

Teachings of Buddha a Futuristic Pedagogy in Today's Education System: An Analytical Study

Rahul Ravi Rao¹

Abstract

Education has a topic is indeed a remarkable paradigm in human society; which brings out through the expansible knowledge or resources or full creative characteristics which is an essential component for human beings to live within an educated society. From the old days up to now, humans occurred on the earth, there has been the appearance of education; many great brains of people contribute their service to the store of knowledge. Very little is known of the contribution of Buddhism to education in general. But the Buddhist Education system truly opens an era of free thinking in every field of knowledge, learning, and practicing. People accustomed to thinking in terms of fixed digits began to think of the world as it is, as a process, a process of coming into existence and passing away. It may be interesting to find out what is passing away and what is coming into existence and opening up the horizon of upcoming Buddhist Maha viharas. If we teach them the technique of Mettā or Vipassanā Meditation and inspire them to practice it, it is sure to have a salubrious effect on them. It is a technique of meditation to look within. It is completely free from sectarianism and teaches universal Dhamma. As now Pali Language has been given the title of Classical Language in India will certainly enhance the futuristic learning for students, practitioners, and faculty in today's education system as it has been incorporated into the Indian Knowledge system.

Key Words: *Futuriustic, pedagogy, meditation, Pali, education, society.*

¹ Ph.D. Research Scholar, Department of Pāli, University of Mumbai, India.

Introduction

Education has a topic is indeed a remarkable paradigm in human society; which brings out through the expansible knowledge or resources or full creative characteristics which is an essential component for human beings to live within an educated society. From the old days up to now, humans occurred on the earth, there has been the appearance of education; many great brains of people contribute their service to the store of knowledge. From realizing the phenomena to investing in the operative and the developing principle of nature, so human beings themselves have related to the conditioned phenomena to raise their wisdom and improve the individual and community living more perfectly together. Here how the teachings of Buddha as an educative pedagogy evolved through centuries plays a crucial chapter in human civilization and this becomes more promoted towards all humans with every passing day that establish and develop the directions of the education and culture more and more highly and completely effective. Education plays a crucial role in shaping the future of a nation. It serves as the foundation for the development of human capital, innovation, and socio-economic progress. Investing in education leads to the development of human capital, which refers to the knowledge, skills, and competencies possessed by individuals that contribute to their economic productivity and potential (Alika & Aibieyi, 2014). Research indicates that higher levels of education are associated with higher incomes and better employment prospects, leading to improved socio-economic outcomes for individuals and society as a whole (Ferrant et al., 2014).

Meaning

To educate means to ‘bring up (a child) to form habits, manners, etc., to train intellectually and morally (Oxford University

Press, 2010). If education is geared to develop only the mental powers of a child, this education is not complete. It must develop his character, which means developing qualities like Mettā (loving-kindness), karuna (compassion), muditā (sympathetic joy), and upekkhā (equanimity). He must get rid of defilements such as greed (lobha), anger (dōsa), and pride (mōha) and develop qualities such as non-greed, friendliness, humility, compassion, etc. Such kind of pedagogy education can only be given by an entity who resembles such qualities “yo so bhagavā araham sammā-sambuddho, vijjā-carana-sampanno sugato lokavidū, anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavā.” None other than the Buddha in the universe. The futuristic education in the peripheral of the teaching of Buddha has undergone a profound transformation, driven by a confluence of factors including digital applicability, and socially engaging with an evolving pedagogical approach. Futuristic pedagogy incorporates strategies to enhance the overall education experience especially for the Laity to get more adapted towards the teachings.

Prevalent System of Buddhist Education

Now coming specifically to the system of education that prevailed during the Buddhist renaissance is of greater importance. Very little is known of the contribution of Buddhism to education in general. But the Buddhist Education system truly opens an era of free thinking in every field of knowledge, learning, and practicing. People accustomed to thinking in terms of fixed digits began to think of the world as it is, as a process, a process of coming into existence and passing away. It may be interesting to find out what is passing away and what is coming into existence and opening up the horizon of upcoming Buddhist Maha vihāras. Buddha taught Dhamma which was good for many in the beginning in the middle in the end to liberate humanity from

suffering; it had a great social signification. Although, this is a silent message, nevertheless a revolutionary message, spread by Buddhism. It was Buddhist doctrine, which changed the lifestyle of the society with its strong education process and continued through the Saṅgha and Buddhist Academic Education Centres. “Caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya, lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha, desetha bhikkhave Dhammaṃ, ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha, santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro.”

