AN ANALYTICAL STUDY OF
PROCESS OF LEARNING
IN THERAVADA BUDDHISM

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Abstract

The purpose of this thesis is to analyze the process of learning according to Theravada Buddhism for providing the most excellent holistic education systematically. This work begins with a study and analysis of the Buddha's teaching from Tipitaka, commentaries and other related Pali cannons. The findings reflect the unique characteristic of Buddhism or *Buddhas☐san☐* as the perfect holistic education or holistic human development. The study also provides the complete picture of Wholistic Buddhist Education (WBE) with details about the main principles of learning and the consequent learning processes both in mundane and supramundane levels. The significant core of WBE is *Tisikkh☐. Tisikkh☐* is the main learning principle of all levels.

At the top of WBE, the Noble Eight-fold Path is the **supreme Tisikkh☐**, which is analyzed as the Top Model of learning process or **Real Education**. The mundane eight-fold path or the progressive process of Insight Practice is the **intermediate Tisikkh☐** or the prerequisite learning process of the Noble Eight-fold Path, which is analyzed as **progressive** or **intermediate education**. To bring about progressive education, *Satipa↑↑h☐na* practice and the four-fold purification of virtue (4-*P☐risuddhis×la*) is needed as **elementary education**. At the foundation of WBE, the general Dhamma practices e.g. theoretical Buddhist education, meritorious activities according to various Dhamma principles, basic disciplines such as the five precepts, and Buddhist rituals and ceremonies are grouped together and considered as *Tisikkh☐* **in general** or **preliminary education**. The whole picture of WBE and multiple levels of *Tisikkh☐* are presented graphically as *Dhamma-cetiya* (the stupa of Dhamma).

The process of learning according to the Noble Eight-fold Path and the mundane eight-fold path is considered as the ideal Top Model. The learning process arises and is conducted by the five learning faculties (5-*Indriyāni*) i.e. *saddhā* (wise faith), *viriya* (effort), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom). These five learning faculties are the main learning factors running throughout the entire process both in mundane and supramundane levels. Therefore, various learning activities and practices in preliminary and elementary education cultivate and enrich these five learning factors.

The simplified model of WBE and the learning process centers on the principle of *Tisikkhā*, which is composed of four significant steps:

(1) *Kalyāamitta* as external initiating factor

(2) Preparing external supporting factors such as *Paratoghosa* (proper teachings), which could induce the new learner to possess the internal learning factors, *Saddhā* (wise faith) and *Yonisomanasikāra* (process of wise attention and reflection)

(3) The integral learning process according to the principle of *Tisikkhā* is functioning as a way of life. These three steps are repeated as the learner progresses until the perfect holistic human development is accomplished.

(4) The fully developed human is the output and takes the roll of the external initiating factor as a new *Kalyāamitta* for initiating the chain-reaction process of educating others.

This simplified WBE model is applied in daily life, tradition and culture, and academic education in schools. The fieldwork study in a selected Vithee-Buddha (VB) (Buddhist oriented) school shows that the model of WBE could be implemented and applied in schools and should be extended to the other 18,000 VB schools. These schools would lead the fundamental triad-structure of Thai society (Houses-Temples-Schools) to work, learn and develop together. They could cultivate the "Loving-kindness Culture" and "Wisdom-seeking Culture" to enable all Thai people to live together peacefully again as a community of good friends through solving the root of discrimination. The applications to Thai education in VB schools are not only an educational innovation, but also a hopeful solution to the social problems and crisis at the root cause, and especially, authentic sustainable development of Thailand.

Namo tassa bhagavato arahato samm□sambuddhassa
Namo tassa bhagavato arahato samm□sambuddhassa
Namo tassa bhagavato arahato samm□sambuddhassa

Acknowledgements

Phramaha Pongnarin Ṭhitavaṃso
August, 2005

List of Abbreviations

Sources:[1]

A.	*Aṅguttaranikāya*
AA.	*Aṅguttaranikāya Aṭṭhakatha (Manorathapūraṇī)*
Ap.	*Apadāna Khuddakanikāya*
D.	*Dīghanikāya*
DA.	*Dīghanikāya Aṭṭhakatha (Sumaṅgalavilāsinī)*
Dh.	*Dhammapada Khuddakanikāya*
DhA.	*Dhammapada Aṭṭhakathā*
It.	*Itivuttaka Khuddakanikāya*
ItA.	*Itivuttakavaṇṇanā (Paramatthadīpanī)*
Kh.	*Khuddakapāṭha Khuddakanikāya*
KhA.	*Khuddakapāṭhavaṇṇanā (Paramatthajotikā)*
M.	*Majjhimanikāya*
MA.	*Majjhimanikāya Aṭṭhakatha (Papañcasūdanī)*
Nd^1.	*Mahāniddesa Khuddakanikāya*
Nd^{1}A.	*Mahāniddesavaṇṇanā (Saddhammapajotikā)*
Nd^2.	*Cūḷaniddesa Khuddakanikāya*
Nd^{2}A.	*Cūḷaniddesavaṇṇanā (Saddhammapajotikā)*
Ps.	*Paṭisambhidāmagga Khuddakanikāya*
PsA.	*Paṭisambhidāmaggavaṇṇanā (Saddhammapakāsinī)*
Pug.	*Puggalapaññatti*
S.	*Saṃyuttanikāya*
SA.	*Saṃyuttanikāya Aṭṭhakatha (Sāratthapakāsinī)*
Sn.	*Suttanipāta Khuddakanikāya*
SnA.	*Suttanipātavaṇṇanā (Paramatthajotikā)*
Thīg.	*Therīgāthā Khuddakanikāya*
Thag.	*Theragāthā Khuddakanikāya*
ThagA.	*Theragāthāvaṇṇanā (Paramatthadīpanī)*
UdA	*Udānavaṇṇanā (Paramatthadīpanī)*
Vbh.	*Vibhaṅga*
VbhA.	*Vibhaṅgavaṇṇanā (Sammohavinodanī)*
Vin.	*Vinaya Piṭaka*

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[1] In quoting *Pāli* sources, the references from *Pāli* Tipitaka are given according to the volume and page of the PTS edition. Exceptions are quoted from Thai edition *Pāli* canons. In the case of using the Pāli canons edited in Thai, the abbreviation T is used as the last letter.

VinA.   *Vinaya Piṭaka Aṭṭhakatha (Samantapāsādikā)*
Vism.   *Visuddhimagga*
Other abbreviations:

a   mundane right action (*sammākammanta*)
A   Supra-mundane Right Action (*sammākammanta*)
b_W wise belief (*saddhā*)
c   mundane right concentration (*sammāsamādhi*)
C   Supra-mundane Right Concentration (*sammāsamādhi*)
e   mundane right effort (*sammāvāyāma* or *viriya*)
E   Supra-mundane Right Effort (*sammāvāyāma*)
e.g.   exampli gratia / for example
ed.   edited by
etc.   et cetera/ and others
I   insight meditation
i.e.   id est / that is
Ibid.   Ibiden / in the same book
l   mundane right livelihood (*sammā-ājīva*)
L   Supra-mundane Right Livelihood (*sammā-ājīva*)
Li   Right liberation (*sammāvimutti*)
m   mundane right mindfulness (*sammāsati*)
M   Supra-mundane Right Mindfulness (*sammāsati*)
p(p.)   page(s)
s   mundane right speech (*sammāvācā*)
S   Supra-mundane Right Speech (*sammāvācā*)
t   mundane right thought (*sammāsaṅkappa*)
T   Supra-mundane Right Thought (*sammāsaṅkappa*)
v   mundane right view (*sammādiṭṭhi*) or wisdom (*paññā*)
V   Supra-mundane Right View (*sammādiṭṭhi*)
VB   Vithee-Buddha (School)
VBS   Vithee-Buddha School (Project)
W   Right wisdom (*sammāñāṇa*)
WBE   Wholistic Buddhist Education

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Chapter I

INTRODUCTION

1.1   Background and Significance of the Study

Thai formal education basically follows the western academic system. For this reason, we inevitably receive the impact of three fundamentally western influences : Scientism[2], Specialization[3] and Commercialization[4]. They have infiltrated our mainstream culture and made our academic system, once a holistic process for human development, to be merely a production process of human resources for industry.[5] Unfortunately, the mainstream educational institutions encourage people to pursue the way of western culture.

In this atmosphere, the majority of students study to pass examinations and spend the rest of their time pursuing the goals of consumerism. Students in this system are encouraged to develop knowledge about the material world but they are ignorant about

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[2] Scientism, the blind belief in scientific progress, has been developed by Western philosophers, scientists, and mathematicians; see also "The Vienna Circle," **Encyclopedia Britannica Online**: Retrieved 15 August 2005, <http://www.britannica.com/eb/article-9075300>: a group of philosophers, scientists, and mathematicians formed in the 1920s that met regularly in Vienna to investigate scientific language and scientific methodology. The philosophical movement associated with the Circle has been called variously logical positivism, logical empiricism, scientific empiricism, and the unity of science movement.

[3] Specialization has been used to reform education by introducing the idea of scientism. It is used to inquire ever deeper and narrower in scope so that knowledge seems to be isolated and stagnated. Reduction techniques and value/ethic-free experimentation are used in research for building the intellect. American educators (see footnote 6) pointed out that the American curriculum relies on the scientific, modernist, specialist and the industrial efficiency paradigm.

[4] Commercialization has been developed under the influence of scientism and specialization simultaneously while economics has been developed as a scientific-based subject. Abstract value, ethics and other incalculable factors of society and the environment have been overlooked. Enhancing economic progress but lacking spiritual development, our lives and society are being commercialized while religions, virtue and other ethical concerns are put aside as a hindrance, simultaneously corruption, violence and delusion inevitably prevail together with economic growth; see also: P.A. Payutto (Phra Debvedi), **Buddhist Economics**, (Bangkok: Buddhist University Press, 1992), p.16; see also: E.F. Schumacher, **Small is Beautiful**, (London: Vintage Books, 1993), p.12.

[5] Bhikkhu Bodhi, **Aims of Buddhist Education**, Buddhist Publication Society Newsletter, Cover essay #35, Buddhist Publication Society, Retrieved 15 August 2005, <http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_35.html>.

themselves. They gradually absorb the "dead-learning" and make an "alienating" wound in their mind. They, thus, struggle to find satisfaction by shopping, dancing, sexual activities, and using drugs which are designed for temporarily escaping feelings of loneliness, boredom, and confusion. Misconduct and the deterioration of moral / ethical behaviors have spread widely in society. Neither wealth nor standard education protect against this malady.

Educators, who have examined and realized these mistakes, are finding a new way for reviving spirituality by balancing "intelligence and integrity" to achieve holistic development of the individual, society and culture. In order to accomplish this aim, the old flawed paradigms must be transformed radically into a right view that is based on reality: Everything is interconnected and interrelated; no field of knowledge can stand by itself. [6]

Today, some western educators have questioned their own educational system and have started calling for reforms. Some are exploring eastern religions and philosophies to shift their old paradigm towards a proper educational system. Concomitant with this trend, Buddhism is being analyzed and studied as a great treasure providing philosophies, principles and theories of education to generate the "Holistic Learning Reform." The growing interest of Buddhism in the West, has greatly affected the Buddhist revival in Thailand. Thai scholars, thus, turn to reevaluate their own heritage and try to integrate Buddhist principles into reforming education. [7]

Buddhism is recognized as a pragmatic system of human cultivation and development. The main principle of Buddhist training called *"Tisikkh□"* [8] indicates a holistic perspective on education. It

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[6] Ronald V. Iannone, and Patricia A. Obenauf, "Toward Spirituality in Curriculum and Teaching", **Education**, EBSCO Publishing, 1999, Retrieved 15 August 2005, <http://www.findarticles.com/p/articles/mi_qa3673/is_199907/ai_n8870450>; see also Venerable Kusalo, "Dhamma for the Young", **Forest Sangha Newsletter**, (no.31, January 1995), Retrieved 15 August 2005, <http://www.fsnewsletter.net/31/young.htm>.

[7] Rung Kaewdang, "Learning for the New Century", **Speech at the fifth UNESCO-ACEID International Conference**, (Bangkok: Office of the National Education Commission, 1999); see also Sumon Amornvivat, "Learning Development: Buddhist Perspective", Distinguished Fellowship Project School of Educational Studies, (Nondaburi: Sukhothai Thammathirat Open University Press, 1999), pp. 1-24.

[8] Nyanamoli and Bodhi Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p. 33; It is translated as "three aggregates of education": the aggregate of virtue or moral discipline, *s×la*, the aggregate of concentration, *sam□dhi*, and the aggregate of wisdom, *pa□□□*.

provides the integral system of cognition, learning, training, cultivating, developing, insight and enlightenment for holistic aspects of humankind such as: behavior, emotion and thinking, intuition and wisdom. Moreover, numerous teachings in Buddhism can be used as philosophies, principles, theories, methods and guidelines in education.

Unfortunately, Buddhism is not contributing to public academic education even in Buddhist countries.[9] A review of the literature indicates that the doctrines in Theravada Tipitaka are rarely studied and presented in modern education. Due to the inaccessibility of Buddhist canons especially the Pali Tipitaka and commentaries, Thai educators cannot study them directly. For this reason, research on the Pali canon as it relates to education is rarely available, particularly in international publications. Thus, this research endeavors to study the Pali Tipitaka and commentaries academically to provide beneficial knowledge to rectify our modern education system.

Studying the Buddha's teachings, this work is the primary step to understanding Reality. The fundamental principles such as how a human being learns or what the process of learning is will be described. From this knowledge, we can design and develop a perfect educational system that is most suitable for human development. Thus, this work attempts to describe the theoretical process of learning found in the Pali Tipitaka as well as to develop applicable guidelines by balancing it with fieldwork study. For a more comprehensive and lifelong research, namely "Buddhism as Real Education", this work is expected to serve as grounds for further studies, which will work on every applicable part for building a more complete body of knowledge in this field as well as to develop a practical educational system based on "Buddhadhamma".

1.2   Objectives of the Study

1.2.1 To analyze the process of learning found in Pali Tipitaka and commentaries.
1.2.2 To develop an applicable model of learning and propose guidelines for application to everyday life and academic education.

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[9] Guruge, Ananda W.P., "Buddhist Education," **Encyclopedia of Buddhism**, Vol.V, (Sri Lanka: The Department of Buddhist Affairs, Ministry of Buddhasasana, 2000), p.22.

1.2.3 To study the process of implementation of education based on Buddhadhamma in schools.

1.3 Statement of the Problems

1.3.1 According to Buddhist knowledge, how does a human learn?

1.3.2 How can the process of learning based on Buddhadhamma be applied to everyday life and academic education?

1.3.3 In schools, how can an education based on Buddhadhamma be implemented?

1.4 Definitions of the Terms

Buddhadhamma :

The Buddha's teachings in the Pali Tipitaka, the source of knowledge exposing what is Reality.

Integral learning process :

The process of learning integrally includes three aspects of educational life according to the principle of ***Tisikkhā*** (*sīla*, *samadhi*, and *paññā*), which consists of (1) behavior and relationship, (2) mental, emotional, psychological aspects and (3) knowledge, intuition, insight, and wisdom.

Supreme *Tisikkhā*:

Tisikkhā at the top level of Wholistic Buddhist Education is the Noble Eight-fold Path, which means **Real Education**.

Intermediate *Tisikkhā*:

Intermediate *Tisikkhā* is the mundane eight-fold path or the progressive process of Insight Practice, which means **progressive education**. It is the prerequisite process for supreme *Tisikkhā*. To bring about progressive education, *Satipaṭṭhāna* practice and the four-fold

purification of virtue (4-*P□risuddhis×la*) is needed as **elementary education**.

    Tisikkh□ in general :

    Tisikkh□ at the foundation of WBE means general Dhamma practices e.g. theoretical Buddhist education, meritorious activities according to various Dhamma principles, basic disciplines such as five precepts, and Buddhist rituals and ceremonies are grouped together and considered as **preliminary education**.

    Wholistic[10] Buddhist Education (WBE) :

    Whole processes of holistic education based on Buddhadhamma from the initial step of the mundane level toward the supramundane level. The significant core of Wholistic Buddhist Education is *Tisikkh□*; the main learning principle of all levels of education for mankind.

1.5   Survey of Relevant Literature

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[10] The term "Wholistic" as used in this thesis represents the "Whole of holistic" processes that consists of a holistic preliminary process, integral learning processes, and consequential processes of holistic education, holistic human development and holistic assessment from the initial step of the mundane level toward the ultimate goal of the supramundane level.

In addition, "wholistic" is a new term that is more frequently used in Western countries. Richard Crews explained "Wholistic Education" in his paper that Wholistic education means, first, developing all aspects of the human experience, but it means more than that, too. It means, second, harmonizing mental (meaning, in this case, cognitive or logical), emotional, spiritual, physical, and social skills so that they support and enhance one another. And in addition__and this is the aspect that the word "wholistic" brings for which there is no synonym__"wholistic" means that the totality is greater than the sum of the parts. …There is a dimensional shift, a conceptual difference when the "parts" are harmonized together. Perhaps this grandeur is alluded to by such words as "persona," "ambiance," "charisma," even "soul." It is this kind of new, higher, unexpected dimension that emerges when lesser component systems are strengthened and harmonized__this is the third important aspect of the meaning of "wholism." … Wholistic education means acknowledging the value of__and enhancing__and integrating__all aspects of a human experience, with the expectation that the unique individual's fullest self-realization and service to the human community will flow out of this in unpredictable ways." Retrieved 15 August 2005, <http://www.distant-star.com/issue5/nov_97_feat_crews.htm>; See also "wholistic" used in various sites such as <http://www.wholistic.net/index.htm>; <http://www.nycollege.edu/newlogo.html>; <http://www.wholisticbodyworks.com/services/index.php3>; <http://www.wholisticeducators.com/pages/574596/index.htm>

Saroj Buasri[11] presented and interpreted the main aspects of Buddhist philosophy (Four Noble Truths, Noble Eight-Fold Path, Dependent Origination, Five Aggregates and Insights) by using scientific methods and terminology. His presentation used the "problem-solving method" which states the items, problems, hypothesis, experimentation method and conclusion. He identified the Buddhist philosophy of education that underlies not only psychological but also democratic concepts, and is similar to the principles of western education. Finally, he summarized his work in terms of nature, basic and specific aims, policies and strategies of education and teaching-learning methods. He encouraged modern educators to adopt the "Four Noble Truths" as a teaching-learning method by comparing its structure to the "Problem-solving Method" including an example. However, he spent only a few paragraphs explaining the term "learning" by just interpreting Insight (☐☐na) as intuitive knowledge or nature of learning in Buddhist philosophy.[12]

Phra Brahmagunabhorn (P.A. *Payutto*)[13], emphasizes frequently in his works that "Human beings can be –and need to be- trained through education. It is this potential for development and creativity that is the real gift of being human"[14] He explained that real education is based on a holistic view, which leads to the accomplishment of a good life, peaceful society and habitable world.[15] He introduced the principle of *Tisikkh☐* that is the main principle of education.[16] A learning life according to the principle of *Tisikkh☐* consists of three aspects of education i.e. *s☐la* (education on morality), *sam☐dhi* (education on spirituality) and *pa☐☐☐* (education on insight and wisdom). According to him, "A **good life** is a

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[11] Saroj Buasri is recognized as the earliest modern educator who studied and interpreted Theravada Buddhism academically as it relates to education. In 1968, he wrote, "A Philosophy of Education for Thailand: The Confluence of Buddhism and Democracy" under the sponsorship of the Center of Cultural and Technical Interchange between East and West, Honolulu, Hawaii.

[12] Saroj Buasri, **A Philosophy of Education for Thailand: The Confluence of Buddhism and Democracy**, reprinted by the head quarters of the World Fellowship of Buddhists (Bangkok: Buddhist University, 2000), pp.35-72.

[13] He is well-known by his previous royal name, Phra Dhammapitaka (P.A. *Payutto*), who has been recognized as a prominent Thai scholar monk, especially on issues relating to "Buddhism and Education" Since 1981, his speeches and articles in this area have been published in more than thirty books.

[14] From his keynote speech entitled "Peace through Freedom and Happiness" on the occasion of his receiving the Prize for Peace Education of UNESCO, Paris, in 1994, shown in **For the Future of Thai Education** (Thai edition), (Bangkok: Dhammasapar publisher, 1998), p.45.

[15] P.A. *Payutto*, (Phra Dhammapitaka), **A Remark about Education Reform** (Thai edition), (Bangkok: Dhammasapar publisher, 1998), p.45.

[16] P.A. *Payutto*, (Phra Brahmagunabhorn), **The Main Principle of Self-Development** (Thai 15th edition), (Bangkok: Mahachulalongkornrajavidayalaya Press, 2004), pp.37-56.

learning life (*Sikkh*) and when human beings learn more, life is better (*Cariya/Magga).*"[17] He demonstrated that the purpose of education is based on the integral development (quoted in Buddhist terms, 4-*Bhvana*) of four factors i.e. physical, social, spiritual and wisdom development.[18] He pointed out that in the initial stage of education we have to activate right aspiration (*Chanda*) for learning and use our eyes, ears, nose, tongue, body and mind for it.[19] He suggested that education for beginners should instill an appreciation of the practice of giving in order to generate loving kindness and harmonious happiness. To progress to a higher level, human beings should be trained to generate a subtler and more independent kind of inner happiness through practicing a skilful reflection and meditation.[20] Ultimately, the well-trained person can attain the full realization of the Truth, realize a perfect and peaceful life, and dwell with totally independent happiness and wisdom.[21]

Phra Thepsophon (Prayoon Mererk), the rector of Mahachulalongkornrajavidyalaya University and the advisor of the VBS project, Ministry of Education in Thailand, introduced the principle of wisdom development namely "*Pavuhidhamma*" as a significant educational principle. It consists of four continuous steps: (1) associating with a good person (*Sappurisasaseva*), (2) listening to or studying good teachings (*Saddhammasavana*), (3) wise reflection or thinking (*Yonisomanasikra*), and (4) practice in accordance with right principles (*Dhammnudhammapaṭipatti*). He also pointed out that good sources of knowledge in various media and information technology are accepted as *Kalyamitta*. He concluded, "In our educational system, the process of learning consists of two factors necessary for developing wisdom; learning from others (*Paratoghosa*) and wise reflection (*Yoniso-manasikra*). Subject matter is as important as the thinking process. Wise reflection is needed for analyzing information provided by the subject matter." He suggested this concept to balance the curriculum-

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[17] P.A. *Payutto*, (Phra Dhammapitaka), **Time for Reengineering Human Development** (Thai version), (Bangkok: Dhammasapar publisher, 1998), p.32.

[18] P.A. *Payutto*, (Phra Dhammapitaka), **Education: Development or Integration** (Thai 2nd ed. version), Buddhadhamma Foundation, (Bangkok: SahaDhammic Press, 1997), pp.41-43.

[19] P.A. *Payutto*, (Phra Dhammapitaka), **For Learning Community and Academic Atmosphere** (Thai version), (Bangkok: Dhammasapar publisher, 1997), pp.26-90.

[20] P.A. *Payutto*, (Phra Dhammapitaka), **For the Future of Thai Education** (Thai version), (Bangkok: Dhammasapar Publisher, 1995), pp.296-302.

[21] P.A. *Payutto*, (Phra Dhammapitaka), **Education for Sustainable Civilization** (Thai version), 4th ed., Buddhadhamma Foundation, (Bangkok: SahaDhammic Press, 1999), pp.117-133.

based education of the conservative movement with activity-based education of the progressive movement.[22]

Jayas□ro Bhikkhu, the supervisor of Thawsi school, pointed out that Buddhism emphasizes education and *Tisikkh□* as the system of human development. He said, "Buddhism is an education system for developing a good life."[23] Thus, he concluded that our entire life must have education. Education is not completed by getting a degree. He emphasized that a human being is a trainable being and should be trained by education. The ability to be trained is a special potential of human beings. He also strongly emphasized the influence of *Kaly□)amitta*. To teach children to be virtuous persons, the teacher must be a good model. Moreover, he called on parents to return to teaching their children as partners with schools. Dhamma has guidelines not only for teachers and students or personnel in schools, but also for being good parents. He suggested the principles of various Dhamma subjects such as *Tisikkh□*, 4-*Bh□van□* (holistic human development), 7-*Sappurisadhamma* (wisdom based qualification of a good person), 10-*P□ram×* (perfection) to be the principles and guidelines used in academic schools.[24]

Professor Sumon Amornvivat, Distinguished Fellowship, School of Educational Studies, Sukhothai Thammathirat Open University, pointed out that *Tisikkh□* is the principle of human development.[25] She explained, "Learning is a process of receiving knowledge by the coming in contact with sense organs, namely, eyes, ears, nose, tongue, body and mind; each comes in contact with its appropriate sense objects. The result is knowing and reacting to it, by training oneself until one achieves knowledge and goodness, capability, happiness and freedom."[26] She introduced six principles for Buddhist Approached Learning. First,

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[22] P.M. *Dhammacitto*, (Phra Thepsophon), **A Buddhist Worldview** (8th Thai-English edition), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2003), pp.2-55.

[23] *Jayas□ro Bhikkhu*, "Conclusion of *Jayas□ro Bhikkhu*'s Speech on May 29, 2004, at Silpakorn University," **Conference entitled "New Semester, Being Bright with Buddhism"** (1st Thai edition), (Bangkok: The Religious Affairs Department, 2005), pp.40-43.

[24] *Jayas□ro Bhikkhu*, **Knowledge is not over, Surviving is able** (2nd Thai edition), (Bangkok: Thawsi school, 2000), pp.1-18; *Jayas□ro Bhikkhu*, **Father and Mother: World Presenters** (5th Thai edition), (Bangkok: Thawsi school, 2004), pp.1-27.

[25] Sumon Amornvivat, **The Principle of Integral Education according to Buddhadhamma** (1st Thai edition), Distinguished Fellowship Project School of Educational Studies, (Nondaburi: Sukhothai Thammathirat Open University Press, 2001), p.25.

[26] Sumon Amornvivat, **Learning Development: Buddhist Perspective** (1st English edition), Distinguished Fellowship Project School of Educational Studies, (Nondaburi: Sukhothai Thammathirat Open University Press, 1999), pp.1-6.

Buddhism perceives a human being both as an individual and as a member of society living with others. Second, a human being is a *Veneyyasatta* (a trainable being) who can be taught, trained and cultivated. Third, human beings are different but each one is born with intellect or wisdom to be further developed. Fourth, Buddhism explains that the learning principle occurs through the whole life process in a holistic manner including body, speech and mind. Fifth, three learning cores of human development are self-training in morality, self-training in mentality, and self-training in wisdom, according to the principle of *Tisikkh*. Sixth, wisdom development is the significant aim of learning, which is divided into three kinds: wisdom by searching (*sutamayapa*), wisdom by thinking (*cintmayapa*) and wisdom by self-training (*bhvanmayapa*).[27]

Dr. Pirach Susansuk, the initiator of the VBS project, Ministry of Education, presented in his Ph.D. thesis, "Learning is the experience occurring from the contact to the six senses, when the consciousness is the main mental impression of what is being learnt. The learning process can be explained by the process of cognition and mental impression. Learning, is a change within the mind. Learning, through mind-door, occurs one at a time rapid and complicated." Buddhism provides the significance of both internal and external factors. He pointed out that attention, faith, diligence, mindfulness, concentration, and wisdom are the bases of effective learning. He explained, "Individuals have different learning styles according to learner differences. A good environment enables learning." He also pointed out that the social environment should include good persons (*Kalyamitta*) and the physical environment should be contentedly and intelligently used. He concluded that the learning process should be systematic, logical, flexible, and varied, and the learner should be the center of the learning process. Therefore, self-evaluation is the most proper assessment.[28]

Medhina Fright, Peter Carey and a group of Buddhists in Brighton, United Kingdom established a pioneering project of a "Dhamma School" for children in September 1994. It was the first

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[27] Sumon Amornvivat, **Buddhist Approached Development of Learning: Skill for facing situation** (3rd Thai edition), Distinguished Fellowship Project School of Educational Studies, (Nondaburi: Sukhothai Thammathirat Open University Press, 2003), pp.8-17.

[28] Pirach Susansuk, **Principles and Process of Learning and Teaching in Buddhism: An Analysis From The Tepitaka,** (Ph.D. Thesis, Curriculum and Instruction Program), (Bangkok: Chulalongkorn University, 1996), its abstract and pp.161-166.

primary school in the UK to be based on Buddhist principles. Its educational philosophy is that "This education recognizes and honours the value of the whole child and family and the community context in which the child lives." A curriculum of Buddhist doctrines and morality, especially the "Five Precepts" was confidently expected to bridge the gap between the national aims of raising academic standards and social behavior, and the aim of the holistic development of the child.[29]

According to the relevant literature above, the main principle of education, process of learning and the holistic human development are based on the integral principles of *Tisikkhā* and 4-*Bhāvanā*. In addition, the social environment e.g. *Kalayāṇamitta* (a good friend) and the proper physical environment especially good learning materials should be supplied as a significant preparation process to develop the holistic education and integral learning process according to the principle of *Tisikkhā*. For this reason, the model of learning process should be developed systematically on the basis of these Dhamma principles and environmental concerns. Moreover, the model should be conveniently applicable and assessable in schools.

1.6   Methods of Study

This work collects data from the Tipitaka and commentaries in Theravada Buddhism as primary sources, and from other related literature as secondary sources. The primary sources are used to analyze the authentic learning process and principles in Theravada Buddhism, while other related documents are included in the step of proposing its application. In addition, the resulting applicable knowledge is balanced with fieldwork. There are two studies in this thesis:

1) Documentary Research
To study the ideal process of learning based on Buddhadhamma, the Noble Eight-fold Path and *Tisikkhā* (Three-fold Training) are selected. The analytical study centers on *Mahācattārisaka Sutta*[30] and its commentaries including the explanations from other Theravadin literature.

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[29] P. Carey, M. Fright, "The Dhamma School: The Wheel Comes Full Circle", **Forest Sangha Newsletter**, (no.29, July 1994), Retrieve 15 August 2005, <http://www.fsnewsletter.net /29/full.htm>; See also <http://www.sbg.ac.at/dharmaschool_e.htm>.
[30] M.III.71-77.

Firstly, the ideal process at the supramundane level will be analyzed and described as the intellectual core and as the perfect model of Real Education[31]. Then, the ideal process at the mundane level will be analyzed and described as the preliminary course of the supramundane process. Finally, the ideal mundane process will be studied and extended for academic education as a cultivating process supporting the higher Buddhist training and Noble life. In addition, the resulting knowledge will be studied for application in daily life and academic education.

2) Fieldwork Study

Thawsi school, a pioneer school using Buddhadhamma as the main philosophy and principle of education was selected to study by observation and interviewing the related educators and others. Results of the fieldwork study were used to balance the applicable theoretical knowledge and to develop the guidelines of application for academic education.

The scope of this study focuses mainly on documentary research while the fieldwork study is added for its implications for further research and application.

1.7   Expected Advantages of the Study

1.7.1 Revealing the process of learning based on Buddhadhamma, which is expected to be the fundamental understanding for further studies and applications.

1.7.2 Developing an applicable model of learning and knowing to serve as guidelines to apply to everyday life and the current education system.

1.7.3 Developing guidelines for implementation of education based on Buddhadhamma.

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[31] Real Education   (in supramundane level): The education provides the perfect integral cultivation toward fully enlightenment. It is similar to Buddhist terms: *Brahmacariya* (Noble life), *Sikkhā* (triad of *adhisχla-, adhicitta- and adhipa□□□- sikkhā),* Noble Eight-Fold Path, *Lokuttara Magga* (Supra mundane path). For real education at the mundane level, education provides the holistic cultivation through the integral process of reflecting, learning, training, and developing as the preliminary course of the authentic Insight Practice and Noble Life.

Chapter II

LEARNING PRINCIPLE IN BUDDHISM

"Is Buddhism a religion?" This question is often asked when westerners get more interested in Buddhism[32]. Though general people commonly perceive Buddhism like other worldwide religions e.g. Christianity, Islam, Hinduism and Judaism, people who understand Buddhism deeper have described this perception as very superficial[33]. They have described the differences and tried to explain Buddhism as a philosophy[34], psychology[35], science[36], way of life[37], etc. Others attempt to alter the definition of the word "religion"[38]. However, these attempts of explanation have not been perfected yet. How can we expound upon Buddhism, which includes all of the terms above? That explanation should rely on the real meaning of the Buddha's Teaching.

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[32] Hull Mike Horne (UK.), "Is Buddhism a Religion?," Retrieved in March 2005, <http://www.horne28.freeserve.co.uk/budreal.htm>.

[33] Leonard Bullen, untitle article, Retrieved in March 2005, <http://world.std.com/~metta/lib/bps/leaves/bl042.html>.

[34] Dorothy Figen, "Is Buddhism a Religion?," **Beginning Insight Meditation And Other Essays**, (Kandy: Buddhist Publication Society, Bodhi Leaves BL 85. 1988), Retrieved in March 2005, <http://www.saigon.com:8081/~anson/ebud/ebdha071.htm> or <http://www.accesstoinsight.org>.

[35] Ven. Bhante Punnaji, "Buddhism as Psychotherapy," published on Wisdom web page Retrieved in March 2005, <http://members.rogers.com/wisdom.tor/articles/vol5.1/buddhism_as_psychotherapy1.html>; see also "Buddhism anyone?," Retrieved in March 2005, <http://leebertarian.homestead.com/files/buddhism.html>.

