

## **Epitome of Buddhist Philosophy of Education**

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### **Major Issue related to Education in the contemporary world**

Most of the prevalent systems of education in the world focus only on economic progress commercializing the mind not illuminating it but seriously disregarding ethical, intellectual, social and spiritual values and qualities. Consequently, self-interest, self-centeredness and dire selfishness overwhelm the learner's mind neglecting the well-being of the fellow citizens. The evil consequences of such aspect of education incur inimical mental states and unstable behaviours that cause harms in every stratum of life giving rise to personal, family, social, intra-national and international conflicts.

*“.....both in the developed world and the developing world, formal education is in serious trouble. Classroom instruction has become so routinized and flat that children often consider school an exercise in patience rather than an adventure in learning. Even the brightest and most conscientious students easily become restless, and for many the only attractive escape routes lie along the dangerous roads of drugs, sexual experimentation, and outbursts of senseless violence. Teachers too find themselves in a dilemma, dissatisfied with the system which they serve but unable to see a meaningful alternative.”*

*“A major cause of our educational problems lies in the “commercialisation” of education. The industrial growth model of society, which today extends its tentacles even into the largely agrarian societies of South and Southeast Asia, demands that the educational system prepare students to become productive citizens in an economic order governed by the drive to maximize profits. Such a conception of the aim of education is quite different from that consistent with Buddhist principles.” (Bhikkhu Bodhi, 1997: 1-2.).*

In all encompassing perspective, education should be the enhancement of moral, intellectual, social and spiritual qualities, empowering beneficial know-how and technology and development of wholesome skills and potentials in children and individuals for healthy, wealthy, harmonious and peaceful living.

### **Definitions of Education**

Several definitions and clarifications of education according to Dictionaries, Encyclopaedias, scholars and educationists are as follows. The term 'educate' derived from Latin term 'educat', 'educio', 'educatum.' The word education is derived from Latin, 'educio'. 'e' means 'out of' and 'duco' means to lead conveying the idea of, 'leading one from the darkness (< Latin 'e') to the sphere of light' or 'lead out darkness into brightness.' The Sanskrit term 'Adhyāpana means 'instructions, lecturing or studying' (**Monier Williams, 2003**). In analysis, *Adhi+ Āp= Adhyāpana* meaning of raising someone above the rest. It means following the path under the instructions of a teacher or a master. In further analysis, *Adhi+Ayana= Adhyayana*, it means going forward by oneself. 'Pedagogy' (Greek). It is derived from the term pedegogo's conveying the meaning of one who guides the child. In early Buddhism, the Pali terms, *Sikkhā* (learning) / *Sikkhāpana* (teaching) / *Sikkhāpaka* (teacher), *Sikkhā* is derived from the verb *sikkhati* which means training instructing, disciplining, cultivating, developing etc. The terms such as 'ajjhāpana' *ajjheta*, are derived from the root *adhi*, conveying the idea of directing the mind forwards observation and understanding.

According to the Oxford English Dictionary, 'educate' means 'give intellectual, moral and social instruction and also train and give information on a particular subject. The Cambridge Advanced Learner's Dictionary (Third Edition) says, "The process of teaching or learning in a school or college, or the knowledge that you get from this." The Concise Oxford English Dictionary (Eleventh Edition) says, "The process of educating or being educated, the theory and practice of teaching, information about or training in a particular subject." The Merriam Webster (**Dictionary since 1828**) defines, "The action or process of educating or of being educated, the knowledge and development resulting from the process of being educated."

### **Scholars & Educationists Views on Education**

1. "Ideally, education is the principal tool of human growth, essential for transforming the unlettered child into a mature and responsible adult." (**Bhikkhu Bodhi, 1997: 1-2**).

2. Mahatma Gandhi says, “By education I mean an all-round drawing out of the best in child and man-body, mind and spirit.” (Aggrawal, 1998: 24).
3. Aristotle, “Education is the process of training man to fulfill his aim by exercising all the faculties to the fullest extent as a member of society.”
4. Socrates, “Education means the bringing out of the ideas of universal validity which are latent in the mind of every man.”
5. “Correct education disposes the child to take the path that will lead him to truth when he has reached the age to understand it, and to goodness when he has acquired the faculty of recognizing and loving it.” (Rousseau, Jean Jacques, 1939:).

