ETHICAL EDUCATION THROUGH A BUDDHIST APPROACH

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ABSTRACT:

Buddhism may be viewed as an ethical journey that begins with an individual (The Buddha) and ends with the full cessation of suffering, harmonising with mundane and supra-mundane realities. Bonds that are passed on via education to everybody.SiddhārthaGautama was greatly touched when he saw the sorrows of human people and, as a result, sacrificed all worldly pleasures that he was experiencing and sought spiritual direction from many academics and saintsof his time, went through terrible penance, and eventually obtained the highestBodhgaya's understanding (SamyakSambodhi).His trip did not finish there, however, as his social concern led him to Sarnath to teach and enlighten his former colleagues (Pañcavaggiya bhikkhus).His schooling was noteworthy because of its emphasis on ethical ideals. He himself explained to his first five followers that his enlightenment was not theoretical or academic, but rather based on spiritual practises (bhāvanā), which he obtained in twelve ways-identification, resolve, and practise (each truth in threefold ways).His excellent eightfold road (reduced to sīla, samādhi, and Paññā) is clearly suggestive of a moral path. Sla cleanses physically and verbally, as well as preparing a sound and sufficient foundation for mental purification. which can be obtained by meditation (Pali jhāna, skt. = dyāna)).Meditation leads to focus (samādhi)) in the practitioner. It reduces mental distraction, stabilises the psyche, and gives peace of mind mental purity and tranquillity. Following that, the practitioner is able to engage in introspection and greater awareness of himself and external phenomena, which finally leads to correct understanding (sammādiṭṭhi) or wisdom (paññā)and the summum bonum through that nibbana.Even in the day-to-day life of a hermit or a layperson, Buddhism has an influence on education based on ethical ideals, because knowledge without morality is academic or theoretical, and morality without good information is deceptive. The author seeks to emphasise the importance of moral or ethical education in Buddhism.Morality and ethics are two words that we hear a lot in our daily lives. These two may define an individual's personality, attitude, worldview, and behaviour. Both are taken in a broad sense, but when examined closely, the distinction becomes clear. From a derivation standpoint, moral or morality derives from the Greek word 'Mos,' which signifies custom. 'Ethics,' on the other hand, is derived from the Greek term 'Ethikos,' which expresses the idea of 'character.' In other words, 'moral' or 'Morality' refers to the custom created by a group of people, whereas 'ethics' describes an individual's character.

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When we compare the two concepts, we see that morals are an 'individual' or group's ideas about what is right and wrong, whereas ethics are the guiding principles that assist a person or group decide what is good and what is evil. While morality is concerned with concepts of right and evil, ethics is concerned with the right or wrong behaviour of an individual in a specific scenario. In addition, morals are guided by social and cultural norms, whereas ethics is governed by individual or legal and professional norms. Moral principles deal with what is right and wrong, whereas ethical norms deal with what is proper and incorrect behaviour. Morality varies from society to society and culture to culture, whereas ethics has general standards that are consistentand statements, whereas ethical principles are abstract. In nutshell, morality deals with what is right or wrong and ethics deals with what is good or bad.Before delving into the main subject of Buddhist ethics and ethical teachings, it is necessary to define the term "ethics." Ethics is a branch of philosophy that deals with the underlying principles of behaviour of an individual or group. They serve as guiding principles for determining what is good and evil.They are the rules that control and regulate a person's life. Some examples of ethical principles include: truthfulness, honesty, loyalty, respect, fairness, integrity, and so on. Every individual has some guiding principles that assist him deal with any adversity in his life. They are referred to as ethics.The Buddha believes that all one thinks, speaks, or does is rooted in kusalamūlas(moral roots) or akusalamūlas (emotional roots) (immoral roots). A thought or action derived from moral roots is known as a moral thought or action, whereas those derived from immoral origins are known as immoral thoughts or actions.

If the essence of all the Buddhas' messages is to be conveyed, it may be stated–

"Sabbapāpassaakaraⓐaⓐ kusalassaupasamadā Sacittapariyodapanaⓐ, etaⓐ Buddhānasāsanaⓐ

The core of the Buddhas' teachings is not to conduct any evil or immoral deed, but to act on meritorious or moral acts in order to purify one's own character. In this light, Buddhism can be viewed as an ethical journey that begins with the person(Siddhārtha Gautama to the Gautama Buddha or SamyakSambuddha)who foregoes all the eases and conveniences of royal life and resorts to renunciation in order to uncover the nature, source, and long-term solution to the problem of misery that afflicts everyone without exception every now and again.Siddārtha was enjoying all the pleasure and comforts that everyone strives to at the moment, but the mystery of the problem of pain could not keep him pleased and ideal. Why they happened and how to get rid of them was a burning question for his mental rest. The four well-described situations ascribed to the potential, possible, and immediate grounds for his renunciation bothered him and served as catalysts for the same.When the Buddha acquired SamyakSambodhi in Bodhgaya, he was hesitant to share his wisdom with others, not because he had no compassion for others, but because he was aware of the subtlety and profundity of his understanding. SahampatiBrahmā confesses to the Buddha his remorse that once upon a time, people in Magadha were pure of heart and ethical in their behaviour, but lost their purity due to unethical acts.As a result, dhamma vanished from the region, and people became preoccupied in immoral and unethical behaviour. As a result, individuals lost their ability to comprehend moral and ethical lessons. That resulted in disinterest in the newly enlightened Buddha. However, he accepted to SahampatiBrahmā's request to preach and share his thoughts with others on the assurance that there were still some people who were less corrupt or comparatively more understanding, and the Lord should preach his moral lessons to them so that they, too, may benefit.We can discern the aspects of ethical teachings included in the Buddha's teachings by taking a thread from the first spinning of the wheel of Righteousness (Paⓐhamadhammacakkappavattana) at Isipatanamigadya (modern Sarnath). He expresses to his disciples unequivocally thatWhatever he has accomplished is not merely academic knowledge; it must be acted upon, and rest certain, if done so, liberation from all forms of misery is guaranteed, and that too in this life.Needless to say, the Buddha's path involves three stages of self-purification: Sīla (morality or ethical values) manifested through physical and vocal moral activities (kāyikakusalakamma and vācasika-kusalakamma), Samādhi (concentration) practised and actualized through meditational practises, and paññā (wisdom) symbolising and culminating in total purification and clarity about threefold characteristics of phenomena (impermanence, suffering and substancelessness) synchronizing into emancipation or complete freedom from suffering.As

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previously stated, the Buddha's path incorporates both morality and ethics. They are not separate, at least not in the Buddhist system of things. As a result, purification of the body, speech, and mind is crucial for both individuals and the masses. Morality and ethics are synonymous in this context. Individual ethics are as useful and applicable to mass morality as they are to people. How can a person expect widespread morality if he does not first correct his own ethical flaws?As previously said, ethics refers to the guiding principles that assist an individual or organisation in determining what is good or evil. In this light, Buddhist ethics establishes some general principles that are shared by all individuals; and if all individuals participate in or are guided by the same, they become universally applicable to all.

