddhist conceptions of “subject” and “object” and their moral implications. *Philosophy of East and West*, 38(3), 290-236.
- Keay, F. E. (1918). *Ancient Indian education*. London: Oxford University Press.
- Kumar, K. (2004). *Quality of education at the beginning of the 21st century: Lessons from India*. Paris: UNESCO.
- Langer, E. J. (1997). *The power of mindful learning*. Massachusetts: Perseus Books.
- Long, D. (2002). Buddhist education in Sichuan. *Educational Philosophy and Theory*, 34(2), 185-206.
- Matheson, C., & Matheson, D. (Eds.). (2000). *Educational issues in the learning age*. London: Continuum.
- Mookherji, R. K. (1947/1998). *Ancient Indian education*. Delhi: Motilal Banarsidass.
- Nhat Hanh, T. (1998). *The heart of the Buddha's teaching: Transforming suffering into peace, joy, and liberation*. New York: Broadway Books.

- Pande, G. C. (1957/1999). *Studies in the origins of Buddhism*. Allahabad: The Indian Press.
- Prebish, C. (2008). Cooking the Buddhist books: the implications of the new dating of the Buddha for the history of early Indian Buddhism. *Journal of Buddhist Ethics*, 15.
- Ross, J. S. (1942). *Groundwork of educational theory*. London: Harrap.
- Sankalia, H. D. (1972). *The University of Nalandā*. New Delhi: Oriental Publishers.
- Schumann, H. W. (1989). *The historical Buddha*. London: Penguin.
- UNESCO, (1945). *Constitution of the United Nations Educational, Scientific and Cultural Organization*. Paris: UNESCO.
- UNESCO. (2002). *Manual of the general conference*. Paris: UNESCO.
- Vale, B., & Chansomsak, S. (2008). The Buddhist approach to education: an alternative approach for sustainable education. *Asia Pacific Journal of Education*, 28(1), 35-50.