

An Analytical Study Of The Educational Values As Depicted In Mahā Mangala Sutta

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Introduction

Education is making a behavioral change in the individual and endowing society with a person with full personality development. Although education has been nurtured by various philosophies in the wake of Westernization today, the teachings of the Supreme Buddha, considered the greatest educator in the world, about two thousand six hundred years ago, contain many teachings and methods that are relevant to education. Can the educational content of the formulas that nurture Buddhist education be applied to the educational reforms that are currently taking place? The purpose of this research is to expose those important principles of Buddhist education. It will be important for educational advancement and new reforms in Sri Lanka. Of the Sutta sermons preached by the Supreme Buddha, only the Mangala Sutta was used as the limit of research here.

Methodology

The research involves an analytical study of the educational values as depicted in mahā mangala sutta. Its aim is to identify important facts that can be applied to the reforms and developments of the Sri Lankan education system.

Results/ Finding and Discussion

Various philosophers and educators at different times have contributed to the advancement of Education. Take, for example, Mahatma Gandhi's statement that "education is the development of all three aspects of a person's head, heart, and hands." Thus, it is clear that without moral education, equipping children with subject-based knowledge is no longer worthwhile. When comes to the Eastern view of Education, Jean Piaget's view of Western philosophical ideas is that "The primary purpose of education is to produce creative and innovative people who can explore the world."

According to Eastern thought, the purpose of education is discipline. Thus, in Buddhism too, the emphasis is on the discipline and virtue of the individual.

Thus education continues to grow spiritually, behaviorally, and practically from the birth of a person to his or her death. In Exploring the Buddhist Concept of Education, Buddhist Education is a "Yāva Nibbāna" process. Education is pointed out as a long-term spreading process. That is, it can be pointed out as a process that runs from birth to nirvāna. According to Hewage's definition, "Buddhist education does not mean teaching children to go to school according to modern educational principles."

The Educational Value of the Mangala Sutta

This Mahāmaṅgala Sutta is a Sutta preached by the Buddha based on the common ideas in the society. There are several points of educational value in this sermon. It contains several factors that contribute to the development of a person's cognition, affection, and psychomotor, as well as several ethical traits that need to be socially developed.

The Maha Mangala Sutta contains these characteristics. They are, Bāhu Saccaṅ – Knowledge, Sippam – Skills, Vinayo ca Susikkito – Attitude. Thus, the Maha Mangala Sutta also points out the creation of a perfect person. It's about learning as a person. In order to live in society, a person needs attitudes as well as good habits, knowledge which is expressed in this stanza.

As "Anākulā Cā Kammanthā", it means applying the right industry to live in the right education. Therefore, with proper development of all the cognitions, affection, and psychomotor domains, perfect education should be provided to the students. Also feeding and protecting their parents and relatives – (Mātā Pitu Upattānaṅ - Puttadārassa Saṅgaho) is also important. That is to say, in order to live as a good person, one has to entertain one's parents and relatives. It is a key factor in a person's character development. Also, some of the other educational values expressed in the Mangala sutta are excepting the ignorant, association of scholars, and offering for those who have to sacrifice. ("Asevanā Ca Bālānaṅ - Paṇḍithānaṅca Sevānā - Poojā Ca Poojaniyaṅam")

Thus it is clear that learning-teaching process to take place in the right way, one must avoid associating with ignorant people. The ignorant here is defined as the one who corrupts the mind, brain, and world, but the person who has less knowledge than his knowledge can also be called ignorant. Associating with such people should be avoided as it may interfere with their education. In addition, the Mangala Sutta teaches that "there are many places where one hears and knows the entire world. (Bāhu Saccaṅ Ca Sippam Ca - Vinayo Ca Susikkito) Here are three key points in moving forward with education. That is, the person has a vast body of knowledge, technically available physical skills, and good discipline are essential in the development of a person's life.

The qualities of "disciplined discipline, respect, and humility" as "Gāraṇaṇa ca nivāta ca" are also an essential part of the student learning-teaching process. Accordingly, the learner must have the quality of respect for others and humility. Otherwise, he is reluctant to accept the word of the teacher. There are also times when some students talk to their teachers. It is a feature of degenerate education. Patience and obedience (Kanti ca sovacassata) are also qualities that should be present in a student. When a teacher punishes a student for a mistake, he should learn to be patient, thinking that it is a punishment for his good.

Another important point for further education is "Brahma Cariya" and not being disturbed by Atalodhama". ("Brahma cariyam ca, puttassa loka dhammehi") As the first of these two texts implies, the student should practice celibacy (Brahmacariyā) at the stage of learning. That is to say, the early period of the four colors of the Brahmin society at that time was also known as celibacy. That is, the student should engage only in the educational work at the stage of learning.

As the last point of this discussion "living in a suitable environment" (Patirupa desa vaso ca) is very important for the person to have a suitable environment for living as well as learning. That is very important for the school student to have a good learning environment to learn correctly in school. It emphasizes "natural education" and "learning through the environment", an idea and opinion expressed by scholars such as Rousseau, Maria Montessori, and Vigoski, who are regarded as eminent educators in Western pedagogy. Thus, the influence of the environment on the development of a child is also confirmed by Buddhist Jataka stories such as Satti Kubba Jataka. Also, even in combination, the environment affects the development of attitudes, and if the environment is good, the attitudes of the people are good. Attitudes are bad if it is a bad area.

Conclusion

Instead of traditional teacher-centered teaching methods, the curriculum should be utilized to the environment and needs, applied to the student and the student's emotions. Valuable attitudes such as duties, responsibilities, discipline, patience, and virtue, which are practiced today as moral education, should be incorporated into student learning. It can introduce new policies and reforms that go beyond the application of education policies and reforms proposed in the West to an Asian country like ours. As the research objectives, study the important points of education in the Mangala Sutta, how these formulas fit into the new educational approaches in the West, and how the teachings of Buddhism can be applied to the new reforms of Sri Lankan education today, are confirmed. In particular, the teacher-student interaction qualities that come with the Mangala Sutta, the people the student should associate with, the good qualities that the student should have towards his teacher, the factors that contribute to the professional development of

the teacher, even if the student is focused, are discussed here. Thus, it is possible to understand several factors that contribute to the development of teacher-student roles, which are the fundamental basis of the educational process. In addition, it can be clearly stated that through these valuable ideas and proposals, it is possible to introduce appropriate educational reforms and policies to our country.

KEYWORDS: Mangala Sutta, Affective domain, Psychomotor, Cognitive, Educational Reforms

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