Finally, the Buddhist approach to education is believed to go hand in hand with ethics and knowledge. Buddhism maintained the elevated motto of knowledge while maintaining a high moral character and an altruistic viewpoint.

KEYWORDS*: kusalamūlas, akusalamūlas and Samyak Sambodhi.*

STUDENT-CENTRED TEACHING METHOD

Education is the process of learning and teaching. Teaching entails guiding or directing students' behaviour in order to effect long-term change. As a result, teaching or education entails influencing behaviour through this specific method (Nordberg, 1962). This emphasises the importance of the learner doing this task. Changes in behaviour that occur concurrently or in the process are thought not to be actual learning. Education is concerned with the well-being of students. It should be a stride forward or progressed with children's activities. Childhood is an extremely complicated time. As a result, it is the responsibility of elders to urge children to learn via their experiences rather than forcing their ideas on them (Lindgren, 1962). This is the principle of a student-cantered or oriented method. The Buddha employed the student-cantered teaching technique to globalise principles in order to create a sustainable society. When the Buddha's teachings are reviewed, it is clear that the Buddha preached and practised the ideals of the student-cantered method.The term 'ehipassika' in the passage on the qualities of doctrine indicates that students are prioritised (MN, PTS, P265). It is apparent from this that one has the freedom to come and investigate the teaching before embracing or rejecting it. In theKālāmaSutta, this student-cantered approach is given as a philosophy (AN-i, PTS, P190). Though it appeared to be a deep philosophy, these free attitudes of the Buddha are considered in connection with a small pupil, which clearly speaks about the freedom that students should possess in the process of education.It is required for all students, young and old, tiny and large, it makes no difference. Without coercion, according to desire and willingness, by improving knowledge and abilities, it is vital to allow them to develop on their own. It is evident from this that pushing instructors and elders to do certain things and placing them on a specific route is not appropriate. The Buddha employed this technique of teaching to globalise ethics with the primary goal of making society more sustainable. There are numerous examples that demonstrate the Buddha's emphasis on student-cantered education in his doctrine. "paccatta veditabbo" (AN-i, PTS, P148) says that the person should understand it. Purity and impurity are determined by oneself. No one cleanses another (D, V165). Based on these notions, it is possible to demonstrate that the essential element of the Buddha's teaching approach is that it is student-centred. Such theories have been advanced by modern educators as well. Examining them allows one to quickly grasp the uniqueness of the Buddha's strategy for establishing a sustainable society.It is obvious from Buddhism that if a pupil wishes to investigate the teacher, he or she has the right or freedom to do so, "Bhikkhus, by a Bhikkhu who could interpret the mind processes."An inspection of the Thus Gone One, on the other hand, should be conducteddone. Is he truly enlightened, or is he merely aware of it?"(Vīma sakasutta,MN-i,PTS,P317). In this way, the pupil has been granted complete freedom. Students are free to question the teacher since they lack psychic capacity or the ability to know what the teacher is thinking. This demonstrates that the Buddha rejected teacher and subject-centred techniques. Based on these considerations, it is apparent that the Buddha accepts the student-centred method based on their values. As a result, it is critical to investigate how he implemented it in order to globalise ethics.When the Buddha guided the Five Ascetics to the realisation

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of truth, he used a student-centred approach (Ariyapariyesanasutta, MN-i,MN-i, PTS, P172). The fundamental element of this method is that the teacher pays attention to the student, investigates his ability to grasp, and guides him to progress. The Buddha was the first to use this method of instruction. At the time, the existing education system in India required students to bring and pay for their own booksoffer a thousand gold pieces to the teacher and learn The Buddha altered this system. Bringing two or three ascetics closer to him, the Buddha preached to them in accordance with their cognitive ability or knowledge. As a result, they grasped the doctrine more quickly.

According to the student-centred technique, it is vital to provide an environment in which the student can freely learn. As a result, classrooms in current school buildings are well-built. When examining modern education aims and subjects, this is a necessary. However, the Buddha followed a completely different approach since his goal was to provide people with the required ethics for eternal happiness or to direct people to the correct way to go beyond this world or to Liberation (Nibbāna). However, the Buddha chose or used open settings for his teachings, and he also recommends pupils to engage in studies after visiting a forest, the base of a tree, or an empty dwelling and reflecting (AN-i, PTS, P147). In this approach, there is some environmental control. As a result, the student's thoughts will not stray here and there. Even today's classroom system limits the environment.There is an opportunity to identify treatments for physical and mental problems under the student-centred education system. As a result, there is no classification of students as weak or behind. The Buddha's teachings can provide evidence to support this claim. The narrative of Venerable Cullapantaka can be used as an example here (DPK, 1940, P120). Venerable Cullapantaka's brother, Venerable Mahāpantaka, tried unsuccessfully to teach him using a subject-centred approach. Then he decided to banish Cullapantaka from the monastery since he was mentally challenged.The Buddha approached him, spoke to him pleasantly, gently rubbed his head, and after showing love to him, the Buddha was able to stop him. Using Cullapantaka's potential energy, the Buddha used the student-centred teaching approach to make him aware of the truth. When reading Cullapantaka's storey, it is evident that he is neither mentally retarded nor weak. It was the fault of the teacher's teaching style, who judged that the pupil was weak and neglected him.