### **Buddhist Concept of Education**

In terms of education in Buddhism, it is significant to review the definitions in Pali Canon.

1. The Pali term for education is “*Ajjhāpana*” (Skt. *Adhyāpana*).
2. The Pali-English Dictionary defines the meaning of ‘*Ajjhāpana*’ as ‘advising and educating’ (Davids & Stede, 1966:11-12).
3. In the English–Pali Dictionary ‘educate’ refers to *sikkhāpeti*; *uggaṇhāpeti* and ‘education’ is in Pali as ‘*sikkhāpana*’; and ‘*ajjhāpana*.’ (A.P. Buddhadatta, 2002:164).
4. The Concise Pali English Dictionary also defines ‘*ajjhāpana*’ as ‘teaching’; ‘instruction.’ (A.P. Buddhadatta, 1958:5).
5. Several definitions for the term education in the Pali-Sinhalese Dictionary such as ‘studying, training and getting the discipline’ can be taken.
6. As far as the term ‘education’ is concerned, the word ‘*Sikkhā*’ found in Buddhist doctrine has to be taken into consideration.
7. In the Pali –Sinhalese Dictionary, the words ‘*Sikkhā* (learning, study, training), *Sikkhāpaka* (teacher, trainer), *Sikkhāpana* (teaching, training) and *Sikkhāpada* have been used with the meaning of education (Madithiyawella Siri Sumangala, 1965: 504).

8. The word '*Sikkhā*' that also refers to 'good conduct or virtue' and 'disciplinary conduct' is also included. '*Sikkhāpada*' means rules for discipline. Discipline or virtues lay the foundation for the path leading to emancipation (*nibbāna*).
9. In the definition on education, the term 'Vinaya' (discipline) takes a prominent place. Vinaya means discipline, eradication of defilements (*kilesa*).
10. Vinaya is physical and mental discipline and the whole Buddhist education is included in Vinaya.

According to this, it is obvious that Buddhist education is a way of gaining spiritual purity through the entire physical and mental discipline.

### **Achievement of Aims and Objectives of Buddhist Education**

In terms of education, three types of objectives can be taken into consideration.

1. Considering personal benefit more important
2. Considering social benefit more important
3. Considering both personal and social benefit equally important

The third among the above is of immense significance with regard to the objectives of Buddhist education. The main objective of Buddhist education is to develop the individual and society that is made up of individuals. When individuals are developed, society is developed. The prime objective of Buddhist education is to develop individual's mental actions, verbal actions and bodily actions. The most important objective of Buddhist education is the development of mind. Therefore, the objectives of Buddhist philosophy of education can be comprehensively analysed as follows.

1. The aim of Buddhist Education is a personality transformation into a highest form of humanity through the ethical, intellectual and spiritual perfection. These three faculties of perfection of human life certainly lead a man through mundane happiness to supra-mundane happiness (*Nibbāna*), the highest achievement.
2. The main objective of Buddhist Education is to attain wisdom. According to Buddhism, the main objective of the practice is to achieve the ultimate wisdom (*Anuttara-Samyak-Sambodhi*) which means perfect ultimate wisdom.

It aims at regaining one's intrinsic nature, innate wisdom and perfect wisdom. With wisdom one can solve internal problems and external problems and turn suffering into happiness with wisdom.

3. The chief aim of Buddhist Education is all round development of human's personality. This includes his or her physical, mental, moral, intellectual and spiritual development.
4. The other aims of Buddhist Education are to make a free man, wise, intellect, moral, nonviolent and secular man.

The aims of Buddhist education can be achieved on the basis of three principles – (1) discipline, (2) meditation and (3) wisdom. (1) Discipline is verbal and bodily restraint and development, (2) meditation is mental development and (3) wisdom is development of right view and right thought. Discipline lays the foundation for meditation, meditation lays the foundation for wisdom and wisdom leads to realization, the ultimate goal of Buddhist education.

### **Overall Analysis of Buddhist Philosophy of Education**

As mentioned earlier, the development of the individual according to Buddhist education is the development of individual personality—wholesome transformation of character. The individual's personality is of two aspects as inner character and behavioural character. Inner character is the development of mental qualities and mind and the behavioural character is the development of bodily and verbal actions. In other words, the aims of Buddhist philosophy of education include the development of individual's mental actions, verbal actions and bodily actions for the welfare and happiness of oneself and others in the society, the protection and preservation of all resources, flora and fauna in the environment and the restoration and establishment of peaceful and harmonious existence in the society and the world.