[36] Dzogchen Ponlop Rinpoche, "A Science of Mind," **Nalandabodhi**: A Gateway to The Buddhist Science of Mind, Retrieved in March 2005, <http://www.nalandabodhi.org/science_of_mind.html>.

[37] Sri Dhammananda Maha Nayaka Thero, K., Ven. Dr., "Buddhism As A Religion," Retrieved in March 2005, <http://pachome2.pacific.net.sg/~bvs/religion1.htm>.

[38] Ven. Ajahn Sumedho, "Is Buddhism a Religion?," Forest Sangha Newsletter, Retrieved in March 2005, <http://www.abm.ndirect.co.uk/fsn/29/religion.html>, He explained "The word *religion* comes from the Latin word *religio,* which means a bond. It suggests a binding to the divine, which engulfs one's whole being." He interpreted the word *divine* in a new sense and claimed that the revelation of truth is concerned with a religious goal, which is an ineffable reality and common to all religions. He also suggested that we should go beyond language and have inter-faith meetings to learn and understand each other's religion and beliefs.

2.1   Buddhism as Real Education

In Buddhist countries, Buddhism itself is not called or sensed as any "ism". Actually, Buddhist people use the term "*Buddhasāsana*"[39] in the sense of Buddha's teaching or the dispensation of the Buddha[40]. It can be separated into two terms: *"Buddha"* and *"Sāsana."* *Sāsana* literally means the dispensation, doctrine or teaching.[41] Since early Buddhism, other Pali words have been used i.e. *Sāsana*[42]*, Gotamasāsana*[43]*, Sakyaputassa Sāsana*[44]*, Bhagavato Sāsana*[45]*, Devasāsana*[46]*, Satthu-sāsana*[47]*, Jinasāsana*[48]*, Tathāgatasāsana*[48]*, Arahantasāsana*[48]*, Sammā-sambuddhasāsana*[49]. Various Pali synonyms would also be used e.g. *Dhamma*[50], *Dhammavinaya*[51], *Pāvacana*[52]*, Saddhamma*[53], *Buddhadhamma*[54], or *Brahmacariya*[55]. All of these terms correspond to the real meaning of *"Buddhasāsana."* It does not mean just "the teachings" separately or statically but includes all aspects related to the teaching and learning. *Buddhasāsana* can be divided into three main processes i.e. "*Pariyatti*" (teaching to be studied), "*Paṭipatti*" (teaching

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[39] *Buddhasāsana* has been used since the Buddha's time, which is found in many places throughout the *Tipiṭaka* e.g. Vin.3.218, 232; M.II.104, 146; Th×g.124, 129, 135, 140, 166.
In Sri Lanka, there is the governmental organization of Buddhism namely "Ministry of Buddhasasana."

[40] Nyanatiloka, **Buddhist Dictionary**: Manual of Buddhist Terms and Doctrines, (Kandy: Buddhist Publication Society, 1988), pp.44, 193.

[41] P.A. *Payutto*, (Phra Dhammapitaka), **Dictionary of Buddhism**, (Bangkok: Sue Tawan Co.Ltd., 2002), pp.76.

[42] There are in many places e.g. D.II.250-252, D.II.256,263, D.III.256, 257, 287; There are 483 places in *Apadānapāli1* and 382 places in *Apadānapāli2*.

[43] Nd[1].400; Nd[2].29/326,590,631/161,289,303T; Sn.221.

[44] Ap.29.

[45] M.III.266; Thag.111; Nd[1].400.

[46] Nd[1].399-400.

[47] M.I.150; M.I.150; M.II.374, 376, 480.

[48] Nd[1].399-400.

[49] M.II.146; It.93; Sn.110; Thag.79.

[50] MA.2/114T; Gunasekara, Victor A., "Basic Buddhism: A Modern Introduction to the Buddha's Teaching," 3rd ed., (Autralia: The Buddhist Society Of Queensland, 1997), Retrieved 20 August 2005, <http://www.uq.net.au/slsoc/budsoc.html>. He explained "The earliest Indian Buddhist texts were maintained in the Pali language, and these now constitute the authoritative texts of the Theravada school of Buddhism. … The Sanskrit term dharma is also used to denote Hindu and Jain scriptures. The Pali term dhamma is used only in Theravada Buddhist teachings"

[51] D.II.30, 42; S.V.457.

[52] Literally means "The Fundamental Text"; Vin.107-108.

[53] AA.1/113T; P.A. *Payutto*, (Phra Dhammapitaka), **Dictionary of Buddhism**, p.105.

[54] P.A. *Payutto*, (Phra Dhammapitaka), **Buddhadhamma** (Thai edition), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 1995), p.1.

[55] Ibid, p.590; VinA.1/160T (*sāsanabrahmcariya*); DA.1/517T.

to be practiced) and *"Paṭivedha"* or *"Adhigama"* (the attainment of the goal of the study and practice)[56]. These processes provide the characteristic of Buddhism as the whole of education from beginning to end.

The Buddha characterized himself as a Teacher; neither a Prophet nor a God. He proclaimed that "the Buddha is the Teacher of gods and humans, and the most excellent Trainer of persons."[57] He had developed himself to accomplish the supreme perfection of human development and carried out his career as the perfect Top Model of Good Life. He obviously knew the Truth and taught various proper teachings effectively to numerous persons in a variety of situations, times and places. Since the Buddha's time, his teachings have been divided into two categories: *Dhamma* (doctrine) and *Vinaya* (discipline). By the time of the *pari-nibbāna* (his final passing away), the Buddha had still not appointed any one monk to replace him as head of the order. The Buddha stated that the Doctrine and Discipline would take his place as the Teacher after his passing away.[58]

After the *parinibbāna,* the Buddha's teachings were collected and classified systematically into the Pali Canon called *"Tipiṭaka"*[59] (three major divisions of teachings). Thus, the *Dhamma-Vinaya* or *Tipiṭaka* has functioned as the Teacher for the disciples. For this reason, his disciples are characterized as students or learners who should study the *Dhamma-Vinaya* or *Tipitaka.* This studying process is the first

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[56] Nd[1] 143, *Sāsana* is described as having two aspects ie. *Pariyatti-sāsana and Paṭipatti-sāsana.* According to commentaries, VinA.1/317-318T; VinA.2/526T; *Saddhamma* is described as having three aspects ie. *Pariyatti-saddhamma, Paṭipatti-saddhamma* and *Adhigama-*(or *Paṭivedha-*) *saddhamma.*

[57] D.II.93; M.I.37; A.III.285, The Buddha proclaimed his virtues in this way, "the Blessed One is an Arahant, fully enlightened Buddha, perfect in true knowledge and conduct, sublime, Knower of worlds, incomparable Trainer of persons to be tamed, Teacher of gods and humans, enlightened and blessed."

[58] D.II.154. *"Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto so vo namaccayena satthā"* – "Ananda, for what I have taught and laid down for you all as Dhamma and Vinaya will be your Teacher after my passing away."

[59] The Westerner generally knows *Tipiṭaka* as the "Pali Canon" because the text of this canon is recorded in Pali language. The Pali term, *Tipiṭaka,* is from two words: *ti* meaning "three" and *piṭaka* meaning "basket" or "scripture", which literally designates its three major divisions of teachings;see also P.A. *Payutto*, (Phra Dhammapitaka), **The Pali Canon**: What a Buddhist Must Know, (Thailand: S.R.Printing Mass Products, Co.Ltd., 2003), p.6.

requisite step of Buddhist education called *"Pariyatti"*[60] (Theoretical Education).

The Buddha did not teach his disciples to believe blindly in his teaching as prophetic messages. He convinced them to believe wisely by investigating his teaching or by experiencing it for themselves.[61] For this reason, the knowledge from *pariyatti* should continue to be practiced and proved. The practice is the successive or simultaneous process of Buddhist education called *"Paṭipatti"*[62] (Practical Education). Thus, the Buddha usually commended the successful disciple as *"su-paṭipanno"* (practicing the good way), *"uju-paṭipanno"* (practicing the straight way), *"ñāya-paṭipanno"* (practicing the true way) and *"sāmīci-paṭipanno"* (practicing the proper way)[63] to encourage all other disciples to practice.

The good disciple, who has practiced the Buddha's teaching wisely and correctly, is able to attain the supra-mundane states. These states consist of four stages of *Magga* (4 Noble Paths), four stages of *Phala* (4 Noble Fruits) and *Nibbāna* (the ultimate goal in Buddhism). They are grouped in *"Lokuttara-dhamma"* (supramundane states)[64], which are considered as the ultimate accomplishment of Buddhist Education, *"Paṭivedha."*[65]

When *Nibbāna* is attained, one obtains four coupled stages of *Magga* and *Phala*[66] i.e. 1) *Sotāpatti-magga* and *Sotāpatti-phala,* 2) *Sakadāgāmi-magga* and *Sakadāgāmi-phala,* 3) *Anāgāmi-magga* and *Anāgāmi-phala,* and 4) *Arahatta-magga* and *Arahatta-phala* respectively. Spontaneously, the enlightened one irreversibly changes from a worldly one (*puthujjana*) to a Noble One (*ariya-puggala*), a

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[60] VinA.2/526T (*sāsanassa pariyatti mūlanti*); VinA.3/415T; AA.1/124-126T.
[61] D.II.93; M.I.37; A.III.285; The character or virtue of Buddha's teaching (Dhamma) has usually been divided into six attributes in Pali i.e. *svākkhāto, sandiṭṭhiko, akāliko, ehipassiko, opanayiko* and *paccattaṃ veditabbo viññūhi.*
[62] VinA.225; AA.V.33; VinA.2/526T; VinA.3/415T; AA.1/124-126T.
[63] D.II.93-4; M.I.37; A.III.286, The English translations here were used according to Bodhi Bhikkhu's edition: Bodhi, Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p.119.
[64] VinA.1/318T; DA.1/535T; Dhs.1094; see also M.II.181; M.III.115.
[65] VinA.2/526T, use *"Adhigama"* instead of *"Paṭiveddha"*; MA.2/114T.
[66] D.III.227; Vbh.335; MA.2/114T; Nd[1]A.1/317T; Nd[2]A.2/226T.

conventional disciple to a Noble Disciple (*ariya-sāvaka*). The Noble One is ranked according to eight supra-mundane stages.[67] Put another way, according to the four coupled stages, the Noble One is ranked into four levels namely "*Sotāpanna*" (Stream-Enterer), "*Sakadāgāmī*" (Once-Returner), "*Anāgāmī*" (Non-Returner) and "*Arahant*" (Worthy One).[68]

Nibbāna is identified as the ultimate goal as well as the culmination of education. One who attains *nibbāna* at the last supra-mundane stage, *arahatta-phala,* becomes an *arahant*. The *arahant* can realize the ultimate benefits, and dwell in a truly happy and peaceful life. An *arahant* is also known as "*Asekha*" (One beyond learning). An *arahant* has eliminated all kinds of defilements and ceased all kinds of suffering permanently. Thus, there is no more learning for an *arahant* who is fully developed. Compared to *asekha*, the lower group of noble persons i.e. *sotāpanna*, *sakadāgāmī* and *anāgāmī*, there is still a need to continue the career of learning. Thus, they are called "*Sekha*" (the Real Learner or One who must be trained.)[69]

The career of learning, here, means noble or supra-mundane education, "*Tisikkhā*"[70] (three aggregates of education.)[71] Compared to other worldly or mundane education, the supramundane *tisikkhā* is described as "Real Education." For this reason, the previous processes of mundane education (i.e. *pariyatti* and *paṭipatti*) are described as preliminary education. They have not reached the level of Real Education yet. However, if the previous processes are laid down consequently to reaching supramundane education, the whole set of *pariyatti-paṭipatti-*

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[67] D.III.255; A.IV.291; Pug.73.

[68] D.I.156; Nd[1] 27-28; see also Walshe, Maurice, **The Long Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1996), pp. 26-7.

[69] A.I.62; VinA.1/346T; It should be noted that the Noble One who attains *Arahatta-phala* is the only *Asekha*. Thus, the Noble One who attains the lower seven supra-mundane stages is S*ekha*.

[70] A.I.231; According to *Sekhasutta*, Buddha answered the question "What does the *sekha* learn?" by stating, "The *sekha* learns in training to higher virtues, training the mind to a higher degree of concentration and training for higher wisdom. The *sekha* who trains himself, going on the direct path."

[71] Nyanamoli and Bodhi Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p. 33; Three aggregates of education: *sīla* (the aggregate of virtue or moral discipline, *samādhi* (the aggregate of concentration), and *paññā* (the aggregate of wisdom).

paṭivedha education is also determined as "Real Education." Thus, *Buddhasāsana,* which is understood as holistic education, could be the real meaning of "Buddhism." In other words, Buddhism is "Real Education" or "The Religion of Education."[72]

2.2 *Tisikkhā* as the Main Principle of Learning

Not only does the complete set of *Pariyatti*, *Paṭipatti* and *Paṭivedha* indicate that Buddhism is a system of education but the content of each process also leads to the same conclusion, that Buddhism is a system of education. The main content of Buddhist education is called in Pali terms "*Tisikkhā*," According to Pali commentaries[73], all of the Buddha's teachings could be described as *tisikkhā*. *Tisikkhā* consists of three aspects of education i.e. *adhi-sīla-sikkhā* (higher virtue), *adhi-citta-sikkhā* (higher concentrated mind), and *adhi-paññā-sikkhā* (higher wisdom)[74]. They are also referred to as *sīla* (discipline), *samādhi* (concentration), and *paññā* (wisdom) respectively.[75] For instance in *Accāyika Sutta*, the Buddha taught his disciples:

> Bhikkhus, these three (careers) are the active missions for the bhikkhu. What're the three? *Adhi-sīla-sikkhā, adhi-citta-sikkhā,* and *adhi-paññā-sikkhā*. These three (careers) have to be done actively by the bhikkhu.[76]

According to the commentaries[77], "*Adhi*" which literally means "higher", is used to indicate the relativity of *tisikkhā's* levels, from the mundane state to the supra-mundane state. For instance, compared to the *pañca-sīla* (five precepts), the *dasa-sīla* (ten precepts) are the *adhi-sīla*.

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[72] P.A. *Payutto*, (Phra Debvethee), **Educational Principle in Buddhism**, (Thai edition), (Bangkok: Faculty of Education, Chulalongkorn university, 1988), pp. 2-5; see also *Dhammacitto*, P.M. (Phra Rajavoramuni), **Learning Process in Buddhism** (Thai edition), (Bangkok: Ministry of Education, 2000), p.2; see also: *Jayasāro Bhikkhu*, **The Realm of Wisdom** (Thai edition), (Bangkok: Fueng-fa Printing, 2003), p.6.

[73] DA.1/266, 517T; DA.2/258, 274T; MA.2/71, 341, 343T; ThagA.1/63T; PsA.2/268T; Nd²A.2/48T; SnA.2/448T; UdA.494T.

[74] A.I.229-239; *adhisīla- sikkhā, adhicitta- sikkhā,* and *adhipaññā-sikkhā* is frequently found in *Sama avagga.*

[75] D.II.123; S.I.103.

[76] A.I.240; see also similar matter in A.I.229; 230 (524/296T).

[77] AA.2/354T.

Compared to *dasa-sīla*, the *catupārisuddhi-sīla* (fourfold purification of virtue) is the *adhi-sīla*. Compared to all levels of *lokiya-sīla* (mundane virtue), the *lokuttara-sīla* (supramundane virtue) is the *adhi-sīla*. Because the *adhi-sīla* is necessary to be learned, so they are combined as "*adhisīla-sikkhā*".[78] In the same way, compared to the *lokiya-citta* (mundane concentrated mind), the *lokuttara-citta* (supramundane concentrated mind) is the *adhi-citta*. Compared to the *lokiya-paññā* (mundane wisdom), the *lokuttara paññā* (supramundane wisdom) is the *adhi-paññā*.

According to the three educational processes: *pariyatti*, *paṭipatti* and *paṭivedha*, each process has all three aspects of *tisikkhā*. Therefore, *tisikkhā* can be divided into three main levels. To consider the content of education at *pariyatti* level, the Buddha's teachings as collected in *Tipiṭaka* are used as learning materials for theoretical education. *Tipiṭaka* consists of three divisions of teachings i.e. *Vinaya-piṭaka*, *Suttanta-piṭaka*, and *Abhidhamma-piṭaka*, which correspond to *adhi-sīla-sikkhā*, *adhi-citta-sikkha*, and *adhi-paññā-sikkha* respectively.[79]

Vinaya-piṭaka mainly provides the knowledge of moral codes, precepts, and disciplines, leading to the elimination of improper conduct and the cultivation of good behavior and virtue.[80] *Suttanta-piṭaka*, mainly emphasizes the knowledge of meditation and mental development, leading to the cultivation of a concentrated and healthy mind.[81] *Abhidhamma-piṭaka* mainly expounds the ultimate truth and the knowledge of wisdom development leading to the cultivation of wisdom.[82]

Tisikkhā	*Tipiṭaka*	**Main Content of Education**

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[78] Ibid., *adhisīla* is described as *sikkhā*, because "*sikkhā*" means "having to be learned."

[79] DA.1/30T.

[80] Ibid., *Vinaya-piṭaka* eliminates the behavioral defilements (*vītikkama-kilesa*).; P.A. *Payutto*, (Phra Dhammapitaka), **The Pali Canon**: What a Buddhist Must Know, p.11.

[81] Ibid., *Suttanta-piṭaka* eliminates the mental defilements (*pariyuṭṭhāna-kilesa*).

[82] Ibid., *Abhidhamma-piṭaka* eliminates the subtle defilements (*āsava-kilesa*).

Adhisīlasikkhā	Vinaya-piṭaka	Sīla	Virtue
Adhicittasikkha	Suttanta-piṭaka	Samādhi	Concentration
Adhipaññāsikkha	Abhidhamma-piṭaka	Paññā	Wisdom

Table 2.1 Classification of Theoretical Buddhist Education*, Pariyatti.*

To consider practical education at the *patipatti* level, *tisikkhā* functions as the process of training or learning by doing. Remarkably, *tisikkhā* also functions simultaneously as the progressive result of learning. All knowledge of moral codes, precepts and disciplines, are applied in practice to cultivate behavioral development and the virtuous system namely "*catupārisuddhi-sīla*"[83] which corresponds to *adhi-sīla-sikkhā*. The selected knowledge, methods and techniques of meditation and mental development are implemented in practice to cultivate advanced calming concentration, namely "*samatha-kammatthāna*" or "*samādhi*"[84] which corresponds to *adhi-citta-sikkhā*. The fundamental teaching about the ultimate truth is used as a ground of insight (*vipassanā-bhūmi*)[85] for practicing Insight Meditation (*Vipassanā-kammatthāna*) to cultivate insight wisdom (*vipassanā-ñāṇa*).[86] Both insight meditation and insight wisdom, which function as the process and progress of wisdom development, correspond to *adhi-paññā-sikkhā*.

Tisikkhā	Development	Practical Process	Progressive Result
Adhisīlasikkhā (*Sīla*)	Behavioral	Virtue of Fourfold Purification (*Catupārisuddhi-sīla*)	Purification of Virtue (*Sīla-visuddhi*)
Adhicittasikkha (*Samādhi*)	Mental	Tranquil Meditation (*Samatha-kammatthāna*)	Advance Concentration (*Samādhi / Citta-visuddhi*)

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[83] Vism.1/19, 44-45, 49, 53T; *Catupārisuddhi-sīla* is translated as "Virtue of Fourfold Purification", expounded in details in: Buddhaghosa, Bhaddantacariya, **Visuddhimagga: The Path of Purification**, Bhikkhu Ñāṇamoli's translation edition, (Singapore: Singapore Buddhist Meditation Centre, 2002), pp.16-45. See further explanation in this thesis on pages 66-68.
[84] See greater detail and numerous techniques of meditation in *Visuddhimagga*; Buddhaghosa, Bhaddantacariya, **Visuddhimagga: The Path of Purification**, pp.84-478.
[85] Ibid., pp.479-678.
[86] Ibid., pp.679-784.

Adhipa□□□sikkha (Pa□□□)	Wisdom	Insight Meditation (Vipassan□-kammatth□na)	Insight Wisdom (Vipassan□-□□)a)

Table 2.2 Classification of Practical Buddhist Education, *Pa↑ipatti.*

Regarding *Pa↑ivedha*, the utmost level of education, *tisikkh□* is considered as the supreme human development or the noble qualification. The Buddha proclaimed that he was fully developed in *tisikkh□.* It led him onto the Path of Enlightenment. Not long after the Buddha's enlightenment, *M□ra*, the Evil One, came and accused him of going on the incorrect path. He replied,

"By developing the path to enlightenment:
 Virtue (*s×la*), concentration (*sam□dhi*), and wisdom (*pa□□□*)"
"I have attained supreme purity:
 You are defeated, End-maker!"[87]

Tisikkh□, here, is represented as the path to enlightenment that means the Noble Eight-fold Path (*Ariya-a↑↑ha≡gika-magga*).[88] Similarly, the *C⟨℞avedalla Sutta*, which expounds the *tisikkh□* (three aggregates of education) includes the Noble Eight-fold Path:

The three aggregates are not included in the Noble Eight-fold Path, *Vis□kha*, but the Noble Eight-fold Path is included in the three aggregates. These states i.e. *samm□-v□c□* (Right Speech)*, samm□-kammanta* (Right Action) and *samm□-□j×va* (Right Livelihood) are included in the aggregates of virtue (*s×la-khanda*). These states i.e. *samm□-v□y□ma* (Right Effort)*, samm□-sati*(Right Mindfulness) and *samm□-sam□dhi* (Right Concentration) are included in the aggregates of concentration (*sam□dhi-khanda*). These states i.e. *samm□-di↑↑hi* (Right

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[87] S.I.103.
[88] SA.1/231T.

View) and *sammā-saṅkappa* (Right Thought) are included in the aggregates of wisdom (*paññā-khanda*).[89]

At the level of *paṭivedha*, the noble *tisikkhā* appears to be the "result" of previous education i.e. *pariyatti* and *paṭipatti* rather than the "process" of education. However, the Pali term "*magga*" indicates that the educational process is the path to the result, "*phala.*" Compared with the consequent mundane education, "*tisikkhā* in *paṭivedha*" could be designated as the "supreme *Tisikkhā,*" or "Real Education" in this work. To consider the characteristics of *tisikkhā* in the previous level; *Tisikkhā* in *paṭipatti* (practical education) could also be designated as the "Progressive *Tisikkhā*". *Tisikkhā* in *pariyatti* (theoretical education) could also be designated as the "Preliminary *Tisikkhā*".

Buddhist Education Level			Educational Component of *Tisikkhā*			
Buddhism	**Education**	***Tisikkhā***	***Sīla*-khanda**	***Samādhi-khanda***	***Paññā-khanda***	**Function**
			Noble Eight-fold Path			
paṭivedha	Real / Noble / Supreme	Supreme	*sammā-vācā* *sammā-kammanta* *sammā-jīva*	*sammā-vāyāma* *sammā-sati* *sammā-samādhi*	*sammā-diṭṭhi,* *sammā-saṅkappa*	Noble Path & Result
paṭipatti	Practical	Progressive	Virtue of 4-fold Purification / *sīla-visuddhi*	Tranquil Meditation / *Samādhi*	Insight Meditation / *Vipassanā-ñāṇa*	Process / Progress
pariyatti	Theoretical	Preliminary	*Vinaya-piṭaka*	*Suttanta-piṭaka*	*Abhidhamma-piṭaka*	Learning Sources - Guidance

Table 2.3 Summarization of Wholistic Buddhist Education: *Pariyatti-Paṭipatti-Paṭivedha* and *Tisikkhā*

Tisikkhā provides not only the content of learning in Buddhism, but also the fundamental principle of education. *Tisikkhā* is not just education in an academic institution which people generally think about as study and examination, but actually a "living education." "Life is

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[89] M.I.301.

education as well as education is life"[90]. This concept sounds more comprehensive than "lifelong education." Thus, a good or noble life is a learning life.[91] Once the Buddha inquired about the noble life:

> And what, bhikkhus, is the noble life (*brahmacariya*)?
> It is this Noble Eight-fold Path; that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration (*sammā-diṭṭhi, sammā-saṅkappa, sammā-vācā, sammā-kammanta, sammā-ājīva, sammā-vāyāma, sammā-sati* and *sammā-samādhi*). This is called the noble life.[92]

Tisikkhā principle also indicates the significance of education for mankind. The human is a special being who possesses the potential to learn and develop until becoming the noblest one. Thus, human beings need proper education to explore and reveal their own potential. For this reason, the Buddha usually taught his disciples to see the potential in oneself and emphasized the significance of training. For instance:

> Therefore, *Ānanda*, you should live as islands unto yourselves being your own refuge, with no one else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge.[93]

> "Oneself is one's own refuge (*nātho*);
> What other refuge can there be?
> One, who is trained well by oneself,
> obtains the rare refuge."[94]

> "Among all human beings, the well-trained one is the most excellent one."[95]

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[90] P.A. *Payutto*, (Phra Debvethee), **Dhamma and Thai Education**, (Thai edition), (Bangkok: Faculty of Education, Chulalongkorn university, 1988), p.47.
[91] According to many places in Commentaries e.g. VinA.1/282,303T; DA.1/265T; MA.2/71, 341T, *Brahmacariya* is synonymous with *Tisikkhā and* whole *Sāsana*, which, therefore, means the learning life.
[92] S.V. 26.
[93] D.II.101.
[94] Dh.160.
[95] Dh.322.

> "Therefore Bhikkhus, you should learn that, we would attend firmly on training in *adhi-s×la-sikkh□*, training in *adhi-citta-sikkha*, and training in *adhi-pa□□□-sikkha*."[96]

and "Mindful bhikkhus should always learn in *tisikkh□* again and again."[97]

Moreover, *Tisikkh□* also provides the whole picture of human development, which consists of three aspects of educational life: virtuous behavior (*s×la*), good mental psyche (*citta*), and wisdom (*pa□□□*). Developing all aspects of the human to become a Perfect One, is the real meaning of education.[98] And that can be referred to as the "Wholistic Buddhist Education" or "Real Education."
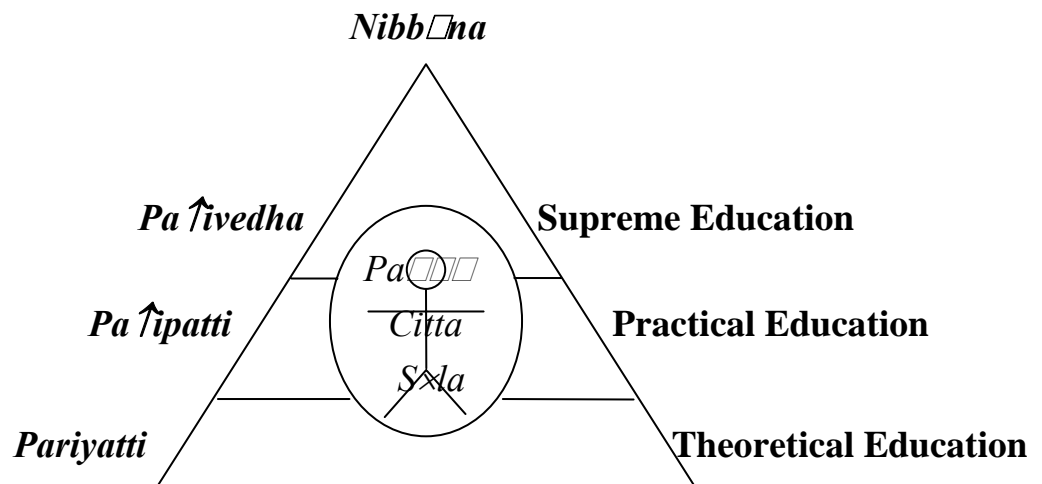
Figure 2.1 The Diagram of Wholistic Buddhist Education.

2.3   Noble Eight-Fold Path as the Process of Real Learning

The Noble Eight-Fold Path (*ariya-a↑↑ha≡gika-magga*) is the supra-mundane path of education. This path is the way of a learning life, which leads the learner directly to the ultimate goal or the culmination of Real Education. The progress of Learning is the eradication of

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[96] A.I.240.
[97] Sn.182; see also its commentary and compare to Sn.152; Nd[1].39.
[98] P.A. *Payutto*, (Phra Rajavoramunee), **Buddhism and Thai Society**, (Thai edition), (Bangkok: Komolkeamtong Foundation, 1983), p.70.

sa∝yojana.[99] Simultaneous with this progress is the attainment of higher supramundane wholesome stages.[100] This path is the middle way (*majjhim□pa îipad□*) that avoids the polarization of clinging to goodness or badness in conventional perception. However, with limitations of verbal communication, words such as "right" and "wrong" are inevitably used to represent that which is a part of the path or not. According to the first discourse, *Dhammacakkappawattana Sutta*, the Buddha uttered,

> ...Without veering towards either of these extremes, the *Tath□gata* has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to *Nibb□na*. And bhikkhus, what is that middle way? …

> It is this Noble Eight-fold Path; that is Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.[101]

According to *Mahācattārisaka Sutta*[102], the Buddha expounded not only on the Noble Eight-fold Path but also on the mundane eight-fold path. The eight-fold path is considered to be the process of learning both in mundane and supramundane levels. The Buddha expounded on each of eight terms in both mundane and supramundane levels with simplified dualistic words such as "right" and "wrong" respectively.[103] Moreover, he did not describe the eight-fold path just as two levels, but also explained the working process of each factor in the path. Both paths are composed of eight wholesome qualities or factors that can be incorporated into a three-fold training, *Tisikkh□,* which is shown in *Table 2.4* respectively.[104]

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[99] Ten latent unwholesome qualities that tie beings in the cycle of birth and death (*sams□ra)*. See SV.61; Vbh.377; Nd[1].27.

[100] D.I.156; see also Walshe, Maurice, **The Long Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1996), pp.26-27.

[101] S.V. 421.

[102] M.III.71-78; see also (*Saccavibha≡gasutta* M.III.248-252).

[103] See explanation since the beginning of the good and bad ways of life: Bodhi Bhikkhu, "From Views to Vision," **Buddhist Publication Society Newsletter**, (Winter 1993-94), Buddhist Publication Society, essay no.25, Retrieved 15 August 2005, <http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_25.html>.

[104] Nyanamoli and Bodhi Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p.33.

Ariya- / Lokiya- *aṭṭhaṅgika-magga*	**Noble / Mundane** **Eight-fold Path**	**Symbol**		*Tisikkhā*
		Noble	Mundane	
1) *sammā-diṭṭhi*	Right View	V	v	*Adhi-paññā*
2) *sammā-saṅkappa*	Right Thought	T	t	
3) *sammā-vācā*	Right Speech	S	s	*Adhi-sīla*
4) *sammā-kammanta*	Right Action	A	a	
5) *sammā-ājīva*	Right Livelihood	L	l	
6) *sammā-vāyāma*	Right Effort	E	e	*Adhi-citta*
7) *sammā-sati*	Right Mindfulness	M	m	
8) *sammā-samādhi*	Right Concentration	C	c	

Table 2.4   Classification and Symbols of eight factors of the eight-fold path both in mundane and supramundane levels according to *Mahācattārisaka Sutta*.

Analysis of Eight-Fold Path

Generally, the Noble Eight-Fold Path is simplified and explained seemingly as a linear structure.

Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, right thought comes into being. In one of right thought, right speech comes into being. In one of right speech, right action...In one of right action, right livelihood...In one of right livelihood, right effort...In one of right effort, right mindfulness... In one of right mindfulness, right concentration comes into being.[105]

From the explanation above, the Noble Eight-fold Path is graphically depicted as a linear structure in *figure 2.2.*

$$V \rightarrow T \rightarrow S \rightarrow A \rightarrow L \rightarrow E \rightarrow M \rightarrow C$$

Figure 2.2 Linear structure of the Noble Eight-Fold Path.[106]

However, the pattern of this Path, is described in the same *sutta* in detail as non-linear, which could be divided into 3 steps:

(1) Initiating Step: Insight Process

Therein, bhikkhus, right view comes first. And how does right view come first?
One understands wrong view as wrong view, and right view as right view. This is one's right view.[107]

The explanation above implies that there are two kinds of right view. The former right view works as initiator, while the latter as the consequent result. The commentary expounds on two kinds of right view

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[105] M III.75-76.
[106] In supramundane level, the symbols are the capital letter: V = Right View, T = Right Thought, S = Right Speech, A = Right Action, L = Right Livelihood, E = Right Effort, M = Right Mindfulness, and C = Right Concentration.

as forerunners (*pubba≡gam□*) i.e. the right view of insight (*vipassan□-samm□di↑↑hi*) and the right view of the path (*magga-samm□di↑↑hi*).[108] The right view of insight is the mundane wisdom, which sees the Three Characteristics of formations as impermanent (*anicca∝*), suffering (*dukkha∝*) and non-self (*anatt□*)[109]. The right view of the path is the supramundane wisdom that arises as a consequence of insight[110] and effects the radical destruction of defilements.[111]

The understanding of right and wrong view in this step is designated as the process of Insight meditation (I). Insight meditation cultivates the right view of insight (v_i), which works as the initiating factor to bring about the right view of the noble path (V). This process is graphically depicted as a linear structure in *figure 2.3.*

$$I \rightarrow v_i \rightarrow V$$

Figure 2.3   Insight Meditation cultivates mundane and noble right view.

