

ROLE OF BUDDHIST EDUCATION IN ANCIENT INDIA

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ABSTRACT

Buddhist education aims at a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection. These three faculties of perfection of human life undoubtedly lead a man through mundane happiness to supra mundane happiness, which is the highest achievement we all are equally looking for. Therefore, the Buddhist education is grounded on the primary psychological need of all living beings, that is to say as the Buddha pointed out “sukhakāmā hi sattā dukkha patikkūlā”. All living beings like happiness and they dislike unhappiness. Education is seen or expected to shape the character of a society. And yet, it finds itself in a situation where it tries to respond to or adapting the changes that take place in the society. This paper attempts to discuss on Buddhist teaching methods in ancient India.. The paper also highlights the important role played by the Buddhist monasteries in the development of education in India as well as other Asian countries.

KEYWORDS: Education, Buddhist Education, Women Education, Syllabus, Teaching Methods, Teacher’s Qualities, Nalanda University

INTRODUCTION

The most important contribution of ancient India not only for India but also for the world is in the field of education. It may also be remembered that education is not an abstract term. It is manifested in the cultural economic, individual, philosophical, scientific, social and spiritual advancement. In other words, education is the means for developing the mind for the betterment of the individual and society. Seen from this perspective, the following views of great scholars and thinkers deserve mention.

Albert Einstein: “We owe a lot to the Indians who taught us how to count without which no worthwhile scientific discovery could have made.”

Mark Twain, an American Writer: “India is the cradle of the human race. Most valuable and the most instructive materials in the history of man are treasured up in India only.”

In India during the time of Buddha, there was a racial discrimination in the society. This discrimination was according to profession of man, and according to birth. In the society there were four division of man of whom Brahman was superior. Brahmanism dominated the society and established their supremacy in the country. They enjoyed rights for religious training and education. But other category of people deprived of their religious and educational rights. At that time there were 62 heretical doctrines in existence and priesthood got upper hand. In this background a religious revolution started in ancient India in 600 B.C. and a new doctrine or system developed which is called Buddhist doctrine or Buddhist philosophy. It is to be said that on the foundation of Buddhism a new and special Education System originated in ancient India. Buddhism made a tremendous movement which played a valuable role in the development of Education System in ancient India or ancient Buddhist world. It is well-known that with the rise of Buddhism in India there dawned the golden

age of India's culture and civilisation. There was progress in all aspects of Indian civilisation under the impact of Buddhism. There arose many centres of learning which did not exist before.

Once, the Buddha said that he always respects the torch-bearer of the people (Ukkādhāro manussānam niccam apacito mayā). As Buddhists, we are fortunate enough to be inspired by this precious treasure of the Dhamma. So we have to take every possible step to make it shine so that the whole world gets the benefit of the Dhamma. As we all know the most affective and effective way to convey the message of the Buddha to the world is the method of education. According to the canonical reference, "it is the miracle of instruction" (anusāsani pātihāriya), which the Buddha adopted to propagate his teachings. The Buddha is known as the great teacher for both gods and men (Sathhā devamanussānam), as his method of education was so effective, that the people almost all over India became his followers within the forty-five years of his teaching career. As Buddhists, we have the honor to claim that the longest, unbroken history of education is maintained by Buddhists. Education of the Dhamma, started by the Buddha for over two and a half millennium ago, has been successfully carried out by his disciples until today; inspiring millions of people, especially in the eastern part of the world, in their religious, cultural, social, political, economical, and intellectual activities. Buddhism is not something esoteric and mystic. It has nothing to hide as the Buddha says "the more one elaborates it, the more it shines" (vivatova virocāti). Upanishadic teachers prior to and during the time of the Buddha, shared their teachings only with their beloved sons and preferred pupils in privacy. That is why Upanishads are known by that name. On the contrary, the Buddha immediately after his enlightenment figured out the way to share his spiritual experience with the world. Ariyapariyesana sutta, which reveals the noble quest of the Buddha, tells us how he thought to impart his doctrine to the world for the welfare of many. There, the Buddha adopted a very powerful method of education known as gradual method (pariyāya desanā), as he understood the different inclinations of the people. The teaching method introduced by the Buddha to the field of education is still highly utilized in the system of modern education.