METHOD OF LECTURE

The lecture technique was used by the Buddha to globalise ethics. A lecture can be introduced when a person with a strong understanding of a subject describes the proposition or the specific issue to a person or group of people. Unlike now, in the past, due to a lack of necessary books and other learning materials, the lecture technique was the primary mode of instruction. Because he improved his knowledge by listening to the teacher's lectures, the well-educated person was known as Bahusuta (the person who listened to many things). Western philosophers such as Socrates and Plato employed the lecture technique to impart their views to others. As a result, the lecture technique has been used for a long time in both the East and the West. Even though some (Hover, 1972) argue that the lecture approach is a waste of both student and instructor time, they have been unable to remove it from the educational area. The lecture technique is used less in basic education, but it is very beneficial in secondary and tertiary education. With the progress of current science and technology, this procedure can be used more efficiently.

When the major features of the Buddha's lecturing approach are analysed, it is feasible to understand how skilfully the Buddha employed this lecture method to globalise ethics. The Commentaries are really useful during this procedure. According to one of the Commentary Writers' descriptions, the Buddha gave each sermon in one of the four methods listed below.

They are Attajhāsa, Parajjhāsa, Pucchāvasika and Attuppatika (ANA, P12).

1. Attajhāsa Lecture means preaching with one's own intention and without any invitation from outside (Cetokhilasutta, MN-I, PTS, P101-104)
2. Parajjhāsa Lecture means preaching with an invitation from outside or on others' requests (Alagaddūpamasutta,MN-I,PTS,P130-142)

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3. Pucchāvasika Lecture means preaching as an answer to a question posed by someone (Mahāmangalasutta, Parābhavasutta, SN, PTS, P46-47, P18-20)

4. Attuppattika Lecture means preaching by taking some story or incident originated from among the fourfold members (monks, nuns, laymen, laywomen) or in the society (Kakacūpamasutta, MN-I, PTS, P122-129)

When stating a lecture, the Buddha addressed the followers like this. "Bhikkhus, I will tell the arising of intentions, listen carefully with attention." (Saṅkhāruppattisutta, MN-iii, P99).There's something amazing going on here. The Buddha begins by stating the topic about which he will speak. The monks will then respond with 'evaṃbhanteti' (Yes, Venerable Sir) and listen to the lecture. Starting the presentation in this manner is intended to draw the attention of the audience to him. There is evidence from such a speech that there will be changes in the followers according to a variety of circumstances. Sandassetvā, SamādapetvāSamuttejetvā and Sampahaṃsetvā are their names (AN-iv, PTS, P188)

1. Sandassetvā presents the concepts that are going to teach students whether abstracted or combined facts

2. Samādapetva means letting others understand or giving hints

3. Samuttejetvā means persuading students to study further and creating enthusiasm

4. Sampahaṃsetvā means finishing the lecture in a way that they are happy with the understanding of the lesson.

As a result, it is apparent that a lecture initiated by the Buddha will conclude well and will be extremely beneficial to the pupils. Even now, if a lecture is given in this order, it is impossible to dismiss it as ineffective. The Buddha stated that a successful lecture should be good in three places: beginning, middle, and end) (SN-I, PTS, P99). Aside from this, there are two other characteristics of a lecture. Uddesaand Vibhaṅgaare their names (Bhaddekarattasutta, MN-iii, PTS, 187). The act of explaining the same thing is called as Vibhaga. This strategy makes it simple for the student to remember Uddesa as the main point of the lesson.

When a lecture of a Buddha is examined, four analysing methods can be seen. In Saccavibhaṅga Sutta (MN-iii, PTS, 246), they are stated and it is possible to get the expected meanings of these terms from Commentaries (ANA, P224, P454).

1. Cikkhanā - expressing, presenting in nutshell or short, saying by terms or name that should be lectured

2. Desanā - planning, giving a clear description, making very clear of the meaning of the text (Pāli)

3. Paññapanā - letting to identify or organise and understanding in that manner. This means teaching by considering the psychological and intelligent capacity of the student and revealing the meaning.

4. Pahapanā - setting into the particular topic, giving the meaning in simply, giving the meaning well and emphasizing the meaning.

5. Vivaranā - explaining by giving reasons, opening like a closed thing,

6. Vibhajanā - separating into small parts and giving the meaning of them

7. Uttānikammaṃ- presenting as an upturned and not deepened, explaining in a way that listener gets the meaning of the lecture.

As a result, after a lecture with all of the components is completed, the listeners might reap five types of rewards. It was mentioned in the Buddha's discourse as follows. "Here is what has not been heard, the heard is refreshed, doubts are removed, the view is rectified, and the mind becomes pleased" (AN-iii, PTS, 248). Listening to a lecture will be beneficial to the student because of these five outcomes. It can be observed in the expressions of thanks and praise at the end of a lecture, with some even demanding to be considered as a disciple from that day forward till the end of life (Culahattipadopamasutta, MN-i, PTS, P284).

This demonstrates that the Buddha's lecture approach was a huge success as a teaching method. If even current educationists follow this path, it will not be necessary to recommend abandoning or setting aside the lecture technique in the sphere of education in order to globalise ethics. At any moment, the goal of delivering a lecture is to instil ideas in the audience. It is required to investigate the

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facts in order to prove those concepts. Concepts are classified into two types. They are both concrete and abstract ideas. A tangible concept is something that is apparent to the (sense) organs in material form. Examples include a house, a chair, a crow, and a man, among others. That is, the thing is in the form of mental objects rather than physical objectsmaterial, is known as abstract concept. Kindness, good, merits and democracy are examples for this.

When a discourse is still going on, the Buddha will employ numerous similes, metaphors, and anecdotes to help the pupils understand. The use of similes to grasp a specific issue is discussed in the Pāli writings in the following way. "Oh, monks!" This is a simile or parallel to explain the meaning (MN-i, PTS, P155)." "Oh, monks!" As a result, I make a comparison. Some persons in the world can understand the significance of a simile (MN-i, PTS, P148)." It is obvious from them that the primary activity or application of simile is to explain meaning. As a teaching method, the Buddha's use of simile is dependent on three criteria. They are,
1. Giving the meaning of the topic
2. Composing them according to the mind of the listener
3. Using them in suitable occasions

