

TH  
B 575

A STUDY OF GOTAMA AS A TEACHER  
WITH REFERENCE TO CHRISTIAN EDUCATION  
IN JAPAN

by

MARY GILLETT BLAIR

B.S., Beaver College

A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION  
in  
The Biblical Seminary in New York

New York, N. Y.  
April 1936

21559

BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY  
HATFIELD, PA.

TO  
MY DEAR FATHER AND MOTHER  
THIS THESIS IS LOVINGLY  
DEDICATED

TABLE OF CONTENTS

INTRODUCTION

	Page
A. The Statement of the Problem . . . . .	2
B. Delimitation of the Problem . . . . .	2
C. The Method of Procedure . . . . .	3
D. The Importance of this Study . . . . .	4
E. The Sources Used . . . . .	5

*Gift of the Author*  
*20817*  
*May 20, 1936*

CHAPTER I

GOTAMA AS THE GREAT TEACHER OF HIS WORLD

A. Introduction . . . . .	10
B. The World of Gotama . . . . .	11
C. The Need of the World of Gotama . . . . .	14
D. The Qualifications of Gotama as a Teacher . . . . .	17
E. The Teacher-Consciousness of Gotama . . . . .	22
F. Gotama Recognized as a Teacher . . . . .	24
G. Summary . . . . .	26

CHAPTER II

CONTEMPORARY EDUCATION IN INDIA

A. Introduction . . . . .	29
B. General Educational Background . . . . .	29
C. Allusions to Teachers . . . . .	30
D. Early Schools . . . . .	32

E. Subject Matter of Early Indian Education . . . . .	34
F. Industrial Education . . . . .	36
G. Educational Methods . . . . .	36
H. Games . . . . .	39
I. Summary . . . . .	41

CHAPTER III

PRINCIPLES OF EDUCATION USED BY GOTAMA

A. Introduction . . . . .	44
B. His Principle of Motivation . . . . .	47
C. His Principle of Adaptability . . . . .	49
D. His Principle of Teachableness . . . . .	52
E. His Principle of Social Relationships . . . . .	54
F. His Principle of Leadership . . . . .	57
G. His Use of Language . . . . .	61
H. Summary . . . . .	61

CHAPTER IV

EDUCATIONAL METHODS USED BY GOTAMA

A. Introduction . . . . .	65
B. The Point of Contact in Gotama's Teaching . . . . .	66
C. His Use of Conversation . . . . .	69
D. His Use of Discourse . . . . .	71
E. His Use of Illustration . . . . .	75
F. His Use of Questions . . . . .	79
G. Summary . . . . .	84

CHAPTER V

THE PERTINENCE OF THIS STUDY

TO CHRISTIAN EDUCATION IN JAPAN

A. Introduction . . . . .	87
B. Gotama's Contribution as Related to Christian Education in Japan . . . . .	89
a. Educational Contribution . . . . .	89
b. The Position of Women . . . . .	91
C. Problems Confronting Christian Education in Japan Today . . . . .	92
a. The Problem of Nationalism . . . . .	92
b. The Problem of Progressive Competition . . . . .	96
c. The Need of the Principle of Adaptation . . . . .	98
d. The Problem of Mental Adjustment . . . . .	98
D. The Educational Principles of Gotama as Related to Christian Education in Japan Today . . . . .	100
a. Gotama's Purposefulness . . . . .	101
b. Gotama's Use of Familiar Illustration . . . . .	102
c. Gotama's Educational Propagation . . . . .	106
d. Gotama a Teacher of the People . . . . .	109
E. Summary . . . . .	112
GENERAL SUMMARY AND CONCLUSIONS . . . . .	114
BIBLIOGRAPHY . . . . .	120

## ABBREVIATIONS

SBE ... Sacred Books of the East, edited by  
F. Max Muller

HOS ... Harvard Oriental Series, edited by  
Charles Rockwell Lanman

---

## INTRODUCTION

---

## INTRODUCTION

### A. The Statement of the Problem

"The Great Teacher" is one of the names used in the Buddhist scriptures to designate Gotama.<sup>1</sup> The problem of this thesis is first, to discover from a study of various Buddhist scriptures whether or not this title is justifiable; second, to discover the principles and methods that Gotama used in his teaching; and finally to relate the findings of this study to Christian education in Japan today.

### B. Delimitation of the Problem

There have been a great number of Buddhist teachers, and there is a wealth of Buddhist literature, but it will be impossible in the study of this problem to consider all of the available material. Careful study will be given to the founder of Buddhism, but it will be impracticable to do more than to mention the special contributions of other teachers, which relate to the develop-

. . . . .

1. The name of Gotama is sometimes spelled Gautama. The spelling depends largely upon the sources used. Gotama is the Pali spelling, while translators from the Sanskrit spell the name Gautama. Since the Pali writings are being so constantly referred to in this thesis the Pali spelling of the name has been chosen.



ment of education in Japan. It will be very necessary to limit the number of sources used for investigation. There have been so many books written, and so many translations and collections made from these writings, that an attempt to use them all in this study would be both impractical and impossible.

T. W. Rhys Davids is considered to be an authority in the field of Buddhist literature. He has worked with the Pali scriptures in particular. To his works and the translations that appear in the Harvard Oriental Series this study will of necessity be confined.

It will be taken for granted that the readers have a background of the philosophy and doctrines of Buddhism. This thesis will deal only with that which is pertinent to the educational aspects of Buddhism.

### C. The Method of Procedure

While the procedure of this thesis is to be chronological, it will also be logical. It is as follows:

First: To consider the extent that Gotama may be thought a great teacher of his world. This will necessitate a consideration of the needs of the world into which he was born, his qualifications as a teacher among his people as one knowing the needs of his people and

able to aid them, his own teacher-consciousness, and his recognition by the people among whom he lived and labored.

Second: To present the allusions to early education in India, which are evident from a study of the Buddhist scriptures.

Third: To study the principles of Gotama which affected his teaching.

Fourth: To study the methods of teaching that were used by Gotama.

Fifth: To make this study pertinent to the needs and problems of Christian education in Japan.

#### D. The Importance of this Study

In the year 1882, Mr. Fukuzawa, an eminent Japanese educator and editor, advocated that Buddhism be used as a weapon to check the growth of Christianity in Japan.<sup>1</sup>

Without a doubt Buddhism is one of the greatest forces in Japan today. There are two ways in which the Christian educators are compelled to come into direct contact with the Buddhists. In the first place, they face the Christian movement as competitors. They are building their own schools and even providing for a Sunday program

. . . . .

1. Fisher, Galen M.: Creative Forces in Japan, p. 230

for their children. This naturally draws many children from the missionary enterprises. Then, quite contrariwise is the fact that even yet there are a great many Buddhist children coming to the Christian schools. This is particularly true of the girls.

Dr. Toyohiko Kagawa calls attention to the fact that about 20,000 children have recently been lost to the Christian schools in Japan. This, he said, was due to the new nationalistic tendencies, communistic efforts, and the Buddhist program.

It is becoming more and more of a problem to know what can best be done to keep the children in the schools and to gain a better foothold among the children and adults of the Buddhist population. Christian leaders must be able to capitalize on the background and training of these people in order to make their missionary work more effective. A study of the Buddhist scriptures should open up new approaches and avenues of understanding and sympathy for these people, and for those who have left the Buddhist systems to embrace Christianity.

A study of this kind should contribute helpfully to the program of Christian education in Japan. Furthermore, it should make more effective the great task of soul-winning which is the great purpose of Christian missions. This study will seek to discover whether or not the great Indian teacher, Gotama, has anything of value

to contribute to this Christian work, and to see if there is any valuable help that may be received from the Buddhist contributions to Japan.

The Women's Union Missionary Society of America works among the women of Japan. This society makes its approach to the women through its school for girls. Most of the girls in this school come from Buddhist homes. The same approach to the people is made by other groups. From the educational point of view, how can Christian missions work among the Japanese Buddhists in such a way that the work of the missionaries of the Cross will be more vital and effective? Such a consideration as this should in itself justify a study into the Buddhist writings. The writer's personal interest in the work of Christian education in the Japanese empire makes this study even more vital and important.

#### E. The Sources Used

A glance at any well-equipped library of Buddhist literature will reveal the fact that there are many writings and many translations of varying reliability. In this thesis only the English translations of the Pali texts are to be used.

The Pali scriptures are organized into three groups known as the "Three Baskets," or the "Three Pita-

kas."<sup>1</sup> These are: the Discipline Basket or "Vinaya-Pitaka," consisting of the rules and regulations of the order; the Sermon Basket or "Sutta-Pitaka," a collection of discourses attributed to Gotama; and the Metaphysical Basket or "Abhidhamma-Pitaka," which concerns itself with doctrinal matters.

Many of the scriptures that make up these three Baskets have not been translated. Scholars have translated parts and compiled them in certain arrangements for their own special purposes. This makes the selection of materials very difficult. The writer has tried to make a selection that would give a fair presentation of the teachings, and that would lend itself to an unprejudiced consideration of the problem. With this thought in mind the following selection of primary source material has been made as a basis for investigation:

Buddhist Suttas, T. W. Rhys Davids in Vol. XI of the Sacred Books of the East, edited by Max Müller.

Vinaya Texts, T. W. Rhys David and Herman Oldenberg, in Vols. XIII, XVII, and XX of the Sacred Books of the East.

Buddhism in Translation, H. C. Warren, in Vol. III of the Harvard Oriental Series, edited by C. R. Lanman.

. . . . .

1. Cf. HOS, Vol. III, p. xxii

Sutta-Nipata or Discourse Collection, Lord Chalmers, in Vol. XXXVII of the Harvard Oriental Series edited by C. R. Lanman.

These works should present a reliable working basis for a fair consideration of the educational allusions found in the Buddhist scriptures.

CHAPTER I

GOTAMA AS THE GREAT TEACHER OF HIS WORLD

## CHAPTER I

### GOTAMA AS THE GREAT TEACHER OF HIS WORLD

#### A. Introduction

Many teachers have lived in the world, but only a few have been leaders in the field of education. As the life of the individual is moulded by his teacher, so has the history of the world been vitally affected by its great teachers. Attention will be drawn to one of these outstanding leaders, namely Gotama, who was undoubtedly the greatest teacher of his time in India. It is purposed to discover the talents and qualities that so admirably fitted him as a teacher of his people, that even though his teachings have evinced a great change in many ways they were so impressed upon those about him that even today the movement which he started is a tremendous force in many parts of the world.

This chapter will deal with Gotama as a teacher, will seek to determine the extent to which he may be considered a product of the world and time in which he lived, and will present from the Buddhist scriptures allusions to his preparation and ability to take the place of leadership that has naturally fallen to him.



## B. The World of Gotama

Gotama lived at a time when the world was full of change, uncertainty, and misery. There is a difference of opinion regarding the dates of his birth and death, but most authorities agree that Gotama lived in the sixth century before Christ. The condition of the world at this time has been characterized as "... a world which is thoroughly infected with misery."<sup>1</sup> Moore writes of the times:

"This is the age of Taoism in China; of the Upanishads, of Buddhism, and of the precursors of Hinduism in India; of Zoroaster in Iran; of the Orphic-Pythagorean movement in Greece; and of the Hebrew prophets ... the eighth to the fifth centuries B. C. witnessed a maximum in the tides of religion."<sup>2</sup>

Among the contemporaries of Gotama is Confucius of China. Gotama followed closely upon the days of Mahaverah of India, Lao-Tsi of China, Zoroaster of Persia, Thales of Greece, and the great Hebrew prophet, Jeremiah. These leaders all stood out in a distracted and soul-hungry world. Each offered to the stricken people a way of salvation from suffering and uncertainty.

Gotama's activities were confined to the northeastern section of India, up among the foothills of the Himalayas. Speaking of his homeland Gotama said:

. . . . .

1. Hume, Robert Ernest: *The World's Living Religions*, p. 59
2. Moore, G. F.: *History of Religions*, Vol. I, pp. viii-ix

"Flanking Himalaya, in Kosala,  
yonder extends a land both rich and brave."<sup>1</sup>

His father was the king of the tribe of Sakiyas.  
They had evidently been a part of the great Aryan horde  
which had swept from Central Asia into India.<sup>3</sup>

"By lineage 'the Kinsman of the Sun'  
are we, and Sakiyans by family."<sup>2</sup>

Several other stronger tribes located in the same region.  
Rivalry between these powerful clans made the position of  
the Sakiyas rather precarious. They were a buffer state  
between these larger tribes. Though this fact to a cer-  
tain extent contributed to their safety, it was a cause  
of continual strain and anxiety to the members of the  
clan.

The most important factor contributing to the  
unrest and dissatisfaction of the people was the condi-  
tion into which the prevailing religion of India had  
fallen. Though early Hinduism had much in it that re-  
flected monotheistic influence, it was in the main a sys-  
tem of polytheistic nature worship.<sup>4</sup> It was not long  
until they had many gods, and ritual took the place of  
worship. Later the Brahmanic system became established  
with its multiplicity of gods, its endless rituals, sac-

. . . . .

1. HOS, Vol. XXXVII, p. 101, f. 422
2. Ibid., p. 101, f. 423
3. Cf. Van Buskirk, W. R.: The Saviors of Mankind, p. 62
4. Cf. Janvier, C. A. R.: Religions of Mission Fields, p. 56ff.

rifices, and castes, and a new and greater element of fear and superstition. Worship was entirely superseded by the system of religious rites. Naturally there was a reaction against this formalism. Janvier shows how this was manifested:

"Men sought relief from empty ritual, endless sacrifices, and priestly pretension in the philosophic speculations which produced first the Upanishads of the Vedas, and then the six Darsanas professedly based on them."<sup>1</sup>

A Brahman confided that

"The only things I learned from those who taught me, till I heard what Gotama proclaimed, were hearsay, origins and destinies,--mere hearsay, fostering perplexities, which failed to satisfy my heart within."<sup>2</sup>

This Brahman had already gone to a great many teachers in his thirst for something that would do for him what the religious system of his people had failed to accomplish.<sup>3</sup>

"Expound to me the Doctrine, sage, which roots all Cravings and teaches men to walk in mindfulness, escaping worldly snares."