The Buddha first started his teaching career wandering from house to house, village to village and street to street. Then he founded his centers of educations in the monasteries such as Veluvanārāma in Rājagaha, Jetavanārāma, and Pubbārāma in Savatthi. It was the starting point of monastic education in the history of education. While the Buddha was the master in all these monastic institutions, his great disciples such as Sāriputta, Moggallāna, Anuruddha, Mahā Kaccāna and so on immensely contributed to bring forth his teaching in many different ways with their unsurpassed knowledge of the Dhamma. It is evident from the canonical references that most of the analytical discourses of the canon such as Sammāditthi, Saccavibhanga and Dhātuvibhanga were delivered by the great disciples of the Buddha. Sometimes, when the Buddha left half through his lessons, for some reason, one of his disciples came forward to complete the remaining part of the lesson. The Madhupindika sutta of Majjhima nikāya is a collaborated lesson of the Buddha and the Venerable Maha Kaccāna.

There were many disciples of the Buddha who developed different skills in the fields of Dhamma due to the monastic education during the time of the Buddha. We can find canonical references to such competent monks, such as Dhamma-dharās, Vinaya-dharās, Mātikā-dharās, Dhamma-kathikās, Vicīta-bhānakās, and so on. These monks, who were competent in the different fields of the Dhamma, continued to preserve and propagate the teaching of the Buddha by way of monastic education, even after the passing away of the Buddha. Teaching of the Dhamma became a traditional heritage of the monks. Teacher-pupil lineage of the monks has contributed much for the development of Buddhist literature in different directions. Thanks to their efforts, today we are fortunate enough to possess a wide range of Buddhist literature comprising the canon, pre-commentarial literature, commentaries, sub-commentaries, manuals etc. The history of Buddhism records a wide variety of Buddhist schools, which presented different interpretations of the teachings of the

Buddha during the time in between the passing away of the Buddha and the third Buddhist Council. These Buddhist schools of the interpretation of Buddhist thought no doubt emerged from the different Buddhist educational institutes headed by the Buddhist scholars who held different views on Buddhism.

AIMS OF BUDDHIST EDUCATION

The goal of Buddha's teaching—the goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called —Anuttara-Samyak-Sambhodi meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice or cultivation was to achieve this ultimate wisdom. The Buddha further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains externally. The chief aim of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development. The aim of Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular man. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance.

Buddhist Education was wide open and available to the people of all walks of life. The principal goal of the Buddhist Education is to change an unwise to wise, beast to priest. The Buddhist education system aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. With wisdom, we can then solve all our problems and turn suffering into happiness. In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve salvation or nirvana. Preparation for life, there was a provision for imparting worldly and practical knowledge along with religious education so that when the students entered normal life they may be able to earn their livelihood.

THE NATURE OF MASS EDUCATION

In the early period Buddhist Education was limited within the monasteries and only for the members of the monastery. But later on it was open to all, even lay people got scope to have education in those institutions. In modern days Buddhist Education became wide open and embraced people of all walks of life. The aim of Buddhist Education is to change an unwise to wise, beast hood to Buddha hood. Buddhist Education made revolutionary change in the society. The Buddhists in the world first made Education open to all. Students irrespective of caste, creed, religion got opportunity to have education which was denied by the superior class in the society. In India also, in Vedic Educational schools students from lower classes were refused to get admission.

The monasteries or Buddha Vihars were the chief centres of learning and only the Buddhist monks could be admitted to them for education. Thus there was no planned arrangement for mass education as such during the period. From this position it would be wrong to construe that the Buddhist monks were unmindful of the education of the people in general. So at the time of begging alms the monks used to remove the religious doubts of the people through their interesting conversation or short and alp lectures. Thus the people in general received moral and religious education from the monks.

WOMEN EDUCATION

Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So he had advised during his life time not to admit women in

monasteries. but after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations. When Buddhist monasteries had developed into colleges of international reputation, women did not receive any education because of their early marriages. In the early history of Buddhism, however the permission was given to women to enter the order and gave a fairly good impetus to female education, especially in aristocratic and commercial sections of society. Large number of ladies from these circles joined the order and became life-long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well. Besides this, the rules of admission of women in Sangha were hard enough. Two years of probation was fixed for women-monks for their permanent membership. Strict rules were enforced for women monks. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the sangha. Some monk could give her religious instruction twice a month in the presence of another monk. The assent of the whole Sangha was also considered essential. Moreover, they had to live separately, and they were instructed by a special monk twice in a month. They could not live lonely with the teacher too. Buddhist Sangha had given attention to the cultural development and social uplift of the women. Mostly women entered the Sangha out of keen interest and deep religious feelings. Some had also joined it to get rid of the troubles of the worldly affairs. As the Bhikshunis did not like to maintain inferior position, so they naturally were more interested in the studies leading pious life. Though, Buddhist literature does not speak much of the system of the education of Bhikshunis, yet there are some references of new comer Bhikshunis and taking charge of their education. It makes clear that there must have been some arrangement for their education. There were Bhikshunis whose spiritual knowledge was very high and they could influence a good number of people. Many Bhikshunis took the duties of social services also. They serve the sick, orphans, etc., and considered it to be their prime duty. Some of them had studied the philosophy deeply and had become poetess and writers. Some of them had studied even politics and took active part in politics of the day. Some of them had even gone to foreign countries to preach Buddhism. Sheelbhattarika, Prabhudevi and Viyanka were famous in those days as poets and writers. The sister of the Emperor Asoka Sanghamitra was very famous Bhikshunis, who had done remarkable services of Buddhism