The entire system of Buddhist Education was rooted in Saddhā (faith) in the Tī-Ratanāya (Triple Gems), and above all in the Buddha as the Fully Enlightened One, the Supreme teacher who guides towards right living (sammā ājīva) and right understanding (sammā diṭṭhi). Based on this faith, the students, the Bhikkhu, the Bhikkhunī, the Upāsaka, and the Upāsikā must be inspired to become accomplished in Sīla (virtue) by following the moral guidelines. They must come to know the precepts well, understand the reasons for observing them, and know how to apply them in the difficult circumstances of human life today. Most importantly, they should come to appreciate the positive virtues these precepts represent: kindness, honesty, purity, truthfulness, and mental sobriety. They must also acquire the spirit of generosity and self-sacrifice (Cāga), so essential for overcoming selfishness, greed, and the narrow focus on self-advancement that dominates in present-day society. To strive to fulfill the ideal of generosity is to develop compassion and renunciation, qualities which sustained the Buddha throughout his entire career. It is to learn that cooperation is greater than competition, that self-sacrifice is more fulfilling than self-aggrandizement, and that our true welfare is to be achieved

through harmony and goodwill rather than by exploiting, discriminating, and dominating others.

Pedagogy through the Tipitaka Textual Practice

The pedagogy method and practice of teaching, especially as an academic subject or theoretical concept interconnecting a completely unified method of looking towards a doctrinal teaching in the context of Buddhist scriptures which are in the oldest living language known as Pāli composed and written has a text of three baskets known as Tipiṭaka. Learning Sutta means a wider knowledge of the Buddhist texts which is to be acquired by extensive reading and persistent study. But mere learning is not sufficient. Knowledge only fulfills its proper purpose when it serves as a springboard for Pañña (wisdom), direct personal insight into the truth of Dhamma. Of course, the higher wisdom that consummates the Noble Eightfold Path (ariyo aṭṭhaṅgiko maggo) does not lie within the domain of the Buddhist Doctrinal School.

But Buddhist Education can go far in laying the foundation for this wisdom by clarifying the principles that are to be penetrated by insight. In this task learning and wisdom are closely interwoven, the former providing a basis for the latter. Wisdom arises by systematically working the ideas and principles learned through study into the fabric of the mind, which requires deep reflection, intelligent discussion, and keen investigation.

The following canonical sections provide an overview of the various bodies of literature regarding Buddhist education. Because of the unique pedagogy approach to the concept of canonicity concerning its corpus of sacred texts, we begin here by outlining the nature of that approach as well as its effect on scholarly reviews of Buddhist Pali literature. With this

foundation, we then provide a review of two of the bodies of literature on Buddhist education: first, the application of Buddhist educative principles in contemporary contexts, and second, the investigation of these principles in antiquity. Similarly discusses the effectively limitless bounds of the Buddhist canon, noting that the Tripitaka “leaves the library and penetrates society” in the medium of the sermon, “which adapts the ideas and ideals of the Tripitaka to suit the circumstances of audiences” (McDaniel, 2003). He additionally relates the influence of apocryphal texts that, in providing commentary and context, have effectively become part of the Buddhist canon themselves (McDaniel, 2003). In this sense, it seems that what some scholars may term “the Buddhist canon” is composed of an unlimited collection of texts.