This period has also been characterized in the following words:

"It was a day when 'The Religion of the Brahman's' developed into the rarest and most etherial pantheism, and its morality degenerated at length into a system of rites and ceremonies whose end was merely the maintenance of the sacerdotal caste system in a dreamy life of indolence."<sup>4</sup>

. . . . .

1. Janvier: op. cit., p. 58
2. HOS, Vol. XXXVII, p. 257, f. 1084
3. Ibid., p. 257, f. 1085
4. From class notes, Prof. Kimmel, Comparative Religions, 1933, The Bible Institute of Pennsylvania, Philadelphia, Pennsylvania

It was, then, into a seeking world that Gotama came. He found a world of distraught hearts seeking for something that offered peace and a way of escape from the troubles of this world. It was a time of such distress that men practiced extreme asceticism in order to find relief, even resorting to various kinds of self-affliction. Into such a world came Gotama who was to become to these people "The Great Teacher."

#### C. The Need of the World of Gotama

Tremendous was the need of the people of India at the time of Gotama. Brahmanism had degenerated to a state of ritualism, and had become a meaningless burden to those who were not fortunate enough to be born either priests or Brahmans. The caste system with its injustices kept the people bound in ignorance and superstition. Illiteracy was almost universal. The people were taught to keep their places, to do the tasks necessary to their trades, to obey those to whom obedience was due, but that was all. Only those fortunately born into a high caste ever received any sort of education. As late as 1911, eighty-nine per cent of the male population of India was illiterate. Ninety-nine per cent of the women were illiterate.<sup>1</sup>

. . . . .

1. World Survey, Foreign Volume, Rev. Ed., p. 103

The following statement was made in the World Survey by the Interchurch World Movement of North America as late as 1920:

"Education in India is largely a matter of religion. If you are one of the sixty or seventy millions of low caste or outcaste Hindus, your chance for an education dwindles to almost nothing, for you are not allowed in schools."<sup>1</sup>

If such a statement is the fact in our days, how much more true it must have been when Gotama lived. Then, even more than now, the caste system was fanatically advocated and adhered to by a fearful people. The need of liberty, brotherliness, and equality was never greater than at that period of Indian history.

The position of women in India has never been enviable. They were rarely given more care than the beasts of the field. Education for women did not exist, as it was not considered to be worth while. Wretched in degradation and servitude, her life was confined to the home. Janvier quotes Pandita Ramabai as saying of woman's duty in India,

"To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to covet independence, never to do anything but that which is approved by law and custom."<sup>2</sup>

Such is the lot of the Indian woman. It is

. . . . .

1. World Survey, Foreign Volume, Rev. Ed., p. 103
2. Janvier: op. cit., p. 7

hardly necessary to remind the reader of the child marriages and child widows that existed, and the terrible fate to which such widows were exposed. How gladly these forlorn and hopeless women must have listened to news of a teacher that offered to them open doors leading to liberty from ignorance, slavery, and degradation.

There is much in the Buddhist writings that reveals the tragedy of Indian womanhood. For example, in his own home Gotama was provided with thousands of dancing girls, and we are told that Rahula's mother was Gotama's principal queen.<sup>1</sup> Frequent references are made to consorts.<sup>2</sup> The rules that Gotama instituted for his followers regarding social relationships are very revealing of conditions prevalent among the women of India.<sup>3</sup>

The brighter side of Indian womanhood is also presented in the Buddhist scriptures. Outstanding women figured in the life and stories of Gotama. They are full of virtue and belong to the wealthy classes, possessing slaves and attendants. The story of Visakha portrays the condition of a wealthy maiden.<sup>4</sup> The examples of wealthy maidens and women that are found in the scriptures are the exceptional cases that have become

. . . . .

1. Cf. HOS, Vol. III, p. 55
2. Cf. SBE, Vol. XVII, p. 172ff
3. Cf. SBE, Vol. XIII, p. 7ff; also p. 35ff
4. Cf. HOS, Vol. III, pp. 451-481

followers of Gotama's Eightfold Path. High ideals of womanhood are held out to the Buddhists in these writings.<sup>1</sup> These standards in a measure show the possibilities that were recognized as rightfully belonging to the Indian women. Only a few, however, possessed that which was theirs. Gotama saw the possibilities in these women, and taught them as well as the men his message of salvation from a world of sorrow and distress.

#### D. The Qualifications of Gotama as a Teacher

Gotama was born among the lovely foothills south of the Himalayas. His father ruled over his tribe, and so belonged to the high soldier caste. Though many legends have grown about the childhood of Gotama, we can be reasonably sure that as the son of a king and wealthy father Gotama was surrounded by far better circumstances than the average Indian youth. In all probability he received an education surpassing that of most of his countrymen.

In the Jataka the story is told that the relatives of Gotama were concerned because he was not training himself in a manly art, but rather lived a life of pleasure and ease. His father spoke to him of the complaint of his kinsfolk. Gotama replied that his father

. . . . .

1. Cf. SBE, Vol. XI, pp. 256ff; also HOS. Vol III, p. 454

should have the criers run through the city and call the people together for the purpose of inspecting his ability. When the time for the demonstration arrived, Gotama was able to excel the best bowmen, with apparently no previous training.<sup>1</sup> This may be considered a legend.

It is written that Gotama's father was told by a Brahman that

"... a child has planted itself in the womb of your queen. ... You will have a son. And he, if he continue to live the household life, will become a Universal Monarch; but if he leave the household life and retire from the world, he will become a Buddha, and roll back the clouds of sin and folly of this world."<sup>2</sup>

Fearing that his son would renounce the world, Gotama's father took every precaution to make him a man of war and political interest, and to keep him from anything that would tend to attract him to a religious life. The pleasures of the palaces and courts were lavished upon him.

Then said the king, "What shall my son see to make him retire from the world?"

"The four signs."

"What four?"

"A decrepit old man, a diseased man, a dead man, and a monk."

"From this time forth," said the king, "let no such persons be allowed to come near my son. It will never do for my son to become a Buddha. What I would wish to see is my son exercising sovereign rule and authority over the four great continents and the two thousand attendant isles, ..." And when he had thus

. . . . .

1. Cf. HOS, Vol. III, p. 55
2. Ibid., p. 43



spoken he placed guards for a distance of a quarter of a league in each of the four directions, in order that none of these four kinds of men might come within sight of his son."<sup>1</sup>

And the king built three palaces for the Future Buddha, ... And he provided him with forty thousand dancing girls. ... attended by musical instruments that sounded of themselves, and in the enjoyment of great magnificence, he lived. ...<sup>2</sup>

Everything was done that the means of the king could afford to prepare him for leadership as a warrior, but Gotama had eyes that were opened, and a mind that was always questioning. His father was not able to keep hid from him the sorrow and suffering of the world about him.<sup>3</sup>

"I see distracted folk  
agog for lives to come,  
--objects who howl in face  
of death, through lust to live."

No amount of gay life was sufficient to keep his keen mind from meditating upon the distress and unrestfulness of the people, or the continual change and death in the life about him.

It was impossible for Gotama to account for life, death, and suffering in the traditional ways. He sought for an explanation that would put his mental uncertainty at rest, and offer a way of salvation from the perplexities of life. This problem presented itself so forcibly to the mind of Gotama that he was constrained to

. . . . .

1. HOS, Vol. III, p. 53

2. Ibid., p. 55

3. HOS, Vol. XXXVII, p. 187, f. 776

study it, and to follow his thinking through to its logical conclusion in order to satisfy his own mental hunger and to have peace of mind.

The answer to the problem was not to be found in the court of his father, so when Gotama was twenty-nine years of age he left his home and took the garb of an ascetic. He first sought out the teachers of one of the leading schools of Brahmanism. He subjected himself to their methods, and learned all that they had to offer. Unable to find a solution here, he left the school and sought elsewhere.<sup>1</sup>

Gotama next turned to Roudraka, a great teacher who had a large following. Here again he failed to find that for which he was searching. Roudraka proclaimed the way of self-affliction. This could not enlighten a perplexed mind. Finally Gotama addressed the teacher and his three hundred disciples, then left the group followed by five of the monks. This is what he said:

"My friend," said he, "this way leads not to indifference to the things of the world, leads not to emancipation from passion, leads not to arrest of the changes of existence, leads not to tranquility, leads not to complete intelligence, leads not to the state of Cramana, leads not to Nirvana."<sup>2</sup>

The next six years were spent in the mountains

. . . . .

1. Cf. Moffat, J. C.: A Comparative History of Religions, Part 2, p. 231
2. Ibid., pp. 231-232

along with his five disciples. Here Gotama struggled with his problem, going to every extreme in the way of asceticism, that he might attain Enlightenment. At last he became convinced that salvation did not lie in that path, so he gave up the practice of self-affliction. His five followers left him when they saw that he had rejected the prescribed methods. Undaunted, Gotama continued to meditate and to think his problem through until he should reach its logical conclusion, and could feel that he had attained complete understanding. Although he was a master in that he had more than attained the heights of learning, he did not feel that he had yet attained to what he called the "venerable wisdom."<sup>1</sup>

In desperation Gotama finally seated himself under a Bo-tree and determined to remain there until he had won his battle.

Then the Future Buddha turned his back to the trunk of the Bo-tree and faced the east. And making the mighty resolution, "Let my skin, and sinews, and bones become dry, and welcome! and let all the flesh and blood in my body dry up! but never from this seat will I stir until I have attained the supreme and absolute wisdom!"<sup>2</sup>

This time the fight was won, and Gotama became the Enlightened One, the Buddha.

Although he was sometimes tempted to enjoy his

. . . . .

1. Moffat: op. cit., p. 231
2. HOS, Vol. III, p. 76

discoveries selfishly, the vision of the need of his people and the persuasion of a Brahman constrained him to go out as a teacher and preacher.<sup>1</sup> From this time on his life was spent in this work. He was a great teacher convinced that he had a great message.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow--the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality--a low and pagan way (of seeking satisfaction), unworthy, unprofitable, and fit only for the worldly-minded--and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable."<sup>2</sup>

"There is a middle path, ... it is this noble eight-fold path, ..."<sup>3</sup>

#### E. The Teacher-Consciousness of Gotama

One of the outstanding impressions that is received by a student of the Buddhist writings, is that Gotama was completely under the conviction that he was a great teacher. The writings are full of such phrases as these:

"I will teach you ..."<sup>4</sup>  
"I taught ..."<sup>5</sup>  
"I have preached ..."<sup>6</sup>

. . . . .

1. Cf. SBE, Vol. XIII, pp. 84-88
2. SBE, Vol. XI, pp. 146ff
3. Ibid., p. 147
4. Ibid., p. 6
5. Ibid., p. 4
6. Ibid., p. 36

"... well taught is the doctrine ..."<sup>1</sup>

"I teach ..."<sup>2</sup>

"... it is no easy task to administer instruction..."<sup>3</sup>

Besides these are the following interesting materials that reveal to us that Gotama was well aware of his calling and ability as a teacher.

"I used to instruct, incite and quicken them, and fill them with gladness."<sup>4</sup>

"The master with eye divine, the quencher of griefs, must die!" (Spoken of himself.)<sup>5</sup>

"It may be, Ananda, that in some of you the thought may rise, 'The word of the Master is ended, we have no teacher more!'"<sup>6</sup>

"What then, Ananda, is this mirror of truth? It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha--believing the Blessed One to be the Holy One,... the Teacher of gods and men, the Blessed Buddha." (Gotama refers to himself.)<sup>7</sup>

"Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; ... I am the highest teacher, ..."<sup>8</sup>

"I am the teacher, unsurpassed; ..."<sup>9</sup>

There was no question in Gotama's mind concerning his place as a teacher. He has given himself a place that is unique, as "the teacher of gods and men," and a

. . . . .

1. SBE, Vol. XI, p. 99
2. SBE, Vol. XVII, p. 113
3. Ibid., p. 306
4. SBE, Vol. XI, p. 49
5. Ibid., p. 65
6. Ibid., p. 112
7. Ibid., pp. 26-27
8. SBE, Vol. XIII, p. 91
9. HOS, Vol. III, p. 344

teacher who is unsurpassed by any other. This is further proved by the way in which he threw himself so wholeheartedly into the work of teaching. His whole day was planned so that ample time was given to the business of teaching not only those of the brotherhood, but inquirers as well.<sup>1</sup> He expected the deference due him as an outstanding teacher, and it was unstintedly given to him. His very bearing marked him as a man, poised, because he was self-confident, knew he was a leader, and was governed by the purpose uppermost in his mind.

"Mark, sirs, that man, so handsome, tall and calm, of goodly gait, with gaze a plough's length on,

with eyes on earth downcast, of set intent!  
He comes, methinks, of no mean humble stock."

"... mindful, alert."

"Like puissant tiger, or a lion, sire,  
within a cavern on the eastward crags  
of rugged Pandava, your almsman sits!"<sup>2</sup>

#### F. Gotama Recognized as a Teacher

The teacher-consciousness of a great many people is based on fond hopes and a vivid imagination, or ability to dream, but Gotama proved himself to be very nearly the man he claimed to be. We may question his ability to teach gods, and their ability to acclaim him

. . . . .

1. HOS, Vol. III, pp. 91ff
2. HOS, Vol. XXXVII, p. 99

as a teacher, but certainly he was honored as a teacher both by those he taught, and <sup>by</sup> those who in later years wrote the stories and scriptures about him.

The terms "teacher," and "master," both imply educational abilities. Followers and laymen often addressed, or referred to Gotama, in these terms.

Some conception of how he was received may be shown by the following statements made of Gotama:

"Teacher beyond compare,  
who solvest here and now  
all doubts. ...