### **Personality Development – Transformation of Character**

Major Qualities that should be developed in individual for transformation of character are *Saddhā* (confidence or conviction), *Viriya* (energy or exertion), *Sīla* (virtue), *Cāga* (generosity), *Sammā-diṭṭhi* (Right view), Sati (mindfulness or awareness or alertness), *Samādhi* (sustained attention or concentration), *Paññā* (wisdom).

## **Saddhā (confidence)**

*Saddhā*, that can be considered the most influential epitome for the initiation of the process of Buddhist education, is the wise and factual conviction (deep devotion and sincere respect and understanding) towards the qualities of the Noble Teacher (nine qualities), the Noble Teaching (six qualities) and the Noble Disciples (nine qualities).

*Saddhā* (conviction) includes three aspects.

- (1) Social aspect (whom to trust) – how to recognize good people, and why one should associate with them.
- (2) Intellectual aspect (what to believe)
- (3) Practical aspect (how to act as a result)

These three aspects of *saddhā* are inseparably intertwined because *saddhā* (conviction) is focused on a course of action — the skilful mastery of the processes of *kamma* in a social context. The social aspect comes from the need to associate with people who have already mastered these processes, learning from their words and following their actions. The intellectual aspect — belief in the principle of *kamma* — is necessary because the development of skilfulness within the mind requires that one understand the nature of *kamma*, take responsibility for one's actions, and have conviction in one's ability to benefit from developing one's skills. The practical aspect is necessary because if one does not follow the process and develop skill, it shows that one's *saddhā* in the development of skilfulness is not genuine, and that one is not fully benefiting from one's *saddhā*.

## **The three basic teachings related to good people**

The three basic teachings of good people that can be taken as criteria for judging whether a person qualifies as good are as follows. One should associate the people who appreciate (i) the practice of generosity, (ii) the practice of going forth into the homeless life and (iii) the practice of giving service to one's parents. One should associate them because their wisdom and motives can be trusted. Thus, the social and intellectual aspect of *saddhā* interacts in that way of knowing whether to associate with a person by listening to what that person teaches since the teachings of good people enable one to know and discern what is good and bad, beneficial and unbeneficial, etc.

Moreover, positive qualities to look for in a good person are *saddhā* in (i) the principle of *kamma*, (ii) generosity, (iii) virtue and (iv) discernment (wisdom). People who teach these qualities and practise them in their lives become qualified as good. In the Buddhist monkhood, a student does not take a lifetime vow of obedience to a teacher. If he feels that the teacher does not really practise the above qualities, he is free to leave the teacher in search of another. It was just as the Ascetic Gotama did leaving Ālārakālama and Udakarāmaputta when he could not learn what he expected.

The verbal knowledge can be taken with the association of good people (learning under a good teacher, master, preceptor, stream-enterer, once-returner, non-returner, arahant or the Buddha and this is the social aspect of *saddhā*. One such knowledge that is intellectual aspect is mundane right view: There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.

#### **Four factors of the faculty of conviction (Saddhā Indriya)**

To understand the nature of *Saddhā*, it is necessary to know the four factors of the faculty of conviction for stream-entry (*sotāpatti*). These four factors are prerequisites for stream-entry: (i) association with good people, (ii) listening to the true Dhamma, (iii) appropriate attention (*yoniso manasikāra*) and (iv) practice in accordance with the Dhamma. Conviction (*saddhā*) is a quality that leads to stream-entry. Unwavering (unshakable) conviction (*aveccappāsāda*) in the Buddha (teacher), Dhamma (teaching), and Saṅgha (followers) develops in a person who has entered the stream-entry. Only on the attainment of arahantship does knowledge (wisdom) become so complete that conviction (*saddhā*) is no longer required. *Saddhā* is so necessary that one will listen to the advice of the good people (*kalyāṇamitta*) who point out the drawbacks of the hindrances (*nīvaraṇa*). A person with firm conviction in the teaching can follow the Buddhist path – mindfulness (*sati*) and concentration practices and gain positive results from them. Confidence is a person's partner, (SN, 1.59 (9) 200: 129) confidence is good when established, (SN, 1.51 (1) 184: 127) confidence is good when made secure (SN, 52.2 (2) 186: 127) and confidence secures provisions for a journey. (SN, 1.79 (9) 246: 137) Confidence in the Triple Gem is to be cultivated and, as a result of it, deep devotion and sincere respect towards the Noble Teacher, the Noble Teaching