(2) Cultivating process of the noble eight qualities.

(2.1) Cultivating process of noble Right View (V)

One makes an effort to abandon wrong view and to enter upon right view: This is one's right effort. Mindfully one abandons wrong view, Mindfully one enters upon and remains in right view: This is one's right mindfulness. Thus these three qualities i.e. **right view, right effort, and right mindfulness** run and circle around **right view**.[112]

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[107] M.III.71.
[108] MA.3/650T.
[109] Ibid. p.651.
[110] MA.2/114, 423-4T.
[111] D.I.156; see also Nd[1].27(29/33/29T); SV.61; A.V.1₇; Nyanamoli and Bodhi Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p.1322.
[112] M.III. 72.

The commentary explains that the right view of insight (v_i) is the precursor to supramundane Right View (V). Simultaneously, effort and mindfulness arise at the same moment of the arising of supra-mundane Right View. Therefore, they are supramundane Right Effort (E), and supramundane Right Mindfulness (M). For this reason, these supramundane qualities: V, E and M are co-existent factors (*sahaj□ta-paccaya*)[113]. This process is graphically depicted as a non-linear structure in *figure 2.4.*

Figure 2.4 **C**ultivating process of noble Right View.

(2.2) Cultivating process of noble Right Thought (T)

One understands wrong thought as wrong thought, and right thought as right thought. This is one's right view.[114]

One makes an effort to abandon wrong thought and to enter upon right thought: This is one's right effort. Mindfully one abandons wrong thought, Mindfully one enters upon and remains in right thought: This is one's right mindfulness. Thus these three qualities i.e. **right view, right effort, and right mindfulness** run and circle around **right thought**.[115]

The supramundane factors i.e. Right View (V), Right Effort (E), and Right Mindfulness (M) occur in the same moment of the arising of supramundane Right Thought (T). Similar to (2.1), all supramundane qualities: V, E, M and T are co-existent factors (*saha-j□tapaccaya*). This process is graphically depicted as a non-linear structure in *figure 2.5.*

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[113] MA.3/651-2T.
[114] M.III.72.
[115] M.III.73.

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      E
      ↓
 V →  T
      ↑
      M
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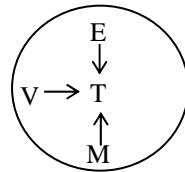
Figure 2.5 Cultivating process of noble Right Thought.

(2.3) Cultivating process of noble Right Speech (S)

One **understands** wrong speech as wrong speech, and right speech as right speech. This is one's right view. …
One makes an effort to abandon wrong speech and to enter upon right speech: This is one's right effort. Mindfully one abandons wrong speech, Mindfully one enters upon and remains in right speech: This is one's right mindfulness. Thus these three qualities i.e. **right view, right effort, and right mindfulness** run and circle around **right speech**.[116]

The supramundane factors i.e. Right View (V), Right Effort (E), and Right Mindfulness (M) occur in the same moment of the arising of supramundane Right Speech (S). Similar to (2.1), all supramundane qualities: V, E, M and S are co-existent factors (*saha-jātapaccaya*). This is graphically depicted as a non-linear structure in *figure 2.6.*

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      E
      ↓
 V →  S
      ↑
      M
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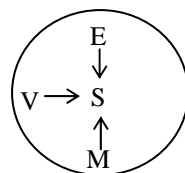
Figure 2.6 Cultivating process of noble Right Speech.

(2.4) Cultivating process of noble Right Action (A)

One **understands** wrong action as wrong action, and right action as right action. This is one's right view.

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[116] M.III.74.

One makes an effort to abandon wrong action and to enter upon right action: This is one's right effort. Mindfully one abandons wrong action, Mindfully one enters upon and remains in right action: This is one's right mindfulness. Thus these three qualities i.e. **right view, right effort, and right mindfulness** run and circle around **right action**.[117]

The supramundane factors i.e. Right View (V), Right Effort (E), and the Right Mindfulness (M) occur in the same moment of the arising of supramundane Right Action (A). Similar to (2.1), all supramundane qualities: V, E, M and A are co-existent factors (*saha-j□tapaccaya*). This process is graphically depicted in *figure 2.7.*
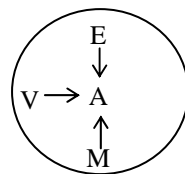
Figure 2.7 Cultivating process of noble Right Action.

(2.5) Cultivating process of noble Right Livelihood (L)

One **understands** wrong livelihood as wrong livelihood, and right livelihood as right livelihood. This is one's right view. …
One makes an effort to abandon wrong livelihood and to enter upon right livelihood: This is one's right effort. Mindfully one abandons wrong livelihood, Mindfully one enters upon and remains in right livelihood: This is one's right mindfulness. Thus these three qualities i.e. **right view, right effort, and right mindfulness** run and circle around **right livelihood**.[118]

The supramundane factors i.e. Right View (V), Right Effort (E), and the Right Mindfulness (M) occur in the same moment of the arising of supramundane Right Livelihood (L). Similar to (2.1), all

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[117] M.III.75.
[118] Ibid.

supramundane qualities: V, E, M and L are co-existent factors (*sahaj□ta-paccaya*). This process is graphically depicted in *figure 2.8.*
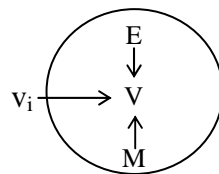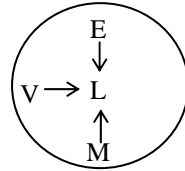

Figure 2.8 Cultivating process of noble Right Livelihood.

(2.6) Cultivating process of noble Right Concentration (C)

What, bhikkhus, is noble right concentration with its supports and its requisites i.e. right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.[119]

The commentary expounds on these eight qualities: V, T, S, A, L, E, M and C as the co-existent factors. Although, the items (2.1) – (2.6) are uttered separately at different times, they are in the same process, in the same moment, and in the same *citta*.[120] The cultivating process of all eight qualities is graphically depicted as a non-linear structure in *figure 2.9*
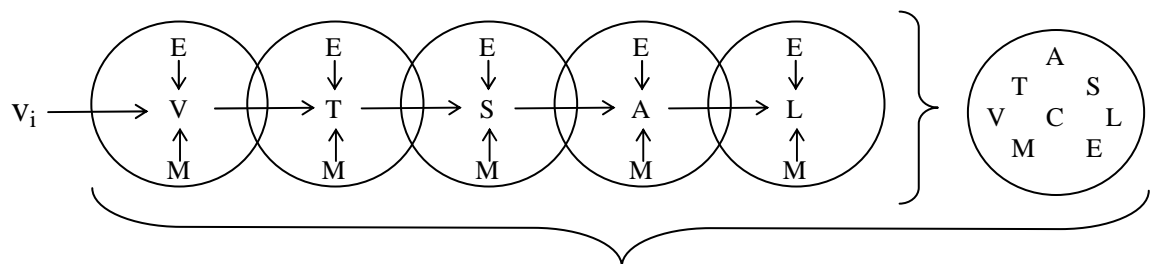
Arising at a moment, in the same *citta*.[120]

Figure 2.9 Cultivating process of the noble eight co-existent factors, simultaneously arising at a moment in the same *citta*.

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[119] M.III.71.
[120] DA.1/465-46₆T.

(3) Attaining Right Wisdom (W) and Right Liberation (Li):

> Therein, Bhikkhus, right view comes first. And how does right view comes first? In one of right view, right thought comes into being; in one of right thought, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; In one of right concentration, right wisdom comes into being; In one of right wisdom, right liberation comes into being. Thus the path of the Learner in higher training possesses eight factors, and the Arahant possesses ten factors.[121]

These three steps - the initiating insight process, cultivating process of all eight qualities and attaining Right Wisdom and Right Liberation, are graphically depicted in *figure 2.10.*

$$\boxed{I} \rightarrow v_i \rightarrow \boxed{V \rightarrow T \rightarrow S \rightarrow A \rightarrow L \rightarrow E \rightarrow M \rightarrow C} \rightarrow W \rightarrow Li$$
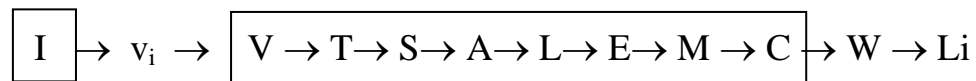
Figure 2.10   Three steps of cultivating the Noble Eight-fold Path to attain Right Wisdom and Right Liberation.

According to the Buddhist perspective, the noble *Tisikkh□* is characterized as the supreme holistic education, so called "Real Education." In the same way, the Noble Eight-fold Path, which is the main process of learning, could also be designated as the process of "Real Learning." Each of the eight noble qualities of the path works as a "learning factor." The analysis of the Noble Eight-fold Path shows that all eight noble learning factors are interrelated and working together. Similarly, each aspects of *Tisikkh□* is not separate but interrelated and working together. For this reason, the analysis provides the fundamental

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[121] M.III.76.

principle that perfect education should not be separated or cut into isolated parts, but should be integrated and related to all aspects of life.

The Noble Eight-fold Path or the noble *Tisikkhā* is identified as the perfection of education or learning process. However, it is actually the noble state, which has to be attained rather than the process for a mundane person. It sounds far-fetched or ideal rather than down to earth to be education for the common people. "How can we learn or go on the Noble Eight-fold Path?" To answer this question, we have to analyze the initiating factor and prerequisite process of the Noble Eight-fold Path.

2.4 Right View: Initiating Factor of the Learning Process

According to the analysis of the Noble Eight-fold path, we found that the eight learning factors arise and work together as co-existent factors (*sahajātapaccaya*).[122] Though all factors arise simultaneously at a moment in the same *citta*, among eight factors, Right View performs distinctively as the head or main factor. Right View functions as the initiator, learner, wise navigator, cultivator and the content of learning.

As an initiator, right view was mentioned first, again and again (six times in this *sutta*) before explaining how each factor arises:

"*Tatra bhikkhave, sammādiṭṭhi pubbaṇgamā hoti.*"
"Among these factors, Right View is the **forerunner**."

As a learner, the Buddha further explained how right view works as a wise learner to distinguish wrong and right qualities of each factor:

One **understands** wrong view as wrong view, and right view as right view. This is one's right view. …
… as right thought, … as right speech, … as right action, …
One **understands** wrong livelihood as wrong livelihood, and right livelihood as right livelihood. This is one's right view.[123]

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[122] MA.3/651-2T.
[123] M.III.71-75; see more detail about "learning" Right View in MI.47-55.

Moreover, one who possesses right view can understand the characteristics of good and bad qualities of each factor in detail. For instance:

> One understands wrong thought as wrong thought, and right thought as right thought. This is one's right view. And what, bhikkhus, is wrong thought? The thought of sensual desire, the thought of ill will, and the thought of cruelty: this is wrong thought. And what, bhikkhus, is right thought? Right thought, I say, is twofold: there is right thought that is affected by taints, partaking of merit, …[124]

As a wise navigator, Right View guides the other co-existent factors to work in the right direction to abandon the bad qualities and enter upon the good qualities. Simultaneously, Right View leads the other factors in the right direction hence we attach the word "right" as a prefix onto each factor. For instance:

> One makes an effort to abandon wrong thought and to enter upon right thought: This is one's **right** effort. Mindfully one abandons wrong thought, Mindfully one enters upon and remains in right thought: This is one's **right** mindfulness.[91]

As a cultivator, Right View acts like a good fellow who takes care or looks after others and finally persuades the whole group to attain the higher states of education. For instance:

> Thus these three qualities i.e. right view, right effort, and right mindfulness **run and circle around** right thought. … right speech … right action … right livelihood.[92]

> Therein, Bhikkhus, right view comes first. And how does right view come first? In one of right view, right thought comes into being. …, right speech …, right action …, right

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[124] M.III.72-73.

livelihood …, right effort …, right mindfulness …, right concentration …, right wisdom …, right liberation comes into being. Thus the path of the Learner possesses eight factors, and the Arahant possesses ten factors.[125]

Moreover, Right View does not only act as the subject to do, but also act as the object to be done. As the content, the detail of right view is learned and understood by itself, which is explained below. The Buddha described right view in two levels: mundane right view and supramundane or noble Right View. The Buddha said,

And what, bhikkhus, is right view? Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening on the side of attachment; and there is right view that is noble, taintless, supramundane, a factor of the path.

And what, bhikkhus, is right view that is affected by taints, partaking of merit, ripening on the side of attachment?

There is what is given and what is offered and what is sacrificed; there is fruit and the result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in this world good and virtuous recluses and brahmins who have realized for themselves by direct knowledge and declare this world and the other world.

This is right view affected by taints, partaking of merit, ripening on the side of attachment.
And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path?

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[125] Ibid, pp.72-76.

> The wisdom (*paññā*), the faculty of wisdom (*paññindriya*), the power of wisdom (*paññābala*), truth-investigating enlightenment factor (*Dhammavicaya sambojjhaṅga*), the path factor of right view in one whose mind is noble, whose mind is taintless, <u>who possesses the noble path and is developing the noble path</u>.
>
> This is right view that is noble, taintless, supramundane, a factor of the path.[126]

Remarkably, supramundane Right View sounds like a subjective factor rather than objective content. It is mentioned above as the wisdom and the qualities related to the wisdom at the supramundane or noble state, but not mentioned as detailed content[127]. Actually, it is beyond worldly perception and language. However, due to the limitation of verbal communication, the dualistic words "right" and "wrong" have to be used to distinguish right and wrong view. The above underlined phrase shows that supramundane Right View functions as the successive cultivator, and the dualistic words "right" or "wrong" indicate whether or not one is "still going on the path" or "not."

To answer the question "How can we learn or go on the Noble Eight-fold Path?", we have analyzed the Noble Eight-fold Path. We, then, found that supramundane Right View is the main indicator of the Noble Eight-fold Path. However, we have another question "How can we develop supramundane Right View?" Thus, we have to investigate the prerequisite factors and processes further.

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[126] Ibid., pp.72-73.

[127] Elsewhere e.g. M.III.251, the right view of the path is defined as knowledge of the Four Noble Truths.

See also Nyanamoli and Bodhi Bhikkhu, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995), p.1322. Bodhi Bhikkhu said, "We may understand that the conceptual comprehension of the four truths falls under mundane right view, while the direct penetration of the truths by realizing *Nibbāna* with the path constitutes supramundane right view."

2.5   Insight Practice: Cultivating Process of Right View

According to its commentary[128], there are five kinds of right view in this sutta i.e. *Kammassakat□-samm□di↑↑hi* (the right view of ownership of *kamma*), *Vipassan□-samm□di↑↑hi* (the right view of insight), *Magga-samm□di↑↑hi* (the right view of the noble path), *Phala-samm□-di↑↑hi* (the right view of the noble fruit), *Paccavekkhana-samm□di↑↑hi* (the right view of reviewing). These right views are summarized in *table 2.5* (see also *table 2.7*).

No.	*Samm□di↑↑hi*	The right view of	State	Symbol
1	*Kammassakat□-*	Ownership of *Kamma*	mundane	v_k
2	*Vipassan□-*	Insight	mundane	v_i
3	*Magga-*	The Noble Path	supramundane	V_M
4	*Phala-*	The Noble Fruit	supramundane	V_P
5	*Paccavekkhana-*	Reviewing	mundane	v_{re}

Table 2.5 Classification and Symbols of the five kinds of right view, according to *Mahācattārisakasutta's* commentary.

The commentary said,

The words "There is what is given and what is offered and…" indicate the *Kammassakat□-samm□di↑↑hi* (the right view of *kamma* ownership).
The words, "One **understands** wrong view as wrong view, and right view as right view." indicate the *Vipassan□-samm□di↑↑hi* (the right view of insight).
The words, "In one of right view, right thought comes into being" indicate both the *Magga-samm□di↑↑hi* (the right view of the noble path) and *Phala-samm□di↑↑hi* (the right view of the noble fruit),

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[128] MA 3/656T.

And the words "right wisdom comes into…" indicate the *Paccavekkhana-samm□di ↑↑hi*(the right view of reviewing).[129]

From the explanation above, it confirms again that right view is the distinctive main factor, which can be used for assessing the process and the progress of education. Each right view indicates the improvement of wisdom with each process. For this reason, the whole process of *Tisikkh□* could be referred to as "the development of wisdom". Therefore, we can arrange the consequent process of wisdom development from the "insight process" to the "reviewing process" at the end, which is shown below (see also *table 2.7*).

Insight $v_k \to\to\to v_i$	Path $\to V_M$	Fruit $\to V_P$	Reviewing $\to v_{re}$
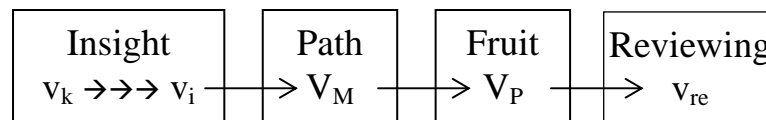
Figure 2.11 *Tisikkh□* is represented as the process of wisdom development.

Vipassan□□□na and *Satipa↑↑h□na* Practice

In order to attain the noble path, the arising of supramundane Right View is considered as opening the door to enter the path. It is consequently brought about by mundane wisdom, *vipassan□-samm□di↑↑hi*.[130] The *vipassan□-samm□di↑↑hi* functions as the wisdom of insight, which can be called by another Pali name, *vipassan□-□□□a* (insight wisdom).[131] Insight wisdom can be developed along progressive steps through insight practice. Insight practice is meditation on *Satipa↑↑h□na* practice (the foundation of mindfulness).

Satipa↑↑h□na practice is generally well known to Buddhists who practice insight meditation. According to *Mah□satipa□□h□nasutta*[132], the Buddha pointed to *satipa□□h□na*

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[129] MA.3/655-656T.

[130] Here, it is described as the mundane pre-occurrence cause of the Noble Eight-Fold Path.

[131] Both Pali terms, *samm□di↑↑hi* and *□□na* are the synonyms of wisdom.

[132] D.II.290; See more explanations: Vinai Ussivakul, **An Introduction to Buddhist Meditation for Results**, (Bangkok: *Tipi↑aka* Study Center, 2003), pp.162-207.

practice as the only way (*Ekāyano maggo*) to *Nibbāna*. It provides the progressive cultivation that can lead the practitioner to surpass the zenith of mundane insight wisdom toward the supramundane level. The *satipaṭṭhāna* practice provides the learning process, which performs as the prerequisite course of the Noble Eight-Fold Path. Hence, *satipaṭṭhāna* practice is compared to the elementary step of Wholistic Buddhist Education. To see more details of the methods and techniques, one can read from *Satipaṭṭhānasutta*[133], *Mahāsatipaṭṭhānasutta*[134], *Satipaṭṭhānasaṃyutta*[135] and their commentaries.

Analysis of Three Main Factors of the Learning Process

Focusing on the learning process, the Noble Eight-Fold Path or *Tisikkhā* is considered as the most perfect process of learning. According to *Mahācattārisakasutta*, there are three wholesome qualities i.e. *sammādiṭṭhi* (right views), *sammāvāyāma* (right effort), and *sammāsati* (right mindfulness) which run and circle around the others as the main factors for cultivating the eight-fold path.[136] Compared with *Mahāsatipaṭṭhāna sutta*, there are three qualities i.e. *ātāpa* (attempt)*, sampajañña* (clear comprehension) and *sati* (mindfulness) that are the main factors running throughout the *satipaṭṭhāna* practice.[137] Analyzing the factors of both sets, three factors of each set are the same mental qualities (*cetasikas*)[138] i.e. *viriya* (effort), *sati* (mindfulness) and *paññā* (wisdom). These factors are compared in *Table 2.6* below.

Three Main Learning Factors		Mental qualities	Meaning
Eight-Fold Path	***Satipaṭṭhāna***		
sammādiṭṭhi (V)	*sampajañña* (v)	*paññā*	wisdom
sammāvāyāma (E)	*ātāpa* (e)	*viriya*	effort
sammāsati (M)	*sati* (m)	*sati*	mindfulness

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[133] M.I.55-63.
[134] D.II.290-315.
[135] S.V.141-191.
[136] M.III.71-76.
[137] D.II.290.
[138] *Cetasikas* is tranlated literally as "mental concomitants"; Nyanatiloka, **Buddhist Dictionary**: Manual of Buddhist Terms and Doctrines, pp.46-47.

Table 2.6 The analysis of the three main learning factors by comparing the Eight-Fold Path and the *Satipaṭṭhāna* Practice.

According to the *Paṭisambhidāmagga*[139] and the *Visuddhimagga*[140], we can divide and compare five kinds of right view: *Kammassakatā-sammādiṭṭhi* (v_k), *Vipassanā-sammādiṭṭhi* (v_i), *Magga-sammādiṭṭhi* (V_M), *Phala-sammādiṭṭhi* (V_P), *Paccavekkhana-sammādiṭṭhi* (v_{re}) with the sixteen kinds of wisdom. These right views and the sixteen kinds of wisdom (*Soḷasañāṇa* or 16-ñāṇas) are summarized in the table below.

Sammādiṭṭhi (Kinds of Right View)	No.	*ñāṇa* (Kinds of Wisdom)	State	Symbol
Paccavekkhana-	16	*Paccavekkhana-*	mundane	v_{re}
Phala-	15	*Phala-*	supramundane	V_P
Magga-	14	*Magga-*	supramundane	V_M
None	13	*Gotrabhū-*	intermediate	v_{inter}
Vipassanā- (9-*Vipassanāñāṇa*) (Insight Wisdom)	12	*Saccānulomika-*	mundane	v_{i9}
	11	*Saṅkhārupekkhā*	mundane	v_{i8}
	10	*Paṭisaṅkhā*	mundane	v_{i7}
	9	*Muñcitukamyatā-*	mundane	v_{i6}
	8	*Nibbidā-*	mundane	v_{i5}
	7	*Ādīnava-*	mundane	v_{i4}
	6	*Bhayatūpaṭṭhāna-*	mundane	v_{i3}
	5	*Bhaṅga-*	mundane	v_{i2}
	4	*Udayabbaya-*	mundane	v_{i1}
None (Pre-insight wisdom)	3	*Sammasana-*	mundane	v_{pre3}
	2	*Paccayapariggaha-*	mundane	v_{pre2}
	1	*Nāmarūpapariccheda-*	mundane	v_{pre1}
Kammassakatā-		*Kammassakatā-*	mundane	v_k

Remark "None" means that is not given in specific Pali name of *sammādiṭṭhi.*

Table 2.7 Summary of wisdom development

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[139] Ps.1.

[140] Vism.3/205-355T; see also P.A. *Payutto*, **Dictionary of Buddhism**, 2003, pp.260-261.

According to *Figure 2.4 – 2.9* and *Table 2.7* as given above, the explanation of wisdom development: $v_k \rightarrow v_{pre1} \rightarrow \rightarrow \rightarrow V_P \rightarrow v_{re}$ through the cultivating process by three main learning factors (mundane: e, m, v or supramundane: E, M, V) is depicted graphically in *figure 2.12*.
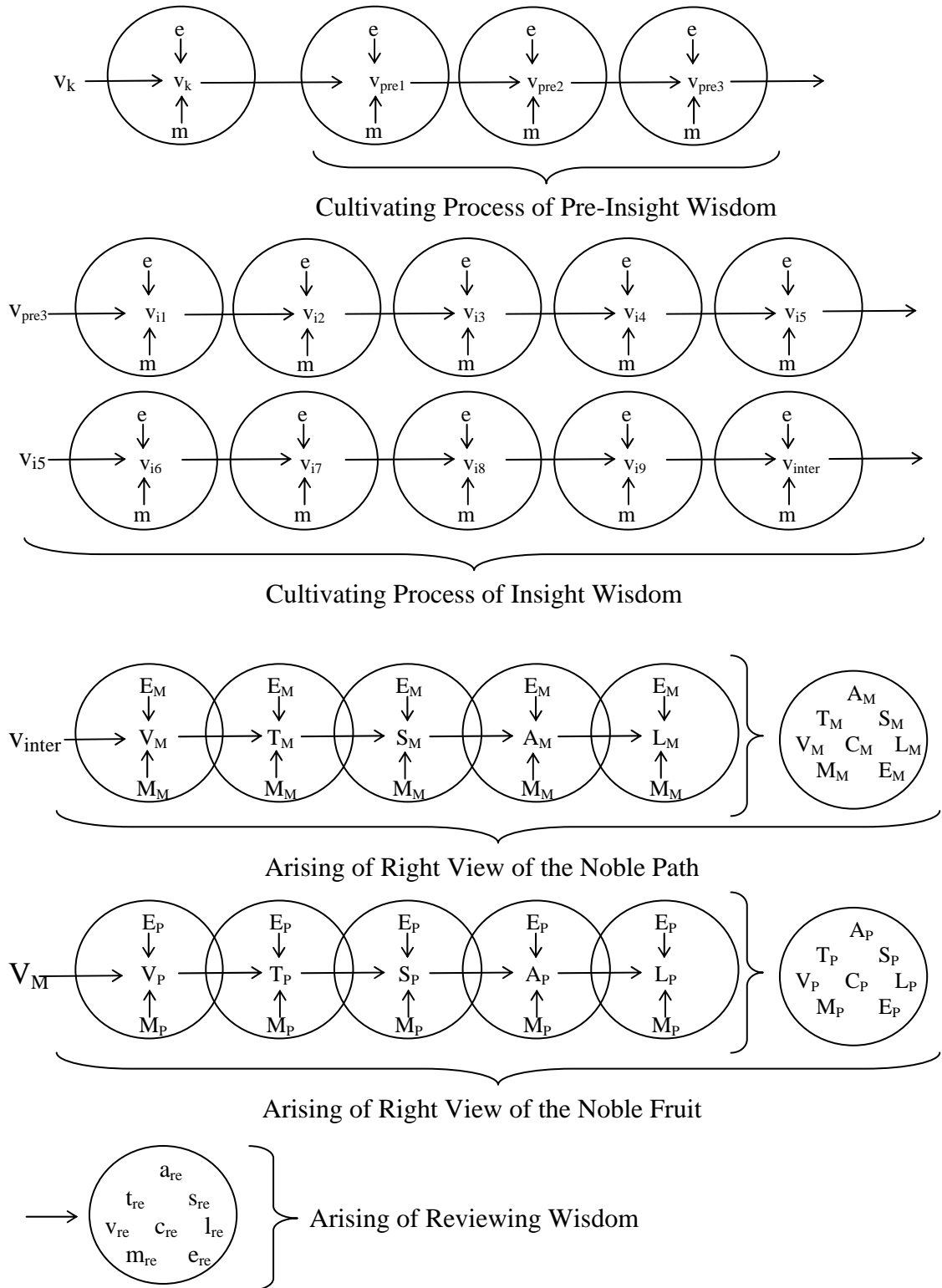
Figure 2.12 Wisdom development through the cultivating

process by the three main learning factors.

The analysis shows that both the eight-fold path and the insight practice need the three main learning factors (effort, mindfulness and wisdom) for running the process. Effort or *viriya cetasika* functions as continuity and energy serving along the path of the learning process. Mindfulness or *sati cetasika* manifests as the awakening eye or mindfully facing the object. It has the characteristic that is non-floating away of moral states.[141] According to the analysis of the function of Right View in 2.4, wisdom or *pa☐☐☐ cetasika* is a key point of the learning process which has four subjective roles namely: initiator, ground and guide for direction, learner, and cultivator. Moreover, the multiple kinds of wisdom are also indicated as the progressive level of the learning process. Thus, the whole process is designated as "**wisdom development**" or called in this work "**Wholistic Buddhist Education**".

The three main factors i.e. wisdom, effort and mindfulness are necessary mental qualities in the learning process from the beginning through *satipa☐☐h☐na* practice toward the Noble Eight-Fold Path. In addition, the another two wholesome qualities i.e. wise belief (*saddh☐*) and concentration (*sam☐dhi*) should be included as main factors in the learning process. According to the commentary of *Mah☐satipa☐☐h☐na sutta*[142], five faculty factors (*pa☐ca indriy☐ni*) i.e. wise belief (*saddh☐*), effort (*viriya*), mindfulness (*sati*), concentration (*sam☐dhi*) and wisdom (*pa☐☐☐*) are inevitably used for training the *satipa☐☐h☐na* practice. These five factors are cultivated, examined and adjusted along the way of insight practice. For this reason, these five factors are considered to be the **main learning factors** or the **essential mental qualities for a good life** especially for all Buddhist learners.

2.6 Mundane Education: Preliminary Cultivation of Right View

According to Wholistic Buddhist Education shown in Table 2.3, insight practice is used for cultivating right view or insight wisdom. Additionally, tranquil meditation and the purification of virtue (*s☐lavisuddhi*) are also needed in the learning process at the level of *pa☐ipatti-s☐san☐*. The techniques of *satipa☐☐h☐na* practice such as *☐n☐p☐nasati* (contemplation on breathing) can be applied to insight

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[141] Vinai Ussivakul, **52 Mental Contituents & the Buddha's Proverbs**, (Bangkok: Publication of International Center of Universal Realities, 2001), p.36.
[142] DA.2/654-655.

meditation as well as tranquil meditation and used for cultivating concentration (*samādhi*).[143] Thus, tranquil meditation and insight meditation by practicing *satipaṭṭhāna* are considered as the main body and head of the Buddhist elementary education.

According to the *Visuddhimagga*, the purification of virtue can be obtained by practicing *catupārisuddhisīla* (the four-fold purification of morality). The purification of morality consists of four aspects[144] i.e. *Pāṭimokkha-saṃvara-sīla* (morality of restraint in accordance with the monastic disciplinary code), *Indriyasaṃvara-sīla* (morality of restraint of sensing and perceiving), *Ājīvapārisuddhi-sīla* (morality of purification of livelihood) and *Paccayasannisita-sīla* (morality of consuming the necessities of life). Each of the four purified moral aspects is used for cultivating and adjusting the five faculty factors (*saddhā*, *viriya*, *sati*, *samādhi* and *paññā*)[145] which are summarized in *Table 2.8*. Moreover, the *catupārisuddhisīla* is also the foundation bringing about a tranquil mind and insight wisdom.[146] Thus, the *catupārisuddhisīla* is considered as the ground of the Buddhist elementary education.

Catupārisuddhisīla	Main cultivated faculty factor	Symbol
1) *Pāṭimokkhasaṃvara-sīla*	wise belief (*saddhā*)	b_w
2) *Indriyasaṃvara-sīla*	mindfulness (*sati*)	m
3) *Ājīvapārisuddhi-sīla*	effort (*viriya*)	e
4) *Paccayasannisita-sīla*	wisdom (*paññā*)	v

Table 2.8 The relation between the cultivated faculty factors and each moral aspects of *Catupārisuddhisīla*.

The *catupārisuddhisīla* and the *satipaṭṭhāna* practice (which provides both tranquil and insight meditation) are regarded as mundane elementary education of Wholistic Buddhist Education. This elementary education is the preliminary process for cultivating right view. To cultivate right view, the five faculty factors (*saddhā*, *viriya*, *sati*, *samādhi* and *paññā*) must be cultivated first. Thus, the cultivation of five faculty factors should be the preparatory process for elementary education.

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[143] MA.1/415T.
[144] Vism.1/19T; See more explanations in this thesis on pp.66-68.
[145] See more details in Vism.1/44-45, 49, 53T.
[146] ItA.165T.

If we ask further, "What is the preparatory process of elementary education?" It should be preliminary education which cultivates the five faculty factors (*pa□ca indriy□ni*) to serve for the learning process through *Catup□risuddhis□la* (discipline)*, Satipa□□h□na* (tranquil and insight practice), and the Noble Eight-Fold Path, respectively. In addition, preliminary education should be learned generally by all common people. It must also be the first step for becoming an authentic Buddhist.

According to the commentary[147], "*Up□saka*" literally means one who enters to sit near the Triple Gem: Buddha, Dhamma and Sangha. That means a person who pays homage to and has faith in the Triple Gem. Once King *Mah□n□ma* asked the Buddha when can one be considered as a lay follower. The Buddha answered,

> "When, *Mah□n□ma*, one has gone for refuge to the Buddha, the Dhamma, and the Sangha, one is then a lay follower."[148]

According to the commentary[149], there are two levels and four ways of "**Going for Refuge to the Triple Gem**" which are called in Pali "***Tisaragamana***." For instance, the way for becoming a Buddhist according to the *S□ma□□aphalasutta*[150], King *Aj□tasattu* exclaimed

> And I, Lord, go for refuge to the Blessed Lord, to the Dhamma, and to the Sangha. Please, may the Blessed Lord accept me from this day forth as a lay-follower as long as life shall last.

According to *Up□sakavagga* in *Pa□cakanip□ta*[151], there are ten *suttas* (teaching stories) that explain the qualifications of Buddhist lay disciples. For instance, there are five qualities of an excellent lay disciple, called in P□li "*Up□sakadhamma*" given below.

> **5-*Up□sakadhamma*** (qualifications of Buddhist lay disciples)
> (1) To be endowed with wise faith (*Saddh□*)
> (2) To have good conduct (*S□la*)

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[147] D.A.1/346T.
[148] S.V.395.
[149] D.A.1/340-346T.
[150] D.I.85.
[151] A.III.203-219.

(3) Not to be superstitious, believing in deeds, not luck.
(4) Not to seek for sources of merit outside the Buddha's Teaching
(5) To do service in Buddhism firstly.