"Teacher without a peer,  
we long to learn of thee. ..."<sup>1</sup>

"... pray teach me, sir."<sup>2</sup>

"But the thought came to him that over and above these six, there was the anchorite Gotama, who equally had a confraternity and a school of his own, and was known and famed as the head of a school and the founder of a saving creed, and was held in high popular repute."<sup>3</sup>

"Enlightened Master!..."<sup>4</sup>

"Thy Lord, Arahat All-Enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and man, the Lord Buddha;..."<sup>5</sup>

"... for thyself salvation found  
and taught mankind to find salvation too!"<sup>6</sup>

. . . . .

1. HOS, Vol. XXXVII, p. 83, f. 343-345
2. Ibid., p. 109, f. 461
3. Ibid., p. 121, S. 6
4. Ibid., p. 133, f. 545
5. Ibid., p. 135
6. Ibid., p. 133, f. 545

"... I come ... and crave thy teaching, Lord."<sup>1</sup>

"Go, ask of him; and he will make all clear!"<sup>2</sup>

"Let us go, friend, and join the Blessed One; that He, the Blessed One may be our teacher."<sup>3</sup>

"Now regarding that venerable Gotama, ... he is said to be ... 'unsurpassed as a guide to erring mortals, a teacher of gods and men, ...'"<sup>4</sup>

Thus we see Gotama accepted and proclaimed as a teacher by his fellow men. He is picked out from the many teachers and placed alone as the peer among teachers. Unable to express their regard for him in any greater way, they proclaim him the "teacher of gods."

#### G. Summary

This chapter has been concerned particularly with Gotama as a teacher of his world. His was a world in distress, a longing world reaching out for something that would lift it out of the bondage and the fear to which the Brahman system had bound it. In the history of mankind, it was a time when other great leaders had risen into prominence, as Confucius, Zoroaster, Thales, Lao-Tsi, and Jeremiah. In India it was a time when education was a matter of religion; when women were degraded; when

. . . . .

1. HOS, Vol. XXXVII, p. 249, f. 1058
2. Ibid., p. 237, f. 993
3. SBE, Vol. XIII, pp. 147-148
4. SBE, Vol. XI, p. 169



religion was mere ritual; and the caste system made universal education and brotherhood impossible.

The man Gotama has been depicted as the leader and teacher of his people. He was a man well educated and prepared not only in court life and ways, but in the best religious and philosophical schools available to him; a man who through his own tremendous mental struggle and patient persistence had become the most learned among his countrymen; a man who had by his own effort secured that which the greatest teacher was unable to give him; a man who was able to sympathize because of his own experience of difficulties; a man well versed in the laws, customs, superstitions, and traditions of the people; a man of keen observation; a man with a message; a man fully aware of his powers, and able to use them; a man constrained to use his powers to help and teach his fellow men. This is the teacher who was so revered by his people that within a few years of his death, he was worshipped as a god.

CHAPTER II  
CONTEMPORARY EDUCATION IN INDIA

## CHAPTER II

### CONTEMPORARY EDUCATION IN INDIA

#### A. Introduction

A consideration of the allusions to education in Buddhist writings does not limit the study to Buddhist activity alone. References to contemporary education in the Buddhist scriptures are numerous and thus necessitate a study of contemporary education in India. In this chapter will be presented information of an educational nature that can be found in the Suttras outside of the Buddhist group.

#### B. General Educational Background

It has already been shown that ancient education in India was practically monopolized by religious groups. The literature of India, the Vedas, has been a product of the Brahman priesthood. The extensiveness of illiteracy has also been considered.

Munroe states that there were many religious and literary schools, and that village schools were also to be found in India. Secular education was chiefly industrial. Schools were conducted in the vernacular language, and met where it was convenient: probably in the  
20217

shade of a large tree, or in the shelter of a crude shed. Trades were usually considered to be family arts, and were handed down from father to son. The father was the teacher, and the son the pupil, and information and knowledge were passed from mouth to mouth.<sup>1</sup>

### C. Allusions to Teachers

Acquaintance with the Buddhist scriptures can not help but show the reader that there were many teachers throughout India. Young people identified themselves with these teachers. For example, two young men addressed themselves to Gotama in the following words:

"Pakkharasati's pupil I; my friend had Tarukkha for master, ..."<sup>2</sup>

The teacher is the principal factor to be considered in the selection of a school, and not his doctrine. By his own merit he wins and gathers his disciples. As long as he is able to satisfy them, the disciples remain with him. His success as a teacher is measured by the number of pupils in his following.

"Now at that time there was living at Apana the Brahmin Sela, ... he had three hundred young Brahmins to whom he taught the runes."<sup>3</sup>

. . . . .

1. Cf. Munroe, Paul: Cyclopedia of Education, p. 399
2. HOS, Vol. XXXVII, p. 147, f. 594
3. Ibid., p. 135

"... a Bavari by clan. ... he instructs five hundred youths; ..."1

A list of names from the Buddhist scriptures shows how the teachers were characterized by some idiosyncrasy or noticeable feature, rather than by dogma, or method. The following list affords an interesting example:

"... Purana Kassapa, Makkhali of the cattle-pen, Agita of the garment of hair, Kakkayana of the Pakudha tree, Sanaya the son of the Belatthi slave-girl, and Nigantha of the Natha clan."2

That there may have been a great abundance of teachers may be shown by the following words:

"I have heard wandering ascetics that were old men, advanced in years, teachers, and teachers, and teachers, declare ..."3

This last phrase seems to indicate that at least the older ascetics were all teachers. There is insufficient evidence to make this a decisive inference.

An interesting incident is recorded in the Jataka.<sup>4</sup> One day Gotama was returning to his palace. A virgin seeing him from the roof of her home sang in praise. This incident caused Gotama to reflect in his mind. He regarded the experience as one of educational value, and sent to the young woman a teacher's fee. This

. . . . .

1. HOS, Vol. XXXVII, p. 241, f. 1019-1020
2. SBE, Vol. XI, p. 105
3. HOS, Vol. III, p. 103
4. Cf. Ibid., p. 59

seems to indicate that there was a custom which called for the payment of definite fees of some sort to teachers in return for their services. Munroe suggests that guilds had been formed by the various tradesmen.<sup>1</sup> Some such organization may easily have provided for teacher-fees. The almsmen went from place to place with their bowls and begged for their living. People contributed generously to the cause of favorites, but these teachers would hardly demand a fee from their followers.

#### D. Early Schools

Early schools existed among the various sects of Brahmans. The Buddhist writings refer to one in particular. It is the Titthiya school.<sup>2</sup> In one instance a follower of this school joined himself to Gotama's brotherhood. He withdrew because he had been able to outwit his superior, having a keener mind for reasoning.<sup>3</sup> The Titthiya school followed the custom of having stated meetings. The public was invited to these meetings to hear the Dhamma. In this way they gained members, and spread their teaching.<sup>4</sup>

The following is another allusion to early

. . . . .

1. Cf. Munroe; op. cit., p. 399
2. Cf. SBE, Vol. XIII, p. 186ff
3. Cf. Ibid., p. 186
4. Cf. Ibid., p. 239

schools, and indicates some sort of organization:

"But the thought came to him that, over and above these six, there was the anchorite Gotama, who equally had a confraternity and a school of his own, and was known and famed as the head of a school and the founder of a saving creed, and was held in popular repute."<sup>1</sup>

The schools mentioned have been exclusively for men.

There is no hint that there was any such provision made for women.

There is little indication that grading systems were developed. Both old and young Brahmans are mentioned as belonging to the schools. The older men were usually the teachers of the pupils. Some of the young men were evidently still in their adolescence. This may be inferred from the fact that certain games were played in which Gotama's followers took a part. Among these games were activities that would particularly appeal to the junior or early adolescent boy, such as hopscotch, marbles, ball, and wrestling.<sup>2</sup> No reference to novices or superiors has been found except in connection with Gotama's organization. It is quite probable that the idea was not original with him, but was customarily used throughout the country as a grading device and an aid to learning. Men were often mentioned in connection with their attainments, and this may have been a substitute

. . . . .

1. HOS, Vol. XXXVII, p. 121  
2. Cf. SBE, Vol. XI, pp. 192-193

for a more exacting grading system. For example, it was said of Sela that he was

"... versed in all three Vedas, was accomplished in the ritual with the glosses thereon, in phonetics, and in etymology, as also in legends, which he could recite and explain; ..."1

Sela was undoubtedly educated better than the average Brahman. The pupils are distinguished by their accomplishments in the Vedas, and their ability to recite and explain them. This seems to be the only method of grading that is employed.

#### E. Subject Matter of Early Indian Education

No information is available that would reveal to us whether or not any of the schools had any program of courses offered for study. The religious schools of course taught the Vedas, and held recitations. The Threefold Lore<sup>2</sup> and runes were also taught.<sup>3</sup>

Other subjects were evidently available for study, and are mentioned in the books. We have just cited a passage above in which are mentioned the following subjects: the ritual with its commentaries (glosses), phonetics, etymology, and the legends.

Writing and arithmetic are given a place in

. . . . .

1. HOS, Vol. XXXVII, p. 135
2. Ibid., p. 147, f. 594
3. Ibid., p. 135; also p. 137



secular education.<sup>1</sup> There is little mention made of writing but the fact that the stories and legends have been preserved for us, and that ancient writings are mentioned would lead us to conclude that for some, at least, reading and writing formed a part of the curriculum. T. W. Rhys Davids says that writing did not exist in India at the time of Gotama.<sup>2</sup> If this be true, then the materials from which such inferences are drawn are necessarily due to the influence of a later period, and recorders in Ceylon or Burma.

Elementary astronomy was also taught in India. The ability to tell the stations of the constellations was considered to be a part of the equipment of the ascetics. The story is told of some Bhikkhus who were living in a forest. One day some robbers came to the place where they were staying and inquired with what constellation the moon was at that time in conjunction. The Bhikkhus were unable to inform them. Judging from this fact, the robbers took them to be impostors and beat them up. After this, Gotama required that every Bhikkhu learn to recognize the stations of the constellations.<sup>3</sup> The ability to count the days of the half-moon was also thought to be important.

. . . . .

1. Cf. SBE, Vol. XIII, p. 201ff
2. Cf. SBE, Vol. XVII, p. 292ff
3. Cf. SBE, Vol. XIII, p. 268

The Lakayata system should also be mentioned. It is said to be a system of casuistry that was a distinctive acquisition of every well-educated Brahman.<sup>1</sup>

#### F. Industrial Education

The greatest part of secular education was probably that which was connected with the learning of trades. The following trades are mentioned in the Buddhist scriptures: elephant training,<sup>2</sup> money-changing,<sup>3</sup> the trade of the turner,<sup>4</sup> the herdsman,<sup>5</sup> the franklin,<sup>6</sup> divers,<sup>7</sup> barbers,<sup>8</sup> coppersmiths,<sup>9</sup> potters,<sup>10</sup> medicine,<sup>11</sup> and that of the treasurers.<sup>12</sup> As has been mentioned, the arts and trades were generally handed down from generation to generation within the family.

#### G. Educational Methods

The Suttas do not throw much light upon the methods employed in secular education. A few allusions

. . . . .

1. Cf. SBE, Vol. XX, p. 151 and footnote
2. Cf. SBE, Vol. XVII, p. 300
3. Cf. SBE, Vol. XIII, p. 201
4. Cf. HOS, Vol. III, p. 355
5. Cf. HOS, Vol. XXXVIII, Book I, Sutta 2
6. Cf. Ibid., Sutta 4
7. Cf. HOS, Vol. XXXVII, p. 3, f. 2
8. Cf. SBE, Vol. XVII, p. 140
9. Cf. SBE, Vol. XI, p. 73
10. Cf. HOS, Vol. III, p. 429
11. Cf. SBE, Vol. XVII, p. 175
12. Cf. HOS, Vol. III, p. 411; also SBE, Vol. XI, p. 259

have been found to be informative.

The Pitthiya school was mentioned above in connection with the early schools. This school held public meetings to which all were welcomed. The Vedas were recited at these times and the Sutta states that "The people went to them in order to hear the Dhamma."<sup>1</sup> The oral method of teaching was evidently the most commonly used. The student followed his teacher from place to place, and learned from his lips the knowledge that he sought.

This expression is frequently found in the writings: "... which he could recite and explain;..."<sup>2</sup> It is used in connection with an individual's attainment in the Vedas. Recitation requires memory work. The rote method of learning was used by these early teachers. They were not content to teach merely the words, as the term "explain" indicates, but the pupil was also expected to understand what the words meant, and to be able to enlighten others.

Debate held a prominent place in the educational activities of the schools, as may be seen from the following selections from a Sutta entitled "Warring Sects":<sup>3</sup>

"Each claims that Purity  
abides with him alone,  
--but not with rival creeds;

. . . . .

1. SBE, Vol. XIII, p. 239
2. HOS, Vol. XXXVII, p. 135
3. Ibid., p. 197ff

and, though no two agree,  
each vaunts his nostrum sound.

Hot for debate, they meet;  
each dubs the other 'fool';  
with party arguments  
these 'experts' wrangle on,  
posing for public praise.

Eager to win the day,  
debaters dread defeat,  
sit glum when posers come,  
and writhe in shame when floored.

And if the judges find  
against him and he fails,  
in anguish and with tears  
he sobs; 'He's beaten me!'

Let outside anchorites  
wage suchlike wordy wars,  
to win or lose the day!  
--shun strife; scorn empty praise.

--Learn then to shun debate."

In spite of the fact that trades were usually  
in the family, there are references to apprenticeships to  
be found in the Suttas.

"... Just as, O priests, a skillful turner, or tur-  
ner's apprentice, in making a long turn of the  
wheel ..."<sup>1</sup>

There is a story related of a boy whose name  
was Givaka.<sup>2</sup> He was found and adopted by the king who  
gave him all his heart could desire. When he grew up,  
desiring to become independent, he cast about in his mind  
for something to do. He thought, "In these royal fami-

. . . . .