Buddhism recognizes the necessity of formal education; one must not forget that centuries ago monks translated and studied sutta, and the monks and nuns received religious spiritual education that was rigorously prescribed according to Vinaya. As a result of religious training, they established themselves in the hierarchical order of society, just as most graduating students today wish to secure financial stability and social status for their future. The teachings of the Buddha consist of Śīla, Samādhi, and Pañña i.e. knowing at the experiential level anicca, dukkha, and anatta. Thus, his teachings have nothing sectarian in them. They are based on universal laws. Craving and aversion will destroy us. If we keep craving misery will multiply. But if we see where and how they arise we will be able to uproot and eradicate them. This more open-ended conceptualization of canonicity may rightly dissuade scholars from conducting comprehensive analyses of Buddhist sacred texts in today’s education system. Pedagogy through the Meditation Technique Practice Teachings of Buddha’s inclusive pedagogy method towards wisdom must be generated by methodical mental training in calm and insight, the

two wings of Buddhist meditation. Today we are more fortunate and better equipped to lay the moral foundation of our students. If we teach them the technique of Mettā or Vipassanā Meditation and inspire them to practice it, it is sure to have a salubrious effect on them. It is a technique of meditation to look within. It is completely free from sectarianism and teaches universal Dhamma. If our students are taught to see at the experiential level the root cause of their mental defilements, they will tend to be wise, they will be non-attached to the things of the world as they will realize their impermanent nature at the experiential level, they will cut out desires for them, and looking within and seeing where desires arise and multiply, they will make efforts not to let them arise in ignorance and overpower them gradually step by step as taught in the meditation practice.

Mettā or Vipassanā will go a long way in lightening the darkness of ignorance which is responsible for multiplying our misery. Practise of Mettā and Vipassanā will make them see at the experiential level because they should observe moral precepts. Such blissful teachings given by Buddha to mankind are itself Buddhist Education for a larger section of society. According to Buddhist philosophy, when we understand our mind and emotions better, we can work with our actions and reactions in a way that leads to well-being and happiness on our own and for those around us. And here mindfulness and awareness are the keys so the more we appreciate the importance of others' well-being and happiness, the more we experience compassion and love within or near our surroundings.

When we start practicing meditating it often seems like we are having more thoughts than ever. Don't panic, and don't try to stop these wandering thoughts. Just acknowledge their presence and let them come and go without pursuing them further. The goal is to become aware of whatever arises in the mind whether

“desirable” or not. Thoughts are always there, we’re just usually too busy to notice them. Thanks to mindfulness, we learn that there’s a powerful alternative to distractedness: awareness. To develop awareness, we train ourselves especially the mind to be in the present, a few minutes at a time. “Here we need to train ourselves as to how important is it by acknowledging impermanence, which allows us to appreciate each moment without clinging to it.” It is futile to hold onto shifting, changing elements in a transient world. By welcoming impermanence as fact, it is a reminder that much of our life is ephemeral, including our emotions, thoughts, and experiences in our day-to-day activities.

One particularly prominent approach to education identified as having origins in Buddhist thought is mindfulness. Significant threads of education research, like that completed by, (Johnson, 2022) for instance, focus so narrowly on mindfulness as the most noteworthy Buddhist approach to education that they risk essentializing Buddhism in a way that ignores both the multiplicity of its denominations and the rich complexity of its ideas on teaching, learning, and epistemology.

Pedagogy through the Tranquil Wisdom Insight Practice

The notion of education entails many subsidiary notions, such as notions of ignorance and knowledge, of teacher, and student. In the case of Buddhism and of Indian religions in general, ignorance (avijjā, avidyā) is never the mere lack of information. It is an expression of the fundamental human condition, an analysis of the very structure by which the fundamental human condition, an analysis of the very structure by which we know something. It follows, then that knowledge (paññā, prajñā) cannot be reduced to information but is a radical restructuring of how we know and it is the case that, in Buddhism, this restructuring of how

we know has a very direct soteriological impact. Through the development of pañña or prajñā, one develops insight into the habitual patterning of the mind and the skillful means (upāya) as to how one cuts through such patterns. This learning process leads to the desire to work for the welfare of all living beings, so the mark of learning in Buddhism has been compassion. Buddhist education, then, has begun with insight into individual suffering and has devoted itself to the alleviation of the suffering of all through tranquil wisdom.