QUALITIES AND RESPONSIBILITIES OF THE TEACHER

The teacher himself must spend at least ten years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The duties of the teachers were imparting education to the students, writing Book, propagation of religion, discussion, and arrangement of debate for the clarification of serious subjects. The teachers were responsible for physical, mental, spiritual and moral development of the students. Teachers loved the students and helped them in every affair. They also took care of them during their diseases and agony. The teachers were responsible for their food, accommodation and other necessities of livelihood. They kept eyes on the all round development of the students. Specially they were serious about the abeyance of the Sangha rules, meditation and concentration to their learning. Both the teacher and the student were responsible to the monastery or the Buddhist order. But regarding education, clothes, food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate his through lecture and question answer method. Buddhist philosophy admit the possible of attaining peace here and now, though, it start with a pessimistic note. Teacher, therefore, need not have any cry of despair. Bhikshus were the teacher. Buddhist vihar as or monasteries have their methods of Imitation and training for the

apprentices. The preceptor must give his disciple, all possible intellectual and spiritual help and guidance. There was mutual esteem between the teacher and the pupil. Their relations were like father and son. The teacher was regarded as spiritual father or intellectual father of the student.

During Buddhist period the place of teacher in the scheme of education was very important. There were the categories of teachers – Acharyas and Upadhayas. According to Sutra Literature Acharya may admit according to his unfettered discretion, a number of pupils, who would have to live with him at his house, for a minimum period of twelve years. He would not accept any fees from the pupils under this instruction. The progress shown by pupil was the only factor that determined the continuance of his apprenticeship.

CONCEPT OF STUDENT

The teachers were highly qualified. The aim of Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular man. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance. Buddhist Education was wide open and available to the people of all walks of life. The principal goal of the Buddhist Education is to change an unwise to wise, beast to priest. The teachers were the guardian of the students. They were responsible for physical, mental, spiritual and moral development of the students. Since Educational Institution (Monasteries) was residential therefore the relationship between the teachers and the students were very cordial.

The student was expected to serve his teacher with all devotion. On rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook his food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before teacher. The student had to prepare himself to receive education at any time whenever the teacher required him. The Buddhist system, enjoins upon the pupil the duty of serving this preceptor as a part of education. The pupils is to rise early in morning from the bed and give his teacher teeth-cleanser and water to rinse his mouth with; then, preparing a seat for him, serve him rice- milk in rinse his mouth with; then, preparing as seat for him, serve him rice milk in rinsed jug, and after his drinking it, wash the vessel and sweep the place. Afterwards he is to equip him for his begging round by giving him fresh undergarments, girdle, his two upper garments, and his alms- bowl rinsed and filled with water and then is to dress and equip himself similarly if he wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near him. He is not to interrupt his teacher in speaking, even if he makes a mistake. There were also rules for the expulsion of a pupil by his teacher. In five cases a Suddhiviharika ought to be turned away; when he does not feel great affection for his Upajjhaya, nor great inclination towards him, nor much shame, nor great reverence, nor great devotion. Sangha (Monastic) life was residential; therefore a cordial relationship between the teachers and the students grew up. Their relationship can be compared with the relationship of a father and a son. The teachers were the guardians and sincere for their mutual relationship, happiness, development and responsibilities.

ADMISSION PROCESS

Admission in monastery-monasteries was the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery. The novices first entered into the Sangha (Bhikkhu Sangha), then had to follow the monastic rules and Sangha rules. Even today these rules are followed. There are many rules regarding food, dress, bed room, meditation, dedication and other rules as laid down by the Sangha.