1. HOS, Vol. III, p. 355  
2. Cf. SBE, Vol. XVII, p. 173 ff

lies it is not easy to find one's livelihood without knowing an art." He decided to become a physician. Accordingly he went to the greatest physician and addressed him in these words: "I wish to learn your art, doctor." The doctor replied, "Well, friend Givaka, learn it." Givaka thereupon spent seven years with the doctor learning his art. At the end of the seven years, Givaka felt that he had mastered the trade and presented himself for dismissal. The doctor gave him a very practical project to work upon as an examination, and test of his ability. He was to take a trip and bring back to the doctor a sample of every plant that he could find that was of no medicinal value. The young man could find no plants that were valueless. Pleased with his work, the physician dismissed the youth, and he was free to practice.

It is interesting to find in this story the allusion to a project. It was given to Givaka as an examination, which reveals the fact that examinations were held as a method of testing acquired knowledge and skill.

#### H. Games

Play is one of the most educational of all human experiences. It is a necessary activity to the developing child. Anna Freelove Betts states that

"Play is imperative for the child. Not only does nature make it impossible for the child to do other

than to desire to play, but play is necessary to all normal development. Play means happiness, and no child can grow up as he should without a large measure of happiness in his youthful experience."<sup>1</sup>

Ancient India was not without its games. There were games suited to both the old and the young. The attitude of Gotama toward games was rather harsh, but that very fact contributed to the preservation of the information which is to be found in the Suttas. They were looked upon as spectacles and unworthy activities, and were not recognized to be of educational value. Below are lists of the games that were current at that time in the history of India.

"And they used to amuse themselves at games with eight pieces and ten pieces, and with tossing up, and hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; and with games at dice, and trapball; and with sketching rude figures, tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, tumbling, forming mimic windmills, guessing measures, having chariot races, archery matches, shooting marbles with the fingers, guessing other people's thoughts and mimicking other people's acts; --and they used to practise elephant riding, and horse riding, and carriage driving, and archery, and swordsmanship;--and they used to run to and fro in front of elephants, and in front of horses, and in front of carriages;--and they used to exhibit signs of anger, and to wring their hands, and to wrestle, and to box with their fists; ..."<sup>2</sup>

"... public spectacles: that is to say, dancing, singing, concerts, theatrical representations, recitations, instrumental music, funeral ceremonies,

. . . . .

1. Betts, Anna Freelove: The Mother-Teacher of Religion, pp. 82-83
2. SBE, Vol. XVII, p. 348ff

drummings, balls, gymnastics, tumblings, feasts in honor of the dead, combats between elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails, cudgel playing, boxing, wrestling, fencing, musters, marching, and reviews of troops."<sup>1</sup>

"... games detrimental to their progress in virtue: that is to say, with a board of sixty-four squares, or of one hundred squares; tossing up; hopping over diagrams formed on the ground; removing substances from a heap without shaking the remainder; ..." (and so on as is listed in the first list, to "mimicking other people's acts.")<sup>2</sup>

There is nothing to indicate that any of these games were used as an educational device, or were recognized as possible sources of educational experience.

### I. Summary

The Buddhist scriptures have been found to contain references to secular education in India. Allusions to schools and teachers have been cited. The personality of the teacher was held in high repute rather than his doctrines. Among the subjects taught by teachers the following are mentioned in the writings: The Vedas, runes, phonetics, etymology, legends, arithmetic, astronomy, reading and writing, and the Lokayata system. This all seems to have had a place somewhere in the training of the educated Brahman.

Outside of the Brahman class, we find the

. . . . .

1. SBE, Vol. XI, p. 192
2. Ibid., p. 193

tradesmen who also were subjected to teachers who taught the trades. The trades mentioned were these: elephant training, money-changing, the trade of the turner, the herdsman, the franklin, divers, barbers, coppersmiths, potters, medicine, and that of the treasurers.

The methods employed in transmitting education were chiefly oral teaching, and the recitation method, with examinations required of the pupils. Projects have been alluded to. Although unrecognized as being of educational value, games found a place in the educative experience of the young Indian.

All indications point to some sort of an educational system, and the recognition of certain values upon which Gotama might build his own experience as a teacher.



CHAPTER III

PRINCIPLES OF EDUCATION USED BY GOTAMA

## CHAPTER III

### PRINCIPLES OF EDUCATION USED BY GOTAMA

#### A. Introduction

In many ways, Gotama's principles of education stand out in contrast to the conditions of education which generally existed in India. To know and understand the teaching principles of Gotama is to apprehend the secret of his great success as a teacher, and his popular acceptance by the people of India.

The conditions of contemporary education have been set forth in an earlier chapter. It was found that the teachers in India were chiefly Brahmans. Their motives were selfish, and they kept the people in ignorance and superstition. The people clung to the Brahmanic systems through fear. Even the Brahman ascetics were given only "hearsay, origins and destinies"<sup>1</sup> with which to satisfy the needs of their souls and minds. The conditions were further complicated by the fact that it was impossible for low class men to rise into higher classes where education was available, because of the social barriers erected by the caste system.

. . . . .

1. HOS, Vol. XXXVII, p. 257, f. 1084

When Gotama started on his mission as a religious teacher he had before him principles of education that opposed the prevalent ideas of his day. To these outstanding principles the attention of this study will be turned.

#### B. His General Objectives and Specific Aims

Gotama had three general objectives which determined the character of his teacher-activities. In contrast to the objectives of the contemporary teachers, his were altruistic and free from selfishness. They may be presented as follows.

First: To convert the people of India to the path of salvation from suffering and rebirth. Gotama repeatedly spoke to the monks in such terms as these:

"This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or the increase of the converted; ..."<sup>1</sup>

"Thus there would be no conversions made, and if there were no conversions made, the dispensation would not conduce to salvation."<sup>2</sup>

One of his followers intimated this objective when he said,

"for thyself salvation found  
and taught mankind to find salvation too!"<sup>3</sup>

. . . . .

1. SBE, Vol. XVII, p. 330
2. HOS, Vol. III, p. 40
3. HOS, Vol. XXXVII, p. 143, f. 571

Second: To foster the dissemination and permanence of his doctrine in India. This objective is illustrated in these words:

"... in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and weal of gods and men."<sup>1</sup>

Third: To foster the development of leaders capable of preaching and teaching the doctrine. Gotama's words to Mara, quoted below, indicate this objective.

Besides these three general objectives which governed Gotama's teaching, there were other aims of a more immediate nature which contributed to the attainment of the comprehensive goals. These aims pertained to the educational skills and personal habits involved in the building up of competent leadership. These specific aims are very clearly indicated in Gotama's prediction of the brotherhood, and in his reply to the tempter, Mara.

"So long as the brethren shall be full of faith, full of learning, strong in energy, active in mind, and full of wisdom, so long may the brethren be expected not to decline, but to prosper."<sup>2</sup>

"I shall not die, O Evil One! until the brethren and sisters of the order, and until the lay-disciples of either sex shall have become true hearers, wise

. . . . .

1. SBE, Vol. XI, p. 60  
2. Ibid., p. 8

and well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts--until they, having thus themselves learned the doctrine, shall be able to tell others of it, preach it, make it known, establish it, open it, minutely explain it and make it clear--until they, when others start vain doctrine, shall be able by the truth to vanquish and refute it, and so to spread the wonder-working truth abroad."<sup>1</sup>

The results of Gotama's teaching show how effective these objectives and aims were,<sup>2</sup> and how appreciative the people were of his purposive efforts.<sup>3</sup>

#### B. His Principle of Motivation

Superstition, fear, and greed played a part in the motivation of the contemporary teachers in India. Gotama was motivated in his teaching by compassion<sup>4</sup> and "out of pity for the world."<sup>5</sup>

Gotama was not only motivated himself, but he used definite means of motivating his pupils. Praise was one of the most interesting methods that he used. "Very good,..."<sup>6</sup> is an expression often used by Gotama. He praised not only men, but the scriptures and learning.

"Now at that time the Blessed One spake in many a figure concerning the Vinaya, speaking in praise

. . . . .

1. SBE, Vol. XI, p. 43
2. SBE, Vol. XIII, p. 111
3. HOS, Vol. XXVII, p. 98; also SBE, Vol. XI, pp. 30ff, and Vol. XX, pp. 133ff
4. Cf. HOS, Vol. XXVII, p. 39, f. 150
5. Ibid., p. 60
6. SBE, Vol. XI, p. 175

of the Vinaya, in praise of learning the Vinaya, and again and again in reference thereto in praise of the venerable Upali."<sup>1</sup>

The clarity and fairness with which Gotama taught were in themselves challenging to his followers. It was said of him that "... he preaches a Doctrine ... fair in its outset, its middle, and its close, with both text and import ..."<sup>2</sup> Gotama said of himself that "... the Tathagata has no such thing as the closed fist of a teacher who keeps some things back,"<sup>3</sup> which indicates that he made an effort to be fair and open-handed in his methods. The clarity with which he taught is revealed to us in this selection:

"Wonderful, Gotama; quite wonderful! Just as a man might set upright again what had fallen down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,--even so, in many ways has Gotama made his Doctrine clear."<sup>4</sup>

The continual use that Gotama made of stories<sup>5</sup> and similes<sup>6</sup> would seem to indicate that he realized the importance of interest as a motivating factor. These illustrations made a direct appeal to the imaginations of the people, and made their interest in Gotama's

. . . . .

1. SBE, Vol. XX, p. 206
2. HOS, Vol. XXXVII, p. 135
3. SBE, Vol. XI, p. 36
4. Ibid., p. 25
5. Cf. SBE, Vol. XVII, pp. 293ff
6. Cf. HOS, Vol. XXXVII, pp. 67ff, f. 271-273

teaching less forced.

Most important of all was the motivation brought about through Gotama's appeal to the needs and conditions of the people. He appealed to their spiritual hunger and blindness. The teacher who had not been able to find peace and equanimity in the palaces of his father, or in the forms and rituals of the Brahman ascetics, invited the perplexed people to follow a path that was a "middle path."

"This, O Bhikkhus, is the middle path, avoiding these two extremes, discovered by the Tathagata-- that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!"<sup>1</sup>

The hope of attaining enlightenment and Nirvana motivated the disciples to greater learning, and to their superior conduct. These were the rewards held out to the faithful.

"To him who gives shall virtue be increased;  
In him who curbs himself, no anger can arise;  
The righteous man casts off all sinfulness  
And by the rooting out of lust and bitterness,  
And all delusion, doth to Nirvana reach!"<sup>2</sup>

### C. His Principle of Adaptability

Great men are not always able to adapt themselves to changing conditions, or to limitations of vari-

. . . . .

1. SBE, Vol. XI, pp. 147ff
2. Ibid., p. 84

ous kinds. A great teacher, however, must be able to adapt himself and his methods to all arising circumstances. There are many references in the Buddhist scriptures to this particular trait in the teaching of Gotama.

One way in which this principle of adaptability was shown was in Gotama's adoption of helpful suggestions. The Titthiya school, to which reference has already been made, customarily held public assemblies.<sup>1</sup> The king who was interested in the work of Gotama suggested that it would be helpful to adopt the same method. This was promptly done.

Gotama was always equal to rising circumstances and problems that presented themselves to his attention. A thoughtful father suggested that parental consent be received before ordaining youths into the order. This advice was heeded.<sup>2</sup> At one time, Gotama and his monks were preparing to leave a certain city on an important journey. As they were about to start, a young woman informed Gotama that she was preparing a monastery for him and his monks, and that she needed their suggestions and cooperation. Gotama, therefore, left a part of his followers to help the woman in her undertaking.<sup>3</sup> Some youths that had joined the brotherhood gave the

. . . . .

1. Cf. SBE, Vol. XIII, p. 239  
2. Cf. Ibid., p. 210  
3. Cf. HOS, Vol. III, pp. 475ff



monks trouble by calling for food at night. This problem was met by altering the regulations so that only those who were at least twenty years of age could be admitted.<sup>1</sup>

Strangely enough, although Gotama was not in favor of the Brahmanic system and superstitions, there is an incident that indicates that he was tolerant of and even advocated the continuance of the prevalent religious practices.

"... so long as they honour and esteem and revere and support the Vaggian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude ... so long may the Vaggians be expected not to decline, but to prosper."<sup>2</sup>

Gotama did not allow personal preferences and prejudices to interfere with any opportunity to teach his doctrine. This tolerance and flexibility where other doctrines and practices were concerned contributed a great deal to the spread of the movement, particularly in later years of its history. In cases of individual needs, Gotama was very lenient and considerate. A great many adjustments were made for sick monks.<sup>3</sup> Gotama considered each individual and group carefully in relation to their needs before he taught them. This phrase occurs in the account

. . . . .

1. Cf. SBE, Vol. XIII, pp. 201-3
2. SBE, Vol. XI, p. 4
3. Cf. SBE, Vol. XX, p. 154

of Gotama's daily habits. "When he had finished the meal, the Blessed One, with due consideration for the different dispositions of their minds would so teach ..."<sup>1</sup> At a certain time Gotama said, "Nevertheless in this case I acknowledge the difference in persons."<sup>2</sup>

Gotama was very sensitive to the attitude which the public took towards his monks. The principle of adaptability was put to constant use by monks who disturbed the people with questionable conduct and practices. When the people became "annoyed, murmured, and became angry, ..." <sup>3</sup> Gotama immediately instituted the necessary changes, rebuked and taught the monks. He was very anxious that every member of the order should contribute to the growth of the system, and not to its downfall.

The principle of adaptability was always employed whenever there was a need for changes that would contribute to the conversion of the unconverted, or further disseminate his teachings.

#### D. His Principle of Teachableness

Gotama claimed to have the highest knowledge

. . . . .