Good conduct here means the five precepts (pañcasīla), which Buddha uttered in the same *vagga*:

> One who (1) abstains from destroying living things, (2) abstains from taking that which is not given, (3) abstains from sex with another person's wife (4) abstains from telling lies (5) abstains from consuming intoxicants and brewed drinks. Thus, one has good conduct (Sīla) and has dispelled the five animosities. And after death, that wise one will be born in heaven.[152]

The Buddhist's faith is different from the unquestioning faith in theistic religion. It refers to "confidence" rather than a theistic faith. Thus, saddhā in this sense is translated as "wise faith", which agrees with the Buddha's words:

> Therefore a person of wisdom here,
> Out of regard for his own good,
> Steadfast, should settle faith
> In the Buddha, Dhamma, and Sangha.[153]

and

> One, who has gone for refuge
> to the Buddha, Dhamma and Sangha,
> sees the Four Noble Truths with right wisdom.[154]

The commentary explains that development of right view (Diṭṭhujukamma) cultivates a view based on faith in the Triple Gem.[155] Many *suttas* in the Tipitaka show that saddhā occurs after listening to the Buddha's teaching. And because of saddhā, one continues to study and practice Buddhist education. For this reason, theoretical study of Buddhist education (pariyatti-sāsanā) is necessary, firstly for bringing

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[152] A.III.206.
[153] S.I.229.
[154] Dh.28.
[155] D.A.1/341T.

about *saddhā* (faith in the Triple Gem)*,* and progressively for developing *kammasakatā sammā diṭṭhi* (wisdom or right view about ownership of kamma, v_k). Thus, *saddhā* is an initiating factor to develop fundamental right view namely "*kammasakatā sammā diṭṭhi*" (v_k) which is shown in *table 2.7* and *figure 2.12*.

To cultivate wisdom or right view, studying or listening to proper teachings is needed for the learning process. According to *Mahāvedalla sutta*, there are 2 factors for the arising of right view.

> "Friend, there are two conditions for the arising of right
> view: (a) the voice of another and (b) wise attention."[156]

From the words above, the conditions for the arising of right view could be interpreted into two kinds of factors: external factor and internal factor.

(a) "***Paratoghosa***" or the "voice of another" is considered as an external factor as "good sources of knowledge". It means the Dhamma or the Buddha's Teaching. It is not only learning by hearing, but also includes studying by other ways from other sources. All kinds of learning material such as books, visual, and audio media are also regarded as external factors for learning. Remarkably, the best external source of knowledge is not just material, but a person who acts interactively as a good friend or teacher. A good friend (Pali: ***Kalyāṇamitta***) can initiate, nurture and gain the internal learning factors of a learner throughout the learning procedure.

(b) "***Yonisomanasikāra***" or "wise attention" is considered as an internal factor for "good mental process". It is used widely throughout the learning process from the beginning step of mundane preparatory education through the supramundane level i.e. attention, listening[157],

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[156] MI.294.
[157] KhA.222-223; It.320.

merit making[158], thinking[159], contemplation[160], insight[161] and enlightenment[162].

Internal Learning Factors

According to *Avijjāsutta*, the Buddha expounded on *saddhā* (wise faith) as the link between *paratoghosa* and *yonisomanasikāra.*

"Listenning to good teaching leads to wise faith.
Wise faith leads to wise attention."[163]

Saddhā is a very important internal factor for leading a person to a starting point or preparatory process of Buddhist education. It makes one a wise learner. For this reason, theoretical Buddhist education or *Pariyatti-sāsana* acts as "*Paratoghosa*", which aims to cultivate *saddhā* thus starting the learning process. Firstly, studying a proper teaching should provide wise faith (*saddhā*) in the Triple Gem and understanding (*paññā*) about the Law of *Kamma* (or *kammasakatā sammā diṭṭhi*, vₖ). Then, both *saddhā* and *paññā* will gain an inner motivation and more confidence for further learning in Buddhist education.

Paying homage to and having faith in the Triple Gem by Buddhist people means intensely believing in the potential of human beings. The Buddha and Sangha represent the top model of human beings, who can develop themselves to reach the highest noble state without any external power of God or gods.[164] With the understanding about the Law of *Kamm*a, both *saddhā* and *paññā* lead Buddhist disciples to develop their good behavior by doing meritorious activities (*puññakiriyā*), refraining from bad conduct (*sīla*), and progressing in mental and wisdom development. Thus, theoretical education is necessary to provide sufficient knowledge about *Tisikkhā* or three aspects of

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[158] It.318-320.
[159] P.A. *Payutto*, **Ideology Principle from BuddhaDhamma**, (Bangkok: Siam Publishers, 1999), pp.40-122.
[160] Thag.2/442T.
[161] MA.1/100T; AA.1/233T; 410T; UA.456T, quoted in P.A. *Payutto*, **Ideology Principle from BuddhaDhamma**, p.154.
[162] It.9-10.
[163] A.V.116.
[164] P.A. *Payutto* (Phra Dhammapitaka), **Education and the Development of Human Resources** (Thai 2ⁿᵈ edition), (Bangkok: Sahadhammika Co. Ltd., 1999), pp.12-14.

education: behavioral (*sīla*), mental (*samādhi*) and wisdom (*paññā*) education to support further development.

Physical and verbal development (*sīla*) in morality and ethics, mental development (*samādhi*) through merit-making, chanting and basic meditation, and the development of wisdom (*paññā*) in *Kamma* law (*kammassakatā sammādiṭṭhi*) and intellectual knowledge about Buddhism is considered as the beginning level of *Tisikkhā* or **Tisikkhā in general**. *Tisikkhā* in this level is used as the learning process for preparatory cultivation. It aims to provide powerful and effective learning factors (*saddhā, viriya, sati, samādhi* and *paññā*) to develop a firm ground and high potential sufficient for the success of *Catupārisuddhisīla* and the *Satipaṭṭhāna* practice. In this level, there is not only one way, there are many ways to be used through applying various principles of Dhamma as the lesson of life.

From the paragraphs explained above, there are four main purposes of theoretical Buddhist education: (1) to cultivate wise faith (*saddhā*) in the Triple Gem, (2) to develop wisdom (*paññā*) regarding the Law of Kamma, (3) to serve as sufficient knowledge (*paññā*) for learning in *Tisikkhā* in this level, and (4) to gain understanding (*paññā*) for learning in *Tisikkhā* at a higher level.

External Supporting Factor

The proper external factors are extended to others that are called in Pali "*Sappāya*". It means proper supporting factors, which consist of seven aspects,

(1) *Āvāsasappāya* or *Senāsanasappāya*: suitable abode
(2) *Gocarasappāya*: suitable resorts and surrounding places
(3) *Bhassasappāya* or *Dhammassavanasappāya*: suitable dialogues and teachings
(4) *Puggalasappāya*: suitable person (good friend or teacher)
(5) *Bhojanasappāya*: suitable food and other requisites
(6) *Utusappāya*: suitable climate and environment
(7) *Iriyāpathasappāya*: suitable posture, learning activities and meditation.[165]

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[165] Vism.127; VinA.II.429;MA.II.9,11.

Kalyạ*amitta* is the initiating external factor of all processes

Considering the external factors, *Kalya*̣*amitta* or a good friend is the most important factor, which can prepare and develop all other external factors properly. Moreover, *Kalya*̣*amitta* can induce internal learning factors. We know that studying or listening to a good teaching leads to *saddhā*, and *saddhā* leads to further progress toward supramundane education. If we ask, "Where does studying and *saddhā* come from?" According to the *Avijjāsutta*, the Buddha explained,

> Associating with a good and wise person (*sappurisasaṃseva*)
> leads to listening to good teaching (*saddhammasavana*).
> Listening to good teaching leads to wise faith (*saddhā*).
> Wise faith leads to wise attention (*yonisomanasikāra*).
> Wise attention leads to mindful awareness (*satisampajaññā*).
> Mindful awareness leads to restraint of sensing and perceiving
> (*indriyasaṃvara*). Restraint of sensing and perceiving leads to
> three right behaviors (sucarita).
> Three right behaviors lead to four *Satipaṭṭhāna* Practices.
> Four *Satipaṭṭhāna* Practices lead to seven enlightenment
> factors (*Bhojjhaṃga*). Seven enlightenment factors lead to
> enlightened knowledge (*vijjā*) and liberation (*vimutti*)."[166]

From the *sutta* above, a good and wise person is the first initiating external factor, which effects the internal learning factors from the beginning toward enlightenment and finally liberation. Thus, a good and wise person seems to be the most effective factor for the whole process of learning and education. According to the *Sāriputtasutta*, the Buddha said,

> Good, good, *Sāriputta*! This is the entire good Learning Life
> (*Brahmacariya*), *Sāriputta* that is, good friendship, good
> companionship, good comradeship. When a bhikkhu has a good
> friend, a good companion, a good comrade, it is to be expected
> that he will develop and cultivate the Noble Eight-fold Path.[167]

If we ask further, "Who is a good friend?" or "What is a good friend?" The answers may be different depending upon situations, places

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[166] A.V.116.
[167] S.V.3.

and time. However, according to the well-known Dhamma passage in *Anguttaranikāya* called "*7-Kalyāṇamitta-dhamma*"[168], There are seven significant qualities of a *Kalyāṇamitta* (good friend or good teacher) i.e.

(1) *Piyo*: lovable or endearing
(2) *Garu*: respectable or venerable
(3) *Bhāvanīyo*: adorable or cultured
(4) *Vattā ca*: being a counselor
(5) *Vacanakkhamo*: being a patient listener
(6) *Gambhīrañca kathaṃ kattā*: able to deliver insightful discourses or to expound on profound subjects
(7) *No caṭṭhāne niyojaye*: never exhorting groundlessly or not leading to a useless end.

For the Wholistic Buddhists Education, the Buddha, Dhamma and Sangha are the most excellent models of a good friend or a good teacher (*Kalyāṇamitta*). Hence, going for refuge in the Triple Gem (*Tisaraṇagamana*) is the most important initiating step of preparatory cultivation and further process of Buddhist education. For this reason, the Buddha proclaimed,

> Ānanda, it may be understood how the entire good Learning Life (*Brahmacariya*), is good friendship, good companionship, good comradeship: **by relying upon me as a good friend**,
> Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain displeasure and despair are freed from sorrow, lamentation, pain displeasure and despair.[169]

2.7 The Accomplishment of Learning

Not long before the *parinibbāna*, the Buddha gave these verses on *Tisikkhā* to his followers:

> Virtue (*sīla*), concentration (*samādhi*), wisdom (*paññā*) and final release (*vimutti*), These glorious things Gotama came to know. The Dhamma he taught

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[168] A.IV.31; P.A. *Payutto*, **Dictionary of Buddhism**, (Bangkok: Sue-Tawan, 2003) p.204.
[169] S.V.3.

monks for higher knowledge: He whose vision accomplishes the end of sufferings to *Nibb□na*'s gone.[170]

Nibb□na: The Ultimate Goal

Nibb□na or *Nirodha* is pointed to as the ultimate goal as well as the culmination of education. One who attains it becomes a Noble one. One can get the ultimate benefits and dwell in a truly happy and peaceful life.[171] There are four kinds of Noble ones. The highest Noble one is an *Arahant*. It is called by another *p□li* name, "*Asekha*" that means "one beyond learning". An *Arahant* is fully developed so he has no need to learn more. Comparing to *Asekha*, the lower noble persons: *Sot□panna*, *Sakad□g□m×* and *An□g□m×* are called "*Sekha*", meaning "Learner", they still need learning to develop. At this level, "Learner" means a noble one who has gone on the Noble Eight-Fold Path or the **supreme *Tisikkh□**. The Noble Eight-Fold Path is represented in this work as **Real Education**.

Nibb□na can be called by another Pali name "*vimutti*". The essence of liberation (*vimutti-s□ra*) is indicated not only as the culmination or final accomplishment of Real Education, but also the ultimate goal of the whole of Buddhist education. Regarding *Sikkh□nisa≡sasutta*, the Buddha taught,

> Bhikkhus, what is the essence of liberation?
> Here, bhikkhus, I have declared Dhamma for the rightful cessation of all suffering to my disciples in this way and that way. The whole of the declared Dhamma is realized by liberation in this way and that way. Bhikkhus, this is the essence of liberation.[172]

Since the beginning of this chapter from 2.1 to 2.6 above, Wholistic Buddhist Education has been studied backward from the ultimate goal by exploring the previous processes consequently. The entire learning process of Wholistic Buddhist Education is shown in *figure 2.13*. The figure shows various learning factors and procedures

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[170] D.II.123.
[171] D.III.132.
[172] A.IV.243-4.

sequentially. For this reason, the accomplishment of education is not only realized at the final stage, but is also able to distribute multiple accomplishments at each level of education.

Firstly, the **Noble Eight-fold Path** was studied as the supramundane learning process at the level of **supreme *Tisikkhā*** or **Real Education** (*Paṭivedha*). *Nibbāna* and the Noble Fruit are expected as the ultimate goal of Real Education or the Noble Path. Considering the supreme *Tisikkhā*, eight supramundane factors of the Noble Path occur momentarily in the same citta, which arises consequently through the mundane eight-fold path. Thus, the Noble Path is also expected as the goal of previous mundane education.

Nibbāna
Liberation   *Vimutti*

↑

Real Education
(*Paṭivedha*) ⟩ Noble Fruits   *Ariya-Phala*
                 Noble Paths   *Ariya-magga*   **Supreme**
                                                                Tisikkhā

↑

v_inter

Progressive
Education ⟩ Insight Wisdom (*Vipassanā ñāṇa*)

↑

                 Mundane 8-fold path   *Lokiya-magga*
                 7-Enlightenment factors   *Bhojjhaṅga*

↑

$Pa\tilde{n}\tilde{n}\bar{a}$ (v_k , v_pre , v_i1 , … , v_i9)
+ ↑
Saddhā (b_w) + *Viriya* (e) + *Sati* (m) + *Samādhi* (c)   **Intermediate**
                                                                   Tisikkhā

↑

Elementary   **Practical Buddhist Education (*Paṭipatti-**
Education ⟩   **sāsanā*)**
                    4-*Satipaṭṭhāna* practices
                    (Tranquil & Insight meditation)

↑

                    4-Purifications of virtue   *Pārisuddhisīla*

↑

Wise attention   *Yonisomanasikāra*

↑

Wise faith (*Saddhā*) + V_k (*Kammassakatā sammādiṭṭhi*)

↑

Preliminary   **Theoretical Buddhist Education (*Pariyatti-sāsanā*)**
Education ⟩   Other Dhamma practices (*Dhammacariyā*)
                   e.g. 4-*Saṅgahavatthu, Bhojanemattaññutā, 6-Disa,…*
                   Listening to good teaching   *Saddhammasavana*   ***Tisikkhā***
                   5-Precepts, 8-Precepts   *Paṅcasīla,*   **in general**
                   Uposathasīla
                   Making meritorious activities 10-*Puññakiriya-vatthu*
                   Going for refuge in the Triple Gem *Tisaraṇagamana*

↑

7-proper supporting factors (*Sappāya*)
+ ↑
A good friend   *Kalyāṇamitta*

Figure 2.13 Sequential learning processes of Wholistic Buddhist Education.

Secondly, the mundane eight-fold path or **Insight wisdom** and *Satipaṭṭhāna* **practice** were studied as the progressive learning process at the level of **intermediate *Tisikkhā*** or **Practical Education** (*Paṭipatti*). Firstly, five learning faculties i.e. *saddhā*, *viriya*, *sati*, *samādhi* and *paññā* are cultivated by *Catupārisuddhisīla*. Simultaneously, the various kinds of insight wisdom shown in *table 2.7* are developed, which are expected as minor goals of Insight Practice.

Thirdly, theoretical Buddhist education (*Pariyatti*) leads to going for refuge in the Triple Gem (*Tisaraṇagamana*), making meritorious activities (*Puñña-kiriyā*) such as giving (*Dāna*), taking five precepts (*pañcasīla*), rendering service (*Veyyāvacca*), listening to good teaching (*Saddhammasavana*), and learning other Dhamma practices (*Dhammacariyā*) e.g. 4-*Saṅgahavatthu*, 6-*Disa*, etc. as lessons of life. These learning activities are considered as preparatory cultivation at the level of *Tisikkhā* **in general** or **Preliminary Education**.

Wholistic Buddhist Education

Wholistic Buddhist Education consists of the consequent learning processes starting from the mundane level (i.e. the preparatory cultivation, elementary education, and intermediate education or progressive wisdom development) to supramundane education or Real Education, and ultimately attaining the *Nibbāna*, the zenith of education. It is shown as a *Dhamma-Cetiya* in *figure 2.14*.

A good learner, who has practiced the Buddha's teachings wisely and correctly, is able to attain the supra-mundane states. These states consists of four stages of *Magga* (4 Noble Paths), four stages of *Phala* (4 Noble Fruits) and the *Nibbāna* (the ultimate goal of Buddhism). They are grouped in 9-supramundane states (Pali: *nava-lokuttara-dhamma*), which are also considered as the ultimate goal of Wholistic Buddhist Education.

When *Nibbāna* is attained, one could obtain four coupled stages of *Magga* and *Phala*[173]. The Noble One is also ranked according to four levels.[174] According to these four coupled stages, the Noble One is ranked

Educational Term	***Buddhist Term***

Educational Term ... **Buddhist Term**

Ultimate Goal/Benefit — ***Nibbāna***

Vimutti

Real Education — **Noble Eight-Fold Path**

Intermediate Education — ***Vipassanā-ñāna***

Elementary Education — ***Satipaṭṭhāna* Practice + *Catupārisuddhis-īla***

Preliminary Education (Preparatory Cultivation) — *saddhā, viriya, sati, samādhi, paññā* ... *Dāna, Pañcas-īla, Bhojanemattaññutā, Gihi-Paṭipatti,...* ***Tisarana-gamana, Pariyatti-Sāsana, Dhammacariyā***

Figure 2.14 The *Dhamma-Cetiya* of Wholistic Buddhist Education.

from lowest to the highest, namely: "*Sottāpanna*" (Stream-Enterer), "*Sakadāgām-ī*" (Once-Returner), "*Anāgām-ī*" (Non-Returner) and "*Arahant*" (Worthy One).[175] *Nibbāna* is identified as the zenith of Wholistic Buddhist Education. One who attains *Nibbāna* at the highest supra-mundane stage, *arahatta-phala,* becomes an *arahant*. The *arahant* attains the ultimate benefit, and dwells in a truly happy and peaceful life. The *arahant* has permanently eliminated all kinds of defilements and suffering. The *arahant* is a person who has fully developed himself in

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[173] D.III.227; Vbh.335; MA.2/114T; Nd^{1}A1/317t; Nd^{2}A2/226T.
[174] D.III.255; A.IV.291; Pug.73.
[175] D.I.156; see also Walshe, Maurice, **The Long Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1996), pp. 26-7.

four aspects of development i.e. physical development, social development, mental development and wisdom development.[176]

Four aspects of Holistic Human Development (4-*Bh□van□*)

(1) **Physical development (*K□ya-bh□van□*)** is developed behavior interrelated to the physical environment. According to the commentary, it means using sense organs and mind to perceive in a good way and having mindful awareness of body and behavior.[177]

(2) **Social development (*S□la-bh□van□*)** is developed behavior interrelated to the social environment of other sentient beings. According to the commentary, it means purified behavior of morality and monastic discipline, right livelihood, and wise skills of consuming.[178]

(3) **Mental development (*Citta-bh□van□*)** is fully developed *citta*[179] in *adhicitta-sikkh□* through tranquil and insight meditation. It means a clear and calm *citta*, which has strong concentration and mindful awareness without defilement. Remarkably, this developed *citta* is the most truly happy, but *citta* perceives it without attachment.[180]

(4) **Wisdom development (*Pa□□□-bh□van□*)** is fully developed *pa□□□* (wisdom and knowledge) in *adhipa□□□-sikkh□*. *Pa□□□* means six main kinds of wisdom i.e. wisdom of *kamma*'s law, tranquil wisdom, insight wisdom, supramundane Path's wisdom, supramundane Fruit's wisdom, and reviewing wisdom.[181] These kinds of wisdom function as an administrator to control and manage all other aspects.

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[176] ThagA.1/12.

[177] AA.2/376T.

[178] Ibid.

[179] *Citta* would be translated in various English terms e.g. mind, heart, psyche, spirit and consciousness, etc. See also, *Dhammajito* (Awale), Phra Assajita, **An Analytical Study on Concept of Citta and its Significance in Theravada Buddhist Philosophy**, (Bangkok: Mahachulalongkorn-rajavidyalaya University Press, 2000), pp.22-31; However, this thesis uses term "mental" in all senses of mental, emotional and psychological terms.

[180] ThagA.1/12T; MA.2/474-475T.

[181] AA.3/73T.

The Noble One pursues the Noble Eight-fold Path as a way of life, which becomes the noble life or the learning life. In other words, one learns according to *Tisikkhā* as a way of holistic development. The noble one who has developed all four aspects fully, an *arahant*, is identified as the greatest example of a fully developed human being.

Wholistic Buddhist Education

Whole of Holistic Processes of Buddhist Education and Human Development

Nibbāna

| Ultimate Goal | → |

Real Education → **Supreme** *Tisikkhā* — **Supreme Development**

Progressive Education →

Elementary Education →

Intermediate *Tisikkhā* — **Progressive Development**

Preliminary Education → *Tisikkhā in general* — **Primary Development**

Side View

Paññā

Samādhi   *Sīla*

Paññā

Citta   *Sīla*

Kāya
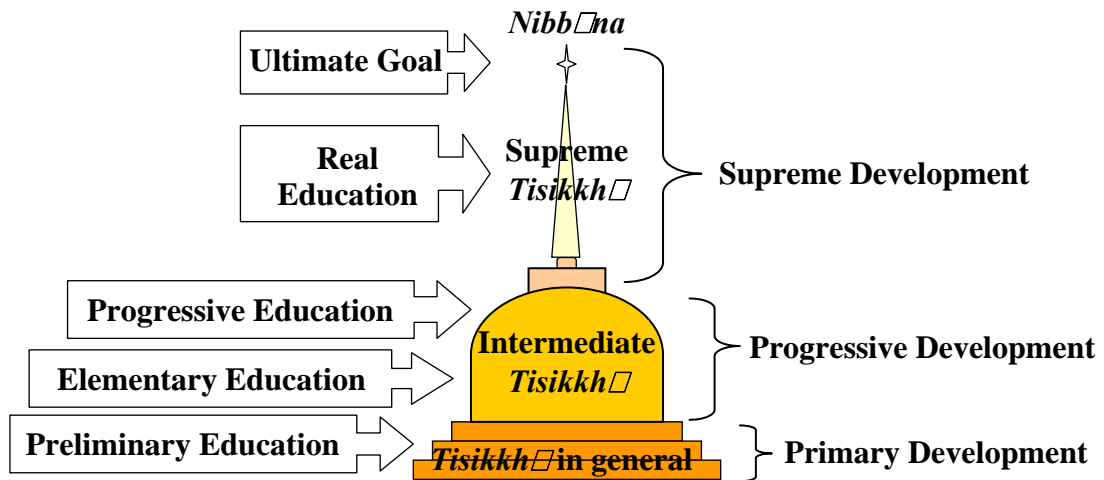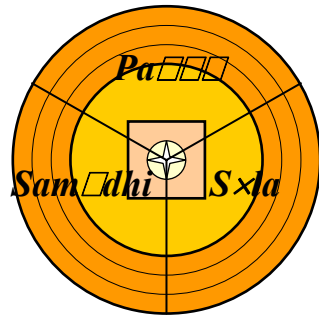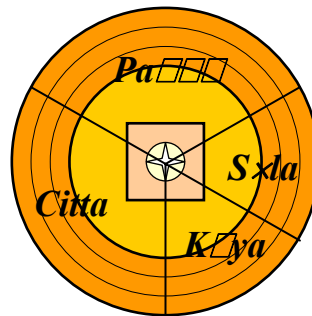
Tisikkhā   **Top View**   4-*Bhāvanā*

Integral Learning Process

Paññā

Samādhi

Sīla

→

Holistic Development

Wisdom

Mental

Social

Physical
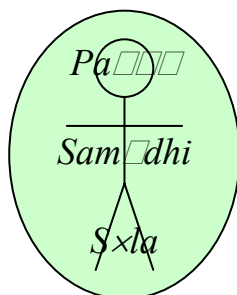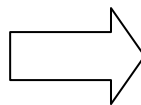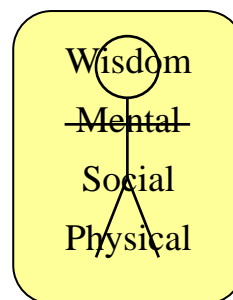
Learning Life   Fully Developed Model
Tisikkh□   **_4-Bh□van□_**

Figure 2.15 The holistic processes of human development (according to 4-*Bh□van□*) through the integral processes of education (according to *Tisikkh□*) as a learning life.

Chapter III

MODEL OF LEARNING AND APPLICATION

When our formal education follows the way of Western academic education, we inevitably receive the impact of three main influences as well. Each of these influences is like a great wave that inundates our society. Firstly, the wave of scientism submerges our humanistic view and immeasurably damages our spiritual values, and simultaneously our harmonious lives with nature are drowned. The second wave of specialization, amplified by the first one, fragments our way of life, education, occupation, politics, religion and all that should be integrated as a whole.

The third wave of commercialization prevails and overshadows every segment of our society, even in our lives and families. Our people are downgraded into simple economic beings or business animals. Virtues such as generosity, morality, and peace, once the standard, are now receding form our country's shores. Numerous social problems and crisis are rapidly increasing.

When formal academic education in our Buddhist country becomes developed, it inevitably receives the impact. Although, Buddhism offers us valuable wisdom and knowledge, Thai formal education still follows the western model resulting in deadlock. Unfortunately, Buddhism in the academic field has also been fragmentized, commercialized and denuded of spirituality. Now, our formal education tends to become a heartless business.

This work attempts to bring awareness back to the heart of people especially in Thai formal education. To clear away a veil of delusion, this work calls for looking toward the Buddha's Dhamma. We can see the way out from our troubles. Buddhism provides great intellectual knowledge and wisdom, but we have not actually looked at and developed our own way.

This study provides a proper learning principle in Buddhism for a well-developed educational system in the future. We gain a deeper understanding of the process of learning and the interaction between the individual and society. The resulting model of the learning process would hopefully be developed and applied to current education, especially to the improperly westernized Thai education.

Thus, this paper is a part of the learning process to develop a model or prototype for real learning, and simultaneously, to open a new area of academic research. Though the initial stage of documentary work on Buddhist canons has not been completed yet, implementing this approach is proceeding in numerous formal schools in "Vithee-Buddha School" Project (VBS Project).[182]

3.1 Applicable Model of Learning

According to the previous chapter, the Noble one, especially an *arahant*, who is developed through *Tisikkhā* completely, can be a good friend or teacher for other new learners. The output of Buddhist education can become the starting factor again. The Noble one becomes "*Kalyāṇmitta*" (good friend) who can serve as an external supporting factor (e.g. *paratoghosa*) and induce the internal learning factors (e.g. *saddhā* and *yonisomanasikāra*) of the newcomer and lead to the process of *Tisikkhā*. When the newcomer is fully developed, becoming a noble one, that person can also be the "*Kalyāṇamitta*" for others. For this reason, the cycle of Buddhist education can continue from person to person from generation to generation.

According to the words in *Sāriputtasutta*[183], *Mahāvedalla sutta*[184], *Avijjāsutta*[185] quoted in Chapter II and *figure 2.13*, the cycle explained above is depicted as a simple model of Wholistic Buddhist

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[182] Ministry of Education launched the "Vithee-Buddha School" (VBS) or Buddhist Oriented School Project as an outstanding innovation of education in 2002. It is expected to revive the Buddhist way of life as a learning process in school. It uses *Tisikkhā* as the main principle for developing new generations of Thais. Now, more than 15,000 schools have joined in this project.

[183] S.V.3.

[184] M.I.294.

[185] A.V.116.

Education in *figure 3.1*. The whole learning process of Buddhist education is simplified into four sequential sections: one – good friend as initiator, two – external factors vs. internal factors as pre-requisites, three – three aspects of holistic education (*Tisikkh□*) as process, and four – four aspects of a fully develop human (*4-Bh□van□*) as output.

Simple Model of Education
1-2-3-4 Wholistic Buddhist Education
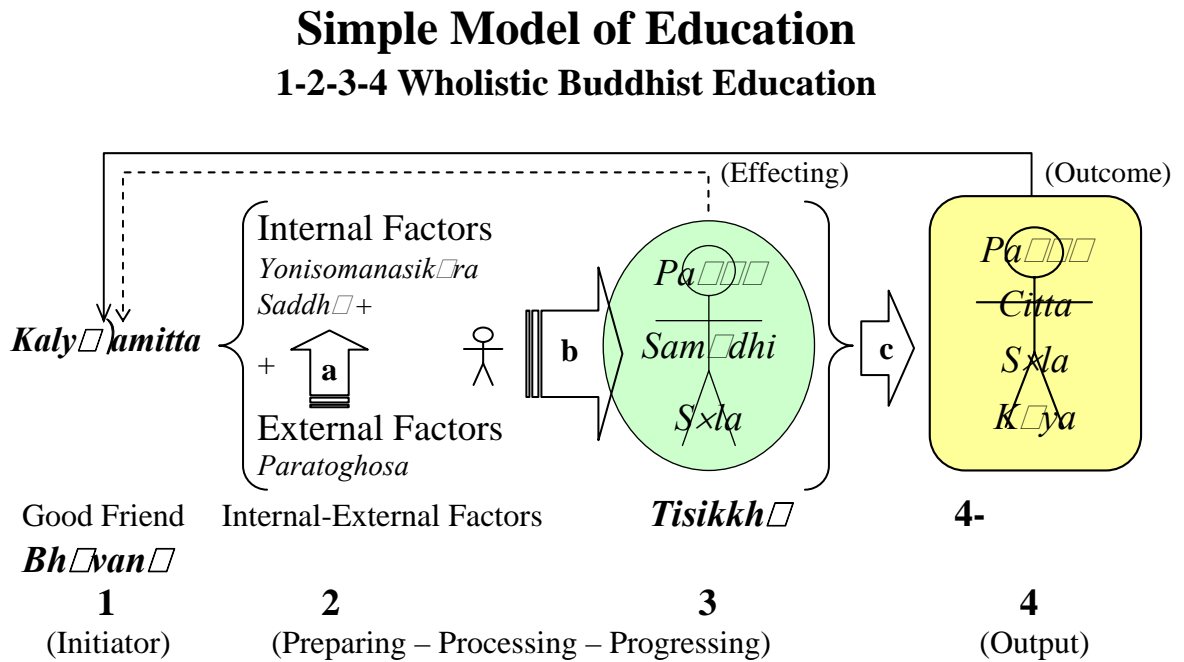
Figure 3.1 The Simple Model of Wholistic Buddhist Education.

Four Steps of Wholistic Buddhist Education

1) Starting with **Kaly□amitta** (good friend or good teacher) as an external initiating factor, who provides, induces and facilitates the next steps. According to *S□riputtasutta*, the Buddha's words are quoted again,

> This is the entire good Learning Life (*Brahmacariya*), *S□riputta* that is, good friendship (*Kaly□amittat□*), good companionship, good comradeship.[186]

2) *Kaly□amitta* provides **Paratoghosa** (voice of another: proper teachings) as an external factor to induce internal learning

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[186] S.V.3.

factors, **Saddh□** (wise faith) and **Yonisomanasik□ra** (wise attention). *Kaly□)amitta* also prepares other external supporting factors e.g. suitable abode, food, environment etc. to enhance the effective learning factors for the next step. According to *Mah□vedalla sutta* and *Avijj□sutta,* the Buddha's words are quoted,

> "… Listening to good teaching leads to *saddh□*.
> The *saddh□* leads to *yonisomanasik□ra*. …"[187]

and

> "Friend, there are two conditions for the arising of right view: *paratoghosa* and *yonisomanasik□ra*."[188]

3) Internal learning factors stimulate the process of **Tisikkh□**. They induce other learning factors interactively and develop holistic education in three aspects i.e. (1) **S□la**: education of behavior and relationships, (2) **Sam□dhi**: education of *citta* (mind, heart, psyche and spirit), and (3) **Pa□□□**: education of knowledge, wisdom, intuition, insight and enlightenment. Simultaneously, all five learning factors (*saddh□, viriya, sati, sam□dhi* and *pa□□□*) also improve themselves continuously through *Tisikkh□*.[189] The cycle of learning procedures advances in three steps repeatedly as a way of life.

In other words, all five learning factors are powered fully by *Tisikkh□* while *Tisikkh□* is also fully developed by the five learning factors. Consequently, eight factors of the Noble Path arise together in the same *citta* moment.[190] That means *Tisikkh□* is fully developed toward the supra-mundane state. At this stage, mundane *Tisikkh□* becomes **supreme Tisikkh□** while an ordinary learner becomes a noble one or real Learner (*sekha*). When the Learner still goes on the way of **Learning Life** (**Brahmacariya**), the Learner can step up along the path

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[187] A.V.116.
[188] M.I.294.
[189] Ps.II.1-34; Ps.300-352T.
[190] DA 1/465-467T.

to reach a higher noble state sequentially, and finally attain the highest noble state to become an *arahant*.