They had to undergo with physical exercise for maintenance of their health. They had to clean the campus, rooms, halls, serve the teachers (Acharya) and assist them in various field. This was the primary duties of the students After admission the students had to follow monastic rules along with their syllabus and they were classified according to merit. The period of Education was 12 years. They had to follow the advice of the teachers and obey them. In this way they had to pass twelve years in learning. Students put questions to the teachers; teachers answered the question and discussed matters related to their Education. Students had to perform daily routine works beyond learning. The teacher of a Buddhist monastery were empowered to expel any student on charge of misconduct or any type of serious disobedience. However, the student was expelled only when it was definitely ascertained that he lacked faith and respect for the teacher and the other things related to the sanctity of the monastery. After the death of the teacher or when the teacher changed his religion or left the monastery for elsewhere, the students also deserted the monastery. The education of the concerned students ended then and there.

DISCIPLINE

The Core of Buddha's teaching-the Buddha teaching contains three major points discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha's entire teaching as conveyed in the sutras never really depart from these three points. After getting education in the Buddhist schools, colleges and universities one can not do any injustice, tell a lie, commit theft, can not kill, can not be addicted in wine and make himself free from moral turpitude. In this way students become free from greed, lust, enmity and ignorance. Buddhism encompasses the entire collection of works by Buddha Shakyamuni and is called the Tripitaka. This can be classified into three categories sutra, Vinaya (precepts or rules) Sastra (Commentaries) which emphasize meditation, discipline and wisdom respectively. The monk and the students in Buddhist period were following the _simple living and high thinking|principle. their lives were full of purity, nobelness, dutifulness and humanity and are suppose to follow the Astang Marg- the word Samma means 'proper', 'whole', 'thorough', 'integral', 'complete', and 'perfect' - 1. Samma-Ditthi — Complete or Perfect Vision. 2. Samma-Sankappa — Perfected Emotion or Aspiration, 3. Samma-Vaca — Perfected or whole Speech. 4. Samma-Kammanta — Integral Action. 5. Samma-Ajiva — Proper Livelihood. . 6. Samma-Vayama — Complete or Full Effort, Energy or Vitality. 7. Samma-Sati — Complete or Thorough Awareness. 8. Samma-Samadhi — Full, Integral or Holistic Samadhi.

SYLLABUS

Buddhist Education system developed on the basis of some basic principles. This education gave emphasis on the moral, mental and physical development and also to divert the students towards the Sangha rules and guide them to follow it. The main stress was given to have a clear idea of Tripitaka which consists of Sutta Pitaka, Binoy Pitaka and Abhidhamma Pitaka. The entire Tripitaka consists of Buddhas teachings, message, philosophy and rules for the Bhikkhus and Bhikkhunies. The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education. At the initial stage medium of education was mother tongue, later it included Pali and Prakrit and in the following days Sanskrit also included as a medium of instruction. Specially the Mahayana Teachers achieved distinction in practicing Buddhism in Sanskrit. A special Sanskrit Buddhist literature developed. Mention may be made here that at the hands of Nagarjun, Asanga, Basubandhu, Santideva, Aryadeva and Candrakisti Buddhist philosophy and literature made tremendous progress through Sanskrit. In later period according to the

demand of the society and professional education, art, sculpture, architecture, medicine also included in the syllabus. Buddhist Education came out from the religious arena and went out for the benefit of the mankind. There were two types of education primary and higher education. In primary education reading, writing and arithmetic were taught and in higher education religion philosophy Ayurveda, military training was included. Everyone was free to choose his subject without any restriction. Vocation education was not ignored during the Buddhist system of education. The monks of Vihar were taught spinning, weaving and sewing in order that they meet their clothing requirement. They were taught architecture as well. Education in architecture enabled them to build up new Vihars or repair the old ones. Similarly the householders following Buddhism but living outside Vihar were given training in different type of and also earn their livelihood. It is to be mentioned that Buddhist Educational Syllabus included Vedic subjects also. In this way difference of Buddhist & Vedic Education wiped out and united. This was a historic development in the history of Education in India.

TEACHING METHOD

At first there was private and group teachings. Later it developed into class room. In due course Sangharamas developed into residential college and universities. In the history of Education those universities played major role in the propagation of Buddhism, Buddhist history, Art & Culture. In those universities world famous scholars like Atisa Dipankar, Silabrada, Santarakshit were the teachers. Many valuable books were written. We still remember the glory of the universities like Nalanda, Vikramsila, Sompuri, Salban, Jagaddal, Pandit Vihar, Taxila. The supremacy of those universities were unparalleled. Students from China, Myanmar, Thailand, Gandhara and all parts of ancient India came to have their education in those universities. Buddhist Education is a combination between individual and classroom education. The curriculum was spiritual in nature. The aim of education was to attain salvation. So the study of religious books was most important. Sutta, Vinaya and Dhamma Pitak were the main subjects prescribed for study. Buddhist education aimed at purity of character. Like Vedic education it was training for moral character rather than psychological development of the students. One has to attain the stage of Bodhisattva.