and the Noble Disciples develop. The 333<sup>rd</sup> verse of the Nāga Vagga of the Dhammapada says that confidence is blessed. Pleasant is steadfast confidence (*Sukhā saddhā paṭiṭṭhitā*) (**Ch.23, 257 -258**). The Saddhammapatirūpaka Sutta (**SN, 16.13**) shows five qualities that lead to the longevity of the true Dhamma come into being when the monks, nuns, male lay followers and female lay followers live (1) with respect and with esteem for the Teacher, (2) with respect and with esteem for the Dhamma, (3) with respect and with esteem for the Saṅgha, (4) with respect and with esteem for the Training and (5) with respect and with esteem for Concentration. (**SN, 16.13: 681**) These five qualities tend to the stability, the non-confusion, the non-disappearance of the true Dhamma. The Saddhā Sutta (**AN 5. 38**) shows five rewards of conviction (*saddhā*) for a lay person.

1. When the truly good people in the world show compassion, they will first show compassion to people of conviction (*saddhā*), and not to people without conviction.
2. When visiting, they first visit people of conviction, and not people without conviction.
3. When accepting gifts, they will first accept those from people with conviction, and not from people without conviction.
4. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction.
5. A person of conviction, on the break-up of the body, after death, will arise in a good destination, the heavenly world. For a lay person, these are the five rewards of conviction.

According to the Vatthūpama Suttaṃ (**MN 7**), when a monk understands the mind-defiling imperfections (*cittassa upakkilesā*) and abandons them, he acquires unwavering confidence (*aveccappasāda*) in the Triple Jewel. Thus, the confidence in the Triple Gem will open both one's heart and mind in order to cultivate wholesome intellectual qualities in the mind and noble emotions in the heart. The integration of intellect and emotion is essential for a practitioner of mind development (meditation) to pursue the practice steadily and progressively.

### **Saddhā and Viriya**

According to the Patitthita Sutta (**SN, 48.56**), when diligence is established, the five faculties are developed. A monk guards his mind against

taints (mental fermentations) and tainted mental qualities. When his mind is guarded against taints (mental fermentations) and tainted mental qualities, the five faculties go to the culmination of their development – the faculty of conviction (*saddhā*) goes to fulfilment by development, the faculty of energy (*virīya*) goes to fulfilment by development. The faculty of mindfulness (*sati*) goes to fulfilment by development, the faculty of concentration (*samādhi*) goes to fulfilment by development and the faculty of wisdom (*paññā*) goes to fulfilment by development (SN,48.56 (6):1698). Among these states, the faculty of wisdom (*paññā*) is declared to be the prominent as it leads to the attainment of enlightenment (SN, 48.55 (5):1698).

One should practise mind development endowed with five qualities expounded in the Mahānāma Sutta (AN, 11.13).

1. With aroused conviction (*saddhā*) (not without conviction)
2. With aroused persistence (not with laziness)
3. With established mindfulness (not with muddled mindfulness)
4. With centered concentration, (not with uncentered concentration)
5. With discernment (wisdom), (not with undiscernment)

These are included in the Five Faculties (*Pañcindriyānī*)

- (1) Faculty of Conviction (confidence) (*Saddhindriya*)
- (2) Faculty of Energy (*Vīriyindriya*)
- (3) Faculty of Mindfulness (alertness) (*Satindriya*)
- (4) Faculty of Concentration (sustained attention) (*Samādhindriya*)
- (5) Faculty of Wisdom (discernment) (*Paññindriya*)

When one starts mind development, he should first have confidence (*saddhā*) in the practice. When he has enough confidence to practise, he makes effort. Effort made in the practice can be considered the energy controlling faculty. Because of this, when he practises sufficiently, the mindfulness will arise. When mindfulness arises, it becomes continuous and concentrated. When the concentration occurs, it is known as the concentrated awareness on the object. This is known as the concentration faculty. When the concentrated awareness focuses on the reality - on the real object, when it experiences it, it is like a strong light that is focused on the object, he can really see what it is. When it grasps the meaning or the idea of what it really is – that is the insight or wisdom faculty.