1. HOS, Vol. III, p. 92
2. SBE, Vol. XI, p. 109
3. SBE, Vol. Xiii, p. 223

and to be the most enlightened man in the world.<sup>1</sup> In view of this, it is interesting to see that there are matters in the Buddhist writings that point to the fact that Gotama was still a learner. There were three traits in his nature which marked him as a learner.

First: The frequent references to nature and human relationships which Gotama made, reveal that he was a man of observation. Observation is highly recommended today because of its value as a teaching experience. A man who is observant can not help but learn.

Second: Thoughtfulness and meditation are also teaching experiences. Gotama spent a great deal of time in both thought and meditation.

Third: An outstanding feature of Gotama's teaching lies in his ability to ask questions. A man who asks so many questions probably has an inquisitive mind, and would also naturally be a learner. Gotama was such a man.

There is an incident recorded in which all three of these traits are presented. Gotama met three youths who lived together very harmoniously. He questioned them to discover the secret of their unity and harmony. After his conversation with them he retired to a quiet place to think and meditate. While Gotama

. . . . .

1. Cf. SBE, Vol. XIII, p. 91

was thinking upon the value of living alone, he observed an elephant that had stolen away from its herd. Gotama learned from its example that it is good to be alone.<sup>1</sup>

The incident concerning the Tithiya school may also be mentioned in this connection as demonstrating the teachableness of Gotama.<sup>2</sup>

A follower of Gotama has written these lines which show the value of learning:

"So he who grasps not Truth  
and heeds not learning's voice,  
a doubter, knowing nought,  
--can he gain others o'er?

"--so he who knows, who's trained,  
deep student, calmly sure,  
by his full knowledge wins  
hearers who are ripe to learn."<sup>3</sup>

These habits of observation, meditation, and inquiry combined with Gotama's eagerness to carry on his work effectively, gave to India not only a zealous teacher, but also a ready learner.

#### E. His Principle of Social Relationships

Gotama's principle of social contact was exceedingly interesting. He allowed social freedom, but governed it in accordance with the moral conditions and

. . . . .

1. Cf. SBE, Vol. XVII, pp. 309ff
2. Cf. SBE, Vol. XIII, p. 239
3. HOS, Vol. XXXVII, p. 77, f. 320, 322

ideals of the people. Such a principle as this was certain to conflict with the established institutions of the times.

The caste system was in no way tolerated by Gotama. To him, the man was more valuable than the name.

"Judge not by birth, but life.  
As any chips feed fire,  
mean birth may breed a sage  
noble and staunch and true."<sup>1</sup>

"No birth a wastrel--or a Brahmin--makes;  
'tis conduct wastrels make,--and Brahmins too."<sup>2</sup>

Gotama desired to teach the great multitude of the people.<sup>3</sup> This would have been impossible had he clung to the traditions of the caste system. In order to free the people from their distress and misery, this enslaving system had to go.

Gotama's attitude concerning caste and social relationships is shown by the fact that he himself came into social contact with many types and groups of people, among whom were the monks,<sup>4</sup> laymen,<sup>5</sup> laywomen,<sup>6</sup> Brahmans,<sup>7</sup> wandering ascetics,<sup>8</sup> kings,<sup>9</sup> a prime-minister,<sup>10</sup>

. . . . .

1. HOS, Vol. XXXVII, p. 462
2. Ibid., p. 35, f. 142
3. Cf. SBE, Vol. XI, p. 60
4. Cf. HOS, Vol. III, p. 404
5. Cf. Ibid., p. 439
6. Cf. SBE, Vol. VII, p. 8
7. Cf. SBE, Vol. XI, pp. 167ff
8. Cf. HOS, Vol. III, p. 123
9. Cf. Ibid., p. 403
10. Cf. SBE, Vol. XI, pp. 2-4

overseers,<sup>1</sup> a metal worker,<sup>2</sup> Vaggians,<sup>3</sup> a Mallian,<sup>4</sup> parents,<sup>5</sup> his own father,<sup>6</sup> virtuous women,<sup>7</sup> and courtezans.<sup>8</sup>

Regarding women, Gotama does not seem to have been quite so radical. He recognized that they, as the men, were capable of conversion and sainthood, but he felt that they belonged in their households. For this reason he was slow to let them enter the houseless state. It was not long, however, until a sisterhood was organized for the women.<sup>9</sup>

Because of the new freedom which was given to them, Gotama found it expedient to restrict the men and women in their social relationships. Gotama himself, however, received and taught women, and was entertained by them.

"How are we to conduct ourselves, Lord, with regard to women?"

"Don't see them, Ananda."

"But if we should see them, what are we to do?"

"Abstain from speech, Ananda."

"But if they should speak to us, Lord, what are we to do?"

"Keep wide awake, Ananda."<sup>10</sup>

. . . . .

1. Cf. SBE, Vol. XVII, p. 4
2. Cf. SBE, Vol. XI, p. 70
3. Cf. Ibid., p. 4
4. Cf. Ibid., p. 75
5. Cf. SBE, Vol. XIII, p. 110
6. Cf. HOS, Vol. III, p. 69
7. Cf. Ibid., p. 476
8. Cf. SBE, Vol. XI, p. 30
9. Cf. HOS, Vol. III, pp. 441ff
10. SBE, Vol. XI, p. 91

Had the moral conditions in India permitted it, Gotama would probably have been more lenient in regard to this matter.

In all of his social contacts, Gotama's conduct was above criticism. He also insisted that his followers conduct themselves in the same way. The very fact that the principles followed by Gotama were so contrary to the accepted ideas of the day made it necessary to be unusually careful lest advantages be taken that would lead to the disrepute of the order and the failure of the movement. For this reason the freedom which Gotama held out to his disciples and followers was bound by a lengthy chain of rules.

#### F. His Principle of Leadership

Arlo Ayres Brown says that "The success of any movement will be determined by its leaders."<sup>1</sup> The truth of this statement must have been felt by Gotama, for one of the objectives which governed his efforts concerned the development of trained leaders who could competently continue his work.

Gotama held up a high standard of leadership, insisting that leaders should be so perfect in their

. . . . .

1. Lotz, P. Henry and Crawford, L. W.: Studies in Religious Education, p. 535

conduct and attainments that they could not be criticized by anyone. This is revealed in Gotama's reply to the inquiry of Upali concerning leaders.

"In the affairs of the Samga and in its consultations, in the business that arises and in trials, what sort of man is then most wanted? what Bhikkhu is then most worthy of the leadership?"

"Above all he who is blameless in his moral conduct, who watches over his behavior, whose senses are well controlled, whom his rivals do not reprove according to the law,--for there is nothing for which they could censure him,--

"Such a man, who abides in blameless conduct, is well versed (in the doctrine), and mighty are his words. He is not perplexed, nor does he tremble, when he enters an assembly. He does not disparage his cause by vain talk.

"So also when he is asked questions in the assemblies, he does not hesitate, and is not troubled. By his timely words, that solve the questions, the clever man gladdens the assembly of the wise.

"Full of reverence for the elder Bhikkhus, well versed in what his teacher has taught him, able to find out (the right), a master of speech, and skilled in making his rivals fail,--

"By whom his rivals are annihilated, by whom many people receive instruction,--he does not forsake the cause he has taken up, (nor does he become tired) of answering questions and putting questions without hurting others;--

"If he is charged with a mission, he takes it upon himself properly, and in the business of the Samga (he does) what they tell him;--when a number of Bhikkhus dispatches him (somewhere), he obeys their command, but he does not think therefrom, 'It is I who do this';--

"In what cases a Bhikkhu commits an offence, what an offence is, and how it is atoned for, both these expositions are well known to him; he is versed in the rules about offence and atonement;--

"By what deeds a Bhikkhu brings expulsion upon himself, in what cases one has been expelled, and the rehabilitation of a person who has undergone that penance,--all this he also knows, well versed in the Vibhargas;--

"Full of reverence for elder Bhikkhus, for the young, for the Theras, for the middle-aged, bringing welfare to many people a clever one:--such a



Bhikkhu is the one who is then worthy of the leadership."<sup>1</sup>

This further statement was made by Gotama in connection with the ordinations or the conferring of special recognitions.

"A Bhikkhu should not confer the upasampada ordination, or give a nissaya, nor ordain a novice: ... When he does not possess full perfection in what belongs to moral practices; and is not able to help others to full perfection ..."<sup>2</sup>

Those who were being trained for leadership were also taught to be independent. Gotama was very anxious that they should not depend on him or any one else so he gave them a system of self-training.<sup>3</sup> He said, "Be ye lamps unto yourselves."<sup>4</sup> To those who wanted to train Bhikkhus he said that they should "learn and inquire, and settle ..." in their own minds.<sup>5</sup>

Personal care was emphasized by Gotama both in his teaching<sup>6</sup> and in his own daily habits.<sup>7</sup> This, he realized, was very important in a leader. He suggested the use of tooth sticks<sup>8</sup> and forbade the eating of onions<sup>9</sup> on the grounds that carelessness in these matters

. . . . .

1. SBE, Vol. XVII, pp. 323ff
2. SBE, Vol. XIII, pp. 182-183
3. Ibid., p. 4
4. SBE, Vol. XI, p. 38
5. SBE, Vol. XIII, p. 50
6. Cf. Ibid., pp. 59ff
7. Cf. HOS, Vol. III, p. 91
8. Cf. SBE, Vol. XX, pp. 146ff
9. Cf. Ibid., pp. 153ff

was offensive to others, and hence did not contribute to the growth of the order, or to the conversion of those in the world. The deportment and manners of pupils were also influential in the growth of the order. One follower was accepted by the people because he pleased them with his behavior.

"... Assaji going the rounds of Rajagah for alms winning the minds of men with his advancing and retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment."<sup>1</sup>

Gotama, then, trained leaders in order to propagate his teaching and to preserve his ideals. He found it necessary not only to train them in the doctrines, but also in conduct so that they would be irrepachable. At the least complaint of the people, Gotama hastened to make such provisions as would prevent further criticism.

A writer of the Buddhist scriptures expressed the importance of leadership in the following words.

"As on a good stout ship,  
equipped with helm and oar,  
a man expert and skilled  
can ferry many o'er;

"--so he who knows, who's trained,  
deep student, calmly sure,  
by his fuller knowledge wins,  
hearers who're ripe to learn."<sup>2</sup>

. . . . .

1. HOS, Vol. III, p. 87
2. HOS, Vol. XXXVII, p. 77, f. 316, 322

### G. His Use of Language

The languages which were in use in India at the time of Gotama consisted of the Sanskrit and the local dialects. Sanskrit was the classical language used by scholars. Gotama did not favor the use of this language in the propagation of his teaching. His attitude in this matter may be seen from his conversation with two brothers.

"At the present time, Lord, Bhikkhus, differing in name, differing in lineage, differing in birth, differing in family, have gone forth (from the world). These corrupt the word of the Buddhas by (repeating it in) their own dialect. Let us, Lord, put the word of the Buddhas into (Sanskrit) verse."

"... this will not conduce, O foolish ones, either to the conversion of the unconverted, or to the increase of the converted;

"You are not, O Bhikkhus, to put the word of the Buddhas into (Sanskrit) verse ... I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect."<sup>1</sup>

This incident suggests that the prevalent custom had been to put the sacred teaching into Sanskrit. This principle of Gotama's was another change from the methods of his time.

### H. Summary

Gotama's principles of teaching contrasted greatly with those of contemporary education in India.

. . . . .

1. SBE, Vol. XX, p. 150

To this fact was due much of the success and popularity of Gotama as a teacher. The aim of this chapter has been to present some of the outstanding principles which Gotama used. The following considerations have been presented:

Gotama was governed by definite objectives and aims. The three general objectives were,

First: To convert the people of India to the path of salvation from suffering and rebirth.

Second: To foster the dissemination and permanence of his doctrine in India.

Third: To foster the development of leaders capable of preaching and teaching the doctrine.

The specific aims of Gotama pertained to the educational skill and personal habits, which were necessary in competent leadership.

Gotama was motivated in his own work by pity and compassion. In order to motivate his pupils Gotama used praise, clarity and fairness of presentation, stories and similes, appeal to needs, and the hope of Nirvana.

The principle of adaptability was applied to suggestions which were made to him, to arising problems and circumstances, to religious functions, to individual needs, and to matters which were challenged or criticized by the public.

Gotama was not only a teacher, but a learner as well. He was observant, thoughtful and meditative, the possessor of an inquiring mind.

In his social relationships, Gotama's principles were furthest removed from the ideas of his people. He did not tolerate the caste system. Women were recognized as capable of conversion and sainthood. Although he was reluctant to allow them to leave their homes, he established a sisterhood. This new freedom of the women was guarded by a net of regulations which were designed to make criticism impossible, and to prevent the misuse of any advantages. Social contacts between the men and women were discouraged. Gotama made social contacts with many groups, regardless of their station in life. In all of his relationships, he was above criticism and insisted upon the same standard of conduct from his disciples.

The training of leaders was one of Gotama's tasks. He realized the importance of leadership, and presented high ideals of learning, ability, and conduct, which his leaders were expected to follow.

In the matter of language usage, Gotama insisted that the people should be taught his doctrines in the vernacular.

CHAPTER IV  
EDUCATIONAL METHODS USED BY GOTAMA

CHAPTER IV  
EDUCATIONAL METHODS USED BY GOTAMA

A. Introduction

Gotama's methods of teaching were in a great measure responsible for his success. No matter how superior his other principles of teaching and his ideals may have been, to those of contemporary education in India, had Gotama not been able to disseminate his doctrine and to make his teaching effective, he would not have been acclaimed the great teacher of his people.

There was much in the prevalent pedagogical systems of India that Gotama was able to adopt. The organization of his brotherhood was probably not much different from that of other Indian schools. It was noted that he was called the founder of a school: "Gotama, who equally had a confraternity and a school of his own ..."<sup>1</sup> The prevalent methods of oral teaching and recitation were used by the brotherhood. While there was much in the system of Gotama that was not new, it may be said that his methods were decidedly improved as compared with those of his day.