Mental and moral development was emphasized. Following were the methods:-

- **Verbal Education**

Through the art of writing had been well developed up to Budhist period yet, due to shortage and no availability of writing materials, verbal education was prevalent as it was in Vedic age. The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on the learning the lesson by heart.

- **Discussion**

In order to win discussion or Shastrartha and impress the general public, it was necessary to improve the power of discussion. This was also needed to satisfy the critics and opposing groups and establish ones own cult. Thus, rules were framed for discussion.

- **Prominence of Logic**

The importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical argument. Logic was also useful in the development of the mental power and knowledge.

- **Tours**

The main of the Buddhist monks was to propagate Buddhism .Hence some Acharyas like Sariputta, Mahayaggalva, Aniruddha, Rahula, etc gave the importance to tours for educating people.

- **Conference**

Conferences were arranged on every full moon and 1st day of month in the Buddhist sangha. The monks of different sangha assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conference.

- **Meditation in Solitude**

Some Buddhist monks were more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the sangha and had gained the efficiency for solitary meditations.

The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on the learning the lesson by heart. Teacher gives lecture on good behaviour and required topics and students were listening with attention. In early days teaching was a hearing system. The teachers gave lectures; students heard it and kept it in their memory. In due course it developed into dialogue and comparison method. The teachers used to teach the students on the basis of telling stories, arranging dialogue. Sometimes debate and discussions were arranged to give idea of the subject matter as well as determination of truth, subsequently writing system introduced. Afterwards students were expected to memories the same. The teacher educates the students through lectures and question answer method. Attendance of every monk was compulsory. The medium of Buddhist education was the common language of the people. Some Buddhist monks are more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the Sangha has gained the efficiency for solitary meditation.

While Buddhist education was gaining its culmination in Sri Lanka on the one hand, Buddhist scholarship of India was able to build up a golden era of Buddhist education in India on the other. History of Buddhist education records its utmost development in India during the 4th to the 12th centuries AD. When the western world was unaware of the concept of university, Indian Buddhist scholarship gave rise to six monastic universities during that period. They were known as Nālandā, Vikramasilā, Odantapuri, Somapura, Jagaddalā, and Wallabhi. Among these six universities, Nālandā received much more popularity among both local and foreign students. It was a light house of wisdom and learning, the first of its kind in the world. According to Hieun Tsang, a Chinese brilliant scholar monk, who studied at Nālandā, when he entered the university, there were 10,000 resident students who came from all parts of India and different foreign countries such as Tibet, China, Japan, Korea, Java, Sumatra and Sri Lanka. There were 1510 teachers and about 1500 workers. 100 lectures were delivered daily. Before it was set to fire by Muslim invaders, it was a leading university for several centuries in India. All the six universities maintained high standards in education, administration and discipline. The course of studies of these universities included Buddhist studies pertaining to all three Buddhist traditions, comparative religion, the six systems of Hindu Philosophy and various other secular subjects such as politics, economics, law, agriculture, astrology, science, logic, medicine, fine-arts and literature.

CONCLUSIONS

In the ancient period Buddhist Monasteries and in the later period Buddhist Universities played major role in developing Buddhist Education. In the institutions teachers were highly qualified and sincere to their duties. The main aim of Buddhist Education is to make a free man, an intelligent man, a wise, moral, talented, non-violent and secular man. Buddhist Education makes man judicious, humanist, logical and free from superstitions. After getting education in the

Buddhist schools, colleges and universities one cannot do any injustice, tell a lie, commit theft, cannot kill, cannot be addicted in wine and make himself free from moral turpitude. In this way students become free from greed, lust, enmity and ignorance. It is a matter of great pride that Buddhist Education crossed Indian Sub-continent and expanded up to China, Korea, Japan, Tibet, Mongolia, Srilanka, Myanmar, Thailand, Cambodian, Laos, Vietnam, Malaysia, Singapore, with the rise and development of Buddhism in those countries. In those countries Buddhist Education has made tremendous progress with the inclusion of modern subjects in the syllabus. Today in order to make more popular more useful and modern subjects have to be included such as English, Science, Medicine, Engineering, Commerce, Computer and Information Technology. We are happy that the name of the countries which I mentioned have made tremendous development of Buddhist Education with the inclusion of modern subjects. They have made more facilities for the lay students. In Buddhist Education syllabus shall have to be incorporated with modern subject.

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