Tranquil Wisdom Insight is the actual Brahmavihāras practice described in the suttas, and it includes the Divine Dwellings of Mindfulness of Lovingkindness (Mettā), Mindfulness of Compassion (Karūṇā), Mindfulness of Joy (Muditā), and Mindfulness of Equanimity (Upekkhā). The Brahmavihāras are described by the Buddha in his earliest talks as recorded in the suttas of the Majjhima Nikāya (Bhikkhu Bodhi, 1995). The instructions in this guide are based on the suttas themselves and on commentaries that are consistent with the suttas. The instructions explain Right Effort (sammā vāyāma) is what they call the “6Rs”.

Most Buddhist Mindfulness practices today tend to focus on the breath as the object of meditation. They only use Mettā and the Brahmavihāras as “side meditations” to help one with relaxation and as a way of “softening” the breath practice and softening life in general. However, the Buddha discussed the Mindfulness of Mettā practice many more times in the suttas than the Mindfulness of Breathing (Ānāpānasati) practice: only eight times for Mindfulness of Breathing and more than a hundred times for the Mindfulness of Lovingkindness. Buddha did state that the Mettā and Brahmavihāras practice, on its own, will lead to the supreme attainment of Nibbāna. The Sutta Accompanied by Loving Kindness in the Saṃyutta Nikaya (46:54(4)).

Pedagogy through the Memorizing Technique Practice

Since a writing system did not exist in early Indic society, the key method that the learners used in the Buddha's time was listening (sruti). In consequence, listeners had to use their memory to record what they heard and learned. This was not a method practiced by the Buddhists only, but, the Jains and Vedic practitioners were also familiar with memorizing. All these affirm that the key method of recording knowledge was memorizing in that period.

Similarly, the Buddhist monks were also learning and memorizing what the Buddha taught. This was not practiced by the monks only, but the lay devotees were also memorizing the teachings of the Buddha, especially prevalent portions of the Dhamma. For instance, as the *Anguttara Nikāya* has recorded, *Veḷukaṇṭhakī Nandamātā* could memorize the entire *Pārāyana vagga* of the *Sutta Nipāta* (E. Hardy, 1900). Moreover, the *Udāna Pāli* too evident that *Soṇa* recited that *Aṭṭhaka vagga* of the *Sutta Nipāta* by heart (Steinthal, 1982).

The teachings of the Buddha are a way of practice. Nonetheless, before one commences his practice, he must memorize the teaching accurately. Therefore, it is clear that hearing and memorizing are two steps of the same process of practicing the Dhamma (Trenckner, 1993). Therein the term *dhātā* means bearing or psychological storing (Trenckner, 1993). Giving an extensive meaning the commentaries exegete on *dhātā* as grasping by verbal practices (Trenckner, 1993) or 'well-grasped. (Trenckner, 1993) Examining the facts that come across in the *Suttanta* further, it can be presumed that there were monks who categorically focused on memorizing the Dhamma in the time of the Buddha. These monks stored not only what they directly heard, but also the deliveries heard as indirect sources

(Trenckner, 1993). In this circumstance, we have strong enough facts to confirm that the Buddhist teachings were predominately based on memorization in the early stage.

As we discussed above, the most authentic way of recording the teachings of the Buddha was memorizing. So, the eminent practitioners who practiced this were Elder Ananda and Upali. As the Aṅguttara Nikāya has recorded they both took the responsibility for preserving the word of the Buddha for the future. Nevertheless, it doesn't say that the other monks did not memorize the Dhamma. Especially, 'sutadhara' and 'sutasannicaya' demonstrate that this was a common practice among the Buddhist monks. Elder Ananda and Upali were atypical characters among them only. An interesting fact is that there are two primary sources namely the 'sajjhāya sutta' and the 'saṅgārava sutta' which give the piece of information not only regarding the methods and impediments of memorizing but in considering that this practice was generalized among the Buddhist monks.

The Sangarava Sutta of the Aṅguttara Nikāya (Morris, 1888) includes a conversation that took place between the Buddha and Brahmin Sangarava. Therein, the Buddha was questioned by Brahmin Sangarava about the causes of failing in memorizing by Brahmins who are working hard to memorize. Therein he reveals conditions in four formats. One of the groups of Brahmins who did not work hard to memorize was unable to memorize Vedas. Yet, the third group could memorize swiftly without even working hard. The final group (fourth) also could memorize, but after working hard only (Morris, 1888). The question aims why these differences among the practitioners and what causes are leading to such differences.