With the gaining of understanding and insight, more confidence (*saddhā*) is aroused and therefore, he can put even more energy into the practice. With more energy, more mindfulness arises and with more mindfulness, more concentration is focused on the object, and so forth until he gets more insight. It is like a cycle that revolves, increasing in speed.

### **Sīla (virtue) for Development of Individual Character**

The Sikkhā Sutta (AN, 4.99) elucidates that an individual who practises virtue (*sīla*) for his own benefit and for that of others abstains from the taking of life and encourages others in undertaking abstinence from the taking of life. This is the same with stealing, sexual misconduct, lying and taking intoxicants. In the Mahāvachchagotta Sutta, the Buddha shows wholesome behaviour as abstention from (1) killing living beings, (2) taking what is not given, (3) misconduct in sensual pleasures, (1) false speech (falsehood/lies) (*musāvādā*), (2) malicious speech (slandorous / insulting speech) (*pisunāvācā*), (3) harsh speech (unkind/ fierce / cruel words) (*pharusāvācā*) and (4) gossip (frivolous / idle / trivial talk) (*samphappalāpā*) (MN, 73: 595). In the Cunda Kammāraputta Sutta (AN, 10.176:175), the Buddha explains to Cunda how one is to be pure in skilful verbal actions. To skilful verbal actions, one is made pure in four ways by verbal actions. The Sāleyyaka Sutta (MN, 41: 380) introduces the three kinds of bodily conduct in accordance with the Dhamma and four kinds of verbal conduct in accordance with the Dhamma. The three kinds of bodily conduct in accordance with the Dhamma, righteous conduct are (1) abandoning the killing of living beings and becoming one who abstains from killing living beings, (2) abandoning the taking of what is not given and becoming one who abstains from taking what is not given and (3) abandoning misconduct in sexual desires and becoming one who abstains from misconduct in sexual desires. The four kinds of verbal conduct in accordance with the Dhamma, righteous are; (1) abandoning false speech and becoming one who abstains from false speech, (2) abandoning malicious speech and becoming one who abstains from malicious speech, (3) abandoning harsh speech and becoming one who abstains from harsh speech and (4) abandoning gossip and becoming one who abstains from gossip. Overall stages of developing bodily and verbal conduct as reflected in the above Suttas are

1. refraining and abandoning unwholesome bodily and verbal conduct
2. observing, following, appreciating and encouraging wholesome bodily and verbal conduct

3. practicing wholesome bodily and verbal conduct in accordance with righteousness, Dhamma and perfection purification of morality (*Sīla Visuddhi*)

### **Five Advantages of Morality for Individual and social development**

According to the Visuddhimagga (The Path of Purification), the following five benefits can be gained through the observance of the precepts. (i) great increase of wealth and prosperity through diligence, (ii) noble reputation, (iii) confident behaviour without shyness in every society, (iv) serene death after a full life-span, (v) re-birth in a happy state or in a heavenly world (**Ch.I (IV)23:9**). As mentioned above in the Sikkhā Sutta (**AN, 4.99**), an individual is to practise virtue (*sīla*) for his own benefit and for that of others – society. The Chavalāta Sutta (**AN, 4.95: 104**) illustrates that the individual who is engaged in the practice of virtue for his own benefit and for that of others is the foremost, the chief, the most outstanding, the highest and supreme among the four individuals mentioned in the sutta. The simile drawn for the individual who practises neither for his own benefit nor for that of others is likened to a firebrand from a funeral pyre, burning at both ends, covered with excrement in the middle, which is used as fuel neither in a village nor in the wilderness.

The application of the five precepts in their actual sense and purpose leads to develop individual life, family life, social life as well as educational, economic, professional, political, environmental, cultural and religious life. One's moral behaviour at least as five precepts safeguards even the Fundamental Human Rights advocated by the UN Human Rights Convention. For instance, refrain from killing establishes the human right which conveys that every man has the right to protect one's life. Refrain from stealing safeguards the human right on protection of one's wealth and property. The right for leading an undisturbed and peaceful family life by every man is established by the precept of abstinence from sexual misconduct. The precept of abstinence from falsehood fortifies the human right that everyone deserves the right to get true information. And the human right for keeping a peaceful mind is preserved by the fifth precept. Thus, the universally appropriate wholesome verbal and bodily conduct – *sīla* advocated in the Buddhist doctrine that has no racial, religious, national, territorial or dogmatic discrimination can be adopted and applied in Buddhist education that contributes to develop individual and society. The final aim of Buddhist education philosophy is learning (obtaining knowledge, wisdom – *vijjā*) and treading (practice, achievement – *carana*) the path that leads to the total freedom from all types of mental ills.