4) A Real Learner has fully developed to become the highest noble one, *arahant*. *Arahant* is the final output of the process of Buddhist education. *Arahant* is the top model of the most perfect human. The *arahant* is a person who has fully developed the four aspects of development i.e. physical development (***Kāya-bhāvanā***), social development (***Sīla-bhāvanā***), mental development (***Citta-bhāvanā***) and wisdom development (***Paññā-bhāvanā***).[191]

The Noble one, especially an *arahant*, is also the top model of "*kalyāṇamitta*" (a good friend or teacher). The output of Buddhist education can again become the starting factor. For this reason, the *Arahant* in the role of *kalyāṇamitta* becomes the outcome, which induces a newcomer to be a new learner. The cycle of Wholistic Buddhist Education has run from time to time from generation to generation since the Buddha's time until the present, and will continue into the future until the disappearance of Buddhism.[192]

Moreover, this simple model can be used to explain the structure of the Triple Gem. The first or most excellent *kalyāṇamitta* is the "***Buddha***". The best and most effective teaching or *paratoghosa* is the "***Dhamma***". And the best learners are the noble ones, who are the "***Sangha***". In other words, the Triple Gem is the best archetype of the Buddhist education model.

This simple model can also be used to explain the structure of the three steps of Buddhist education i.e. *Pariyatti* (Theoretical Education), *Paṭipatti* (Practical Education), and *Paṭivedha* (Accomplishment of Education). Arrow "a" represents the "*Pariyatti*." Arrow "b" represents the "*Paṭipatti*." Arrow "c" represents the "*Paṭivedha*."

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[191] ThagA.1/12T.

[192] A.III.105-108; *Tatiya-anāgatasutta*, the Buddha said about Buddhism in the future that the elder bhikkhus, who will be undeveloped in four aspects: *Kāya, Sīla, Citta, Paññā*, cannot teach and train novice bhikkhus in *Tisikkhā*.

This simple model also corresponds to the principle of wisdom development, namely "*Pa□□□vu∂∂hidhamma*". It consists of four continuous steps: (1) associating with good person (*Sappurisasa∝seva*), (2) listening to or studying good teachings (*Saddhammasavana*), (3) wise attention (*Yonisomanasik□ra*), and (4) gradual practice on Dhamma step by step (*Dhamm□nudhammapa↑ipatti*). The connection between the model in *figure 3.1* and the four steps of *Pa□□□vu∂∂hidhamma* is shown in *figure 3.2*. In addition, *saddh□* and the three kinds of wisdom (***Suta**mayapa□□□,* ***Cint□**mayapa□□□,* ***Bh□van□**mayapa□□□*) are also shown as the results[193].

Simple Model of Buddhist education vs. 4-***Pa□□□vu∂∂hidhamma***

Kaly□)amitta → *Paratoghosa* → *Yonisomanasik□ra* → *Tisikkh□* to 4-*bh□van□*
(Good Friend)   (Good Teaching)   (Wise Attention)   (Good Education&Development)

↓   ↓   ↓   ↓

Sappurisasa∝seva   *Saddhammassavana*   *Yonisomanasik□ra*
(Associating with   (Listening to   *Dhamm□nudhammapa↑ipatti*
  good person)   good teachings)   (Wise Reflection)   (Gradual Dhamma Practice)

↓   ↓   ↓   ↓

Saddh□   ***Suta**mayapa□□□*   ***Cint□**mayapa□□□*   ***Bh□van□**mayapa□□□*
(Wise belief)   (Wisdom by listening)   (Wisdom by thinking)   (Wisdom by practicing)

Figure 3.2   The connection between the simple model of education and four steps of *Pa□□□vu∂∂hidhamma*.

Focusing on the internal section of the learning process in this model (*figure* 3.1), the procedure from step 2 to 3 is considered as the heart of Buddhist education. Without this heart, the cycle of education cannot run. For this reason, the learning model is significant, which should also be studied and developed as a graphically depicted model.

Applicable (Integrated) Model of Learning

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[193] P. *Dhammacitto*, (Phra Rajavoramuni), **Learning Process in Buddhism** (Thai edition), (Bangkok: Ministry of Education, 2000), pp.11-23.

Considering the Noble Eight-fold Path as the top model of learning in *Tisikkhā*, the eight-fold path is the fundamental structure for the learning process. When the linear structure and non-linear structure of the eight-fold path, shown in *figures 2.2 – 2.10,* are integrated and applied as a circuit of learning, the applicable model of the learning process is graphically depicted in *figure 3.3.*

The learning process is based on *Tisikkhā* and its model follows the structure of the Noble Eight-fold Path. There are five learning factors i.e. *saddhā, viriya, sati, samādhi* and *paññā*, which run and circle around all of the circuit's processes[194], especially three main factors i.e. *viriya, sati,* and *paññā.* For instance, found in *Mahāsatipaṭṭhānasutta*[195] and *Mahācattārīsakasutta*[196], they (*viriya, sati,* and *paññā*) run as main factors throughout the processes of *Catupārisuddhisīla, Satipaṭṭhāna* practice, and the Noble Eight-fold Path.

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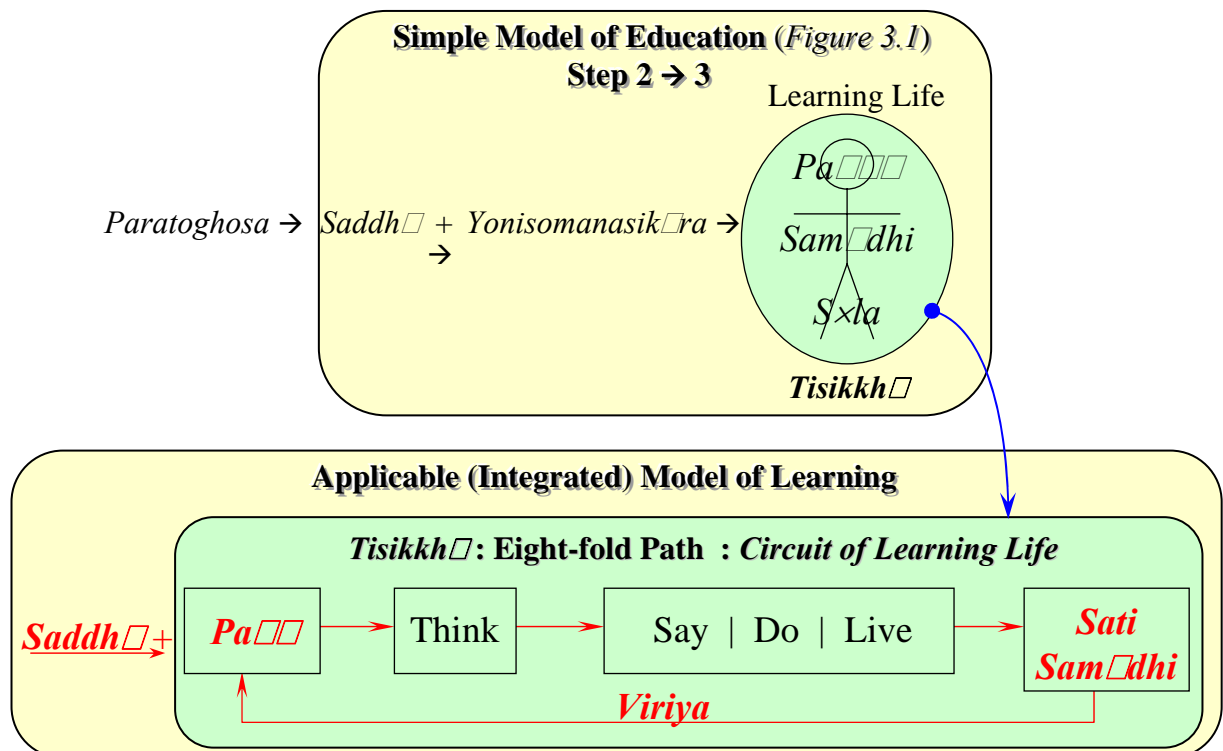
[194] Ps.II.1-34; Ps.300-352T.

[195] D.II.290.

[196] M.III.71-78.

Figure 3.3   The applicable model of the learning process.

Although *saddhā* is not in the structure of the eight-fold path, but due to its significance in the role as initiating internal factor, it is also included in the model. *Viriya* is right effort to perpetuate the process[197], which is described as supplying energy to keep the entire process running continuously. *Sati* is right mindfulness for staying[198], which is described as staying alert at each moment for effective learning. *Samādhi* is right concentration, which is an innate quality of *citta;* to know one thing.[199] *Paññā* is wisdom or right view, which works together with the thinking process as the eye of learning, and works as understanding totally.[200]

The model of learning begins with an internal initiator, *saddhā* that has been induced by an external initiator previously. Then, *saddhā* induces *yonisomanasikāra*. At this step, the circuit of learning life works in the role of *yonisomanasikāra.* Supporting this role, five learning factors run and circle around the thinking process again and again so that the resulting *paññā* arises. The resulting *paññā* will function as right view together with other learning factors to develop *sīla* (behavioral and social aspects: saying, doing and living) repeatedly so that *sīla* is purified completely.

While the resulting *paññā* guides the direction of saying, doing and living, *sati* and *samādhi* focus firmly and wakefully on perceiving and learning. Consequently, the new resulting *paññā* arises and replaces the previous *paññā.* That means the former right view is renewed by the latter. Then, the new resulting *paññā* will work as the new right view to guide the direction of saying, doing and living. Again, *sati* and *samādhi* focus firmly and wakefully for perceiving and learning so that the next resulting *paññā* will arise.

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[197] DA.1/465T; *Sammāpaggahanalakkhaṇo sammāvāyāmo.*
[198] Ibid.; *Upaṭṭhānalakkhaṇā sammāsati.*
[199] VbhA.146T; *Sammāsamādhanalakkhano sammāsamādhi.*
[200] VbhA.146T; *Sammādassanalakkhaṇā sammādiṭṭhi.*

When the circuit runs again and again, a higher resulting *pa☐☐☐* or right view is developed. For this reason, the learning life in *Tisikkh☐* can develop wisdom progressively. Consequently and simultaneously, *s☐la* and *citta* are purified and perfected. Therefore, *s☐la*, *sam☐dhi* and *pa☐☐☐* in *Tisikkh☐* are fully developed to become supreme *Tisikkh☐*. At this level, the circuit runs as the Noble Eight-fold Path completely. When supramundane Right View is cultivated continuously to attain the state of *arahatta-magga*, the learning circuit is ultimately completed. Consequently, *arahatta-phala* arises. That means the lower noble one becomes an *arahant*, the highest noble one.

3.2 Application in Daily Life

According to the Buddhist perspective, the process of living and the process of learning are the same thing. They are described as "going on the way" (Pali: *cariy☐*). That way means "the way of life," (Pali: *magga)*. Life is going to be good or bad depending on education. Phra Dhammapitaka (P.A. *Payutto*) points out that a human being is a unique kind of being which is able to be trained and needs to be trained[201]. Living without learning is a low level of life. In other words, "Life needs learning", "Good life is a learning life" or "Life is education"[202]. For this reason, "*magga*" (the way of life) and "*cariy☐*" (process of living), which have the same meaning of "*sikkh☐*" (learning process or education). When life is developed properly through *sikkh☐* until going on the Noble Eight-fold Path, life enters Real Education. At that time, life becomes noble, namely "*brahma-cariya*". The way of life becomes the noble path namely "*ariya-magga*." Both are equal to the term "Supreme *Tisikkh☐*".

For application in daily life, the principle of *Tisikkh☐* and the eight-fold path is used for guiding the way of life. Put simply, the integrated model of learning shown in *figure 3.3* is applied and simplified as a compact model, depicted in *figure 3.4*. The compact model is

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[201] P.A. *Payutto*, (Phra Dhammapitaka), **Education and the Development of Human Resources** (Thai 2nd edition), (Bangkok: Sahadhammika Co. Ltd., 1999), pp.12-14.

[202] P.A. *Payutto*, (Phra Dhammapitaka), **The Holistic Development of Thai Children** (Thai 3rd edition), (Bangkok: Sahadhammika Co. Ltd., 2002), pp.9-10.

designed as a learning vehicle (*sikkhā-yāna*) containing a circuit of learning. This circuit works as the main machine of this vehicle. [203]

Five learning factors run and circle the entire circuit of this machine. The vehicle will run in the direction that *saddhā* and *paññā* guide to the right way. Both *saddhā* and *paññā* should always be balanced[204]. They perform as a firm ground of thinking and as a wise guide leading to right thought. Then, right thought is going to direct the activities of saying, doing and living to be right speech, right action and right livelihood respectively. For this reason, this vehicle always brings about output through three doors: bodily, verbal and mental doors. Simultaneously, these outputs will be reflected for learning by *sati* and *samādhi.*
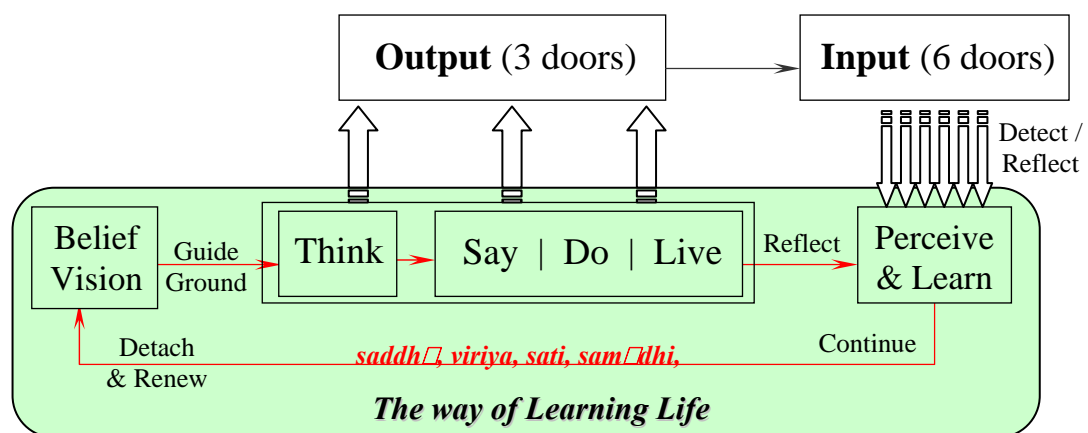
Output = 3 doors of bodily, verbal and mental action
Input = 6 doors of external objects (also includes *paratoghosa*)

Figure 3.4   The applicable compact model of the learning process
or
"Learning Vehicle" in daily life

However, not only are output activities reflected for learning, but also various inputs (visual objects, sound, odor, taste, tangible objects and mind objects) through six doors (eyes, ears, nose, tongue, sense-body and mind) can be detected and reflected. Due to the guidance of *saddhā* and *paññā*, *sati* and *samadhi* work together as right mindfulness and right

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[203] See the chariot simile in S.V.4-6, which the Buddha called the Noble Eight-fold Path "the devine vehicle" (*Brahma-yāna*), "the vehicle of Dhamma"(*Dhamma-yāna*) and "the vehicle of unsurpassed victory in battle".
[204] DA.2/654-656T.

concentration to perceive and learn attentively and alertly. V*iriya* always serves as energy to continue this circuit round and round. This learning provides a new belief and vision as a result. Then, the learner will detach from previously held beliefs and visions and renew with the progressive *saddh*☐ and *pa*☐☐☐ .

Generally, the vehicle of learning is applied in daily life to cultivate learning factors at the primary level. It runs through preliminary *Tisikkh*☐ or *Tisikkh*☐ in general. Progressively, the well-developed vehicle of learning is going to run through a higher level of *Tisikkh*☐ ultimately toward the Noble Eight-fold Path. If Wholistic Buddhist Education is compared to *Dhamma-cetiya* according to *figure 2.13* and *figure 2.14*, the *Tisikkh*☐ in general is compared to the base of *Dhamma-cetiya*. In *figure 3.5*, the *Dhamma-cetiya* is divided into three parts or levels. Its base represents the *Tisikkh*☐ in general. Its body represents the intermediate *Tisikkh*☐. Its top represents the *Tisikkh*☐ at supramundane level or the supreme *Tisikkh*☐. Remarkably, all levels of *Dhamma-cetiya* consist of *Tisikkh*☐, three aspects of integral education: *s*×*la* (education on behavior and relationships), *sam*☐*dhi* (education on *citta*) and *pa*☐☐☐ (education on wisdom). The perfect *Tisikkh*☐ in general leads to the intermediate *Tisikkh*☐. Then, the perfect intermediate *Tisikkh*☐ leads to the supreme *Tisikkh*☐. In other words, the "learning vehicle" carries the learner from the base to the top of *Dhamma-cetiya*.

Supreme
Tisikkh☐

Intermediate
Tisikkh☐

Tisikkh☐ **in general**

Side View

Pa☐☐☐

Sam☐*dhi*   *S*×*la*

Top View
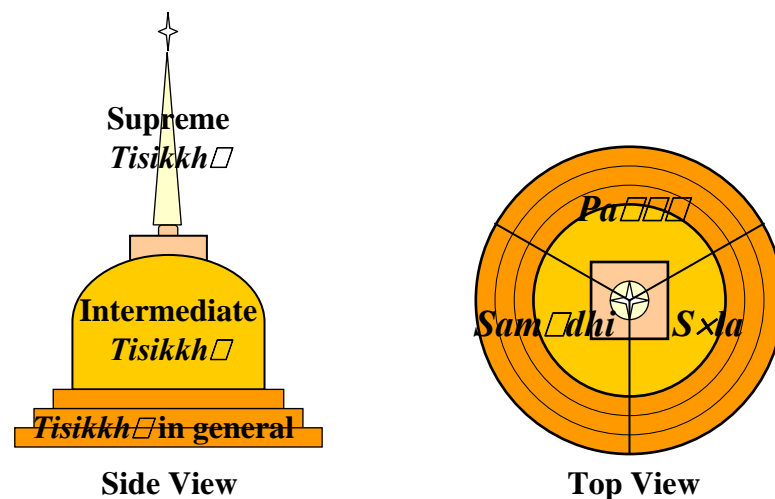
Figure 3.5 *Dhamma-cetiya* and the three levels of *Tisikkh*☐

The *Dhamma-cetiya* shows that life, according to a Buddhist perspective, is looked upon as a whole and as life-long education. It integrates three aspects of life, which are explained below.

Life and *Sīla*, Education on behaviors and relationships

Applying *sīla* to life at the level of *Tisikkhā* in general, *Sīla* is interpreted as education on bodily and verbal behaviors for having good relationships with the social and physical environment[205]. The principle of *Catupārisuddhisīla* (the four-fold purification of morality) is applied to provide four aspects of fundamental education[206]. Phra Dhammapitaka emphasizes this aspect of education as the starting point of education.[207]

1) *Pāṭimokkha-saṃvara-sīla* (morality of restraint in accordance with the monastic disciplinary code). Following the discipline (*Vinaya*) such as *Pañca-sīla* (five precepts), *Uposatha-sīla* (eight precepts), other rules, laws, regulations, etc. is not just for constraining[208], but is learning to live together peacefully and harmoniously without harming or oppressing oneself or others. The outer rules should be learned in order to develop the inner rule or self-discipline. For this reason, the relationship with the social environment: persons, family, community, society; is gradually developed. Simultaneously, behavior in both word and deed is trained in morality and virtue so that all behaviors are purified. They become a firm ground for training in higher education on *citta* and *paññā*.[209]

2) *Indriyasaṃvara-sīla* (morality of restraint of sensing and perceiving). This is education to develop skills for perceiving and consuming information and media. This *sīla* is a training process for

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[205] P.A. *Payutto*, (Phra Dhammapitaka), Buddhism: **The Development of Human and Society** (Thai edition), (Bangkok: Karn Sasana Press, 1999), p.11.

[206] P.A. *Payutto*, (Phra Dhammapitaka), **Education Made Easy** (Thai 2nd edition), (Bangkok: Seou-Tawan Co. Ltd., 2002), p.25.

[207] P.A. *Payutto*, (Phra Dhammapitaka), **Education Starting with Skillfully Consuming and Living** (Thai 9th edition), (Bangkok: Sahadhammika Co. Ltd., 2003), pp.1-63; see also Payutto, P.A., (PhraBrahmkunaporn), **The Buddhist's Discipline** (Thai-English 51st edition), (Bangkok: Pim-suay Printing Co. Ltd., 2004), pp.1-11.

[208] P.A. *Payutto*, (Phra Dhammapitaka), **Firstly Knowing the Principle: before studying and teaching effectively** (Thai edition), (Bangkok: Pim-suay Co. Ltd., 2004), p.126.

[209] Ibid., pp.135-142.

using eyes, ears, and other sense organs including mind to detect and reflect sense objects or mental objects mindfully and skillfully. Perceiving aims for learning or developing oneself, is not just for consuming. Using sense organs skillfully to gain knowledge is an important basis of education.[210]

3) *Ājīvapārisuddhi-sīla* (morality of purification of livelihood). Refraining from wrong livelihood and pursuing right livelihood is an important aspect of this education. The behavior of livelihood is an inevitable way of living for all beings. This limitation may cause bad conduct of wrong livelihood. Right livelihood aims at learning to live together without harming or disturbing oneself or others. [211]

4) *Paccayasannisita-sīla* (morality of consuming the necessities of life). Examining wisely the advantages and disadvantages of consuming products and eating food is a very important skill of living. It is a training process for wisdom development through pre-consuming consideration. It aims to know the exact reason of consuming, to avoid the disadvantage of unhealthy products, and to consume healthy products skillfully. Considering the type, quality and quantity of things to be consumed is a basic skill of living wisely.[212]

Life and *samādhi* or *citta-sikkhā*, Education on *citta*

The development of *citta* is very important. *Citta* is the managing director of behavior. All behaviors occur by intention of *citta*. When *citta* is developed in a good way, all behaviors will consequently also be good. Moreover, good and healthy *citta* also leads to wisdom development. Due to this education on *citta* centering on concentration, it is called "*samādhi*." However, the development of *citta* can be divided into three aspects.[213]

1) **Wholesome qualities of *citta***. This education aims to develop all good qualities of *citta* such as *Metta* (loving-kindness),

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[210] Ibid., pp.8-18.
[211] P.A. *Payutto*, (Phra Dhammapitaka), **Buddhism: The Development of Human and Society** (Thai edition), (Bangkok: Karn Sasana Press, 1999), pp.14-15.
[212] Ibid., pp.15-17.
[213] Ibid., pp.17-22.

Karunā (compassion), *Muditā* (congratulatory joy), *Kataññ(kataveditā* (gratefulness), *Cāga* (generosity), *Hiri* (moral shame or guilt), *Ottappa* (moral fear), *Gārava* (respect), *Maddava* (gentleness), *Alobha* (non-greed or non-selfish).

2) **Capability of *citta***. This education aims to develop the capability and potential of *citta*, which centers on *samādhi* (concentration) and includes other related qualities such as *Chanda* (good aspiration), *Viriya* (effort), *Ussāha* (diligence), *Khanti* (patience), *Sacca* (truthfulness), *Adhiṭṭhāna* (firm intention), *Sati* (mindful awareness), *Kammaññatā* (readiness for working)

3) **Health and Happiness of *citta***. This education aims to develop healthy qualities and happiness of *citta* such as *Pāmojja* (cheerfulness), *Pīti* (rapture), *Passaddhi* (relaxation), *Sukha* (fine happiness), *Pasāda* (clarity of mind), *Pariyodātatā* (brightness of mind), *Santi* (peace), *Sītibhāva* (coolness), *Adosa* (non-anger or non-stress).

To develop three aspects of good and healthy *citta*, tranquil meditation is used as a mental training process. There are forty tranquil meditation techniques gathered and classified in the *Visuddhimagga*.[214] However, some meditation techniques are selectively suitable to various kinds of person's temperament (*carita*). For instances, *Mettābhāvanā* (loving kindness meditation) is suitable for the easily angered temperament (*dosacarita*), *Asubhakammaṭṭhāna* (contemplation on non-beauty and foulness) for the lustful temperament (*rāgacarita*), *Buddhānussati* (mindfully recollecting attributes of the Buddha) for the faithful temperament (*saddhācarita*), *Ānāpānasati* (contemplation on breathing) for the deluded temperament (*mohacarita*) and speculative temperament (*vitakkacarita*), and *Maraṇasati* (mindfully reflecting on death) is suitable for the intelligent temperament (*buddhicarita*).

However, among the forty tranquil techniques, *Mettābhāvanā* and *Maraṇasati* are recommended as "everywhere meditation"

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[214] Vism.1/139-140T; See details in Vism.1/104-149T.

(*sabbatthaka-kamma↑↑h□na*)[215], which people can practice everywhere in daily life.

Life and *Pa□□□-sikkha*, Education on wisdom

Education on wisdom or wisdom development is the most important because wisdom controls and guides the direction of all behaviors. Moreover, wisdom also releases *citta* from attachment and stress, and provides the solution and the way to liberation.[216]

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[215] Vism.1/122T.

[216] P.A. *Payutto*, (Phra Dhammapitaka), **Buddhism: The Development of Human and Society** (Thai edition), (Bangkok: Karn Sasana Press, 1999), pp.22-23.

Tisikkhā in Daily Life
(Base of *Cetiya*)
Three Aspects of Life & Integral Education
"A Good Life is a Learning Life."

Wisdom (*Paññā*)

Bhāvanāmayapaññā: wisdom by practicing
(by cultivating *sati, samādhi, paññā*)

Cintāmayapaññā: wisdom by thinking (*yonisomanasikāra*)

Sutamayapaññā: wisdom by listening (*saddhā, saññā, paññā*)

Tathāgatabodhisaddhā: belief in Buddha's wisdom and
~~enlightenment~~

Multiple Intelligence and Wisdom (*Paññā*)

Good Foundation	for inquiring the truth (Dhamma) progressively
Life skill	understand life & world, solve problems wisely
Learning skill	ability and tendency to gain knowledge and develop wisdom
Working skill	for communication, administration, decision-making, problem-solving, etc.
Buddhist requisite	*Saddhā* and *Paññā* on the Triple Gem and the Law of *Kamma*

Good Mind & Heart (*Citta*)

Health & Happiness	to be relaxed, joyful, clear, bright and happy
Capability	concentration, attention, intention, effort, diligence, patience, mindful awareness, etc.
Goodness	loving-kindness, compassion, sympathetic joy, gratefulness, generosity, guilt, moral fear, gentleness, non-selfishness, etc.

Virtuous Behavior and Relationships (*Sīla*)

Pāṭimokkha-saṃvara-sīla	outer rules for self-discipline, non-harming of oneself and others, good way of life
Ājīvapārisuddhi-sīla	to quit wrong livelihood and pursue right livelihood without corruption
Indriyasaṃvara-sīla	perceiving and reflecting skill with mindful awareness
Paccayasannisita-sīla	consuming skill, consideration on consuming things with wisdom

Paññā

Samādhi

Sīla
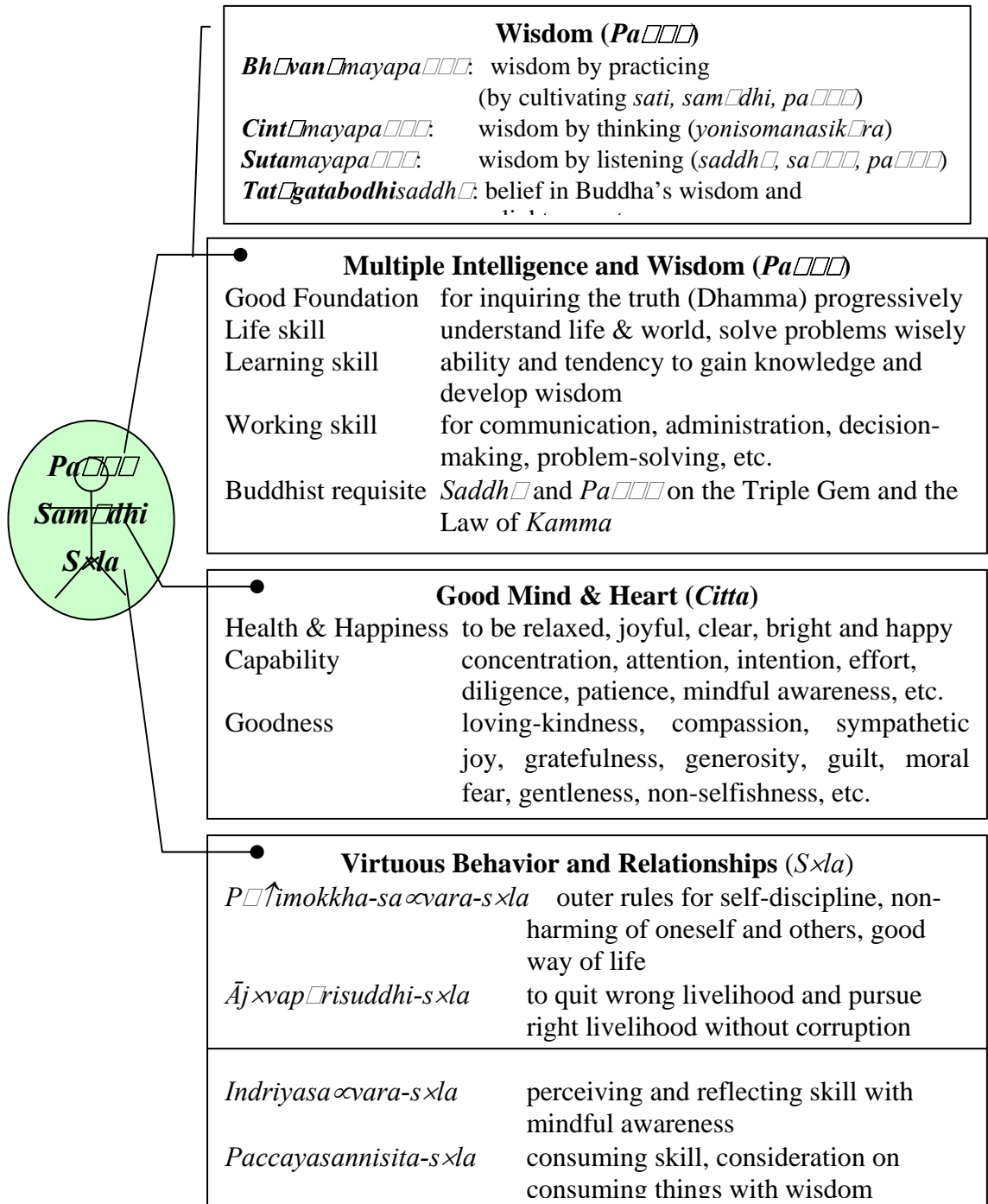
Tisikkhā in general

Tisikkhā in general

Figure 3.6 Summarization of the three aspects of life and integral education.

According to a Buddhist perspective, wisdom is divided into multiple levels. Firstly, the most significant wisdom is right understanding and the wise belief in the Triple Gem.[217] Another very important wisdom is right understanding and the wise understanding of wholesome-unwholesome, goodness-evil, and advantage-disadvantage[218]. Intelligence, tendency and skills for inquiring knowledge, problem-solving, making decisions, administration and communication are a kind of wisdom for learning and working for general purposes.[219] For living wisely with happiness, life skills such as worldly understanding, self-understanding, emotional intelligence, self-caring and problem-solving should be developed. For attaining the ultimate goal of a learning life, knowledge and understanding about the reality of all natural phenomena should be further developed until attaining complete liberation.[220] Living with wisdom to progressively inquire about reality is looked on as the foundation for a good learning life. In conclusion, these three aspects of life and integral education are summarized and presented in *figure 3.6*.

The learning life can be compared to a vehicle, "*y□na*" which carries the wanderer on an endless journey in the ocean of *sa□s□ra*. At the beginning step, belief is similar to an inexperienced navigator; so it may lead in either a "right" or "wrong" direction. When belief is balanced with wisdom to become wise faith, all good or bad experiences are learned and accumulated for improving both the machine and the navigator. For this reason, the balanced navigator becomes an intelligent guide, and the possibility of going the right way increases. However, going the wrong way is still possible until the first time the "Shore"[221] can be seen. Then, the "Passenger"[222] does not need to use navigating tools any longer. He starts to go straight on the "Direct Way"[223] with his own eye of "Right View"[224]. Finally, when the vehicle reaches the shore,

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[217] Education, Ministry of, "Indicative Factors for Proceeding the Vithee-Buddha School," **Vithee-Buddha School** (Thai 1st edition), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2004), pp.51; This kind of wisdom is interpreted from Pali term, *Tath□gatabodhisaddh□.*

[218] Ibid.; This kind of wisdom is interpreted from the belief and wisdom on the Law of *Kamma*, called in Pali, *kammasakat□-saddh□* and *kammasakat□-samm□di□□hi.*

[219] P.A. *Payutto*, (Phra Dhammapitaka), **Buddhism: The Development of Human and Society** (Thai edition), (Bangkok: Karn Sasana Press, 1999), pp.23-24.

[220] Ibid.pp.24-25.

[221] Shore means *Nibb□na*; "the first time that shore can be seen" means *Sot□patti-magga.*

[222] *Sekha*, the noble Learner, here means *Sot□panna* (Stream-Enterer)

[223] The Noble Eight-fold Path.

[224] *Magga-samm□di□□hi*, the Right View of the Path.

he knows that he has crossed the ocean already, and he has arrived at the journey's end.[225] Thus, this vehicle is no longer needed and will be left on the shore to help others to follow.[226]

3.3   Integration to Tradition and Culture

Generally, when Buddhists start to study and practice according to *Tisikkhā* in *sīla*, *samādhi*, and *paññā*, they often misunderstand the practice as an isolated process for an individual. Actually, one cannot isolate oneself from others. Though, one may stand or sit alone, he inevitably influences and receives the effects of others. One can be a good or bad external factor to another. For this reason, education is not needed for individuals only, but for all people. Tradition and culture is a significant tool to develop education for all.