In the days of the Buddha, monastic education was largely

centered around the oral tradition. Indeed, the Pali term for learned is bahusutta, literally having heard much. Quite naturally, a very primary concern of early Buddhists was to preserve the teachings of the Buddha, and this was largely done through the Bhānaka system. A Bhānaka is a reciter who has memorized a portion of the Tipitaka and trains an apprentice in the recitation, from memory of the texts he has mastered. Soon after the first council at which Ānanda is said to safeguard the Buddha's teachings was distributed among there as known for the powers of memory, a practice aided by many mnemonics devised and incorporated into the texts themselves.

Specialization was often by Nikāya of the Sutta Piṭaka by vagga of the Vinaya Piṭaka and there as accomplished in this tradition might be known as 'digha-bhānakas' or 'majjhima-bhānakas' after the Nikāya in which they are specialized. While this recitation tradition was one of the central focal points of classical education in Buddhism, to take forward the teaching Buddha his doctrinal teachings in Pāli; Classical Language Status needs to be given to the Pali Language which has been protected and preserved, and passed on through memorization such a profound knowledge of India from generation to generation and it is the only one. Such pedagogy of memorizing which has the potential of the Indian Knowledge system needs to be recognized by the Ministry of Culture in India and worldwide at the global stage.

Pedagogy through the Preceptor has One on One Teachings.

Buddhaghosa Ācariya, the seminal 5th-century commentator, says in his Papañca sādani that it would be better for the monk to sleep than to spend his time merely in the accumulation of information for its own sake. Thus, to sharpen the purpose of the monk's study there arose the tradition of each young monk taking an elder monk as an Upajjhāya or preceptor. It was the

duty of this Upajjhāya to serve the young monk as his guide and his spiritual friend (kalyānamitta), focusing the diverse subjects of the monastic curriculum upon the overcoming of avijjā rather than on the accumulation of information. And avijjā, of course, is the essential problem of egoistic structuring of experience. To overcome this egoistic structuring, meditations of various aspects formed a vital part of monastic education. Learning was never seen as an end in itself. Since Buddhism's problem of ignorance (avijjā) is not a problem of lack of information, education could never be understood as the mere presence of information. Rather, Buddhist education aimed at the loosening of all ties of egoism which keep the individual in the world of suffering.

For serving the purpose of their religious education and spiritual culture, all monks were brought together in the monasteries where they not only lived but also received education and guided the laity in general. It means that the monastery organized itself into an educational institution in a variety of ways as Altekar said: “At first, they were intended for monks and nuns only, but later on for the lay population as well; for was soon discovered that the best way of getting a good supply of novices of the right type and of propagating the dhamma doctrine among the masses was to develop or train the pliant minds of the young generation by taking up moral and social education” (Altekar, 2010). As with efforts to understand Buddhist ideas more generally, contemporary research on Buddhism and education is made more complex by Buddhism's unique stance on canonicity. In light of this complexity, it is often the case that contemporary research regarding Buddhist education identifies particular approaches, philosophies, or methods as Buddhist without substantiating their Buddhist origins by either connecting them to the rich tradition of Buddhist sacred texts or the words and practices of living inheritor-practitioners of Buddhist traditions and teachings.

While, as demonstrated above, Buddhist canonicity allows for a kind of openness that might adopt such ideas not concretely linked to primary source documents in sacred Buddhist texts, again, such openness does not give researchers license to label particular educative methods as Buddhist without a defensible basis for doing so.

Buddha the Sole Pedagogical Teacher

It is noteworthy here that the most outstanding success of the Buddha in the role of a teacher is his attempt to train a community of monks and laity with the mental and moral faculties towards the way of holy life. He is said to be the most practical and popular teacher because of the pedagogical principles and methods applied by him which are the way to both material and spiritual progress. As a teacher, the Buddha shaped his disciples. We do find the course of gradual training used by the Buddha in his role as a teacher, scattered in the Majjhima Nikāya or the document of the Theragāthā and Therīgāthā, for example.