. . . . .

1. HOS, Vol. XXXVII, p. 121

It was in Gotama's personal use of methods as a teacher that his great power and success lay. Therefore in this chapter will be studied his methods of teaching, both in principle and use.

#### B. The Point of Contact in Gotama's Teaching

It is important that a teacher should gain at the outset the attention, interest, and confidence of his pupils. This is best accomplished through a point of contact established between the teacher and his pupil. This point of contact should be something that is common to the interest and experience of both. It should awaken enough interest so that it will become a starting point for the teaching experience which is to follow. A survey of the Buddhist scriptures reveals that Gotama's use of this principle is of interest in connection with the present study.

In the first place, Gotama made himself easily accessible. He traveled from place to place so that many people might have access to him. He liked to sit in the open or under a tree,<sup>1</sup> where people could see him and come to him whether out of curiosity, or for instruction. The first point of contact was established

. . . . .

1. Cf. SBE, Vol. XI, p. 75



by their "seeing" and their "coming." Further contact was established by the inevitable question or challenge which was put to him by his visitors. This may be illustrated by the following incident:

Then drew near Vaccha, ... to where The Blessed One was; and having drawn near, he greeted The Blessed One; and having passed the compliments of friendship and civility, he sat down respectfully at one side, and ... Vaccha the wandering ascetic spoke to The Blessed One as follows:

"How is it, Gotama? Does Gotama hold that the world is eternal, and that this view alone is true, and every other false?"<sup>1</sup>

At another time,

"... the venerable Sariputta came to the place where the Blessed One was, and having saluted him, took his seat respectfully at his side, and said: 'Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now any other, whether Samana or Brahman, who is greater and wiser than the Blessed One, that is to say, as regards the higher wisdom.'"<sup>2</sup>

Gotama often definitely called his followers to him, thus establishing a point of contact. This is illustrated by the story of the prime minister's visit to Gotama. A certain king was anxious to know how his land would fare in a certain matter, so he sent his prime-minister to Gotama for information and advice. Upon his departure from Gotama's presence, the great teacher had all of his followers called together and he proceeded to give them a discourse on community welfare.<sup>3</sup>

. . . . .

1. HOS, Vol. III, p. 123
2. SBE, Vol. XI, p. 13
3. Cf. Ibid., p. lff

In this case the point of contact which was established was not only made by his call of his disciples, but also was based upon the visit of the prime-minister. Such an important official could hardly be entertained without the villagers and people nearby being fully aware of the fact. They who had not seen him come to Gotama had probably heard of his coming, and all were curious to learn what had occasioned the visit. Gotama used all such events as occasions for teaching, for he realized that they were valuable as points of contact with his pupils.

The teacher's alertness was considered by Gotama to provide points of contact. Gotama "beheld" people searching for boats, so he broke forth in a teaching song.<sup>1</sup> Perceiving that he was needed here or there for some purpose, he would immediately proceed to the places and the people in mind.<sup>2</sup>

Gotama recognized that eating with his monks and followers afforded an excellent point of contact. He never seems to have neglected an invitation, and was entertained with his monks by many different individuals.<sup>3</sup>

. . . . .

1. Cf. SBE, Vol. XI, p. 21
2. Cf. HOS, Vol. III, p. 475
3. E.g., see SBE, Vol. XI, p. 33

Gotama's experience with Sona is an example of several ways in which he established points of contact with people. In the first place he perceived that Sona had contemplated leaving the brotherhood because his tender feet bled easily. Gotama visited Sona, established a more direct contact by asking him a question that struck at the heart of Sona's recent contemplations. In the teaching experience that followed, Gotama used still another point of contact. It was Sona's former interest in the lute. This was used both as a point of contact and for teaching illustrative purposes.<sup>1</sup>

Direct address and the use of the names of the individual addressed are effective as a means of establishing direct relationship with pupils. Gotama used these habitually,<sup>2</sup> and thereby made his teaching more vital to the pupil or inquirer than would have been possible otherwise.

### C. His Use of Conversation

Gotama is better characterized by his silence than by his conversations. Much of his time was spent in meditation, and he nearly always gave assent by si-

. . . . .

1. Cf. SBE, Vol. XVII, pp. 7-9

2. Cf. Ibid., pp. 7-9; also HOS, Vol. III, p. 135

lence.<sup>1</sup> The conversation, however, was important to his teaching, and should be considered.

The Buddhist writings show that most of Gotama's conversations took place either with the monks<sup>2</sup> or with his attendant, Ananda.<sup>3</sup> Among others with whom he conversed were his father,<sup>4</sup> the virtuous woman, Visakha,<sup>5</sup> and ascetics.<sup>6</sup>

Gotama's conversations as they are recorded were held in connection with teaching situations, or were in some way connected with his mission as the Buddha. In connection with teaching situations, the conversation usually introduced or opened the way for discourse.<sup>7</sup> Sometimes the entire experience was one of conversation.<sup>8</sup>

Gotama's conversations were usually brief and to the point.<sup>9</sup> They were always in a serious mood and concerned vital matters.<sup>10</sup> They show him to be a man of sympathy and understanding.<sup>11</sup> They reveal his mental

. . . . .

1. Cf. SBE, Vol. XI, p. 71
2. Cf. HOS, Vol. III, pp. 98ff
3. Cf. SBE, Vol. XI, pp. 73ff
4. Cf. HOS, Vol. III, p. 69
5. Cf. Ibid., pp. 475ff
6. Cf. Ibid., p. 123
7. Cf. HOS, Vol. III, p. 119
8. Cf. HOS, Vol. XXXVII, pp. 115ff
9. E.g., see Ibid., pp. 139ff
10. E.g., see SBE, Vol. XIII, pp. 117ff; and HOS, Vol. XXXVII, pp. 115ff
11. E.g., see Ibid., p. 21

alertness, and his logical procedure of thought.<sup>1</sup> He often seemed to monopolize the conversations, yet he constantly drew out responses and was a patient listener.<sup>2</sup> Gotama accomplished definite results through the use of conversation. His conversions were made by them,<sup>3</sup> acts of obedience were performed<sup>4</sup> and instruction was imparted.<sup>5</sup>

#### D. His Use of Discourse

Gotama's teaching was largely done through discourses or addresses to his followers and inquirers. The discourses as they are preserved have doubtlessly been changed somewhat through years of oral transmission and by later recording and translating. They form such an important part of the teachings of Gotama that it will be necessary to give them attention as a method of teaching.

There are two rather distinct types of discourse which were used by Gotama. The first was a rather informal method which might easily be classified as conversation.<sup>6</sup> The other is pure discourse.<sup>7</sup> Both

. . . . .

1. E.g., see SBE, Vol. XIII, p. 21
2. E.g., see HOS, Vol. III, pp. 123ff
3. Cf. HOS, Vol. III, pp. 127-128
4. Cf. SBE, Vol. XI, pp. 13-17
5. Cf. Ibid., pp. 3-4
6. Cf. Ibid., pp. 170ff
7. Cf. HOS, Vol. III, p. 213

types are argumentative in character and are developed by a posteriori reasoning. In the first type, the development of the argument is maintained by a series of statements or leading questions. Assent is given, and answers made that may or may not be contributive to the logical development of the argument. In the second type, instruction and doctrine are presented simply as in a preachment.

Gotama seems to have had a two-fold purpose in the use of discourses. He "administered ... exhortation and instruction by discourse."<sup>1</sup> There is nothing to show that Gotama had a planned lecture course. His discourses all seem to be the outgrowth of the demands and needs of the pupils as they were presented to him. Every possible circumstance was made the occasion for a discourse. The example of the discourse that followed the visit of the prime minister has been cited. When Gotama found it necessary to rebuke one or more of the monks, it was done in connection with a discourse.<sup>2</sup> The death of some of the disciples of Gotama brought problems to the mind of Ananda which were answered by discourse.<sup>3</sup> Inquiries were nearly always answered by discourse.<sup>4</sup>

. . . . .

1. SBE, Vol. XIII, p. 111
2. Cf. Ibid., p. 203
3. Cf. SBE, Vol. XI, pp. 25ff
4. HOS, Vol. XXXVII, pp. 123ff

The discourses of Gotama as they are preserved are full of repetitions. This was a device for memorizing the materials. The constant repetitions make many of the discourses long and tedious to read.<sup>1</sup> Other discourses are brief and interesting.<sup>2</sup> Probably the contemplative Indian was content to sit quietly and listen to long discourses, for nothing has been found to suggest that the pupils of Gotama ever tired of listening to his preaching and speaking. We are told, however, that Gotama himself became tired from "so much sitting ..."<sup>3</sup> Sitting was the posture which he assumed when he taught and discoursed. His discourses were probably quite lengthy. In contradiction to this we find that some of the sermons or discourses were very short. He suited the length of each to the need of the people, and to the character of the subject matter.

In the same way that the conversations of Gotama were both practical and theoretical, it was found that his discourses may be classed under these two heads. The problems which Gotama faced were not only those of intellectual or doctrinal difficulties, but also those of a social and educational nature. Gotama never lost

. . . . .

1. E.g., see SBE, Vol. XI, pp. 210ff; also HOS, Vol. III, pp. 228ff
2. E.g., see HOS, Vol. XXXVII, pp. 173ff
3. HOS, Vol. III, p.94.
3. HOS, Vol. III

sight of his great objective which was to bring people out of the world of misery into what he believed was the path of salvation. The accomplishment of this objective required both the practical and theoretical application of instruction. An example of the theoretical type of discourse may be found under the subjects of Sentient Existence, Death, Karma, and Rebirth.<sup>1</sup> Even in his theoretical discourses there will be found some very definite practical applications. The more practical discourses were connected with rebukes, the business and policies of the brotherhood, and problems that came up for consideration. The discourse on community welfare is a good example of the very practical discourse.<sup>2</sup>

The discourses of Gotama have been characterized as comprehensive<sup>3</sup> and consecutive.<sup>4</sup> This indicates he was logical and thorough in his presentation of his materials.

There were several characteristic reactions to Gotama's discourses which show the effectiveness of this method. Keniya was "instructed, roused, fired, and cheered onwards ..."<sup>5</sup> as the result of one discourse.

.....

1. Cf. HOS, Books II and III
2. SBE, Vol. XI, pp. 6ff
3. Cf. SBE, Vol. XI, p. 33
4. Cf. HOS, Vol. III, p. 496
5. HOS, Vol. XXXVII, p. 135



On another occasion it is said of Gotama that "the Blessed One taught, incited, animated, and gladdened ... by religious discourse."<sup>1</sup> These and similar phrases appear frequently throughout the Buddhist scriptures. The effect of the discourses appears to have been vital and meaningful to the followers of Gotama. He discoursed with authority, assurance, animation, sympathy, and consideration for the needs of the group or individuals. He not only aroused and cheered the people, but he inspired them on to better things, as the word "onward" above seems to indicate. It can hardly be wondered that the people followed a teacher whose instruction and doctrine considered their needs and problems in a way that other educational leaders had failed to do.

#### E. His Use of Illustrations

The Buddhist scriptures are fascinating to read because they are replete with illustrations. These take the form of similes, or stories, and are used to emphasize and clarify certain qualities and characteristics desired, or to teach lessons.

Similes were used in order to clarify ideas that Gotama wished to convey to his pupils, and to create

.....

1. SBE, Vol. XIII, p. 110

and hold interest. By means of the simile Gotama proceeded from the concrete to the abstract, and from the known to the unknown. Nearly all of the similes were taken from the natural world, and from the realm of human relationships. It was in these two realms that the experience of the Indian was most vital and real. The following similes have been taken from the Buddhist writings and illustrate their use as teaching methods.

"... as snakes slough outworn skins,  
an Almsman sheds belief ..."<sup>1</sup>

"Alone! Be undismayed  
(as lions are) by sounds,  
uncaged as whistling wind,  
unspotted by the world  
as lotus by the wave."<sup>2</sup>

"Just as with her own life  
a mother shields from hurt  
her own, her only, child,--  
let all-embracing thoughts  
for all that lives be thine,  
--an all-embracing love  
for all the universe ..."<sup>3</sup>

"As a rock, all of one mass, is not shaken by the breezes, just so never can shapes and tastes, and sounds, and smells, and touch--the whole of them Things wished for, things unwished--make tremble such a one."<sup>4</sup>

"... there is no spot in size even as the prickling of the point of the tip of a hair which is not pervaded by powerful spirits."<sup>5</sup>

. . . . .

1. HOS, Vol. XXXVII, p. 3, f. 1
2. Ibid., p. 21, f. 81
3. Ibid., pp. 37ff, f. 149
4. SBE, Vol. XVII, pp. 12-13
5. SBE, Vol. XI, p. 88

"As no waves break  
the calm of ocean's depths,  
unruffled be  
the Almsman's tranquil breast."<sup>1</sup>

This method of elucidation was well received by the followers of Gotama. Pukkusas exclaimed, "... just even so, Lord, has the truth been made known to me, in many a figure ..."<sup>2</sup>

Doctrinal truths were often presented to the pupils by comparison with familiar objects or circumstances. This type of teaching may be illustrated in the following:

"There are, O Bhikkus, in the great ocean, then, eight astonishing and curious qualities, by the constant perception of which the mighty creatures take delight in the great ocean. And what are the eight?

"The great ocean, O Bhikkhus, gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitously abrupt. This is the first (of such qualities)."

(And so on for all eight.)

"And just in the same way, O Bhikkhus, there are in this doctrine and discipline eight marvelous and wonderful qualities, by the constant perception of which the Bhikkhus take delight in this doctrine and discipline. What are the eight?

"Just, O Bhikkhus, as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitously abrupt--just so, O Bhikkhus, in this doctrine and discipline is the training a gradual one, work following work, and step succeeding step; and there is no sudden attainment to the insight (of Arahatsip). This is the first (of such qualities) ..."<sup>3</sup>

. . . . .