These goals are met in some ways; the Buddha's similes can be classified into numerous types. They are similes on daily life, similes on biology, similes on personal experience, similes on daily life situations, and so on. The assumption was that all of these similes would be used to produce physical or abstract conceptions in person, or to teach or provide understanding of a specific ethic. The ultimate goal in Buddhism is referred to as the Deliverance. It is necessary to comprehend the doctrine. It's difficult to put into words.Even the most complex concept, however, has been described by a simile. The fire has been used to depict the nature of the individual who obtained liberation in Aggivacchagotta Sutta (MN-i, 483-489). The Arahant who has gained Arahantship and is living in this world has been compared to a flower that bloomed in the pond mud itself, lifting out from the water and remaining unharmed by it (Su.N, PTS, P36) To modify a person's position while he is filled with lustful emotions or passion, dispassionate concepts must be instilled in himAs demonstrated in the Alagaddupama Sutta, the Buddha contrasted desire to useless or barren items or things for this purpose (MN i, PTS, P130). The Buddha employed similes in several of the situations recounted above. However, there is some specialisation here. It is because the Buddha has utilised similes to describe their extended life experiences. The Buddha employed similes suitably to the expected notions among the students, as evidenced by the instances above, after adopting the lecture style as the primary mode of instruction.

While giving a lecture, the Buddha interjected a short narrative. The Buddha was attempting to create the expected concept by doing so. As a result, adding a short narrative to a lecture was one of the methods utilised by the Buddha. He has told those stories in a way that is appropriate for the intelligence levels of the various kids. By examining the texts, JātakaPāli and its Commentary, Dhammapada and its Commentary, one can see how deftly he utilised this strategy. It is feasible to impart facts or situations to tiny children through stories in a way that adults cannot. This strategy can be used to teach youngsters ethics or to instil values such as love, loving-kindness, nonviolence, assisting others, and keeping companionship with others in their minds. The Buddha effectively employed similes, narrative, and other techniques in his lectures to socialise ethics and build a sustainable society.

METHOD OF DISCUSSION

When the discourses are analysed, it is clear that the discussions in them have made them more fruitful and significant. A debate has sometimes preceded a lecture (Ariyapariyesanasutta, MN-i, P161). From this, it is evident that the lecture began with a discussion. When a discussion is held, there is an exchange of ideas between participants. As a result, this is an excellent method for determining each other's intellect level (AN-i,PTS,P187). " There are two ways to discuss this."

1. The debate that occurs among people of the same age: this can include discussions among students and discussions among students of the same subject.

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2. Irregular discussion: the discussion between teacher and student, as well as the discussions among students studying different disciplines.

The Buddha's teachings can be used to support both types of conversations. There is a priority to questions in any discussion. Buddhism mentions four methods for addressing questions (AN-ii, PTS, 46).
1. There is a direct query that requires a direct response (ekasavykaraya)
2. There is a classification and explanation question or an explanatory question (vibhajjavykaraya)
3. There is a question that must be answered with counter-questions (paipucchvykaraya)
4. There is a question that must be deferred (hapan'ya).

The third of these is applicable here. During the teaching process, each student and teacher will be required to ask questions of the other. The dialogue between the Buddha and the followers ofNiganthanātaputta, as recorded in Devadha Sutta MN-iii, PTS, P241) can provide facts or information about this. Typically, this strategy is employed to emphasise or prove a fact stated (Culasaccakasutta, MN-I, PTS, P228). This questioning technique can be used to accurately determine a student's point of view on a certain subject. On one occasion, a Brahmin named approached the Buddha and asked, "Is then, Sir, consciousness identical with a man's soul, or is consciousness one thing, and the soul another?" (Pot☐☐apādasutta, DN-i, PTS, 185). The Buddha then inquired once again. "But, Potapda, what then?" Do you really rely on your soul? " He said, "I take for granted, Sir, a material soul with form, composed of the four elements, and nourished by solid food." This example demonstrates that it is now feasible to continue a debate without questioning. When teaching, if a student asks a question that is not clear, the teacher must ask the student what that question means. Another significant principle that emerges from this is the need to use caution when using terms with diverse meanings in the language. Because when words are abused, they can produce problems or issues.

Tika Nipata in AnguttaraNikaya explains the characteristics of those who must be included in debates, as well as their code of ethics. The terms 'Kaccha' and 'Akaccha' were used to introduce those people. The terms 'Kaccha' and 'Akaccha' are taken to mean 'appropriate for speech and discussion' and 'not suitable for speech and discussion,' respectively. These two people can be identified based on their comments in a discussion. It is obvious from the language used in the debate (ANA-P455) During a discussion, when an ekasavykaraya inquiry is posed, this individual has asked a question that requires a straight answer. If he does not provide a direct answer, he is given a question that requires an explanation. If he does not provide an explanation answer, ask a question that requires a counter-question. If he fails to counter question and, if asked a question that should be put aside, he fails to do so, if this person being asked a question does not adhere to possibilities and impossibilities, does not adhere to assumptions, does not allow other views and has no method, if he evades the question and leads the conversation aside, or shows ill temper, malice, and mistrust, if he swears, belittles, mocks, and disturbs it.It should be noted that this individual is unable to converse (ANA, PTS, P455-457). This emphasises the importance of participants in a discussion or conversation attempting to engage in a discussion free of the aforementioned non-academic elements. Not only that, but it is possible to see a fantastic discussion method in the Buddha's teachings. When a debate is conducted without these negative characteristics, it becomes an important study, even for a student. It may be seen that the Buddha has provided time or opportunity for student debate in two ways. They're,
1. After starting a dialogue, the Buddha delegated the remainder to a senior student.
2. After delivering a brief speech, the Buddha delegated authority to a senior pupil to inquire about specifics.

For the first type, the Sacchavibhaga Sutta of MajjhimaNikāyamight be used as an example. After starting the lesson, the Buddha invited Venerable Sāriputtato continue (MN-iii, PTS, P248). Madupidika Sutta is an example of the second category (MN-i, PTS,108). Most of the time, senior Bhikkus such as Venerable Sriputta, Mahkassapa, and Ananda have taken the lead in these talks. According to the MahāMa☐gala Sutta".Regular listening tothe Dhamma -These rank among the highestsuccess-generators (SN, PTS, 47)," the Buddha preached. This statement is used to persuade student monks.

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Another reason is that the Buddha has complimented and thanked student monks for their debates.Similarly, the Bhikkhunis are thrilled to hear Nandaka's sermon, and their objectives are met. The least of those five hundred Bhikkhunis is a stream entrant who, if he does not fall from it, is striving for extinction. MN (iii), PTS (277).