The most successful of the Buddha's teaching career was that he used similes, parables, fables, and verses in correspondence with varying qualities and faculties of hearers so that they finally had a strong plea for the pursuit of the path of deliverance he advocated. There were many Bhikkhus and Bhikkhunis, even including laity, who attained their Arahant hood under the Buddha's guidance. An instance of the result of such education is the conversion of Khemā who was the lovely wife of King Bimbisāra educated by the Buddha with teachings on the impermanent of the physical body. By using the picture of the withered body of a lovely girl in her old age, the Buddha made her renounce her pride in her beauty. Thinking over her fate, Khemā went forth with the agreement of King Bimbisāra and attained Arahant hood. (Rhys, 1986).

Similarly, the Buddha gave a sermon on fire for the conversion of the fire-worshippers of Uruvelā and their disciples: “Everything, O Bhikkhus, is burning. And how, O Bhikkhus, is everything burning? 'The eye, O Bhikkhus, is burning; visible things are burning; the mental impressions based on the eye are burning; the contact of the eye (with visible things) is burning; the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful, that also is burning. With what fire is it burning? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance; it is burning with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection, and despair (Rhys & Oldenberg, 1922).”

Through the conversion of Sona, a flute player, we also learn that the Buddha well understood the mental state of listeners. He used a parable relating to Sona's former occupation to regulate his confused state of mind, the Buddha's teaching was, ' Now what think you, Sona, you were skilled, were you not, when you formerly lived in the world, in the music of the lute?' That was so, Lord!' ' Now what think you, Sona when the strings of your lute were too much stretched, had your lute then any sound, was it in a fit state to be played upon?' ' Not so, Lord!' ' Now what think you, Sona, when the strings of your lute were too loose, had your lute then any sound, was it in a fit state to be played upon?' ' Not so, Lord!' ' Now what think you, Sona, when the strings of your lute were neither too much stretched nor too loose, but fixed in even proportion, had your lute sound then, was it then in a fit state to be played upon?' ' Yes, Lord!' ' And just so, Sona, does too eager a determination conduce to self-righteousness and too weak a determination to sloth. Do thou, therefore, O Sona, be steadfast in evenness of determination, press through to harmony of your mental powers. Let that be the object of your thought!' ' Even so, Lord!' said the venerable

Sona, and hearkened to the word of the Blessed One (Rhys & Oldenberg, 1922).

Observations and Conclusion

Just as a Buddhist notion of education must always be understood in the context of overcoming avijjā, the fundamental egoistic structuring of one's experience, so a Buddhist notion of teaching must be understood as aiding the overcoming of suffering, and not merely the conveying of information. Of course, for a Buddhist this essentially involves the teaching of the Dhamma, it also involves instruction in these more secular matters such as medicine and agriculture. In far as ignorance of these matters redounds the suffering of the laity, Buddhism has rightly understood it the duty of the sangha to provide secular as well as religious education from classical to contemporary times. So, this remarkably innovative pedagogy was initiated by the Buddha and so we need to adhere to the pedagogical methods and implement them today.

Moreover, teaching itself was not regarded in Buddhism as simply a monological process wherein an expert imparts certain types of knowledge to the ignorant. Rather, teaching has been understood as a dialogical process, wherein the teacher learns along with the students. In the Digha Nikāya, The Buddha says to his disciples that for them not to teach would be more than a form of lust (rāga). In the Anguttara Nikāya, he describes the teaching situation as one wherein the teacher grows spiritually. Teaching according to Buddhism, is a natural expression of one whose mind is freed, be he an arahant or a Buddha as both are moved by compassion. Such an innovative pedagogy technique was well established by Buddha himself through his teachings over 45 years, so today if we adopt this pedagogical technique of Education in the context of Moral Value, Academic, Spiritual,

and Social Education this will certainly bring out a wonderful Society to live in and gradually developed the upcoming department of Pāli and Buddhist Studies in each university in Indian and worldwide irrespective of Discipline Studies.

Bibliography

Ananda, WP Gurge, 1971, “The contribution of Buddhism to Education.” (A paper presented in the International Seminar of Buddhism, Delhi.