Phra Dhammapitaka pointed out that tradition and culture are also external factors as a good friend, *Kalyāṇamitta*.[227] They strongly influence the individual's learning process. For this reason, if tradition and culture have been designed to support the practice of *Tisikkhā*, the individual can follow *Tisikkhā* easier and more effectively.[228] That means the number of good individual Buddhists will increase. Consequently, the number of good friends will also increase in our society and they will induce the training of *Tisikkhā*. For this reason, the training of *Tisikkhā* will flourish in a chain reaction for all people[229], and pass from one generation to the next continuously. The good and peaceful society can continue to develop for a long time. This is the cycle of real civilization.

According to the simple model of education shown in *figure 3.1*, the Pali terms are translated and interpreted to simple English terms, which are shown as the cycle of real civilization in *figure 3.7*. It shows

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[225] He becomes an *Arahant* or *Asekha.*

[226] Compare this metaphor to the verse in *Mahāparinibbāna Sutta* at D.II.90.

[227] P.A. *Payutto*, (Phra Dhammapitaka), **School Must Help Thai Society: conserving mental growth and going on the path of wisdom** (Thai edition), (Bangkok: Ministry of Education, 2004), p.16.

[228] Ibid., pp.15-16.

[229] Ibid., pp.13-14.

the influenc of the external factors, especially other people, on the internal learning factors and practice of *Tisikkhā*.

The Cycle of Real Civilization
1-2-3-4 Wholistic Education

Good Friend	Internal-External Factors	Integral Learning Process	Holistic Development
1	**2**	**3**	**4**
(Initiator)	(Preparing – Processing – Progressing)		(Output)
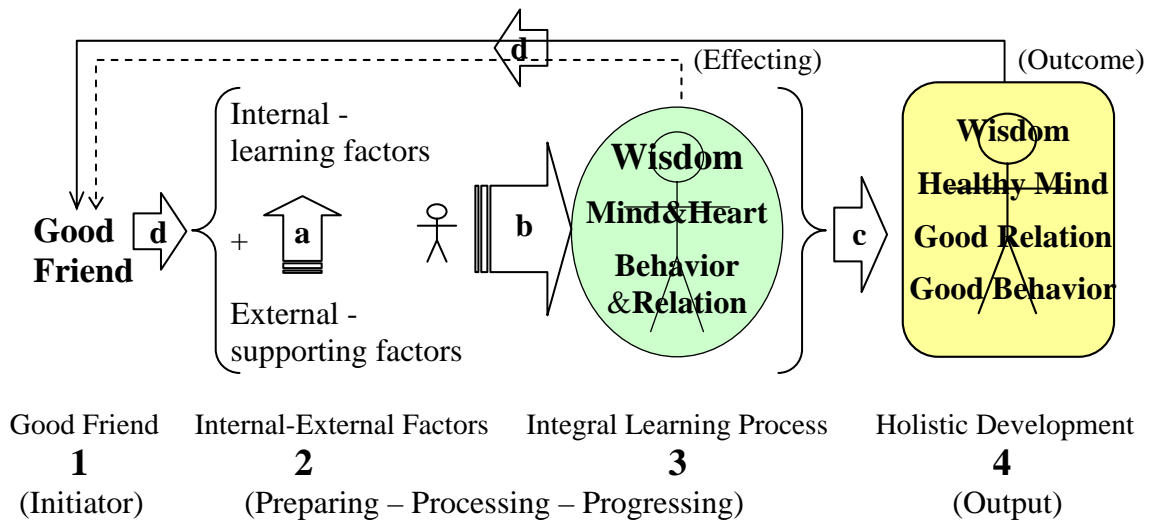
a = Learning to know (Theoretical Education - *Pariyatti*)
b = Learning to do (Practical Education - *Paṭipatti*)
c = Learning to be (Accomplished Education - *Paṭivedha*)
d = Learning to live together (Continuous Education for All)

Figure 3.7   The Applicable Model of Wholistic Education is presented as the cycle of real civilization.

Conversely, if good tradition and culture are degraded and their degradations stimulate internal indulging factors instead of learning factors, they will lead persons to have wrong views and attitudes with delusion; evil emotion with greed and hatred; and misconduct by pursuing a bad way of life. This situation will produce numerous corrupt persons, who will act as agents in a chain-reaction to negatively influence other people in society. For this reason, good tradition and culture will be degraded, and simultaneously, evil people will increase. Corruption, selfishness, violence and delusion will flourish throughout society. This

is a cycle of social degradation and crisis[230], which is depicted graphically in *figure 3.8*.

In order to lead our society in the right way, we must cooperate in developing our culture and tradition through means of two roles. First, culture and tradition should bring about and enhance the cycle of real civilization (*figure 3.7*). Second, culture and tradition should protect against the cycle of social degradation and crisis (*figure 3.8*). To bring about and enhance the cycle of real civilization according to *figure 3.7*, steps 2 and 3 are most important as the heart of the cycle. Hence, the purpose of culture and tradition is to bring about and enhance the training on *Tisikkh*. When culture and tradition lead people to *Tisikkh*, simultaneously, *Tisikkh* can develop and enhance culture and tradition to be meaningful and valuable for people.
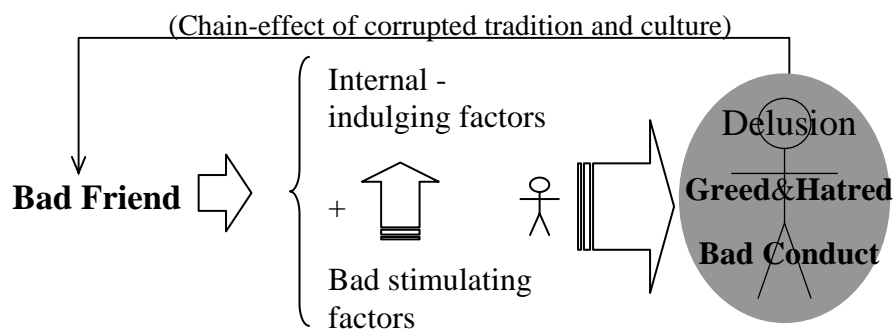
Figure 3.8   The cycle of social degradation and crisis.

Culture for Education and Education for Culture

Phra Dhammapitaka pointed out that culture is the stabilized way of life of a group of human beings. According to a Buddhist perspective, culture and tradition are the *Vinaya* (discipline) which are accepted by people and followed automatically. In other words, to make the effective *vinaya*, we have to make the *vinaya* to become the meaningful culture and tradition.[231] To develop good culture and tradition for human development, he divided culture and tradition into four aspects.[232]

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[230] Phramaha Pongnarin ʃhitavaɤso, "Buddhist Education – Vithee-Buddha School: National Strategy for Sustainable Development" (Thai article), **Book of Seminar entitled "The Resultant of Researches on Thai Behavioral System: Urgently Solving Problems and Cooperating to Develop Youths,"** (Bangkok: National Research Committee of Thailand, 2004), pp.5-11.

[231] See footnote no.229

[232] P.A. *Payutto*, (Phra Dhammapitaka), **Thai Language, Literary Work, and Culture among World Change** (Thai 2nd edition), (Bangkok: Sahadhammika Co. Ltd., 1995), pp.4-5.

Corresponding to 4-*bh□van□* (fourfold holistic human development), culture and tradition are divided into

    (1) Material Culture
    (2) Social Culture
    (3) Mental Culture
    (4) Wisdom Culture.

Actually, all four aspects of culture are interrelated and interconnected but they are divided just for studying. Among the four aspects, wisdom culture is the most important to manage and develop other aspects. For this reason, wisdom development is the most significant factor for developing good culture and tradition.[233]

Though, generally, culture and tradition appear to people just as various social formations of rituals and ceremonies, their formations must stand on the ground of truth. Phra Dhammapitaka analyzed the foundation of culture as divided into three levels. The deepest foundation is the ground of truth, *saccadhamma*. *Saccadhamma* is the reality and normality of nature, which is the primary foundation of culture and tradition. Next from *saccadhamma*, *cariyadhamma* (pragmatic morality and ethics) is the truth that humans must follow and practice. To make progress, the truth followed by humans must correspond to the reality of nature. Next from *cariyadhamma*, *va∂∂hanadhamma* (culture and tradition) are the methods and forms used by people in society. Thus, culture and tradition appear as various forms of rituals and ceremonies. For this reason, the good culture and tradition, which are able to serve the desires of humans, must correspond to *cariyadhamma* and stand on *saccadhamma*.[234]

Phra Dhammapitaka frequently emphasized the significant influence of education on culture and tradition. He pointed out that education is the main tool to preserve culture and tradition in the right way. For this reason, Buddhist education is very significant because it is the education of reality and virtue, which is the foundation of culture and tradition. In other words, reality and virtue are the core of culture and tradition. If culture and tradition lack this core, they are meaningless. Hence, Buddhist education is related directly to culture and tradition.[235]

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[233] Ibid., p.5.

[234] P.A. Payutto, (Phra Dhammapitaka), "To Continue Thai Culture on the Foundation of Real Education," **Thai Culture Toward the Era of Leadership & Being Donor** (Thai 4th edition), (Bangkok: Ministry of Education, 1995), pp.9-17.

[235] Ibid., pp.8-9.

Conversely, the developed culture and tradition must support or lead to Buddhist education or holistic human development. Phra Dhammapitaka explained that rituals and ceremonies are the tools for collecting scattered people from anywhere to the same place and for preparing people to be ready to do such activities. Moreover, he pointed out that rituals and ceremonies are more meaningful as the tools of training for discipline (*vinaya*) or the fundamental human training of *sīla*. Thus, rituals and ceremonies are a part of *vinaya* and a beginning step of *sīla* because they control bodily and verbal behaviors of numerous people with beautiful order and unity. The good and attractive rituals and ceremonies can lead people to have *saddhā* (wise faith) and *saddhā* will lead people to a higher step of education and development.[236]

Phra Dhammapitaka suggested making the *vinaya* to become culture and tradition, and using them to lead people to the path of *Tisikkhā*.[237] For this reason, culture and tradition are actually developed for education. If they become a way of life, a person who was born within them can follow and practice *Tisikkhā* automatically.[238] Thus, he concluded that culture and tradition are the way of life, foundation, pattern, discipline and environment supporting and leading people to the path of education or *Tisikkhā* progressively.[239]

In Thailand, Thai culture and tradition are rooted in Buddhism.[240] Most of Thai culture and tradition is described as a pattern of living, leading Thai people to make merit or *dāna*, *sīla* and *bhāvanā* or to go on *Tisikkhā*.[241] Thus, Thai society has developed the pattern of mental culture of so called "*Mettā*" culture (culture of loving-kindness).[242] The Buddhist-based Thai culture has cultivated the virtue of living together. It once was strong and welcomed all different groups of Thai people to live

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[236] P.A. *Payutto*, (Phra Dhammapitaka), **Ritual: who said, it is not important** (Thai 2nd edition), (Bangkok: Sahadhammika Co. Ltd., 1996), pp.5-13.

[237] P.A. *Payutto*, (Phra Dhammapitaka), **School Must Help Thai Society: conserving mental growth and going on the path of wisdom**, 2004, p.15.

[238] Ibid., p.17.

[239] Ibid., p.18.

[240] Somdej Phra Nyanasangvorn, (The Royal Supreme Patriarch of Thai Sangha), "The Role of Sangha and Thai Cultural Year" **Thai Culture Toward the Era of Leadership & Being Donor** (Thai 4th edition), (Bangkok: Ministry of Education, 1995), pp.1-3.

[241] P.A. *Payutto*, (Phra Dhammapitaka), **School Must Help Thai Society: conserving mental growth and going on the path of wisdom**, 2004, p.16.

[242] Ibid., p.25.

together peacefully and harmoniously.[243] For this reason, loving-kindness culture has developed the culture of acceptance of diversity and differences as a significant identity of Thai culture.

Unfortunately, present Thai culture and tradition are degraded so much that traditions are followed superficially without understanding the meaning and value. At present, contradictions, violence and terrorism tend to increase because of the lack of virtue for living together. The acceptability of diversity of religions, races, cultures and languages is also lowered. Furthermore, the "wisdom-seeking" culture in Thai society is also weak although it is the authentic core of Buddhism.[244] Modern Thai people tend to live with delusion, solving problems and making decisions emotionally without wisdom. This problem should be realized and solved through proper culture and education.

Culture for Education

👁 **Culture on pa□□□: "Wisdom-seeking" culture**
- 10-*Pu□□akiriy□vatthu*[245]
- 4-*Pa□□□vu∂∂hidhamma*[246]
- *Paratoghosa* and 10-*Kath□vatthu*[247]
- Seven fundamental qualities of dawn of education[248]
  - (1) *Kaly□namittat□* (having good friend)
  - (2) *S×la-sampad□* (perfection of morality)
  - (3) *Chanda-sampad□* (perfection of aspiration)
  - (4) *Atta-sampad□* (perfection of oneself)
  - (5) *Di⇑⇑hi-sampad□* (perfection of view)
  - (6) *Appam□da-sampad□* (perfection of heedfulness)
  - (7) *Yonisomanasik□ra-sampad□* (perfection of wise reflection)

♥ **Culture on citta: "Loving-kindness" (Mett□) culture**
  --> Culture of acceptance of diversity and differences
- 10-*Pu□□akiriy□vatthu*
- 3-*Sucarita* and 10-*Kusalakammapatha*[249]

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[243] *∫hitava∝so bhikkhu*, "Buddhist Geology: *∫mibhaya* (Waves' Danger) in *Tipi⇑aka*, From Tsunami Toward The Love of Mankind," **Savika**, (Bangkok: Sathiradhammasatharn, 2005), pp.48-53.
[244] P.A. *Payutto*, (Phra Dhammapitaka), **School Must Help Thai Society: conserving mental growth and going on the path of wisdom**, 2004, p.25.
[245] D.A.III.999; P.A. *Payutto*, (Phra Dhammapitaka), **Dictionary of Buddhism** (Thai-English 10th edition), (Bangkok: Sue-Tawan Printing, 2002), pp.93-94.
[246] Ibid., p.138.
[247] Ibid., p.229.
[248] Ibid., pp.205; P.A. *Payutto*, (Phra Dhammapitaka), **A Constitution for Living** (Thai-English edition), (Bangkok: Plan Printing, 1998), p.11-13.

- 4-*Brahmavihra*[250]
- 4-*Sangahavatthu*[250]
- 7-*Kalyamitta-dhamma*[251]

Figure 3.9 The summarized Dhamma items on Culture for Education.

Phra Dhammapitaka has suggested that the "Vithee-Buddha" schools have the mission to lead Thai society toward the culture of wisdom leading to *Tisikkh*. He concluded that Thai society must keep "Loving-kindness" (*Mett*) culture together with progressing toward "Wisdom-seeking" (*Pa*) culture. For this reason, we will have both aspects of culture based on *citta* and *pa*. Considering the aspect of *sla*, culture itself is *sla* that is the fundamental culture of living together.[252] When we live among both cultures on *citta* and *pa*, our way of life will have completed three aspects of *Tisikkh*.

To preserve and develop culture with *citta* and *pa*, various Dhamma principles are selected as principles, guidelines, or practical lessons of life. They are summarized and grouped into two divisions: Loving-kindness culture and Wisdom-seeking culture, which are shown in *figure 3.9*. However, *Puakiriyvatthu* (meritorious activity) is selected significantly as a pragmatic activity, which brings *Tisikkh* down to life and extends widely throughout society. *Puakiriyvatthu* is popularly known among Buddhist people and is used as a primary cultivation for training them to be good persons. Thus, *Puakiriyvatthu* is the main principle and method of culture supporting education or *Tisikkh*.[253]

The Periodic Culture and Tradition
"*Uposatha*" the way to Sustainable Development

Though these selected Dhamma principles and others should be practiced as a way of life consistently, individuals might neglect and not practice for long periods so that the corrupted person and the cycle of social degradation flourish throughout society. For this reason, the pattern of culture and tradition recurring at regular intervals is needed as a

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[249] Ibid.,pp.17-18.
[250] Ibid.,pp.20-21.
[251] Ibid.,pp.63-64.
[252] Ibid.
[253] P.A. *Payutto*, (Phra Dhammapitaka), **Buddhism: Human and Social Development** (Thai 1st edition), (Bangkok: Ministry of Education, 1999), p.26-31.

significant tool for gathering individuals to follow Dhamma practices together at least once a week, once a month or at other certain periods of time. Properly developed culture and tradition is very important not only to develop individuals, but also to protect social degradation and reduce the number of corrupt persons.

The periodic pattern of culture and tradition for all Buddhists has been prescribed since the Buddha's time. King *Bimbis�□ra* asked the Buddha for prescribing the regular date of assembling on the 14th, 15th and 8th of lunar half-months.[254] After that, the Buddha set up the date of assembling and developed the observance of religious duties on that date for his followers. It is called "*Uposatha*" day and corresponds to the four stages of the moon's waxing and waning i.e. the 1st, 8th, 15th and 23rd nights of the lunar month.[255] This periodic observance individually serves for leading bhikkhus and laypersons to educational culture, and socially serves for concord among them.

Various significant duties and activities occur on *uposatha* day. On the 15th day of every lunar half-month, the Sangha utilizes *uposatha* day for purifying their discipline, for the recitation of *P�□timokkha* or Monastic Codes, and for an occasion to teach the Dhamma to people. The Sangha may utilize an *uposatha* day to hold an occasional *uposatha* for reconciliation namely "*S�□maggᵡ Uposatha.*" It is held when a quarrel or dispute among bhikkhus has been settled.[256] For this reason, the *uposatha* day is very significant as the sign of fraternity and unity of Sangha. In other words, the periodic *uposatha* tradition is the minimum standard to preserve and protect the concord of Sangha.

Once out of every 7 – 8 days of the lunar month, Buddhist people utilize *uposatha* day as a minimum standard for periodic education on *Tisikkhᵡ. Uposatha* day leads Buddhist people to wisdom development by listening to the Dhamma, to mental development by chanting and meditation, and to behavioral development by pursuing *uposatha-sᵡla* and making various meritorious activities. On *uposatha* day, for a period of 24 hours, Buddhist laity take the vows of *uposatha-sᵡla* that consists of eight precepts. The *uposatha-sᵡla* is taken as follows: abstaining from

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[254] Vin.4.101-102.
[255] Alec Robertson, **Significance of the Full Moon in Buddhism** (English 3rd edition), Dehiwala, (Sri Lanka: Buddhist Cultural Centre, 1998), p.1.
[256] Ibid., p.2.

(1) killing, (2) steeling, (3) sexual contact, (4) wrong speech, (5) intoxicants, (6) taking food after midday, (7) dancing, singing, music, seeing unseemly shows, decorating with garlands, scents and cosmetic unguents, and (8) high and luxurious seats and beds.[257]

These precepts are not just a superficial religious observance but are a very significant learning process for mankind. The first five precepts are a learning process to live together without harm and oppression toward oneself or others. This group of precepts nearly corresponds to the five precepts, *pañca-sīla*, which Buddhists usually should pursue as the normality of life. The last three precepts are a learning process to live harmoniously while pursuing the way of noble life as a temporary ascetic.

The sixth precept is a lesson or self-experiment to adjust consuming behavior to find a self-sufficient way of life. The proper degree of self-sufficiency has to be experienced and learned by oneself. We compare the minimum consumption of food, just enough for living, on *uposatha* day and the over consumption of food, without examination, on other seven days. Thus, this precept is utilized to protect or reduce extreme consumerism and materialism. This practice can work as a type of vaccine to protect our life and society against the disease of greed.

The seventh precept is a lesson or self-experiment to reduce indulgence and wasting time with improper entertainment and to reduce illusion and infatuation caused by cosmetic adornments. Indulgence and attachment to entertainment and ornamentation are the seeds of ruin. They waste time and direct head and heart toward consuming as opposed to learning or intelligent thinking. They induce unskillful thinking; solving problems and making decisions emotionally without wisdom. Therefore, this precept is a vaccine to protect against stupidity and heedlessness of life and society.

The eighth precept is a lesson or self-experiment to reset the grasping attachment to power, position, dignity, fame, riches, race, caste, creed or color to the same ground of fraternity and simple life. The high and luxurious seats and beds are not only utilized for just sitting and sleeping, but are also symbols for showing individual status and rank in society. This precept brings different people to the same status as equal human beings who share the same destiny in the cycle of birth and death

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[257] Ibid.; A.IV.248-251.

or happiness and suffering. This periodic lesson of life is a vaccine to protect against discrimination, snobbishness and infatuation with power and honor, which may lead to selfishness, profiteering, cheating and corruption.

The periodic nature of *uposatha* days also provides other meritorious activities for learning and leading life correctly. Listening to Dhamma, taking five precepts, offering food and other requisites, helping with and attending services, chanting, respecting the Triple Gem or even just going to the temple are not merely a religious pattern, but are designed for leading people toward an integral education on *Tisikkhā*. This is the holistic human development that cultivates life skills for all.

Moreover, the culture on *uposatha* day is also an effective socialization. It provides periodic opportunities for families to practice together. Because members of a family participate in wholesome activities together regularly, their home and family will be warm and they will live happily together. Kids can follow their parents and learn from Buddhist culture gradually by first hand example.

Furthermore, the culture on *uposatha* day is an opportunity to gather individuals and families in a community together to visit and develop relationships through various meritorious activities. The members of such a community will develop concord, fraternity and unity. For this reason, members become good friends and simultaneously, the community will be strengthened. The community will be the "*Kalyāamitta*'s Community" and "Learning Society." The younger generations can learn the culture of education from older generations and sustain the well-learning community. Thus, the culture of *uposatha* day is the foundation of sustainable development and real civilization.

The culture of *uposatha* day is very important for our Buddhist society. There are records in history to show how the *uposatha* day was very significant. Buddhist kings put away other duties on *uposatha* days and took part in religious activities. Moreover, kings would punish people who indulged in secular activities on *uposatha* days.[258] The culture of *uposatha* day has been popular and continuous in different Buddhist countries for over 2.5 thousand years. Unfortunately, when Thai society was westernized and modernized as an industrial country about fifty years

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[258] Alec Robertson, **Significance of the Full Moon in Buddhism**, 1998, p.XV.

ago, the culture on *uposatha* day in Thailand weakened or degraded. For this reason, Thai society now has numerous social problems and crisis. The cycle of degradation and crisis is flourishing throughout Thailand. Reviving the Buddhist way of life or Buddhist culture like the *uposatha* culture is the only way or the last hope to solve this crisis, and lead our society to sustainable development.

3.4   Guidelines of Application to Academic Education

Although attempts to apply Buddhism to Thai academic education have occurred for a long time, there are few famous Buddhist oriented schools. These "Vithee-Buddha" schools were founded by groups of Buddhist educators and announced to the public approximately five years ago. However, the ministry of education launched the project of "Vithee-Buddha School" (VBS project) as an outstanding innovation of education officially in 2002.[259] It is expected to revive the Buddhist way of life as a learning process in school. It uses *Tisikkhā* as the main principle for developing future Thai generations as a perfect human. At the end of 2004, more than 15,000 schools had joined this project voluntarily.[260]

To apply *Tisikkhā* to modern Thai education, the ministry of education provides a handbook of guidelines for developing Buddhist oriented schools, which are developed from the knowledge and experiences of a committee of significant Buddhist educators both bhikkhus and laypersons[261]. The committee produced a handbook about Vithee-Buddha schools which includes four main topics: (1) main concept, (2) framework of characteristics, (3) guidelines for development,

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[259] Bureau of Innovation Development for Educational Administration, **The Operating Guideline for Vithee-Buddha Schools** (Thai 4th edition), (Bangkok: Ministry of education, 2003), pp.1-2.

[260] P. *Dhammacitto*, (Phra Thepsopon), "**Vithee-Buddha School for Thai Society,**" **VitheeBuddha School** (Thai edition), (Bangkok: Mahachulalongkornrajavidyalaya Press, 2004), p.29.

[261] Bureau of Innovation Development for Educational Administration, **The Operating Guideline for Vithee-Buddha Schools**, 2003, p.2; The writer has been the advisor of the committee and participated in the meeting for working to make the handbook.

and (4) guidelines for administration. They are summarized and shown below.

Main Concept of Vithee-Buddha (VB) School

Definition

Vithee-Buddha school is a school in the normal system that incorporates or integrally applies the Buddha's teachings in the administration of school and the development of learners. [262]

Emphasis

A Vithee-Buddha school utilizes the principle of *Tisikkhā: sīla, samādhi* and *paññā* to integrally develop students. The students learn about fundamental life skills (skill for consuming and perceiving mindfully and wisely). They develop wise understanding through the process of "wisdom-seeking" culture based on "loving-kindness" culture. To develop students, the administrators and teachers must have the significant role as their *Kalyāṇamitta*. [263]

Principle of Development

A Vithee-Buddha school integrally develops students by following Buddhist principles and leading them to *Paññāvuḍḍhidhamma* (the principle of wisdom development), which consists of four steps: [264]

(1) *Sappurisasaṃseva* (Associating with good person): to associate with good and learned persons, and to have appropriate media for learning

(2) *Saddhammasavana* (Listening to or studying good teachings): to pay attention to learn through an appropriate curriculum,

(3) *Yonisomanasikāra* (Wise attention): to wisely posses an analytical and rational thinking process

(4) *Dhammānudhammapaṭipatti* (Gradual practice on Dhamma step by step) to be able to apply the knowledge

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[262] Ibid., p.3.
[263] Ibid.
[264] Ibid., pp.4, 15.

learned to daily life rightfully and in accordance with Buddhist principles.

Characteristics

Managing the Vithee-Buddha school, is concerned with five characteristics or aspects:

(1) **Physical environment**: The school environment should be developed to support the learning process of *sīla*, *samādhi*, and *paññā*. For instance, Buddha images are placed properly. There is a corner or room for Buddhist studies and for mental development through meditation. Surroundings are developed naturally or in a nature-friendly way to enhance tranquility. There are boards, notices, memos, and banners to enhance morality, virtue and wisdom.[265]

(2) **Fundamental activities for living**: The school manages training activities integrally with *sīla*, *samādhi* and *paññā* as the way of life daily, weekly and other periods. The training activities emphasize basic life skills of eating, living, listening and perceiving with mindfulness and understanding true values wisely.[266]

(3) **Teaching and learning process**: The curriculum and learning process of every subject are integrated with Buddhist principles and utilized to continuously develop students. The learning process should follow three steps of "*pariyatti-paṭipatti-paṭivedha*" (theoretical study, practical study and achievement of study) and support wisdom-seeking culture and loving-kindness (*Mettā*) culture. Through this learning process, students will have holistic development in four aspects: physical development (*kāyabhāvanā*), social development (*sīla-bhāvanā*),

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[265] Ibid., p.16.
[266] Ibid., pp.17-18.

mental development (*cittabhāvanā*), and wisdom development (*paññābhāvanā*).[267]

(4) **Ambiance and relationship**: A wisdom-seeking culture and good relationship among students and teachers as *Kalyāṇamitta* should be enhanced. Schools should promote a person who improves himself to become a good model for others. [268]

(5) **Administration and management**: Schools should cooperate with parents and the community to raise awareness and develop the confidence and understanding of the principles of Vithee-Buddha schools for everyone. Administrators and teachers should attempt to support students in many ways, and especially, improve themselves to be good models according to the Buddhist way of life. Administrators may manage schools through their own focal points or develop special features in accordance with their own context and environment. [269]

Guidelines for development[270]

There are six steps of managing and developing the system of Vithee-Buddha schools.

(1) **Preparation**: to prepare supporting factors for running Vithee-Buddha schools conveniently with confidence (*saddhā*) and right aspiration (*chanda*) e.g.

- Locating advisors, educational resources and supporting documents
- Preparation of personnel, and members of the school board
- Preparation of students

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[267] Ibid., pp.19-20.
[268] Ibid., p.20.
[269] Ibid., p.21.
[270] Ibid., pp.23-37.

- Preparation of parents and the community
- Formulation of the school's statutes and operation plan

(2) Arrangement: to adjust and develop supporting factors and environmental concerns (4-*Pa□□□vu∂∂hidhamma*) e.g.

- Formulation of the curriculum, learning plans and units
- Preparation of learning activities for students
- Adjustment of physical surroundings and environment
- Enhancement of friendly ambience and good relationship

(3) **Implementation**: to develop learners according to the principle of *Tisikkh□*

- Students
- Teachers and administrators
- School's personnel and other related persons

(4) **Supervision and support**: the role of *Kaly□amitta* is to closely look after and be friendly with

- Monitoring and follow-up
- Provision of support
- Information collection and evaluation

(5) **Improvement and continuing development**: to develop continuously according to the principle of 4-*Iddhip□da* (four paths for success) and 2-*Upa□□□tadhamma* (1. discontent in moral states or discontent with good achievements and 2. perseverance in exertion)

(6) **Evaluation and Publicity of accomplishment**: to assess the results of implementation within one to three years or when activities finish. The information collected from assessment is evaluated for continuous development and publication for developing the system of quality assurance.

Guidelines for Project's Administration

The administration of a VBS project follows all previous steps and processes in accordance with the principle of *Tisikkh□*. The administration is divided into two levels: national level and school level.[271]

I. Project's Administration at the national level

(1) To provide the understanding for administrator or project manager
(2) To produce media, documents, VCD, etc. to promote the concept and model of Vithee-Buddha schools.
(3) To provide understanding for teachers about integrating Buddhist principles into the learning process and setting appropriate learning activities.
(4) To visit, supervise, assess, and evaluate the results of implementation.
(5) To establish a seminar among numerous Vithee-Buddha schools for exchanging experiences and learning from each other.

II. Administration in school level

(1) To provide understanding for all related persons in every division e.g. teachers, personnel, parents, students, patronizing monastic organization, etc.
(2) To adjust and develop the ambience and environment of the school according to principles and guidelines of Vithee-Buddha schools.
(3) To improve the learning process by integrating Dhamma into every subject and learning content.
(4) To develop learning activities in accordance with the principle of VB school as extra curriculum.
(5) To supervise, visit, admire, and inspire the persons who operate and improve the working process.
(6) To participate in seminars for sharing experiences to bring back and improve one's own school.

Indicators & Quality Assurance

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[271] Ibid., pp.61-63.

From the conclusion about Vithee-Buddha (VB) schools above, the significant questions occur, "What should schools do to become VB schools?" "How can schools accomplish this goal?" and "How can we know the progress of schools?" These problems lead to the development of Quality Assurance for VB schools. For this reason, the ministry of education established "Indicators of VB School's Development" to provide guidance for schools entering VBS Projects. The indicators are introduced as the minimum standards for new schools to easily start and follow. However, when schools proceed they can add more factors to increase their standards. The indicators are arranged and grouped into systematic procedures of IPOI: Input, Process, Output, and Impact.[272]

Input

This is the capital for progress. Firstly, VB Schools should have good personnel qualified in accordance with Vithee-Buddha's principles including administration, curriculum, learning sources and environment, which support the human development according to the principle of *Tisikkh*□. Administrators, teachers, and others should pursue a Buddhist way of life by taking five precepts, abstaining from intoxicants, gambling, and other ways leading to ruin, and should improve themselves as good models for others.[273] It is not just in isolation, but they should develop both the individual and the administration as a whole system to be the "System of *Kaly*□*amitta*."[274] The individual and system of *Kaly*□*amitta* have significant roles to prepare and develop various supporting factors both internally and externally for the process of learning.

Process

Teachers should arrange and develop the supporting factors i.e. ambiance, studying and learning activities for developing students in accordance with the principle of *Tisikkh*□ and integrating in the way of life.[275] Friendly ambiance under *Mett*□ **culture** makes students feel warm, safe and happy to learn effectively. Intellectual ambiance under

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[272] P. *Dhammacitto*, (Phra Thepsopon), "Vithee-Buddha School for Thai Society," **VitheeBuddha School** (Thai edition), 2004, pp.35-44.

[273] Ibid., p.36.

[274] P.A. Payutto, (Phra Dhammapitaka), **School Must Help Thai Society: conserving mental growth and going on the path of wisdom** (Thai edition), 2004, p.12.

[275] P. Dhammacitto, (Phra Thepsopon), "Vithee-Buddha School for Thai Society," **VitheeBuddha School** (Thai edition), 2004, p.37.

Wisdom-seeking culture inspires students to learn, acquire knowledge, and improve self-capability in learning skill.

Tisikkh□ should be integrated into all subjects and learning contents and linked to daily life. Moreover, learning activities through Buddhist rituals and through basic living activities (e.g. consuming and perceiving) are very significant training arenas to improve students in accordance with the principle of *Tisikkh□*. These activities should not be done superficially but should be implemented as learning tasks by analyzing their true meanings and values. Students should also practice chanting and meditation (*sati* and *sam□dhi*). Training in wise attention and thinking skills (*yonisomanasik□ra*) should not only to be religious activities, but also should improve learning skills used in every subject and life skill.[276]

Output
The educated students in VB schools should be developed in four aspects (according to 4-*Bh□van□*): physical development, social development, mental development, and wisdom development. They can dwell skillfully with meaningful and happy lives.[277]

- Physical development (*K□yabh□vana*)
They should have basic life skills for consuming, living and perceiving wisely with mindfulness and understanding true values.

- Social development (*S□labh□vana*)
They should be good Buddhists by taking five precepts as a way of life. Responsibility, honesty, being on time, and team-working skills are the minimum standard and should be developed for right livelihood.