This demonstrates that the Venerable Nandaka conversation was effective, and as a result, all of the Bukkhunis (nuns) became streamwinners. It is obvious from this that the Buddha used this debate style in a more successful teaching method. Fromwith these examples, it is evident that it is possible to obtain the desired resultsas a result of the Buddha's conversation approach and successfully socialise ethics for a sustainable society.

METHOD OF STEP

To achieve a specific goal, a student enrolled in an educational process must pave the road for it step by step. The Step Method is the name given to this procedure. This approach is well-known as a method that brought about a revolution in the field of Western education; it is modern, and Prof. B. F. Skinner is regarded as the founder of this step method.

Though Western Educationists introduce the step method as a method that has made a significant difference in the field of education in the twenty-first century, it appears that it is not a new invention or discovery when compared to the Buddha's principal methods of teaching. Before twenty-five centuries, this step technique was a good way to follow the Buddha's advice. The Buddha's teachings can be used to support this claim.

The Buddha stated in the Pahārāda Sutta that grasping the truth, which is the aim of the doctrine, must be done step by step. "Pahārāda, like the big ocean, has a gentle incline, a gradual descent, and does not descend abruptly." This Teaching dispensation is characterised by gradual instructions, gradual performance, and a progressive means of achieving the goal (AN, PTS, P200-201)." It is obvious from this that attaining the Deliverance taught by the Buddha as the ultimate objective of a person must be comprehended step by step.

Another example can be found in a passage that says, "A sensible person should cleanse his own impurities little by little and from time to time (D, V239)." This is the essential concept of the step technique. InKītāgiri Sutta, fourteen steps that a learner must complete are mentioned from the beginning (MN-I, P480).

Gradual Instruction Method (ānupubbīkatā) is a step method in the Buddha's teaching method. Though teaching is done for one student or a group of students using this method, 'progressive sermon,' it is presented in such a way that each student can understand it according to their intelligence level (AN-iv, PTS, P186)." There are two elements to this step process. First, one begins with a discussion of giving presents and ends with a discussion of the defiling character of folly and vanity. The student's mentality will then be moulded into an appropriate position. The second phase is to deliver the most challenging or profound sermons based on the Four Noble Truths. It is possible for a person whose mind has not been taught to understand the Four Noble Truths to live a successful life by performing virtuous activities such as giving presents, etc. All of those step techniques were taken by the Buddha in order to liberate man from this world.

When the Si□galovāda Sutta (DN-iii, PTS, P180-143) and its structure are analysed, the step approach may be clearly understood. The Buddha's aim at this place was to instruct Si□galovāda how to live a prosperous lay life and to show him the route to deliverance, and he was successful. According to it, one must first eliminate the four vices in one's conduct, then perform no ill activity in four ways, and avoid the six channels for wasting riches. After that, he must defend the six directions. He must perform the necessary tasks for six groups of very close people, which were identified as the six orientations in the conversation. All of these concepts have been provided in a step-by-step way for understanding, working, or performing.

In Ganakamoggallāna Sutta MN-iii, it is possible to receive some suggestions about how to achieve the desired goal step by step (PTS, P1-7). The Brahmin Ganakamoggallāna Sutta, who had come to meet the Buddha, asked him whether he could give a gradual training, task, and technique for putting

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his doctrine into practise. In response to that query, the Buddha advocated a step-by-step method of leading people to realisation of the truth.

Step 1 - Virtuous - (Sīlavāhoti)
Step 2 - Guard the doors of sense faculties - (indriyesuguttad-vārohoti)
Step 3 - Moderate in eating - (bhojanemattaññūhoti)
Step 4 - Devoted to wakefulness - (jāgariya anuyutto vi-harāhi)
Step 5 - Posse's mindfulness and full awareness - (sati sampa-j   aññenasamannāgatohoti)
Step 6 - Resort to a secluded resting place - (vivitta senāsana bhaja)
Step 7 - Sit down, folding legs crosswise, setting the body erect and establishing mindfulness - (uju kāya pa idhāyaparimukha sati upa hapetvā).

According to the Buddha, at the end of these seven steps, the person would have attained Deliverance. By evaluating each stage, the relationship between them may be seen, and the significance or worth of this will become obvious. After hearing the Buddha's above-mentioned progressive road, Ganakamoggallānainquired whether there are those who do not realise the reality despite the path being so clearly revealed. The Buddha's response to that query was that those who do not follow the way he has revealed do not understand reality or truth. The Buddha clearly preaches that the pupil must complete this stage technique.'What he does is that he only shows the path or the way for liberation'. It is clear from the expression in the discourse. There is also an essential thought about the step approach in CatukkaNipata of AnguttaraNikāya. As a result, without completing even one component or step of the Noble Path, it is impossible to proceed to the next phases. This discourse makes it obvious that it is a progressive route (AN-iii, PTS, P200)."

Kisāgotami the storey of the text Dammapada ÊhaKhatā depicts a specific step approach demonstrated by the Buddha in order to provide her with the opportunity to comprehend the truths. Kisāgotami, who hadn't heard anything about her tiny child's death before it died, took the youngster to doctors, believing it was an ailment. However, physicians confirmed that the kid had died. But she refused to accept it. She finally approached the Buddha. The Buddha then instructed her to bring a mouthful of mustard seed.Though she assumed it would be a simple task, she soon discovered that someone had died in each of the houses. There were deaths of tiny children among them. As a result, she was unable to obtain a fistful of mustard seed until evening from a house where no one had died (DA, P341). She got to the conclusion that death is an inheritance for all since she heard or received the same response when she travelled from house-to-house step by step. As a result, it is evident that this is a highly successful move taken by the Buddha in a proper manner to the situation in order to provide a knowledge of reality. Kisāgotami was able to achieve better outcomes after putting it into practise in a more realistic manner. The Buddha's objective was likewise fulfilled here.

The Step Method, as taught by the current step method's inventors Skinner and Cravdar, among others, was employed by the Buddha theoretically, practically, and more successfully in the above manner to globalise the ethics for constructing a sustainable society.