Altekar, Anant Sadashiv. 1933. Ideals, merits, and defects of ancient Indian educational system. *Annals of the Bhandarkar Oriental Research Institute* 15: 137–58.

Altekar, Anant Sadashiv. 1944. Education in Ancient India. Dharamshala: Nand Kishore & Bros.

Analayo, Bhikkhu. 2019. Ancient Indian education and mindfulness. *Mindfulness* 10: 964-69.

Alika, I. J., & Aibieyi, S. (2014). Human capital: Definitions, approaches, and management dynamics. *Journal of Business Administration and Education*, 5(1).

Armstrong, Karen. 2004. Buddha. London: Penguin Books.

Bapat, P.V. 1971, “2500 Years of Buddhism”.

Bandyopadhyay, Gouri Sankar. 2019. ‘Sangha’, Buddhist pedagogy and democratic education: A study on early Indian Pali literature. Paper presented at Global Summer Education Conference 2019, Riverside, CA, USA, August 15–16.

Banerjee, Debashish. 1977. The ancient University of Nalanda. In *Nalanda Past and Present*. Edited by Chandrika Singh Upasak. Bargaon: Nava Nalanda Mahavihara, pp. 1–25.

Chand, Jagdish. 2007. Education in Ancient and Medieval India. New Delhi: Anshah Publishing House.

Chatterjee, Mitali. 1999. Education in Ancient India: From Literary Sources of the Gupta Age. New Delhi: D. K. Printworld

Choudhary, Sujit Kumar. 2008. Higher education in India: A socio-historical journey from the ancient period to 2006-07. *Journal of Educational Enquiry* 8: 50–72.

Ferrant, G., Pesando, L. M., & Nowacka, K. (2014). Unpaid Care Work: The missing link in the analysis of gender gaps in labour outcomes. *Boulogne Billancourt: OECD Development Center*.

Gombrich, Richard. 2009. *What the Buddha Thought*. Sheffield: Equinox Publishing Ltd.

Goyal S.R. 1987, “A History of Indian Buddhism”

Hazra K.L. 2009, *Buddhism in India: A Historical survey*”.

Jarrow, Rick. 2002. The Peripatetic Class: Buddhist Traditions and Myths of Pedagogy. *Religion and Education* 29: 23–30.

Johnson, Ian. 2022. The application of Buddhist principles to lifelong learning. *International Journal of Lifelong Education* 21: 99–114.

Keay, F.E, 1992, “Ancient Indian Education: An Inquiry into its Origin, Development and Ideals.”

Ma Rhea, Zane. 2018. Buddhist pedagogy in teacher education: Cultivating wisdom by skillful means. *Asia-Pacific Journal of Teacher Education* 46: 199–216.

Meshram, Manish. 2013. Role of Buddhist education in ancient India. *Impact: International Journal of Research in Humanities, Arts and Literature* 1: 7–16.

Mookerji, Radha, Kumud, 1947, “Ancient Indian Education: Brahmanic and Buddhist”.

Pruthi, Raj Kumar, ed. 2006. *Education in Ancient India*. New Delhi: Sonali Publications.

Singh, Bhanu Pratap, 1990, “Aims of Education in India: Vedic, Buddhist, Medieval, British and post-Independence.

Scharfe, Hartmut. 2002. *Education in Ancient India*. Leiden: Brill.

Sharma, Vivek. 2022. The practice of Pedagogy in Buddhist Mahaviharas of Ancient India. *Bodhi-Path* 23: 100–9.

Taylor, Kevin Curtis. 2009. Did the Buddha Have a Method? Exploring Pedagogical Aspects of the Buddha's Teaching. Master's thesis, Southern Illinois University Carbondale, Carbondale, IL, USA.

Varma, Chandra B. 2017, "What Went Wrong with Our Education System", Vol. 1.2.

Ven Nyanatiloka, Mahathera. 1988. Buddhist Dictionary: Manual of Buddhist Terms and Doctrine, 4th ed. Kandy: Buddhist Publication Society.

McDaniel, Justin. 2003. Invoking the Source: Nissaya Manuscripts, Pedagogy and Sermon-Making in Northern Thai and Lao Buddhism. Doctoral thesis, Harvard University, Cambridge, MA, USA.