- Mental development (*Cittabh□vana*)
They should have mindfulness (*sati*) and concentration (*sam□dhi*) to be fundamental qualities for studying and future careers. They should have healthy minds and hearts, especially be happy to learn and improve themselves. These wholesome qualities e.g. loving-kindness, compassion, sympathetic joy, gratefulness, generosity, guilt, moral fear, gentleness, non-selfishness, etc. should be developed in the mind continuously.

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[276] Ibid pp.37-42.
[277] Ibid pp.42-43.

- Wisdom development (*Paññābhāvana*)

Their wisdom should be developed in multiple levels. Firstly, the most significant wisdom is right understanding and wise belief in the Triple Gem and the Law of Kamma.[278] They should develop both an appreciation and ability for learning and working. Life skills or the art of living should be developed. For living wisely with happiness, the kinds of wisdom to be developed include worldly understanding, self-understanding, emotional intelligence, self-caring and problem solving.

Impact

The development of a VB school is not isolated only in one school, but interrelated to others: houses and temples. These three related segments (houses-temples-schools) are the main triad-structure of the Thai community. When a VB school progresses or accomplishes the goals of development, other segments of society are also positively impacted. In other words, a VB school will progress or be successful when these three related segments work together harmoniously and continuously. Phra Thepsopon believed that VB schools can solve social problems and called all segments of society to work together as the national agenda.[279] All indicators for Quality Assurance of VB schools are summarized as a systematic structure of IPOI and shown in *table 3.1.*

Input System of *Kalyāṇamitta*	Process Learning *Tisikkhā*	Output 4-*Bhāvanā*	Impact
1) **Administration:** ***Dhammādhipateyya*** (good governance) - Righteousness - Learning Organization	**Curriculum** - Integrating ***Tisikkhā*** in all subjects & learning units - ***Yonisomanasikāra***: Wise attention & thinking skill	**Wisdom** Triple Gem Law of *Kamma* Learning skill Life skill	**School** Qualified Holistic Education
2) **Personel**: *Kalyāṇamitta* - *Bhikkhus*, Committee - Administrators, Teachers - Other related persons	**Ambiance & Relationship** ☉Wisdom-seeking culture ♥Loving-kindness culture	**Mental** Happiness Capability Goodness	**Temple** Strong Buddhism
3) **Environment** - *sīla*: clean & clear - *samādhi*: calm & cool	**Learning Activities** (daily, weekly, occasionally) - Rituals & ceremonies - Basic activities for living	**Social** non-harm **Physical** Consuming skill	**House** Warm

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[278] Bureau of Innovation Development for Educational Administration, "Indicators for Proceeding the Vithee-Buddha School," **Vithee-Buddha School** (Thai 1st edition), 2004, p.51.

[279] P. *Dhammacitto*, (Phra Thepsopon), "Vithee-Buddha School for Thai Society," **Vithee-Buddha School** (Thai 1st edition, 2004), p.43.

| - **pa**□□□: clever & capable | understanding meaning&value | Perceiving skill | Family |

Table 3.1   The summarized indicators of Quality Assurance of VB schools shown in a systematic structure of IPOI

3.5 Comparative Remarks of Current Education and Buddhist Education

Thai education was reformed by the National Education Act of 1999. Although, Thai educators try to fully reform academic education in schools with enormous budgets and power from the government, the majority of Thai governmental schools are still not reformed or improved.[280] Unfortunately, the research on the holistic development of Thai children and teenagers also showed that even though they studied more in school, they know less. Moreover, bad conduct such as cheating and stealing by elder children and teenagers has also increased. This evidence and other reports often confirm that current Thai education has abundant problems and is becoming a crisis.[281]

However, when the VBS project was launched in 2002, numerous schools applied to join voluntarily. When news is reported about the bad conduct of youths without any solution, the applying schools increase rapidly. Although the VBS project lacked a big budget and was not promoted on mainstream mass media, within two years, over 15,000 schools were willing to join. For this reason, the principles and guidelines of developing VB schools and the top model of VB schools are very necessary to numerous new applicants. In the roles of an advisor and a lecturer for VBS projects, I have gone to many parts of Thailand to give knowledge and training and to assess many schools informally. From my direct experience both of the top model schools and new applicants, I have found significant differences between the good models of VB schools and other new applicants. The comparison of both groups of VB schools is assumed as a comparative remark of current education in general governmental schools and Buddhist education that is summarized on *table 3.2*.

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[280] Education News, "6 Years Education Reform: Thai Students Low Analytical Thinking, Teachers Confuse," **Manager** Newspaper, (Thai published) 16 August 2005, Retrieved 3 August 2005, < http://www.phrathai.net/news/detail.php?catid=6&groupid=0&ID=3296>;

[281] Education News, "Research shows Thai children study more, IQ is lower," **Matichon** Newspaper, (Thai published) 1 October 2003, Retrieved 3 August 2005, <http://www.phrathai.net/news/detail.php?catid=6&groupid=0&ID=2696>; <http://www.komchadluek.net/news/2005/05-19/stu-17380455.html>; see also other related education news :
<http://www.phrathai.net/news/detail.php?catid=6&groupid=0&ID=2805>,
<http://www.phrathai.net/news/detail.php?catid=6&groupid=0&ID=2962>.

Comparative Items	Buddhist Education	Current Education
The foundation	Truth or Dhamma found and taught by the Buddha	Speculative facts and theories by empirical experiment
Principle and Philosophy	- Buddha's teachings - Center on *Tisikkh□*	Uncertain theories of Western educators
Human development	Complete holistic development based on *Tisikkh□* and *4-Bh□van□*	Incomplete holistic development on changing theories
Bhikkhu's role in school	High and various (e.g. advisor, teacher, patron)	None or low
Qualification of administrators and teachers	- Real Buddhist - Top Model of Good Person - Five precepts without intoxicants and other ruin paths - Understanding *Tisikkh□* and other Dhamma items - Teacher's virtue and ethic is very important	- Buddhist by birth / Others - Bachelor, Master or Doctoral degree. - Not concern five precepts - Some still have bad conducts - Don't know about Dhamma - Teacher's virtue and ethic is superficial
Teacher's role	- as *Kaly□namitta* - Most important supporting factor - also **Learner**	- Old role is **inactive lecturer** - New role is reduced as **facilitator** or **advisor**
Student's qualification	- Internal learning factors especially *saddh□* (wise faith and confidence on teacher and subject) are very important - Differences of potential and nature are concerned	- Internal learning factors is neglected - No need *saddh□* on teacher - No attention to get knowledge - Differences of potential and nature are not concerned
Student's role	- Learning to know, do, be and live together - Improving to Leader & Donor - External supporting factors to others as *Kaly□namitta*	- Studying for score and passing examination - Consumer & Receiver - Negative external factors as *P□pamitta* (evil friend)
Student's Assessment	Authentic, Various and Holistic (according to 4-*Bhavan□*)	-Emphasize on knowledge -other aspects are neglected
Supramudane Goal of Education	*Nibb□na* - Perfect Peace and Happiness - Cessation of Suffering - Final Liberation	None
Mundane Goal of Education	Complete holistic developed human beings (depend on one's potential)	Economic beings or business animals served for industry
Learning Process	*Tisikkh□*, Eight-fold path and five learning factors are concerned	Uncertain theories used without self-understanding
Ambience and relationship	- Significant - Good and friendly	- Not significant - Bad and superficial

Basic life activities	Significant learning activities	Not concerned
Buddhist rituals and ceremonies	-Significant learning activities -Understand real meaning-value	- Superficial appearance -Not understand meaning-value
Way of life	- Buddhist way of life - Loving-kindness culture - Wisdom-seeking culture	- There is no good culture and way of life - Consumerism, Materialism
Compatibility to Thai culture and history	-High compatibility -Root and core of Thai culture	-Low compatibility -Disturb or destroy Thai culture
Flexibility and Adaptability	-High flexibility -Applicable for various systems and local environments	-Low flexibility & adaptability -High limitations and hindrance -Unfamiliar to various locations
Time for proofing and acceptance	Over 2,500 years	Very short
Relation to outsiders	- Need - Strong - Formal and informal relation to all families, temples and community	- No need - Weak - Formal relation to few persons who are committee or supporters
Participation	Everybody All segments of society (Houses, Temple, School, etc.)	Somebody School only

Table 3.2 Summarized comparative remarks of Buddhist
education and current education.

The comparative remarks shown in the table above are just an initial attempt to distinguish the characteristics of Buddhist education according to the accumulative knowledge and direct experiences of the researcher. They should not be considered as results of a research study. However, they are this researcher's comments and can be applied as an initiating point for further studies.

Chapter IV

BUDDHADHAMMA and EDUCATION in SCHOOL

Few pioneer Vithee-Buddha School (VBS) projects are accepted as an alternative innovation for Thai education. These schools have outstanding principles, curricula and activities based on Buddhadhamma. They are model sites for new applicants to the VBS project. Among these, Thawsi school is a well-known pioneer VBS. It uses *Tisikkh* and 4-*Bh van* as root, core and foundation. Phra Dhammapitaka has referred to Thawsi school in several of his books[282]. Therefore, it has been selected as an example to study for this work.

4.1   Background and Significance of the Selected School

Thawsi school was established and registered as a kindergarten as "Thawsi Kindergarten" by the Private Education Committee, Ministry of Education in 1991. The permit holder is Mrs. Bupaswat Rachatatanun. From her teaching experiences in Thailand and aboard, she has been inspired to develop the Thai educational system by changing from teacher-based to learner based.   The student learns to question, investigate, test, practice and find solutions. She believes that "All kids or human beings can be trained. The real education will develop fully on individual potential. Moreover, it must lead them to be good citizens and to be able to stand on their own, living happily with others."

From her experiences with schools, Bupaswat found that all kinds of social problems come from a lack of virtue in daily life. It intensifies the sufferings in daily life. For this reason, households and schools have to work together not only to provide knowledge, but also to

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[282] P.A. *Payutto*, (Phra Dhammapitaka), **Education Made Easy** (Thai 2nd edition), (Bangkok: Seou-Tawan Co. Ltd., 2002), pp.1-3, 45-66; P.A. *Payutto*, (Phra Dhammapitaka), **Toward Buddhist Education** (Thai 2nd edition), (Bangkok: Ror-Sor-Por Press, 2003), pp.18, 36.

cultivate virtue for living happily in society including supporting the development of Thai society. She has spent years investigating various theories and methods of human development. She has obtained the most efficient technique by studying the Dhamma.

In 1998, she received support from two Buddhist friends who are administrators of "Noo-Noy Kindergarten" school (another outstanding VBS) to launch her primary school. She concluded that, "Including the Buddha's teaching to be a part of life through learning curriculum would be the preparation of readiness to live happily." Then, she started to develop her school and officially announced it as a "Buddhist Oriented School". With the establishment of this primary school, in 1999, Thawsi Kindergarten changed its name to "Thawsi School." Now, Thawsi School is opened for children from kindergarten to grade six.

During the preparation for the primary school, she also received patronage from Phra Ajahn "*Jayasaro Bhikkhu*", the ex-abbot of the international forest temple namely "Watpa Na-na-chart" as adviser for curriculum and overall development of the school on the basis of Buddhism. Phra Ajahn *Jayasaro Bhikkhu* believed that the school could be developed using a wholly Buddhist approach. Thus, all administrators and teachers are involved in the study and practice of Dhamma. They study the writings of the Royal Supreme Patriarch of Thai Sangha, *Buddhad sa Bhikkhu*, Phra Dhammapitaka, and Phra Ajahn *Jayasaro Bhikkhu*. They attempt to integrate Dhamma into their way of life, curriculum, and studying-teaching process so that the school's ambiance becomes friendly and happy. Teachers can recongnize and accept the value of Buddhism as guidance for their lives.

They are confident that Buddhism plays a significant role in developing wholesome education and a good way of life. From their experience with Dhamma practice, they conclude, "Life and education are one and the same thing. Education is not only for intellectual knowledge and an occupation, but also for life development to create benefits for our own lives, families, communities and society." Dhamma practice has led them to understand that "Real and correct education starts with self-development. Buddhists must be life-learners who have the goal

of life with the confidence that Buddhism provides perfect holistic human development."

Thawsi school is associated with two other private schools, namely "Noo-Noy Kindergarten" and "Roong-Aroon School" as close friends going on the same path of Buddhist education. These three schools join together as a triad cooperative VBS network. They have worked together to support the VBS project of the Ministry of Education. They are model sites for new VB schools to visit and consult. Their administrators and teachers participate as committee members, lecturers, training staff, exhibition organizers and other roles to help the VBS project. For this reason, they are looked upon as the pioneer schools or roll models of the VBS project in Thailand.

4.2   Philosophy and Principle of Education[283]

Phra Ajahn *Jayasaro Bhikkhu* provided the Buddhist philosophy of Thawsi school by using the Buddha's verse, [284]

Philosophy

"*So karohi d pamattano   Khippa   v yama pa dito bhava*"
"One creates one's own refuge.
  Train quickly. Be a wise person."

From this Buddhist philosophy, Thawsi school developed the vision, goal and policy to guide the education and the development of personnel.

Vision

Thawsi School is a community of wise people who understand life and the world truly and obviously. They know the way of practice, self-development and

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[283] See more information about Thawsi School at <http://www.thawsischool.com>.
[284] Dh.35

interrelation to others, to nature and to the environment as friendly *Kaly amitta* according to the middle path or the Noble Eight-fold Path of the Buddha.

Thawsi School is the leader for training wise people who can go against the stream of evil and lead themselves and society toward a good way of life. The development starts firstly with individual self-improvement and extends to the community by developing education and way of life to induce two cultures namely "Loving-kindness" and "Wisdom-seeking" cultures.

(1) "Loving-kindness" culture: enhancing the community thru a way of life that cultivates three groups of people to be *Kaly amitta* to each other: a) students, b) teachers and c) parents

(2) "Wisdom-seeking" culture: supporting people to think and analyze according to the ten Buddhist thinking methods (*Yonisomanasik ra*), which induces wisdom to arise and suffering to cease.

Goal

Creating a community of wise people involves the integral development of the individual to become a perfect human in behavior (physical and social), mind (*citta*) and wisdom according to Buddhist principles. Teachers, children and parents have the same goal of self-development according to the principle of *Tisikkh*. They know and discover their own potential in academic skill and learning potential for self-improvment and living happily. In addition, they are also ready to help develop society for living together peacefully to become a community of *Kaly amitta*.

Policy

(1) To develop an education that emphasizes the perfection of wisdom; be able to discern between right and wrong, evil and good; be content with right livelihood; be one's own refuge; be self-sufficient; be in control of desires; and be of benefit to society. This aims to develop people to be intelligent, good and happy according to the National Education Act B.E.2542.

(2) To integrally develop students' behavior, mind and wisdom according to the principle of *Tisikkh* .

(3) Education development and life development are one and the same thing. They must proceed together and include children, parents, teachers and all those associated.

(4) To create "wisdom-seeking" and "loving-kindness" cultures.

Main Principle

Thawsi School has selected the principle of *Tisikkh* and 4-*Bh van* to be the main principles developing the learner to be one's own refuge (*D pamattano*). Learners are not just students but also all administrators, teachers, parents and other associated people who have to develop to be their own refuge.

For education on behavior or *s la*, learners have to learn about themselves, about living together peacefully and happily, learn to follow discipline, regulations and good manners such as paying respect to elders, polite speaking, loving to read books. These behaviors do not spontaneously arise but must be part of a continuous practice, training, and development. For education on mind, heart, or psyche, learners have to be trained to develop loving-kindness, compassion, sympathetic joy, moral shame or guilt, and especially patience, mindfulness and concentration. The cultivation of *citta* should begin in early childhood. The cultivation on *s la* and *citta* will lead to wisdom (*pa*). Learners do not study only for intellectual knowledge, but also learn to understand the true value and benefit of knowledge, and learn to think skillfully to develop wisdom.

Thawsi School has adopted the principle of 3-Ps: *Pariyatti*, *Pa ipatti*, and *Pa ivedha* as the main process of learning. *Pariyatti* (Theoretical education): Students study and search for knowledge from various sources. *Pa ipatti* (Practical education): They learn by doing. *Pa ivedha* (Accomplished education): Students use knowledge to analyze and synthesize to accomplish understanding and wisdom.

4.3   Methods and Activities for Learning

Curricula and Methods of Learning

Thawsi school divided school based education into two parts.

Part I: Education with the right view that a human being has a life consisting of three aspects, which must be trained by oneself to possess a good life and lead society to righteousness.

S la aspect:

Education is a training for looking after and developing our body and environment, in relation to the four necessities, nature and technology. Education is also about behavior, laws, regulations, self-discipline and social discipline.

Sam dhi aspect:

- **Health and Happiness of *citta***: To be happy, bright, cheerful, joyful, delighted, fresh, clear and calm.
- **Wholesome Qualities of *citta***: To possess virtue and goodness such as loving-kindness, compassion, generosity, sympathetic joy, respect, gentleness, honest, truthfulness and gratefulness.
- **Capability of *citta***: To possess strength, stability, courage, confidence, effort, and patience to succeed with mindfulness and concentration.

Pa aspect:

To learn about self, others, and the environment through the process of *Yonisomanasik ra* (wise attention and thinking). To know and

analyze cause and effect wisely. One has the aspiration and intention to learn by oneself.

Part II: Education on the theory that human beings are social and economic resources. Thus, Thawsi School also serves as intellectual education that is divided into two sections.

Section A: The content corresponds with the fundamental curriculum of Ministry of Education B.E. 2544.
- Through integral learning process
- Through Buddhist learning procedures of 3Ps: *Pariyatti* (knowledge), *Pa ipatti* (actual practice), and *Pa ivedha* (understanding, accomplishing the desirable result, ability to apply)

Section B: Various skills
- Learning skills on mathematics, sciences, English language.
- Capabilities of music, art, health, human relations, and virtue.

Activities

Thawsi School provides activities for learning by integrating the way of life, daily, weekly, monthly or periodically. Life is looked upon as education and education is the same as living Dhamma practice. The ambiance of the school is arranged to support Dhamma practice in daily life. Administrators, teachers and other personnel practice meditation every day, chant the morning chanting twice a week, and chant the evening chanting once a lunar half-month (on an *uposatha* day). Before meetings, they have the routine to practice meditation, provide the occasion for pointing out each other's faults (*pav ran*), reflecting with gratefulness and apologizing.

For students, various activities in daily life are learning tasks or training about life skills, consuming skills, perceiving skills, learning and working skills. Starting from early in the morning with friendly greetings, the interaction among teachers, parents and students is the first learning practice of the day. Activities during morning line up such as paying homage to the Triple Gem by chanting, paying respect to the national flag by singing the national song, providing loving-kindness, practicing meditation, and walking meditation to classroom are all significant ways

to cultivate good behavior and *citta*. During class hours, various intellectual subjects are learned integrally. The learning plans are designed according to the holistic principle of *Tisikkh* and *4-Bh van* . During change of classes, students usually practice a simple dynamic meditation. During lunch, activities such as receiving and dividing food, waiting for friends, examining the true value of food, mindfully and politely eating, washing hands and dishes are very significant tasks to develop consuming skills, manners, patience, responsibility, concord, other mental qualities and wisdom. At the end of the day, learning tasks and knowledge are revised and summarized. Students express their gratefulness for any benefit receiving and apologize for any wrong doing then prepare their belongings before going home.

Learning does not occur only at school. Thawsi School has important policies to encourage parents to participate closely as *Kaly amitta* or good teachers for their children. Holistic education according to the principle of *Tisikkh* should be continued at home. For this reason, parents are also trained to understand the philosophy, learning principles and activities of VBS. Once or twice a year, Thawsi school makes short courses of Dhamma practice for parents. Moreover, the parents orientation meeting and general meetings are integrated with learning activities and knowledge about Buddhism and parenting skills. Therefore, the "wisdom-seeking" and "loving-kindness" cultures are developed continuously to create a community of *Kaly namitta* and wise persons.

4.4   Obstacles and Problem Solving

Bupaswat, the permit holder of Thawsi school, pointed out a few obstacles in operating the school. The main issue is the lack of understanding of parents about the philosophy and principles of VBS and their lack of participation in the way of life that the school promotes. The way of life at home is different or may be opposite to the way of life at school. At home, parents often have improperly nurtured or spoiled their children in the way of consumerism and materialism. They have not given the opportunity for their children to do housework or any basic living activities. Therefore, these parents' behaviors oppose or interfere with the capability of their children to be their own refuge.

To solve this problem, Thawsi school conducts various activities for parents to learn about philosophy, learning principles, and activities of school, to study and practice Dhamma and to know how to look after their children properly. Once or twice a year, parents have to join a family trip for two nights in the embrace of the Buddhist way of life to learn to live together with concordance and practice Dhamma. Parents have to meet three times per semester to get to know the teachers of their children, and to exchange concepts and suggestions. Every time before and after meetings, parents and teachers join together to pay homage to the Triple Gem, to point out shortcomings to each other, to apologize for their mistakes, and to reflect on the feelings of gratefulness they share. Once a month, the school presents a program on various topics of Buddhism and parenting skills. Moreover, parents can join the morning chanting together with teachers twice a week.

Bupaswat pointed out that these activities help develop parents to be a part of the learning community of Thawsi school as well. The number of parents participating in activities has increased and their understanding has grown. She added that more parents have become volunteer teachers to help the school. Moreover, a group of parents has asked the school to establish a parent's club namely "Love Nature." She also noticed that the number of problems and arguments between teachers and parents has decreased.

Regarding intellectual concerns, VBS is usually misunderstood as being weak in academics and lacks competitiveness. She stated that all of the past graduates have passed examinations to enter famous high schools. She points to results that show the academic capability of Thawsi's graduate students is as high or higher than their friends graduating from other schools especially in the area of thinking skills. Their parents report that their children have enough knowledge, can study effectively, and think skillfully.

4.5   Advantages and Further Development

The holistic education in Thawsi school provides advantages not only for students, but also for teachers, parents and others. Developing skills for the regular activities of daily life leads Thawsi's students to gain

self-confidence and be their own refuges. They have developed integrally according to the principle of *Tisikkh* and 4-*Bh van* .

Students have improved their consumer skills such as the proper way to eat, watch entertainment, listen to music, decipher advertising and messages from the media, and consume with mindfulness and wisdom. Their conduct and manners, bodily and verbally, have also been developed. The interrelation among students, teachers, and parents has improved. Students always help teachers and their parents to work both in school and at home. However, some parents still have not given their children the opportunity to help with housework. Thus, teachers solve this problem by assigning housework as part of the student's homework.

The development of *citta* is also accomplished, especially the capability of patience and the perseverance to succeed. Students can accomplish challenging tasks and overcome difficulties to succeed by themselves. They can learn and live together happily. Students also practice chanting and meditation, which support the cultivation of mindfulness and concentration. Therefore, the readiness and potential for learning can be developed fully, which facilitates learning various subjects effectively.

Although Thawsi school does not emphasize intellectual subjects exclusively, students can acquire knowledge and also improve themselves integrally in learning the skills of life. They can acquire intellectual knowledge wisely by themselves. They have also been trained in thinking skills according to the principles of *Yonisomanasik ra* so they can learn, think and analyze skillfully. Wise selection and attention are the basic life skills for consuming and perceiving, which reflect their wisdom.

Their parents can learn together with their children. Thus, they have also developed simultaneously with their children. They can gain knowledge and understanding about self, nature, and Buddhism through various activities, meetings and lectures. They, together with their families, participate in meritorious activities, which makes the family united, warm and happy.

Teachers, administrators and other personnel have also developed according to the principle of *Tisikkh* and 4-*bh van* . They have changed their life styles and attitudes gradually to become good Buddhists. They

have studied and practiced Dhamma theoretically and practically both in daily life and specific courses and activities. They have learned to be *Kaly amitta*. For this reason, they have joined together to develop a wisdom-seeking and loving-kindness culture and create a community of *Kaly amitta* in Thawsi school. They pursue the Buddhist way of life as their own and have more confidence in the potential of humans to learn and develop fully with Buddhadhamma.

In the future, Thawsi school will expand to include high school. Bupaswat and her family are preparing to develop land at Pakchong, Nakornrajasima province to be Thawsi high school. Although, numerous parents of Thawsi's students call and ask her to launch a high school quickly, she has not yet established the high school because administrators, teachers and other personnel are lacking. The lack of qualified teachers for the VBS project is a significant problem for the future. However, Thawsi school may join with its close friend, Roong-aroon school, to open an institution producing educators at Bachelor and Master degree level to be teachers of VB schools.[285] It is a promising endeavor to solve the problems in our schools and in Thai society.

4.6   Comments and Suggestions

Thawsi school is a good example of a school which uses Buddhadhamma as the principle of education. Its philosophy, principles and methods correspond to the principles and learning process of Wholistic Buddhist Education shown in Chapter II. The applicable model of learning and the guidelines of application to academic education shown in Chapter III are also put into practice. *Tisikkh* and 4-*Bh van* are the main principles not only for Thawsi school, but also for all schools in the VBS project.

To help the VBS project to increase the quality of new schools, Thawsi school should transfer the knowledge, techniques and skills for preparing and operating its own educational system such as learning plans, activities and tools of assessment to new VB schools. In addition, the research on this topic about Thawsi school should be conducted either

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[285] Roong-Aroon School is establishing "Arsom Silp Institute of Arts and Development" to open programs of Master of Education in Holistic Educational Management and in Integrative Teaching. For more information see <http://www.roong-aroon.ac.th>.

by personnel of Thawsi school or outsiders. The research may add to the body of knowledge about Wholistic Buddhist Education and human development to become the intellectual heritage of the world.

The progress and initial success of Thawsi school is not just the accomplishment of Thawsi school. This is a good example for other VBS projects to follow. The development has occurred not only for students but is holistic development for all. Therefore, to solve educational and social problems, we should encourage the new 18,000 schools of the VBS project to proceed and develop in the same direction of Thawsi school. Remarkably, the success of VBS projects is not only a beneficial innovation for Thai education, but is a hopeful solution to solve the social problems and crises from the root, and especially the sustainable development of humanity, our community, our nation and our global society.

Chapter V

CONCLUSION

Although Buddhism is recognized generally as being the same as other theistic religions, actually the authentic nature of Buddhism reflects the unique characteristic of holistic education or the perfect pragmatic system of human development. For this reason, this research aims to systematically study, inquire, and analyze the Buddhadhamma as the most excellent holistic education.

This work started by studying and analyzing the Buddha's authentic teaching from primary sources of the Pali canons (Tipitaka and commentaries) to provide a complete view of Wholistic Buddhist Education, the main principles of learning, and the consequent levels of the learning process, which are shown in Chapter II. From the information in Chapter II, Chapter III worked on the application of learning principles and processes to daily life, tradition and culture, and academic education. Then, Chapter IV introduced the outstanding example of VBS to show how to implement the theoretical principle and application in Chapter II and III in school.

5.1   Conclusion

The principles and process of learning
found in Pali Tipitaka and commentaries

This analytical study on Tipitaka, commentaries and other related Pali cannons, reveals the unique characteristics of Buddhism or *Buddhas□san□* as the perfect holistic education or holistic human development. The study also provides a complete view of Wholistic Buddhist Education and details about the main principles of learning and the consequent learning process both in mundane and supramundane levels.
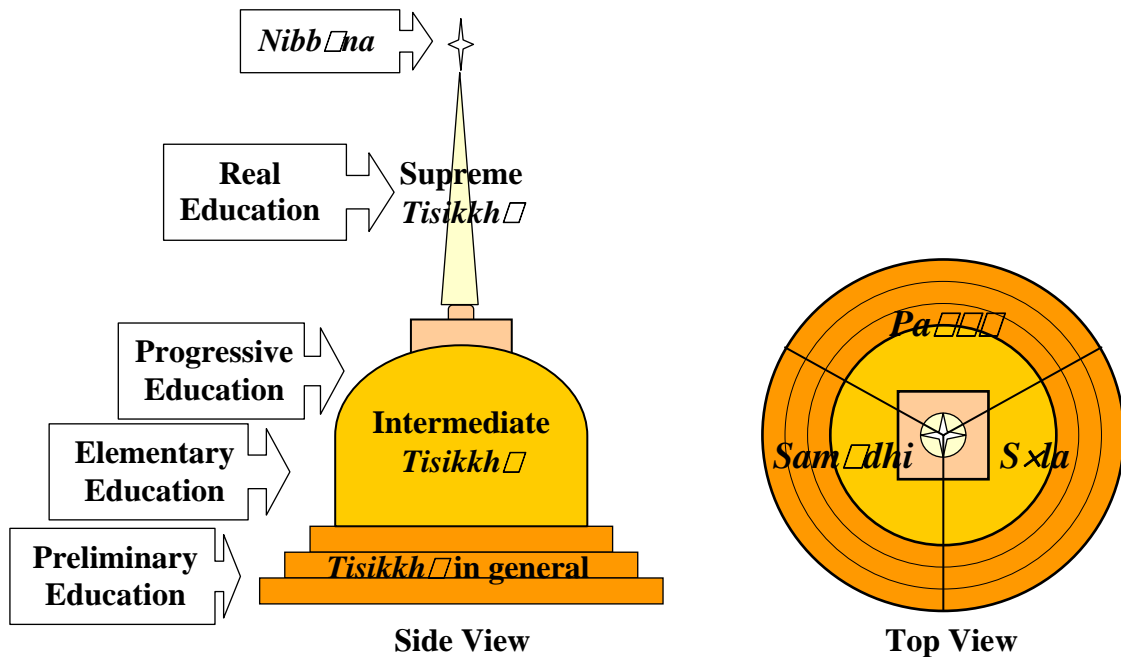
Figure 5.1 *Dhamma-cetiya* of Wholistic Buddhist Education and multiple levels of *Tisikkhā*.

It shows that the significant core of Wholistic Buddhist Education is *Tisikkhā*. *Tisikkhā* is the main learning principle of all levels, from the mundane level at preliminary, elementary and intermediate education to the Real Education at the supramundane level.

At the top of Wholistic Buddhist Education, the Noble Eight-fold Path is the **supreme *Tisikkhā***, which is identified as the Top Model of the learning process or **Real Education**. The mundane eight-fold path or the progressive process of Insight Practice is the **intermediate *Tisikkhā*** or the prerequisite learning process of the Noble Eight-fold Path, which was analyzed as **progressive** or **intermediate education**. To bring about progressive education, *Satipaṭṭhāna* practice and the four-fold purification of virtue (4-*Pārisuddhisīla*) is needed as **elementary education**. At the foundation of Wholistic Buddhist Education, the general Dhamma practices e.g. theoretical Buddhist education, meritorious activities according to various Dhamma items, basic disciplines such as five precepts and eight precepts, and Buddhist rituals and ceremonies are grouped together and comprise *Tisikkhā* **in general**

or **preliminary education**. The complete view of Wholistic Buddhist Education and multiple levels of *Tisikkhā* are shown in *figure 5.1*.

The learning process arises and operates with the aid of five learning faculties (5-*Indriyāni*) i.e. *saddhā* (wise faith), *viriya* (effort), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom). These five learning faculties are the internal learning factors operating throughout the entire process both in mundane and supramundane levels. For this reason, various learning activities and practices, from preliminary, elementary education to intermediate education, aim to initiate, cultivate and enrich these five learning factors. These five learning factors are necessary to acquire and accomplish the Noble Eight-fold Path, and finally to attain *Nibbāna*, the ultimate goal of Real Education.

The applicable model of learning and its applications

The theoretical outcome of the learning principles and processes analyzed from the Buddha's teaching in Chapter II, shows that the ideal process of learning in the supramundane level is the Noble Eight-fold Path. It is the Top Model of the learning process. Then, the prerequisite process, the mundane eight-fold path was also considered as the ideal model of mundane learning process. For this reason, this research utilizes the ideal model as the intellectual core for application in daily life, tradition and culture, and academic education in school. Firstly, Chapter III provides the complete picture of Wholistic Buddhist Education as a simple graphical model. The core or heart of the simple model of Wholistic Buddhist Education centers on the principle of *Tisikkhā*.