METHOD OF APPLICATION

Whatever the idea or approach, it must be put into action in order to be successful. As a result, the most practical approach is prioritised among the teaching methods. This practical method is described as "Understanding through Action," "Active Education," and "Exercise Method." Among those who highlighted this strategy in the contemporary era are major figures like as J.J. Rousseau, Div, Mariya Montessori, and Mahatma Gandi. They were all impressed by the students' engagement. Because they are related to the physical part or world, their educational aims might be considered. They planned to offer the person a thorough comprehension of the physical world and then to teach the person how to live with it by making use of physical resources on his behalf and arranging them according to the person's needs.

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It is apparent that the Buddha, as a spiritual teacher, prioritised the mental aspect above the bodily. Before the aforesaid educationalists, the Buddha demonstrated their practical nature. It is possible to see concepts such as 'Understanding via Action' through it. It is critical to evaluate how they conceptually and practically correspond to present thinking. The goal of the Buddha's education was to instil virtues in people and, through them, mental purity. To achieve those goals, it is vital to investigate if Buddhism emphasises pragmatism and activity. "Striving should be done by yourselves; the Tathāgatas are simply teachers," says the proverb (D, V276).We must participate in the activities. Only the Buddha or the Enlightened ones show the proper path. Another piece of guidance is that we must perform the activity today, as stated in the Bhaddekarata Sutta, "Today, the effort must be undertaken (MN-i, PTS, P187)." Intelligent people should be able to understand it (MN-i, PTS, P265). The Buddha's preaching demonstrates the pragmatism of Buddhism. "If this one thing is recollected and made much, it invariably leads to tiredness, cessation, appeasement, realisation, and extinction (AN-i, PTS, P30)" demonstrates that it is vital to train more and more the necessary behavioural patterns in order to achieve deliverance. From the Buddha's various examples, it is clear that the entire doctrine should be put into action, experienced, and fully comprehended. It is obvious from these that the concept of modern educationists about knowledge through action or activities may be found firmly in Buddhism.In today's education, numerous equipment or tools are utilised to teach students about physical materials or elements through exercises in order to provide comprehension. It is referred to as 'visual and auditory aids.' Though this is spoken about the eye and ear, it is intended to knowledge through it after presenting the objects subjected to the five sense faculties or organs. Whatever method is employed, it should be used in a way that is appropriate to the student's mind. The Buddha employed such a method on the most appropriate occasion and in the most appropriate manner. For example, consider Rūpanandā (DA, P392), a woman who was particularly pleased of her shape or body beauty. However, the Buddha made a young girl and let her to watch the image age (Jarā), become ill (Vyādi), and finally die (Marana). While looking at the figure, the Buddha delivered the doctrine appropriate for the circumstance. Even with Khema, he used the same strategy (DA. P393).Because they were given the opportunity to envision the physical items while listening, they were able to comprehend the sterile nature of the figure or body while also making it a meaningful experience. Venerable Nanda (DA, P57), who was interested in or attracted to JanapadaKalyāni but was hesitant to participate in work in dispensation, was able to grasp its sterility by comparing a charred she-monkey in Chena to a sylph. The education taught by presenting a corpse or dead body to a Sirimā courtesan (or prostitute) and allowing it to be auctioned off, recalls a teacher who goes out of the classroom and presents a lesson with visual aids (DA, P387). As a result, the Buddha preached doctrine that contrastedSirimā's previous nature withhis current position.This narrative reveals a crucial reality. It is not only the use of help for the sight and ear, but also the use of aids for the third organ, the nose.Seven days after death and with a terrible or unpleasant odour, the corpse was transported to the auction. As a result, the corpse became a significant tool for teaching the sterile nature of the body to monks in love with or interested in Sirimāand others. As a thorn is taken from a thorn, it is necessary to seek the assistance of the body in order to remove the lust and desire for the body in the brains of the person. As a result, according to the theme, it was feasible to instil the intended concept in the brains of the student group.Though the Buddha did not employ as many instruments as we do today, it is obvious from the preceding example that the Buddha used aural and visual aids necessary for the fulfilment of his aims while also capable of causing an attitudinal change in the pupil. Though the instruments alter according on the time, the method of the Buddha and the current appear to be identical. On the one hand, because the Buddha used aural and visual aids or instruments in the practical technique to impart vast information not only about physical objects but also about the human mind, it is noble or the best method, praiseworthy, and significant more than the current method or approach.

TRAINING TRANSFER

The concept of 'Training Transfer' in the educational field is not a new one. For a long time, this has had a significant impact on teaching. First, it is necessary to define what is meant by 'Transfer of

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Training.' The definition of 'Transfer of Training' is that the training we receive on one occasion about a specific subject, section, knowledge, and ability will affect our training on another occasion about another subject, activity, or field (Mohottage,1972, P145). It is obvious from this that the primary premise of this is that 'learning on one occasion will become useful for learning another subject on another occasion.' Transfer of Training can be classified into three types.
1. Positive Training Transfer, which facilitates topic learning.
2. Negative Training Transfer that makes subject learning difficult.
3. In the absence of a connection and the transfer of training.

Even in the Buddha's teaching methods, the concept of 'Transfer of Training' may be discovered. The Buddha has used this strategy on a few times. Transfer of Training is beneficial in theory when the gradual method is used.There are three types of virtuous deeds (known as Offering (dāna), Morality (sla), and Meditation (Bhāvanā). When an offering is made, the three Karmically healthy roots (mūla), greedlessness (alobha), hatredlessness (adosa), and non-delusion (amoha)) are born in the person's consciousness. It is a type of moral training (sīla) that includes both mental and physical discipline. The discipline obtained as a result of this is beneficial to the practise of insight meditation (vipassana). Because the training received from one activity has a direct impact on another, it is clear that a positive Transfer of Training is taking place here.