## Significance of moral behaviour (Sīla)

1. The violation of moral precepts through bodily and verbal actions is inwardly seduced by the noxious trio—greed, hatred and delusion (*lobha, dosa* and *moha*). Refrain from the violation of the moral discipline reinforces the outward suppression of harmful mental factors and in turn helps one to suppress the inward harmful mental factors. As a whole, moral restraint and moral purity establish sound outward conditions which help inward progress.
2. The minimal moral discipline generally for all the Buddhist path seekers designated in Buddhism is the Five Moral Precepts (*pañcasīla*). As far as the household life is concerned, *pañcasīla* is designated for the laity.
3. One of the most indispensable preliminaries for laying foundation for the development of individual's character is the purification of morality as it is endowed with psychological strength such as non-remorse, joy and rapture. This helps one to remain psychologically undisturbed, inwardly calm concentrated, peaceful and non-remorseful and outwardly well-behaved, admirable, amiable, pleasant in family and social life. Therefore, *sīla* is the base for the development of one's character.

## Right View and the Acceptance of the Middle Path

As revealed by the First Discourse, Dhammacakkappavattana Sutta (SN, 56.11(1): 1843), one should know that the two extremes are devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and thus devoted to self-affliction: painful, ignoble and unprofitable. These two extremes are not to be indulged in by one who has gone forth. Therefore, both of these extremes are to be avoided. He should know that the Middle Path— Noble Eightfold Path producing vision and producing knowledge leads to calm, direct knowledge, self-awakening and to unbinding - *Nibbāna*.

Of the seven factors – Right view, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness elaborated in the Mahācattārīsaka Sutta (MN, 117:934), right view is the forerunner as one discerns wrong view as wrong view, and right view as right view, right resolve as right resolve and wrong resolve as wrong resolve, right speech as right speech and wrong speech as wrong speech, right action as right action and wrong action as wrong action and right livelihood as right livelihood and

wrong livelihood as wrong livelihood. The individual who has the right view holds that there is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who rightly proclaim this world and the next after having directly known and realized it for themselves. Bhikkhu Bodhi says that Majjhima Aṭṭhakathā explains Right View as twofold: mundane and supramundane. Mundane Right View is again twofold: the view that kamma produces its fruits and the view that accords with the Four Noble Truths. Supramundane Right View is the understanding of the Four Noble Truths attained by penetrating to the Four Paths and the Fruits of purification (MN, 9.114:1184). This is the right view that has merit and results in acquisition. This right view enhances the moral life that leads to mental development. Right view also leads to rejection of the two extremes – Self-gratification and Self –mortification but to the acceptance of the Middle Path – the Noble Eightfold Path on which the entire Buddhist practice – Buddhist education is based.

## Conclusion

The entire epitome of Buddhist philosophy of education can be delineated as self-development and social development. The development of the individual is the transformation of character. As a whole, mind development is the prominence of Buddhist Philosophy of education since the development of individual, society, this world and the next world is based on the development of mind. Epitome of Buddhist Philosophy of education can be analysed according to Buddhist teachings as development of mental, verbal and bodily actions: Development of actions or behaviour (1) for one's own benefits and welfare (*attattha*), (2) for others' benefits and welfare (*parattha*), (3) for the benefits and welfare of both oneself and others (*ubhayattha*), (4) for benefits and welfare in here and now – mundane welfare–health, wealth, honour, position, good reputation, good friends – happy and successful family, social, educational, professional, economic, cultural life, etc. (*diṭṭhadhammattha*), (5) for spiritual welfare– peace and happiness of mind, a blameless life, unwavering confidence, stability regarding future life, etc. (*samparāyikattha*) and (6) development of the ultimate goal–supreme peace, bliss and freedom–*Nibbāna* (*paramattha*).

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