The human symbol used in the model of *Tisikkhā* represents the learning process that is going on integrally as a way of life. To show how the learning process is going on, the structure of the eight-fold path and the five learning factors is utilized as the main concept to develop the applicable model of the learning process. Starting with the human symbol of *Tisikkhā*, the heart of the model is extended backward to the preparation procedure of internal and external factors and backward to the initial step of *Kalyāṇamitta* (good friend). Then, the heart of the model is extended forward to the perfect holistic human development according to the principle of 4-*Bhāvanā* and returns to become the *Kalyāṇamitta*
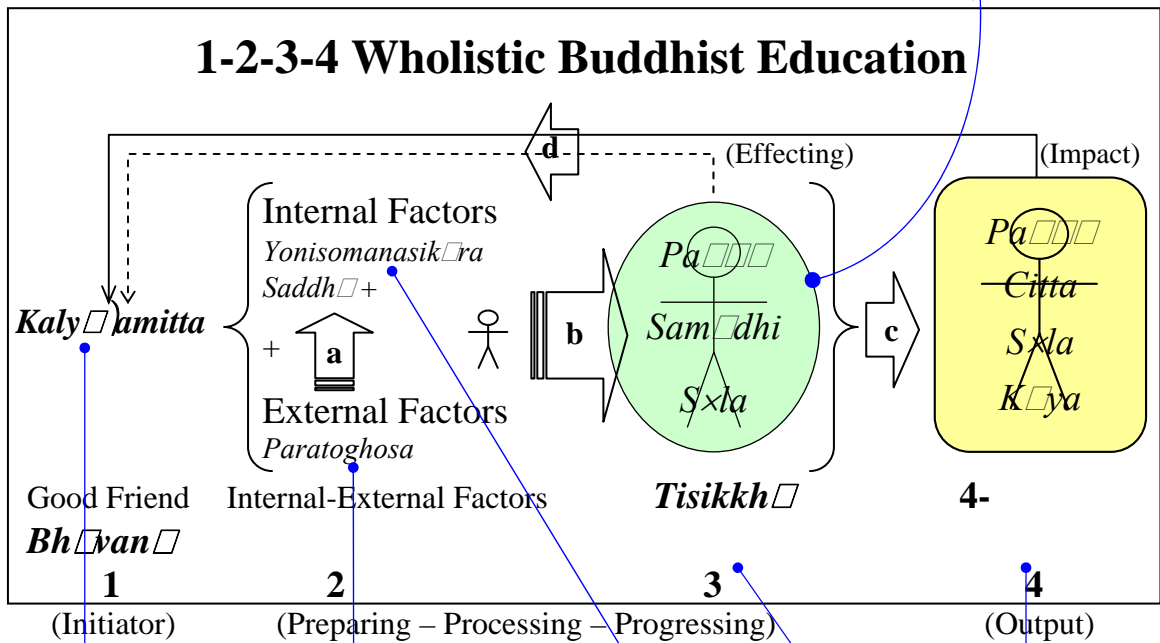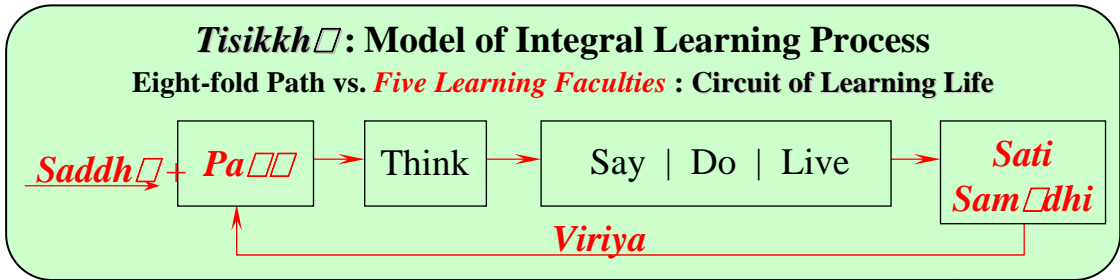
initiating the next round in the cycle. For this reason, the whole model of education consists of four steps that run continuously in a recycling-loop:

(1) *Kaly□□amitta* as an external initiating factor

(2) Preparing external supporting factors such as *Paratoghosa* (proper teachings), which could induce the new learner to possess the internal learning factors, *Saddh□* (wise faith) and *Yonisomanasik□ra* (process of wise attention and reflection)

(3) The integral learning process according to the principle of *Tisikkh□* is functioning as a way of life. These three steps are progressively repeated until perfect holistic human development is accomplished.

(4) The fully developed human is the ultimate output and as the new *Kaly□□amitta* functions as the next external initiating factor in the chain-reaction process of education for others.

This simple model of education and applicable model of learning process are applied and simplified to utilize in daily life, tradition and culture. This research confirms the significant Buddhist philosophy and principle that "Life is education and education is life. Thus, good life is a learning life." In the same vein, "Good tradition and culture are for education and simultaneously education continues and develops good tradition and culture." Culture which brings about a way of life to support holistic education, is both wisdom-seeking culture and loving-kindness culture.

The model of four continuous steps of education is implemented to be the guidelines for conducting schools of the VBS project. Firstly, *Kaly□□amitta* is extended to the "**system of *Kaly□□amitta***" which consists of two aspects: (1) good qualified personnel, and (2) good governance (administration and management). Preparing proper external supporting factors is initiated and applied as the proper environment and learning resources, which enhance *s□la*, *sam□dhi* and *pa□□□*. The internal learning factors are applied to the learning activities and curriculum, which starts the learning process according to *Tisikkh□*. The principle of 4-*Bhavan□* is adapted and applied to be the holistic assessment of a learner's development in four areas: *K□ya* (physical interrelation), *S□la* (social relation and behavior), *Citta* (mental development), and *Pa□□□* (wisdom development).

Summarized Model of Wholistic Buddhist Education

Tisikkhā: Model of Integral Learning Process
Eight-fold Path vs. *Five Learning Faculties* : Circuit of Learning Life

Saddhā + *Paññā* → Think → Say | Do | Live → *Sati Samādhi*

Viriya

1-2-3-4 Wholistic Buddhist Education

d- (Effecting) (Impact)

Internal Factors
Yonisomanasikāra
Saddhā +

+ a

External Factors
Paratoghosa

Kalyāṇamitta

b

$$\frac{Pa\tilde{n}\tilde{n}\bar{a}}{Sam\bar{a}dhi} \quad S\bar{\imath}la$$

c

$$\frac{Pa\tilde{n}\tilde{n}\bar{a}}{Citta} \quad \frac{S\bar{\imath}la}{K\bar{a}ya}$$

Good Friend   Internal-External Factors   *Tisikkhā*   4-

Bhāvanā

1   2   3   4

(Initiator)   (Preparing – Processing – Progressing)   (Output)

Education for Wisdom Development (*Paññāvuḍḍhidhamma*)

Kalyāṇamitta → *Paratoghosa* → *Yonisomanasikāra* → *Tisikkhā* to 4-*bhāvanā*
(Good Friend)   (Good Teaching)   (Wise Attention)   (Good Education&Development)

↓   ↓   ↓   ↓

Sappurisasaṁseva   *Saddhammassavana*   *Yonisomanasikāra*
(Associating with   (Listening to   *Dhammānudhammapaṭipatti*
good person)   good teachings)   (Wise Reflection)   (Gradual Dhamma Practice)

↓   ↓   ↓   ↓

Saddhā   *Sutamayapaññā*   *Cintāmayapaññā*   *Bhāvanāmayapaññā*
(Wise belief)   (Wisdom by listening)   (Wisdom by thinking)   (Wisdom by practicing)

Arrow "a"	=	Learning to know (Theoretical Education)	= *Pariyatti*
Arrow "b"	=	Learning to do (Practical Education)	= *Paṭipatti*
Arrow "c"	=	Learning to be (Accomplished Education)	= *Paṭivedha*
Arrow "d"	=	Learning to live together (Continuous Education for All)	

Figure 5.2 The summarized model of Wholistic Buddhist Education
and Integral Learning Process.

Applicable Model of Process of Learning

Internal and Surroundings Worlds

Output (3 doors)	**Input** (6 doors)
bodily action **verbal action** **mental action**	**visual objects, sound, odour, taste, tangible objects and mind objects**

Detect / Reflect

Belief Vision	Guide Ground	Think	Say | Do | Live	Reflect	Perceive & Learn

Detach & Renew   *confidence, effort, mindfulness, concentration, wisdom*   Continue

Applicable Model of Integral Learning Process

Applicable Model of 1-2-3-4 WBE

(Impact)

d

Internal - learning factors

Good Friend   d   +   a

External - supporting factors

b   **Wisdom Mind&Hearth Behavior &Relation**   c   **Wisdom Healthy Mind Good Relation Good Behavior**

Good Friend **1** (Initiator)	Internal-External Factors **2** (Preparing – Processing – Progressing)	Integral Learning Process **3**	Holistic Development **4** (Output)

Figure 5.3 The applicable model of Wholistic Buddhist Education
and the Integral Learning Process.

Finally, the impact of Buddhist education applied in the VBS
project would develop the main triad-structure of Thai community

(houses-temples-schools) integrally and continuously to change Thai society to become the "Community of *Kalyā)amitta*" and the "Learning Society." According to *figure 5.2*, The application of Wholistic Buddhist Education to Thai academic education in schools of the VBS project is summarized in the systematic structure of IPOI that is shown in *table 5.1*.

Education based on Buddhadhamma in schools

Initiator / Input	**P**reparing-Processing-Progressing		**O**utput	**I**mpact
System of *Kalyā)amitta*	**External Factors** support **Internal Learning Factors**	*Tisikkhā* & **Eight-fold Path**	**4-** *Bhāvanā*Holistic Development	**House Temple School**
♥ Loving-kindness culture ☞Wisdom-seeking culture			*Paññā* - Right View on Triple Gems & Law of *Kamma* - Learning skill - Life skill	Warm and Happy Family / Strong Community / Sustainable Developed Society / Peaceful World **Community of** *Kalyā)amitta* ♥ ☞**Learning Society**☞ ♥
Good Governance Administration & Management -Rightfulness -Learning Fraternity	*Yonisomanasikāra* ☞ **Curriculum** ♥ - Wise Attention-Reflection - Integrating *Tisikkhā* in all subjects & learning units	*Paññā* - Right View - Right Thought		
Philosophy/Vision / Policy/ Principle -Right View -Buddhadhamma	☞ **Learning Activities** ♥ (daily, weekly, occasionally) - Rituals & ceremonies - Basic activities for living **understanding meaning/value**	*Samādhi* -Right Effort - Right Mindfulness - Right Concentration	*Citta* Goodness Capability Happiness	
Good Personnel: *Kalyā)amitta* - *Bhikkhus* - Advisors - Administrators - Teachers - Students - Parents - Related Persons	Good *Paratoghosa* ☞ **Learning Resources** ♥ - Attractive, Enhancing *Saddhā* - Leading to *Yonisomanasikāra*	*Sīla* - Right Action - Right Speech - Right Livelihood	*Sīla* Good Relation Good Conduct Right Livelihood	
	☞ **Environment** ♥ - *sīla*: clean & clear - *samādhi*: calm & cool - *paññā*: clever & capable		*Kāya* Wise Interrelation Consuming skill Perceiving skill	

Table 5.1 Application of the model of Wholistic Buddhist Education to VBS projects as shown in the systematic structure of IPOI. [286]

[286] See full version of the summarized table: Phramaha Pongnarin *Ṭhitavaṃso*, "Buddhist Education – Vithee-Buddha School (version3.0)" (Thai article), **Book for The Second Regional Seminar entitled "The Resultant of Researches on Thai Behavioral System: Urgently Solving Problems and Cooperating to Develop Youths,"** (Bangkok: National Research Committee of Thailand, 2005), p.11.

Thawsi school, the selected school for this study, is a good example of how to use Buddhadhamma as the principle of education in an academic setting. Its philosophy, vision, policies, principles, methods and activities correspond to the intellectual knowledge and application of Wholistic Buddhist Education shown in Chapter II and III. It shows that the model of Wholistic Buddhist Education can be implemented and applied in an academic setting.

This successful example of VBS increases the confidence for utilizing Buddhadhamma in schools. *Tisikkh* and other Dhamma principles are useful principles not only for Thawsi school, but also for all schools of the VBS project. Now over 18,000 schools have applied to become new VBS members. It is a burden on the system and a challenge to develop these new schools. To help the VBS project increase the quality of new schools, Thawsi school and other outstanding pioneer schools should transfer their knowledge, techniques and skills for preparing, conducting and developing their own education system to the new schools.

5.2 Suggestions for Further Studies

Further studies could support the knowledge and technology transfer within the VBS project. The initiating factors and supporting factors i.e. curricula, learning activities, learning resources and environmental factors would create the "loving-kindness" and "wisdom-seeking" cultures to induce and enhance the integral learning process according to the principle of *Tisikkh*. The studies on these specific variables related to the effectiveness of VBS are very significant and should be developed further as well. The research about VBS should be conducted either by VBS personnel or others. The accumulation of various studies about VBS could fulfill the body of knowledge about Wholistic Buddhist Education and the holistic human development, which may become knowledge for the noble heritage of the world.

According to the theoretical study and fieldwork study on Thawsi School, all the findings pointed out that the effective implementation of the VBS project should emphasize personnel development for training everybody to be *Kaly*)*amitta*. *Kaly*)*amitta* should not be limited to individuals, but should also be concerned with good governance and

correct administration for developing the **system of *Kalyḍamitta*.** However, the details of administration and management for the VBS project have not been studied and developed. Suitable Dhamma principles should be applied as guidelines and methods for developing good governance and correct administration. They should be selected and studied systematically and applied in fieldwork within the VBS project. Moreover, the administration and management of networking within VBS is also very significant. The continued study of administrative networking within the VBS project should be supported.

Dhamma practice and specific learning activities or training courses as well as learning through the activities of daily living are all necessary for personnel development and the progress of the VBS project. For this reason, the training course for administrators and teachers of new schools should also be developed. This training course should be utilized to train the administrators and teachers of new schools. Thus, they can be a significant factor for launching and supporting the progress of the VBS project.

The integration of Buddhadhamma to curriculum, learning plans and activities of every subject should also be studied and developed systematically and be applied in every VBS. Learning through activities of daily living is often neglected or thought to be unsuitable for education in schools. However this learning process should be studied to develop a systematic formal curriculum or learning plan. This is the challenge for innovation in education. The learning plan that utilizes activities of daily living should be developed relevant to local tradition and culture. This innovative study would create a worthy curriculum for a new subject namely "Life Subject" in academic schools. For this reason, the curriculum of "Life Subject" in the VBS project may revive Thai education and the understanding that "Life is Education".

To consider the aspect of developing a strong community, Thawsi School and other outstanding schools in the VBS project have always received the support and participation from parents and local people. The progress of the VBS project has benefited not only students and teachers in schools, but also has achieved a level of holistic development for all persons both inside and outside schools. To study the issue of learning transfer form schools to families, students' parents should be assessed accurately. The impact of Buddhist education applied in the VBS project has also integrally benefited the fundamental triad-

structure of the Thai community (houses-temples-schools). To study the impact of the VBS project on their surrounding communities, firstly, the service area of VBS should be prescribed and then the indicator of the VBS's output should also be used to indicate the development of people in communities. To develop Thai society toward a "Community of *Kaly⬚amitta*" and a "Learning Society," studies in this area are very worthwhile.

VBS as a Laboratory for Multi-Cultural Schools
A laboratory for the acceptance of diversity and differences

Additionally, to solve the problem of violence and conflict due to discrimination, the VBS project could develop the loving-kindness culture (*Mett⬚*) to cultivate people to live together peacefully; and the wisdom culture to cultivate people to understand and solve problems intelligently at the root cause.[287] For this reason, under the embrace of loving-kindness culture and wisdom-seeking culture, local traditions and ceremonies should also be studied as a tool for developing familiarity, harmony and acceptance among diverse and various cultures, races, languages and religions of people. For instance, a VBS in any of the three provinces of Southern Thailand could be selected as a laboratory of a Multi-Cultural School to develop the culture of acceptance of diversity and differences to lead students, their parents and other people in the Muslim-Buddhist community to live together peacefully and harmoniously.

The application of Buddhist education to Thai education in a VBS is not only educational innovation or intellectual progress, but also a hopeful solution for the social problems and crises at the root cause, and especially, the authentic sustainable development of Thailand.

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[287] *�putava∝so bhikkhu*, "Buddhist Geology: '*⎰mipaya*' (Waves' Danger) in *Tipi⎰aka*, From Tsunami Toward The Love of Mankind," **Savika**, (Bangkok: Sathiradhammasatharn), 2005, pp.53-59.

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Appendix I

Mah⬚catt⬚r×sakasutta∝ (*P⬚li*) (M.III.14/252-281/180-189T)
Roman Tansform from Thai scripts of *Tipi↑aka* (*Say⬚mara↑↑ha* Edition)

Sutta. Ma. Uparipa⟩⟩⬚saka∝ - page no. 180

[252] *evamme suta∝ eka∝ samaya∝ bhagavā sāvatthiya∝ viharati jetavane anāthapi⟩âkassa ārāme. tatra kho bhagavā bhikkh⟨ āmantesi bhikkhavoti. bhadanteti te bhikkh⟨ bhagavato paccassosu∝. bhagavā etadavoca ariya∝ vo bhikkhave sammāsamādhi∝ desissāmi saupanisa∝ saparikkhāra∝ ta∝ su⟩ātha sādhuka∝ manasikarotha bhāsissām×ti. evambhanteti kho te bhikkh⟨ bhagavato paccassosu∝.*

[253] *bhagavā etadavoca katamo ca bhikkhave ariyo sammāsamādhi saupaniso saparikkhāro seyyath×da∝ sammādi↑↑hi sammāsa≡kappo sammāvācā sammākammanto sammāāj×vo sammāvāyāmo sammāsati yā kho bhikkhave imehi satta≡gehi cittassa ekaggatā parikkhatā aya∝ vuccati bhikkhave ariyo sammāsamādhi saupaniso itipi saparikkhāro itip×ti 1.*

[254] *tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha⬚ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. micchādi↑↑hi∝ micchādi↑↑×ti pajānāti sammādi↑↑hi∝ sammādi↑↑h×ti pajānāti. sāssa hoti sammādi↑↑hi.*

[255] *katamā ca bhikkhave micchādi↑↑hi. natthi dinna∝ natthi yi↑↑ha∝ natthi huta∝ natthi sukatadukka↑āna∝ kammāna∝ phala∝ vipāko*

#1 *ma. yu. itipi.*

Sutta. Ma. Uparipa⟩⟩⬚saka∝ - page no. 181

natthi aya∝ loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā natthi loke sama⟩abrāhma⟩ā sammaggatā sammāpa↑ipannā ye ima⬚ca loka∝ para⬚ca loka∝ saya∝ abhi⬚⬚⬚ sacchikatvā pavedent×ti aya∝ bhikkhave micchādi↑↑hi.

[256] *katamā ca bhikkhave sammādi↑↑hi. sammādi↑↑hi∝paha∝ bhikkhave dvaya∝ vadāmi atthi bhikkhave sammādi↑↑hi sāsavā pu⬚⬚⬚bhāgiyā upadhivepakkā atthi bhikkhave sammādi↑↑hi ariyā anāsavā lokuttarā magga≡gā.*

[257] *katamā ca bhikkhave sammādi↑↑hi sāsavā pu⬚⬚abhāgiyā upadhivepakkā. atthi dinna∝ atthi yi↑↑ha∝ atthi huta∝ atthi sukatadukka↑āna∝ kammāna∝ phala∝ vipāko atthi aya∝ loko atthi paro loko atthi mātā atthi pitā atthi sattā opapātikā atthi loke sama⟩abrāhma⟩ā sammaggatā sammāpa↑ipannā ye ima⬚ca loka∝ para⬚ca loka∝ saya∝ abhi⬚⬚⬚ sacchikatvā pavedent×ti aya∝ bhikkhave sammādi↑↑hi sāsavā pu⬚⬚abhāgiyā upadhivepakkā.*

[258] *katamā ca bhikkhave sammādi↑↑hi ariyā anāsavā lokuttarā magga≡gā. yā kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasama≡gino ariyamagga∝ bhāvayato pa⬚⬚⬚ pa⬚⬚indriya∝ pa⬚⬚⬚phala∝ dhammavicayasambojjha≡go sammādi↑↑hi magga≡ga∝ aya∝ bhikkhave sammādi↑↑hi ariyā anāsavā lokuttarā magga≡gā. so 1 micchādi↑↑hiyā*

#1 *yu. yo.*

pahānāya vāyamati sammādi↑↑hiyā upasampadāya. svāssa hoti sammāvāyāmo. so sato micchādi↑↑hi∝ pajahati sato sammādi↑↑hi∝ upasampajja viharati. sāssa hoti sammāsati. itissime tayo dhammā sammādi↑↑hi∝ anuparidhāvanti anuparivattanti seyyath×da∝ sammādi↑↑hi sammāvāyāmo sammāsati.

[259] *tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha□ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. micchāsa≡kappa∝ micchāsa≡kappoti pajānāti sammāsa≡kappa∝ sammāsa≡kappoti pajānāti. sāssa hoti sammādi↑↑hi.*

[260] *katamo ca bhikkhave micchāsa≡kappo. kāmasa≡kappo byāpādasa≡kappo vihi∝sāsa≡kappo aya∝ bhikkhave micchāsa≡kappo.*

[261] *katamo ca bhikkhave sammāsa≡kappo. sammāsa≡kappa∝paha∝ bhikkhave dvaya∝ vadāmi atthi bhikkhave sammāsa≡kappo sāsavo pu□□abhāgiyo upadhivepakko atthi bhikkhave sammāsa≡kappo ariyo anāsavo lokuttaro magga≡go.*

[262] *katamo ca bhikkhave sammāsa≡kappo sāsavo pu□□abhāgiyo upadhivepakko. nekkhammasa≡kappo abyāpādasa≡kappo avihi∝sāsa≡kappo aya∝ bhikkhave sammāsa≡kappo sāsavo pu□□abhāgiyo upadhivepakko.*

[263] *katamo ca bhikkhave sammāsa≡kappo ariyo anāsavo*

lokuttaro magga≡go. yo kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasama≡gino ariyamagga∝ bhāvayato takko vitakko sa≡kappo appanā byappanā cetaso abhiniropanā vac×sa≡khāro 1 aya∝ bhikkhave sammāsa≡kappo ariyo anāsavo lokuttaro magga≡go. so micchāsa≡kappassa pahānāya vāyamati sammāsa≡kappassa upasampadāya. svāssa hoti sammāvāyāmo. so sato micchāsa≡kappa∝ pajahati sato sammāsa≡kappa∝ upasampajja viharati. sāssa hoti sammāsati. itissime 2 tayo dhammā sammāsa≡kappa∝ anuparidhāvanti anuparivattanti seyyath×da∝ sammādi↑↑hi sammāvāyāmo sammāsati.

[264] *tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha□ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. micchāvāca∝ micchāvācāti pajānāti sammāvāca∝ sammāvācāti pajānāti. sāssa hoti sammādi↑↑hi.*

[265] *katamā ca bhikkhave micchāvācā. musāvādo pisu⟩ā vācā pharusā vācā samphappalāpo aya∝ bhikkhave micchāvācā.*

[266] *katamā ca bhikkhave sammāvācā. sammāvāca∝paha∝ bhikkhave dvaya∝ vadāmi atthi bhikkhave sammāvācā sāsavā pu□□abhāgiyā upadhivepakkā atthi bhikkhave sammāvācā ariyā anāsavā lokuttarā magga≡gā.*

#1 yu. vācāsa≡khāro. 2 ma. itiyime.

[267] *katamā ca bhikkhave sammāvācā sāsavā pu□□abhāgiyā upadhivepakkā. musāvādā verama⟩× pisu⟩āya vācāya verama⟩× pharusāya vācāya verama⟩× samphappalāpā verama⟩× aya∝ bhikkhave sammāvācā sāsavā pu□□abhāgiyā upadhivepakkā.*

[268] *katamā ca bhikkhave sammāvācā ariyā anāsavā lokuttarā magga≡gā. yā kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasama≡gino ariyamagga∝ bhāvayato cat⟨hipi vac×duccaritehi ārati virati pa↑ivirati verama⟩× aya∝ bhikkhave sammāvācā ariyā anāsavā lokuttarā magga≡gā. so micchāvācāya pahānāya vāyamati sammāvācāya upasampadāya. svāssa hoti sammāvāyāmo. so*

sato micchāvāca∝ pajahati sato sammāvāca∝ upasampajja viharati. sāssa hoti sammāsati. itissime tayo dhammā sammāvāca∝ anuparidhāvanti anuparivattanti seyyath×da∝ sammādi↑↑hi sammāvāyāmo sammāsati.

[269] tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha⊔ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. micchākammanta∝ micchākammantoti pajānāti sammākammanta∝ sammākammantoti pajānāti. sāssa hoti sammādi↑↑hi.

[270] katamo ca bhikkhave micchākammanto. pā)ātipāto adinnādāna∝ kāmesumicchācāro aya∝ bhikkhave micchākammanto.

[271] katamo ca bhikkhave sammākammanto. sammākammanta∝paha∝
Sutta. Ma. Uparipa)]saka∝ - page no. 185
bhikkhave dvaya∝ vadāmi atthi bhikkhave sammākammanto sāsavo pu⊔⊔abhāgiyo upadhivepakko atthi bhikkhave sammākammanto ariyo anāsavo lokuttaro magga≡go.

[272] katamo ca bhikkhave sammākammanto sāsavo pu⊔⊔abhāgiyo upadhivepakko. atthi bhikkhave pā)ātipātā verama)× adinnādānā verama)× kāmesumicchācārā verama)× aya∝ bhikkhave sammākammanto sāsavo pu⊔⊔abhāgiyo upadhivepakko.

[273] katamo ca bhikkhave sammākammanto ariyo anāsavo lokuttaro magga≡go. yā kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasama≡gino ariyamagga∝ bhāvayato t×hipi kāyaduccaritehi ārati virati pa↑ivirati verama)× aya∝ bhikkhave sammākammanto ariyo anāsavo lokuttaro magga≡go. so micchākammantassa pahānāya vāyamati sammākammantassa upasampadāya. svāssa hoti sammāvāyāmo. so sato micchākammanta∝ pajahati sato sammākammanta∝ upasampajja viharati. sāssa hoti sammāsati. itissime tayo dhammā sammākammanta∝ anuparidhāvanti anuparivattanti seyyath×da∝ sammādi↑↑hi sammāvāyāmo sammāsati.

[274] tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha⊔ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. micchāāj×va∝ micchāāj×voti pajānāti sammāāj×va∝ sammāāj×voti pajānāti. (p.186) sāssa hoti sammādi↑↑hi.
Sutta. Ma. Uparipa)]saka∝ - page no. 186

[275] katamo ca bhikkhave micchāāj×vo. kuhanā lapanā nemittakatā nippesikatā lābhena lābha∝ nijigi∝sanatā aya∝ bhikkhave micchāāj×vo.

[276] katamo ca bhikkhave sammāāj×vo. sammāāj×va∝paha∝ bhikkhave dvaya∝ vadāmi atthi bhikkhave sammāāj×vo pu⊔⊔abhāgiyo upadhivepakko atthi bhikkhave sammāāj×vo ariyo anāsavo lokuttaro magga≡go.

[277] katamo ca bhikkhave sammāāj×vo sāsavo pu⊔⊔abhāgiyo upadhivepakko. idha bhikkhave ariyasāvako micchāāj×va∝ pahāya sammāāj×vena j×vika∝ kappeti aya∝ bhikkhave sammāāj×vo sāsavo pu⊔⊔abhāgiyo upadhivepakko.

[278] katamo ca bhikkhave sammāāj×vo ariyo anāsavo lokuttaro magga≡go. yā kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasama≡gino ariyamagga∝ bhāvayato micchāāj×vā ārati virati pa↑ivirati verama)× aya∝ bhikkhave sammāāj×vo ariyo anāsavo lokuttaro magga≡go. so micchāāj×vassa pahānāya vāyamati sammāāj×vassa upasampadāya. svāssa hoti sammāvāyāmo. so sato micchāāj×va∝ pajahati sato sammāāj×va∝ upasampajja viharati. sāssa hoti sammāsati. itissime tayo dhammā sammāāj×va∝
Sutta. Ma. Uparipa)]saka∝ - page no. 187

anuparidhāvanti anuparivattanti seyyath×da∝ sammādi↑↑hi sammāvāyāmo sammāsati.

[279] *tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha⬜ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. sammādi↑↑hissa bhikkhave sammāsa≡kappo pahoti sammāsa≡kappassa sammāvācā pahoti sammāvācassa sammākammanto pahoti sammākammantassa sammāāj×vo pahoti sammāāj×vassa sammāvāyāmo pahoti sammāvāyāmassa sammāsati pahoti sammāsatissa sammāsamādhi pahoti sammāsamādhissa sammā⬜⬜a∝ pahoti sammā⬜⬜⬜)assa sammāvimutti pahoti. iti kho bhikkhave a↑↑ha≡gasamannāgato sekho 1 dasaha≡gasamannāgato arahā hoti.2*

[280] *tatra bhikkhave sammādi↑↑hi pubba≡gamā hoti. katha⬜ca bhikkhave sammādi↑↑hi pubba≡gamā hoti. sammādi↑↑hissa bhikkhave micchādi↑↑hi nijji))ā hoti. ye ca micchādi↑↑hipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijji))ā honti sammādi↑↑hipaccayā ca aneke kusalā dhammā bhāvanāpārip(ri∝ gacchanti. sammāsa≡kappassa bhikkhave micchāsa≡kappo nijji))o hoti.pe. sammāvācassa bhikkhave micchāvācā nijji))ā hoti... sammākammantassa bhikkhave micchākammanto nijji))o hoti... sammāāj×vassa bhikkhave micchāāj×vo nijji))o hoti... sammāvāyāmassa*

#1 *yu. pa↑ipado. 2 po. ma. tatrapi sammā⬜⬜)ena aneke pāpakā akusalā dhammā*
#*vigatā bhāvanāpārip(ri∝ gacchanti.*

Sutta. Ma. Uparipa))⬜saka∝ - page no. 188

bhikkhave micchāvāyāmo nijji))o hoti... sammāsatissa bhikkhave micchāsati nijji))ā hoti... sammāsamādhissa bhikkhave micchāsamādhi nijji))o hoti... sammā⬜⬜)assa bhikkhave micchā⬜⬜)a∝ nijji))a∝ hoti... sammāvimuttassa bhikkhave micchāvimutti nijji))ā hoti. ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijji))ā honti sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpārip(ri∝ gacchanti. iti kho bhikkhave v×sati kusalapakkhā v×sati akusalapakkhā. mahācattār×sako dhammapariyāyo pavattito appa↑ivattiyo sama)ena vā brāhma)ena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

[281] *yo hi koci bhikkhave sama)o vā brāhama)o vā ima∝ mahācattār×saka∝ dhammapariyāya∝ garahitabba∝ pa↑ikkositabba∝ ma⬜⬜eyya tassa di↑↑heva dhamme dasa sahadhammikā vādānuvādā gārayha↑↑h⬜na∝ āgacchanti. sammādi↑↑hi⬜ce bhava∝ garahati ye ca micchādi↑↑h× sama)abrāhma)ā te bhoto pujjā te bhoto pāsa∝sā. sammāsa≡kappa⬜ce bhava∝ garahati ye ca micchāsa≡kappā sama)abrāhama)ā te bhoto pujjā te bhoto pāsa∝sā. sammāvāca⬜ce bhava∝ garahati... sammākammanta⬜ce bhava∝ garahati... sammāāj×va⬜ce bhava∝ garahati... sammāvāyāma⬜ce bhava∝ garahati... sammāsati⬜ce bhava∝ garahati... sammāsamādhi⬜ce bhava∝ garahati... sammā⬜⬜)a⬜ce bhava∝*

Sutta. Ma. Uparipa))⬜saka∝ - page no. 189

garahati... sammāvimutti⬜ce bhava∝ garahati ye 1 micchāvimutt× sama)abrāhma)ā te bhoto pujjā te bhoto pāsa∝sā. yekeci 2 bhikkhave sama)ā vā brāhma)ā vā ima∝ mahācattār×saka∝ dhammapariyāya∝

garahitabbaṃ paṭikkositabbaṃ maññeyyuṃ tassa diṭṭheva dhamme ime dasa sahadhammikā vādānuvādā gārayhaṭṭhānaṃ āgacchanti. yepi te   bhikkhave ahesuṃ ukkalā 3 vassabha□□□ 4 ahetuvādā akiriyavādā natthikavādā tepi mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ na paṭikkositabbaṃ maññeyyuṃ taṃ kissa hetu nindābyārosaupārambhabhayāti. idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

#1 yu. etthantare casaddo atthi. 2 yu. yo hi koci. po. ma. yo #koci. 3 ma. yu. okkalā. 4 ma. vayabhi□□□.

Appendix II

Daily Learning Schedule of Thawsi School

Life Schedule of kindergarten students

Before 08:30	Teacher-student greeting, health care, independent playing
08:30	Line up, pay respect to the national flag
09:00	Walking meditation to classroom, pay respect to the Triple Gem, chanting, meditation, transmit loving-kindness, greeting, talk about today's plan
09:15	Big group activities, wisdom enhancing game, sing a song, dynamic activities, (or extra activities)
09:35	Small group activities, learning corner, outdoor activities
10:15	snack
10:30	Small group activities, learning corner, outdoor activities
11:30	Lunch, bath, brush teeth, change clothes to sleeping clothes
12:00	Chant before lying down, nap, listen to soft music
13:15	Wake up, toilet, wash up, change suit, snack
14:15	Review, conclude today's lessons, talk about tomorrow's plan
14:30	Parents meet their children to go home

Life schedule of primary level students

08:00	Mindfulness developing activities, Line up, pay respect to the national flag, training in discipline and good manners, pay respect to the Triple Gem, chanting, meditation, dynamic activities, friendly talk
08:45	Brain gym: Thinking skill activities, learning skills for Mathematics or Thai Language
09:45	snack
10:45	Wisdom Development: learning an integrated eight-subjects unit
12:00	lunch
13:00	Extra subject and outdoor sports: swimming, music, art, Boy Scouts, Girl Scouts, student's club
15:00	Review, conclude today's lessons, assign homework, clean classroom, chanting
14:30	Parents meet their children to go home

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International Published Researches:

- Monboonliang, P., Boonamnuaywitaya, V., and Tia, S., 1995, Effect of Air Disributor Design on Oxygen Mass Transfer in Slurry Bubble Column for Microbial Coal Desulfurization." The 1995 Regional Symposium on Chemical Engineering, Chulalongkorn University, Bangkok, Thailand.
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