This Transfer of Training can be seen in greater detail by examining the Eightfold Path. The first way, or Right View, refers to a person's aptitude or power to view with wisdom. Right thoughts will arise in the mind of the individual who possesses this power. It is the right thought of the person with thoughts, and the speech is good. It is the third route, Right Speech, of a person who has the correct point of view, cognition, and speech. The actions of the body will be good. It is the appropriate physical action. The person's life is good if he or she follows these four doctrines. It is called Right Livelihood. Because his conduct or livelihood is good, he may be able to act to further develop his talents or abilities. It is a commendable effort. Right Mindfulness demonstrates his capacity to manage his mind since he makes the right effort. With all of these doctrinal concerns, it is possible for the person to concentrate his mind, which is the Right Concentration.With his focus power, he can observe the world and himself with profound insight or wisdom. He will have the insight to understand things in their true nature or realistically (yathābhūta-ānadasssana).The storey of wealthy man Si galais a good example of when the Buddha employed the concept of 'Transfer of Training' (DN-iii, PTS, P181). According toSi galovāda Sutta, he worships the six directions early in the morning after bathing in the river, following guidance given by his father at the time of his death. The Buddha approached him, and after learning the information by asking questions, he directed his attention to different directions, including the direction ofSi gala, according to his doctrine.Here, the Buddha, the cantering person, presented six types of people in society and demonstrated very clearly that it is possible to live happily and peacefully by fulfilling duties to them. Instead of the gods who were supposed to be the guardians of the six directions, the Buddha presented six social groups close to people in this discourse.Here, the Buddha has made an attitudinal shift from the training he had received to a similar portion. The similarity here is that instead of six directions, six social groups have been portrayed in a similar fashion, and fulfilling obligations has been highlighted rather than worshipping.When the Buddha employs the 'Transfer of Training' approach, he considers producing a conceptual and attitudinal change in the pupil mind. He employed such an activity in relation to the monk, Venerable Goddhabadipubba (MN-i, PTS, 130). He was given the name Gaddhabadipubba because he used to catch snakes or serpents in his spare time. Following his ordination, he used his lay life experiences to misinterpret or misunderstand the Buddha's harmful doctrines.With his previous experience, he believed that such scary things were not dangerous. It signifies that if the snake is not caught properly, there will be threats from the snake to the catcher. At the same time, if it is correctly caught, there will be no danger. By telling this to the Venerable during his talks with him, the Buddha showed out that if his doctrine is misinterpreted or accepted incorrectly, it generates danger, but if it is thoroughly understood, it creates good.The Venerable comprehended the facts after being explained in this manner. The main effect here was that

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his experience shifted conceptually. Venerable Sonadanda grasped reality by acting on the advice given with a violin. These examples demonstrate the Buddha's good application of the Transfer of Training idea.

The Buddha used the Negative Transfer of Training principle on several occasions and in various locations. When the first learning is detrimental to the second, it is important to abandon it and teach. It is possible that the Five Ascetics, the Buddha's first group of followers, were unable to achieve Arahantship due to their earlier understanding of discipline based on egoism. As a result, after preaching Anantalakkhana Sutta, the Buddha made them aware of the emptiness of the idea of egoism (VP-i, PTS, P14). When he subjugated Jatilas, he used a tactic similar to this (VP-i, PTS, P33).The Buddha makes no reference of the third-mentioned Transfer of Training notion, query, or topic. It signifies that the Buddha does not discuss topics or information that are not beneficial to a person's worldly progress or super mundane life. This is evident when the Buddha does not address the ten unanswerable questions (avyākatapan/thapanīya pa-ha)) (MN-ii, PTS, P426). They are the unspoken questions of the Buddha. It is further supported by an instance found in Abhayaraja Kumara Sutta (MN-ii, PTS, P393-394). As previously stated, the Buddha does not speak empty or fruitless words, even if others like listening to them. According to that principle, the Buddha may not preach the third aspect of the 'Transfer of Training' idea.It is obvious from the evidence stated above that the Buddha used the 'Transfer of Training' notion as a technique of teaching in accordance with his objectives and for the purpose of globalising ethics in order to create a sustainable society.

METHOD OF PROBLEM SOLVING

The problem-solving approach can be introduced as a method of moving forward by solving an issue arranged in the classroom. It is vital to structure the problem in such a way that it is both a challenge and an encouragement to the pupil. A problem is defined as something that cannot be addressed or answered fast and is also tough to solve. In today's world, we encounter a variety of difficult-to-solve problems, and it is both a challenge and an encouragement to overcome them. On those occasions, the books that are prepared or written with the objective of finding solutions to them have no purpose or use.On those times, we must be enthusiastic in order to find the required facts to solve them, collect data, study and critically analyse them. The problem can then be successfully solved (Harry, 1943).Man, when confronted with various types of challenges, perceives issue solving to be a routine event. This circumstance and strategy for increasing student activity have been established by utilising remaining social ability or situation. The lesson is built once it has been presented as a problem and solved. Finally, educational objectives will be met with the presentation of solving a problem in a class and the active participation of students in it (Cūlamalunkyasutta, MN-ii, PTS, 426).When the Buddha's teachings or discourses are reviewed, it is clear that the Buddha used this strategy more successfully than current educationalists. The noble truth recognised by Siddhartha Gautama is known as the Four Noble Truths. It was shown to the world, and it was also constructed or built using the problem-solving process. First, the problem is presented to the audience. The first issue is "What is suffering?"This isn't just a problem for one person; it's a problem that all people on the planet have to deal with. Second, the primary factors for the emergence of this problem are advanced or provided. Third, the scenario after those factors have been eliminated or the problem has been solved is presented. Fourth, it is stated how to fix the problem (VP-i, PTS, P10). When these four aspects are completed, the Buddha's educational objectives will be met.Because the goal of Buddha's education was to liberate beings from Samsaric suffering, he presented suffering as the first problem. However, any concern, not just suffering, can be made a topic here. When the Four Noble Truths are seen as a teaching method, there are only two variables to consider.

1. A issue and the cause of its occurrence
2. The solution to the problem and how to solve it

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A teacher can utilise the problem-solving method to persuade students to attend a lesson, clarify facts, and provide knowledge. In Kasībhāradvāja Sutta(SN, P13), the Buddha teaches the Brahmin doctrine by adopting the problem-solving approach.The Buddha came to Kasībhāradvāja's paddy field as he was working there for alms food. The Buddha was laughed at by the Brahmin, who advised him to participate in paddy farming and get his own nourishment. The Buddha also stated that he practises cultivations. There, the Brahmin is confronted with the question of what kind of cultivation this ascetic engages in. The answer was given by the Buddha himself. Finally, the Brahmin grasps the theory and proclaims his willingness to ordain. The Buddha used the problem-solving method to achieve that mental shift.