1. HOS, Vol. XXXVII, p. 221, f. 920
2. SBE, Vol. XI, p. 203
3. SBE, Vol. XX, p. ff

Gotama used the story as a vehicle for teaching truth and giving instructions to his followers.<sup>1</sup> He also used the story as an example or to elucidate some particular lesson. The stories may be classified as: fable,<sup>2</sup> parable,<sup>3</sup> true narrative,<sup>4</sup> and legend,<sup>5</sup> and they have been drawn from nature,<sup>6</sup> human interest,<sup>7</sup> and legendary sources.<sup>8</sup>

Facing the title page of Eugene Watson Burlingame's book, *Buddhist Parables*, is the following quotation from Gotama: "A parable, O monks, I here give unto you that ye may understand the meaning of the matter." Gotama realized the value of using the parable as a teaching method. His teachings are full of them. Here is a typical one:

"Just, Vasettha, as when a string of blind men are clinging to one another, neither can the foremost see, nor can the middle one see, nor can the hindmost see--just even so, methinks, Vasettha, is the talk of the Brahmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brahmans versed in the Three Vedas turns out to be ridiculous, mere words, a vain and empty thing!"<sup>9</sup>

. . . . .

1. HOS, Vol. III, p. 222
2. Cf. HOS, Vol. III, pp. 274ff
3. Cf. Ibid., p. 185
4. Cf. Ibid., pp. 451ff
5. Cf. SBE, Vol. XI, pp. 247ff
6. HOS, Vol. III, p. 185
7. Cf. SBE, Vol. XVII, pp. 293ff
8. SBE, Vol. XI, pp. 247ff
9. Ibid., pp. 173ff

Many fables and narratives appear in the tales of the Buddha's previous existences. These are classified as legendary, particularly those that are not fables.

The oriental is fond of stories of all kinds. Gotama used them and thereby strengthened his appeal to the people of India. The stories and similes caught their imagination, and quickened their interest. The lessons that such illustrations taught would be remembered more easily than those taught by all the discourses. Gotama studiously used every means available in order to spread his doctrine. If he hoped to maintain his leadership among the teachers of his day, he not only had to have better principles than they, but he must be quicker and more persistent in his appeal to the people's interests, as well as to their needs. This could hardly be accomplished better than through the medium of illustration.

#### F. His Use of Questions

Questions have a very prominent place in the teaching methods of Gotama, for nearly every teaching experience was in some way related to their use. Sometimes the question was asked of Gotama, and sometimes it was he who inquired of his pupil.

The questions of others were answered by Gotama in a very straightforward fashion by means of discourses or in conversation.<sup>1</sup> On one occasion Gotama returned a series of questions as an answer to a question. These questions were designed to bring the pupil to a certain desired conclusion.<sup>2</sup> Usually the questions asked of Gotama were made an occasion for instruction and discourse.

Gotama's own use of the question is very interesting. His purpose in asking a question was to acquire information, to introduce discourse, to lead into a new step in the argumentative development of a discourse, to stimulate self-searching, or effect participation and mental activity. The quotations below show how Gotama used the question in his teaching.

Gotama sought information about the Vaggins so he asked,

"Have you heard, Ananda, that the Vaggins hold full and frequent public assemblies?"

"Lord, so have I heard."<sup>3</sup>

In his conversation with Vasethi, Gotama suddenly introduced a question and followed it with a long discourse which was designed to answer the inquiry he

. . . . .

1. Cf. HOS, Vol. XXXVIII, pp. 205ff; also pp. 91ff
2. Cf. HOS, Vol. III, p. 126
3. SBE, Vol. XI, p. 3

had made.

"Now wherein, Vasettha, is his conduct good?"  
"Herein, O Vasettha, that ..."1

The Socratic question was a favorite of Gotama's. It was used to draw new thoughts from his pupils or inquirers, and was argumentative in character.

"Suppose a fire were to burn in front of you, would you be aware that the fire was burning in front of you?"

"Gotama, if a fire were burning in front of me, I should be aware that a fire was burning in front of me."

"But suppose, Vaccha, some one were to ask you, 'On what does this fire that is burning in front of you depend?' what would you answer, Vaccha?"

"Gotama, if some one were to ask me, 'On what does this fire that is burning in front of me depend?' I would answer, Gotama, 'It is on fuel of grass and wood that this fire that is burning in front of me depends.'"

"But, Vaccha, if the fire in front of you were to become extinct, would you be aware that the fire in front of you had become extinct?"

"Gotama, if the fire in front of me were to become extinct, I should be aware that the fire in front of me had become extinct."

"But, Vaccha, if some one were to ask you, 'In which direction has that fire gone,--east, or west, or north, or south?' what would you say, O Vaccha?"

"The question would not fit the case, Gotama. For the fire which depended on the fuel of grass and wood, when that fuel has all gone, and can get no other, being thus without nutriment, is said to be extinct."

"In exactly the same way, ..."2

A disciple came to Gotama and praised him very highly. Gotama quickly challenged the admirer with this

. . . . .

1. SBE, Vol. XI, pp. 189ff

2. HOS, Vol. III, pp. 126ff

and other similar questions:

"Grand and bold are the words of thy mouth,--of course then thou hast known all the Blessed Ones who in the long ages of the past have been Arahats Buddhas, comprehending their minds with yours, and aware what their conduct was, what their doctrine, what their wisdom, what their mode of life, and what salvation they attained to?"<sup>1</sup>

Another question which was designed to stimulate self-searching was asked of Ananda, "Hast thou faith, Ananda?"<sup>2</sup>

Gotama's instructions also contained questions which were asked for the purpose of stimulating thought and participation.

"But what, O priest, do you understand is the full meaning of what I said in brief?"

"By cleaving to form, Reverend Sir, ..." <sup>3</sup>

There is still an interesting type of question which Gotama frequently used which should be mentioned here. The words of leading questions embody the expected answer, as

"Does it not follow that, this being so, the talk of the Brahmans versed in the Three Vedas is foolish talk?"

"In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk."<sup>4</sup>

These are very commonly employed by Gotama. There are also questions which Gotama used that suggested two re-

. . . . .

1. SBE, Vol. XI, p. 13
2. Ibid., p. 55
3. HOS, Vol. III, p. 161
4. SBE, Vol. XI, p. 178



plies, one of which was to be chosen as the correct answer. For example, Gotama asked of five priests,

"Is sensation ... perception ... the predispositions ... consciousness, permanent, or transitory?"

"It is transitory, Reverend Sir."

"And that which is transitory--is it evil, or is it good?"

"It is evil, Reverend Sir."<sup>1</sup>

Gotama made an interesting comment upon his methods of questioning when he said,

"The Tathagatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathagatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathagatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine, or when they intend to institute a rule of conduct to their disciples."<sup>2</sup>

This seems to indicate that Gotama held some sort of an examination of those monks who desired to start independent work. The reference to time is interesting. It indicates that the appropriateness of circumstances was a matter to be considered in the asking of questions.

No creative expression as the result of the questions asked has been found. This would seem to be the weakness in an otherwise superb questioner.

. . . . .

1. HOS, Vol. III, p. 147
2. SBE, Vol. XIII, p. 327

### G. Summary

Gotama's success depended a great deal upon the methods with which he disseminated his teachings. The following are the outstanding methods which have been considered in this chapter:

Points of contact were established between him and his pupils by means of his accessibility; through questions which were asked of him; by a call to his monks; by an interesting occasion or circumstance; through an appeal to curiosity; through alertness in observing; and, through the use of direct address.

Conversations were used as a method of teaching. They often were used as an introduction to a discourse. They were brief, concise, sympathetic, animated, and logically directed.

Discourses were either formal or informal. The informal discourse was very similar to conversation. The discourses were argumentative in character. They were used to exhort and to teach. The discourses seemed to be an outgrowth of circumstance and need, and not to follow a definite program or series of lecture courses. The constant repetition which is found in the discourses is one of their most outstanding features. In length they vary according to the nature of the subject under discussion and the needs of the people. The subject mat-

ter was either theoretical or practical. The first concerned doctrine, the latter the needs of the people. The discourses were logical, comprehensive, instructive; they procured a definite response; they were animated, sympathetic, adapted to individual needs, and inspiring to further activity and study.

Illustrations were presented as similes and stories. The similes were used to clarify ideas, and to create and hold interest. Gotama used the natural world and the realm of human relationships from which to draw his materials. The story was used by Gotama to teach truths, and as an example to clarify the meaning of a truth. The stories may be classified as fables, parables, narratives, and legends.

Questions were used as answers, to gain information, to introduce discourses, to aid in the argumentative development of a discourse or conversation, to stimulate self-searching, and to gain participation. The following types are used: the Socratic or leading question, rhetorical questions in discourse, and questions suggesting two answers from which the correct answer was solicited. Questions were also used in connection with examinations. There seems to be a lack of the use of questions to stimulate to definite creative activity. This would be the great weakness in an otherwise well used method.

CHAPTER V  
THE PERTINENCE OF THIS STUDY  
TO CHRISTIAN EDUCATION IN JAPAN

CHAPTER V  
THE PERTINENCE OF THIS STUDY  
TO CHRISTIAN EDUCATION IN JAPAN

A. Introduction

So far the present study has been concerned with Gotama as a teacher, and with early education in India. The concern of this chapter will be the Christian educational activity in Japan today. Regarding the relationship of the previous study to Christian education today in Japan, a word must be said. It will be remembered that one of the aims of Gotama concerned the dissemination of his teachings. He trained leaders capable of teaching his doctrines with the expectation that his movement would be propagated far and wide. As a result, in 552 A.D., the followers of Gotama found their way into Japan from Korea.<sup>1</sup> Although the doctrines which they taught had changed entirely, they still bore the name of their great leader. Besides this, many of the principles and characteristics of these men were similar to those of their teacher.

Gotama has made a definite contribution to Japan.

. . . . .

1. Cf. Glover, Robert H.: The Progress of World-Wide Missions, p. 156

It is said that "Buddha was the teacher under whose instruction the Japanese nation grew up."<sup>1</sup> This man's work has grown in Japan until we are told only recently that

"Buddhism, which is too often represented to be dying, is really reviving, and thus presents an almost insurmountable obstacle to the path of Christian propaganda."<sup>2</sup>

The World Almanac for 1932 shows significant figures, which reveal the extent to which the followers of Gotama have secured a foothold in Japan. According to the 1930 census, the population of Japan proper was 64,450,005,<sup>3</sup> while the number of Buddhist believers was placed at 51,511,110.<sup>4</sup> In 1923 Fisher stated that,

"Today Buddhism is the creed of half Japan, a palliative for aching but credulous hearts, and a bulwark against change. Any understanding, therefore, of Japanese character and any program for the future must reckon with Buddhism."<sup>5</sup>

These figures are of interest to one anticipating Christian teaching in Japan, for, in order to be an effective teacher of the people, it is necessary to know and understand their customs, background, thought life, and traditions. So great a movement as Buddhism was bound to affect the thought and conduct of the whole nation.

. . . . .

1. Armstrong, Robert Cornell: Buddhism and Buddhists in Japan, p. 2. Quoting B. H. Chamberlain.
2. Fisher, Galen M.: Creative Forces in Japan, p. 323
3. Cf. The World Almanac, 1932, p. 674
4. Cf. Ibid., p. 677
5. Fisher; op. cit., p. 117

This fact alone would justify a study of the great teacher who founded this system.

Knowledge of the origins and beginnings of a movement is invaluable for a just and critical evaluation of it in its present forms and activities.

The purpose of this chapter will be, therefore, to present briefly the contributions of Gotama to Japan which are of concern to Christian education in Japan; to consider certain problems to Christian education which have arisen in relation to Gotama's movement; and to consider <sup>the</sup> educational principles of Gotama which relate to Christian education in Japan.

## B. Gotama's Contributions as Related to Christian Education in Japan

### a. Educational Contributions

To the movement begun by Gotama is accredited the early education of Japan.

"Most of the pioneers of letters in Japan were Buddhist priests. Well-nigh the only schools for centuries were those conducted by priests in the temples and monasteries or those taught by them in the palaces of provincial lords. Bridge building and the control of river torrents were also introduced by the priests."<sup>1</sup>

When the Christian teachers came to Japan, they found a comparatively simple system of writing and

. . . . .

1. Fisher: op. cit., p. 117

a few who could read and write. The Christian worker in Japan is indebted to the followers of Gotama.

"Kobo Daishi is equally honored for his genius in inventing the running script form of the forty-seven syllables. Without this simple syllabary all books would have continued to be written in the complicated Chinese ideographs, which even today are "Greek" to the common folk."<sup>1</sup>

Buddhism brought with it art and culture which have enriched the lives of the Japanese. "Like the cathedrals of Europe, the most exquisite architectural creations in Japan were the temples erected for Buddhist worship."<sup>2</sup>

The entrance of the followers of Gotama into Japan affected the national development of the people noticeably.

"They deliberately adjusted their message to the national demands of the leaders and statesmen of the time. They made such immediate contributions to the still rather primitive civilization of the country, they added in so many ways to its resources and its happiness, they helped so signally to create a real nationality out of various subject groups who gave allegiance to the Emperor, that the historian can with difficulty imagine what would have been the development of Japan had Buddhism never entered the country. The impact of Buddhism educated the people, broadened their ideas, developed their resources and laid deep foundations for the remarkable future of the nation. Professor Chamberlain in Things Japanese declares: 'All education was for centuries in Buddhist hands, as was the care of the sick. Buddhism introduced art and medicine, molded the folklore of the country, created its dramatic and intellectual activities.'<sup>3</sup>

. . . . .