When it comes to issues, there are two categories in Buddhism. There are student problems as well as teacher-created problems. For the student who is studying, there will be issues with numerous facts and situations. It is vital to work through them with the teacher. Examples of similar situations can be found in the Buddha's teachings. In theMahāpunnama Sutta (MN-iii, PTS, P15), one monk inquiries about a difficulty that has developed. That monk had a difficulty with five clinging (Paᵒcaupadānakkhanda).He posed various questions, which the Buddha answered. A good problem-solving strategy can be seen here. When an issue is solved, it is vital to question oneself or the student from the teacher. The problems discussed here are the result of the student's reasoning. MahāDukkhandhaSutta (MN-i, PTS, P84) raises a distinct issue. The Buddha resolves the issue by describing the distinction. In the end, it turned out to be a valuable lesson.Such teachings can be found in Sutta Nipātaatalks such as MahāMagala, Parabhawa Sutta, and others. As a result, it can be argued that the Buddha's entire teachings have been preached in the form of problem resolution in order to globalise ethics in order to create a sustainable society through philosophy.

METHOD OF REMEDIAL TEACHING

The term "remedial teaching method" refers to teaching individuals who are weak or frail in organs of the body and mentally in a certain way as a treatment to them. This approach has advanced significantly in recent years. The Buddha, too, was a teacher who used remedial teaching to globalise principles in order to build a sustainable society. Most of the time, he taught folks who were mentally challenged. There are examples in the Buddha's teachings of physically and intellectually damaged people receiving treatment and instruction.Generally, after treating a person's mental disability or deformity, it has been attempted to make them pleased with the treatment. The Buddha expounded the doctrine to Venerable Pūtigattatissa(DA, P159), who was considerably suffering from a condition of rash, after properly treating him by cleaning his wounds and after he had respite from his pain.Even from the storey that the poor farmer who lived in Alav city and was hungry was first ordered to give food and then preached the doctrine, it is clear that having found solutions to physical weakness or disabilities, the doctrine, which are for the super-mundane life, was later preached for the realisation of the deliverance or for the benefit of super-mundane life. The Buddha saw and stated there that because hunger is a serious or unbearable ailment, it is impossible to understand anything for the individual who is suffering from hunger (DA, P463).Aside from these, on certain occasions, when the Buddha arrived to the monasteries and before delivering doctrinal counsel, he questioned the monks about how readily and well they received alms food (MN-i, PTS, 206). These occurrences or incidents can be used as examples for a certain portion of the Remedial Teaching Method. The Buddha cured or supplied remedies to those who were mentally ill, and their lives became fruitful as a result. Every individual having defilements, according to Buddhism, is a type of mentally ill person. Some people came to the Buddha for comfort after becoming seriously ill and mentally perplexed for a variety of causes.The Buddha treated them in ways that were appropriate for their circumstances. Lady Patācāra's (DA, P463) life had become unpleasant and miserable as a result of a number of reasons. Her life began in an unhappy position as a result of her desire addiction, and her situation worsened with the deaths of two children, her husband, her parents, and her brother. The Buddha addressed her with kindness, bestowed true consciousness on her, expounded teaching, and paved the road for truth to be realised. According to Patācāra's tale, the Buddha provided her the opportunity to express her emotional sorrow

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before explaining facts to her afterwards. It is an effective psychological treatment. It is an effective method of globalising ethics.When the demon Lavaka was tamed, a different cure was utilised (lavakasutta, SN, PTS, P31). Lavaka had the goal or belief that because he was a powerful person and a leader, everyone should obey him. In the first three occurrences, the Buddha became submissive to him by obeying his intention. He grew mentally powerful as a result of it. Knowing this, the Buddha demonstrated his strong nature on the fourth occasion. After directing his thoughts in another way, the Buddha led him back on track by answering his inquiries. This appears to be an excellent psychological therapy or treatment.

The Buddha has rectified each person's mental circumstances and taught them the doctrine in the Brahmayu (MN-ii, PTS, P133-146) and Sela (MN-ii, PTS, P146) Suttas. Both the young guy, Uttara, and Brahmin Sela had a hunch that the Buddha was among the '32 Sings of Great Man.' Knowing this, the Buddha performed a great miracle, subduing their mistrust. This demonstrates that the Buddha taught the students, even removing their own suspicions. There are numerous examples of this in Buddhism's Ti-pitaka. All of these examples show that the Buddha's remedial teaching approach has been put into practise in a psychologically beneficial way. Throughout this process, the Buddha has served as a great psychologist, globalising ethics in order to establish a sustainable society.

CONCLUSION

The Buddha, also known as Tiloguru, the teacher of the Three Worlds (heaven, human world, and Brahma world), became the teacher of the Three Worlds as a result of his efforts to teach or impart knowledge of the Four Noble Truths to others. The Buddha's entire doctrine, which he preached for forty-five years, is classified as Four Noble Truths. The Buddha expected intellectual disciples when he preached the doctrine. He has employed a variety of teaching strategies while guiding for knowledge understanding and globalising ethics in order to establish a sustainable society. He preached the philosophy of centring the person, developing potential energy, and taking into account the student's mental capacity or power.The Buddha effectively used current methods such as the student-Centered Method, Lecture Method, Discussion Method, Step Method, Practical Method, Transfer of Training, Problem Solving Method, and Remedial Teaching Method to globalise ethics in order to create a sustainable society. They shared and differed in several ways. The cause for this was the disparity in educational goals between Buddhism and current disciplines. It has been attempted here to demonstrate that the Buddha employed an approach similar to the Lecture Method more successfully. When modern methods such as the Remedial Method are considered, it appears that the Buddha did not pay attention to them. The cause has been demonstrated here as a difference in objective.It was attempted here that many of the current teaching strategies were successfully implemented and demonstrated by the Buddha about twenty-five centuries ago. It was demonstrated here that the modernity of current teaching methods is associated with the instruments or tools utilised in the process rather than with the concepts. As a result, the Buddha might be regarded as the greatest teacher, educator, and psychologist ever born in the world, who attempted to create a sustainable society by globalising ethics through diverse teaching methods.

Abbreviations
AN   - AṇguttaraNikāya
ANA   - AṇguttaraNikāyaA ÊÊhakathŒ
D   - Dhammapada
DA   - Dhammapada AÊÊhakathŒ
DN   - DīghaNikāya
MN   - MajjhimaNikāya
SN   - SaṇyuttaNikāyaSu.
N   - Sutta Nipata
VP   - Vinaya Pitaka

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