1. Fisher: op. cit., p. 3
2. Cf. Ibid., p. 117
3. Armstrong: op. cit., pp. 1ff



Christian education has been helped in its work in Japan through these contributions. When the Christian teachers started their work they found a comparatively simple script, a wealth of art and literature, and a people who were zealous for improvement.

b. The Position of Women

Gotama's attitude toward women is a contribution to Japan which is of help to Christian education. Gotama recognized that women were eligible to conversion and sainthood, and therefore they were permitted to leave their homes and become nuns. It was not long, however, until the position of woman was as hopeless as before.

"An ancient writer reflects the typical Buddhist conception when he describes a mother nursing her child as one of the saddest possible sights; this was the conception of woman as the instrument of introducing man into the 'sea of birth and death.' One ancient priest called her 'the messenger of hell.' One scripture not only condemns woman, but also the man who cohabits or lives with her. Even the best scripture taught that 'no woman can enter Paradise.'" 1

In view of these attitudes toward women, it is interesting to find that the Buddhist women in Japan have contributed to the propagation of Buddhism.<sup>2</sup> This is due to the fact that in Japan womanhood is given more

. . . . .

1. Armstrong: op. cit., p. 74  
2. Cf. Griffis, William Elliot: The Religions of Japan, p. 318

freedom than in any other Asiatic country. Buddhism did more to establish the place of womanhood in Japan than the ethics of Confucius, but not as much as Shinto.<sup>1</sup> Nevertheless, women became nuns, and contributed greatly to the growth of Gotama's movement. This is particularly true of six empresses that supported the movement in the years 591 to 759 A.D.<sup>2</sup>

Modern Japan is making a real place for women.<sup>3</sup> This change has been very recent, and is a direct result of the influence of Christian education among the women of Japan. The first school for women was opened by Christian educators in 1870.<sup>4</sup> The work of the Christian educators has been helped, however, by the attitude which they found already prevalent in Japan in respect to the position and worth of women taught by Gotama.

### C. Problems Confronting Christian Education in Japan Today

#### a. The Problem of Nationalism

Buddhism was shown to have been instrumental in the development of the intense nationalistic spirit which is characteristic of Japan today. This spirit has been a hindrance to the work of Christianity in Japan,

. . . . .

1. Cf. Griffis: op. cit., p. 318
2. Cf. Religion of Mission Fields as Viewed by Protestant Missions. The Student Volunteer Movement of Foreign Missions, p. 140
3. Cf. Armstrong: op. cit., p. 74
4. Cf. Ibid., p. 74

and still places serious difficulties in the paths of Christian education throughout the entire Empire.<sup>1</sup>

The Japanese government at one time "disapproved of mission schools because they were suspected of teaching children to be unfaithful to the State and disloyal to the Sovereign."<sup>2</sup>

Today education in Japan is entirely controlled by the government. Education has been made compulsory, and the standards of all schools are expected to harmonize with the national policy of the government. Mission schools have had to face difficult problems in order to maintain the standards that have been required of schools. These standards pertain to the teaching staff, equipment and curriculum.

The attitude of the Japanese who are influenced by this nationalistic tendency is negative in relation to religious instruction within schools. Since 1899 religious instruction has been prohibited in accredited schools. However, the Christians fortunately have been able to come to an understanding with the government with the result that Christian educational institutions have been permitted to continue almost on a par with the Japanese accredited schools.<sup>3</sup>

. . . . .

1. Cf. Armstrong: op. cit., pp. 1ff
2. Nitobe, Inazo: Japan, p. 246
3. Cf. Fisher: op. cit., pp. 169ff

In parts of the Japanese empire today, there is a problem facing the Christian teachers and educators, as a result of this same national feeling. In Japan Shinto, which is the worship of the spirits of dead heroes and ancestors, and patriotism are said to be identical because the Japanese constitution has declared Shintoism to be patriotism and not religion. One of the regular patriotic functions of the schools of the Empire is that of performing certain rites at the Shinto shrines. In Chosen the Christian schools have been excused from participation in these non-Christian rites until within the past year, when the policy of the Department of Education has been less lenient. It appears to the Japanese that refusal to participate in functions that have been pronounced to be non-religious, is an indication of disloyalty to the government. To the Christian, no amount of "pronouncing" by the Emperor can possibly change the nature of Shinto. The principles of the Bible will not permit a Christian to honor or worship anyone except God. In regard to this question, a clipping from the Japan Advertiser reads,

"What we want to know is how the Education Ministry, which has issued instructions, and the schools, which have received them, will deal with the question. In Christianity, Jesus Christ is absolute, ... It is natural for a religion to teach its believers to believe in whatever it holds to be absolute. The question is whether this does not conflict with the

policy embodied in the notice sent out by the Education Ministry."<sup>1</sup>

The Seoul Press speaking of the problem says,

"It appears that some, if not many, of the foreign missionaries in Chosen, those engaged in education in particular, lack right conception of fundamental spirit underlying national education in the Japanese Empire thereby giving rise to trouble in educational fields in Chosen.

"Frankly speaking, they still mistake Jinja (shrine) for institution set apart for religious worship which is quite different from actual fact according to the Japanese Constitution."<sup>2</sup>

This problem is still unsettled in Japan. The crisis not only threatens the close of schools, but also the entire Christian movement. Japan claims to have a policy of religious toleration and liberty, but Article XXVIII of the Japanese constitution reads,

"Japanese subjects shall, within the limits, not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."<sup>3</sup>

In other words, as long as a religion does not conflict in any way with the national policy, and will take part in the required services of Shinto, it may prosper.

Therefore, any antagonism to the wishes of the government could very easily close the door to Christianity in the Japanese empire.

. . . . .

1. Japan Advertiser.
2. Seoul Press, Seoul, Chosen, January 22, 1936
3. Sato, Shosuke: Some Historical Phases of Modern Japan, p. 113

b. Problem of Progressive Competition

The Buddhist is creating another problem for Christian education in Japan by adopting Christian methods and by using them in the propagation of Buddhist interests.

"Another difficulty is the aggressive competition of Shinto and Buddhism with Christianity. In so far as the old religions are being purified, every Christian will rejoice, but he will be pardoned for fearing that the leopard can never entirely change his spots. . . . Many of the old sects are borrowing without apology the methods and ideas of Christianity. That the results are generally pale imitations is to be expected. Ultimately, the impossibility of making a life-giving religion out of an eclectic combination of new and old wine will be apparent. But meanwhile, modernized Buddhism and glorified Shinto will seriously impede the progress of Christian truth."<sup>1</sup>

The following quotation shows to what extent the Buddhists have borrowed from the Christian program, and adapted it to their use.

"Preaching, for example, has been made a regular part of the temple service in a number of Buddhist sects, . . . Preaching missions are conducted by some sects in prisons, in the neglected districts, and sometimes in the streets. The Shinshu sect alone has over two thousand preaching stations aside from its temples. The Sunday School has likewise been taken over and adopted to Buddhist uses. The techniques that have proven useful in Christianity are employed with notable success. One hears even of Buddhist Sunday School picnics. Teacher training classes are carried on for the preparation of teachers. A proposed Sunday School workers conference of the Christian churches was somewhat startled to get a request that Buddhist teachers be admitted to participation in the con-

. . . . .

1. Fisher: op. cit., pp. 179ff

ference. Representatives have been sent to study religious education in some of the best schools of religion in America, with the view of returning and promoting a modern system of religious education in Buddhism.

"Some of the songs sung by Buddhist children are taken over almost bodily from Christianity. ...

"The extent of the influence of the Sunday School movement may be appreciated when it is known that as long ago as 1920, the latest complete statistics available, there were 6,928 Sunday Schools, with 18,750 teachers and 788,146 pupils. The numbers would be considerably greater at present.

"The Salvation Army has been working in Japan since the last decade of the last century. There is now a Buddhist Salvation Army doing somewhat similar work. There are ~~Flou~~ishing Young Men's Buddhist Associations and Young Women's Buddhist Associations.

"The Christian festival seasons, Christmas and Easter, have become widely known among the Japanese. A Buddhist writer ... advocates their adoption by Buddhists.

"The most recent available statistics show that the Buddhists maintain 211 institutions for educating and fostering children, including orphanages; 147 for helping working people to obtain higher education; 139 institutions for giving advice and other assistance, such as labor exchanges; 47 hospitals and 20 schools for the blind and the deaf. Pratt noted that in 1919 they maintained 462 institutions for the care of ex-convicts alone. ...

"Statistics for 1925 indicate that there were then about one hundred primary schools; over a hundred secondary; twenty-six middle schools for boys, thirteen for girls; forty special schools, ten colleges, and four universities, besides several theological schools. ...

"In addition to formal educational effort, Buddhism founds and maintains libraries and reading rooms; and publishes a large number of newspapers, magazines, pamphlets, and books."<sup>1</sup>

The fact that Christian methods of teaching and propagating the gospel are used as a model, increases the responsibility of the Christian teachers to keep the

. . . . .

1. Braden, Charles Samuel: Modern Tendencies in World Religions, pp. 156-162

standards of Christ above reproach, and acceptable.

c. The Need of the Principle of Adaptation

Although the principle of adaptation has been so misused by the Buddhists, or has contributed to the many problems which Christian workers must face, the principle has much in it that is of value, and is necessary to successful Christian education. Christian workers and teachers have had to labor under severe handicaps. They are usually short of workers and finances. However, the resources of the missionaries have been wisely used, and their ingenuity in adapting themselves to the situations at hand has been revealed in the results of their work in Japan. Inazo Nitobe says of the efforts of Christian missions,

"In Japan, the debt which the country--not the State as such, but society and the people--owes to Christian missions in the matter of education and philanthropy is by no means small."<sup>1</sup>

d. The Problem of Mental Adjustment

Another problem which the Christian educators in Japan must deal with, relates to the method by which the Japanese think. Gotama was argumentative in his teaching procedure. His argument was deductive in character. This characteristic of teaching has persisted

. . . . .

1. Nitobe: Japan, p. 246



throughout the history of Buddhism, and still prevails in Japanese Buddhist thinking.

"The method of Buddhism, like that of Scholasticism in Europe, is purely deductive. Bacon described it as the method of the spider which spins its web out of itself then waits for the fly to fall into it. Buddhist scholars have spun their assumptions out of their own imagination and then fitted the facts into their web; or, when the facts have refused to melt into the web, they have to explain them away."<sup>1</sup>

This method of deductive argumentation raises a problem for the Christian teacher who has been taught to think and teach inductively. This method of approach which is used in teaching Christian truths requires adjustment in the thinking of both the pupil and the teacher.

"The method of Jesus was inductive. It resembled the method of the honey bee flying from flower to flower gathering the material and working it over into honey. . . . It is the task of philosophy to unify, relate and draw conclusions from the facts. This was the method of Jesus in religion. This method calls for uncompromizing conviction."<sup>2</sup>

It is vain to try to build a living faith on a posteriori imaginative surmises or false ideals. The Christian, in order to be loyal to Christ in the teaching of God's Word, is inductive in his method, and rightly so.

"The Christian message in Japan and elsewhere must be presented with conviction and unflinching loyalty to the truth. Her ministering servants must be

. . . . .

1. Armstrong: Buddhism and Buddhists in Japan, pp. 118ff
2. Ibid., p. 119

men who are called of God to their religious mission and not be following their profession for any ulterior reason. Such convictions based upon facts of experience will give the Christian gospel power and authority.

"The history of Buddhism in Japan well illustrates the folly of building up a religious system upon mere assumption, clever device, imitation or insincere theory."<sup>1</sup>

Still another problem of mental adjustment must be faced by Christian educators in Japan. The early Buddhist schools in Japan emphasized memorization. This was emphasized by Gotama, with the result that the Japanese people have always been noted for their unusual ability to memorize. As this type of learning is not conducive to deep and clear thought, the work of the Christian teacher with his modern methods is hampered. Christian education will continue to be hampered by the superficiality of the Japanese response until these Orientals are willing to inquire, analyze, and arrive at conclusions thereby.

#### D. The Educational Principles of Gotama as Related to Christian Education in Japan Today

A study of Gotama as a great teacher is challenging to the Christian educator. The realization that Gotama, handicapped as he was by the conditions of ancient India, was able to succeed so well in promoting a

. . . . .

1. Armstrong: op. cit., p. 120

doctrine that was as pessimistic as early Buddhism, should spur the Christian teacher, with his Message of Salvation and Hope, to put at least as much thought and effort into his teaching. There are several respects in which Gotama thus challenges the Christian teacher to more effective work for the sake of the Kingdom of God.

a. Gotama's Purposefulness

The teaching work of Gotama was purposeful because it was governed and adapted to the demands of the objectives which he had set before him. His every effort, and the precepts which he made, were directed to the ultimate accomplishment of his purpose. He challenges the Christian educators who labor among his followers, to put forth as great effort, to be dominated with at least as much purposiveness as <sup>Gotama</sup> their admired teacher did.

Christian effort has been prone to proceed in its work with little or no thought given to the ends to be sought. It is impossible for anyone to attain a goal practically and helpfully if the goal itself is not made clear to him.

"Not only will our work be aimless and ineffective if we do not have satisfactory goals in mind, but it may be even dangerous or harmful. We must know the direction in which we are going, and what we hope to practice."<sup>1</sup>

. . . . .

1. Price, J. M.: Introduction to Religious Education, p.23

The great objective of Christian missions is to make Christ known in a vital way to the people of the world. Christian education seeks to educate "all of the people in the fundamentals of the Christian religion" and to guide them "in the way of complete living."<sup>1</sup> But in order "... to go right and be effective we must have adequate objectives."<sup>2</sup>

Gotama allowed nothing that did not in some way contribute to the fulfillment of his objectives to stand in the way of his work. Teachers of the gospel of God can not afford to be less careful and zealous for their task. Nothing in the Christian teacher's life or conduct, in and out of teaching hours, must be allowed to interfere with the effectiveness of his teaching of the message of Christ. As the people of India followed their teachers because of their admiration for the men that they were, so the Christian teacher today is read and observed by those about him. It will be the presence of Christ in his life, and his possession of the blessings of God that will attract and win followers to the Christian cause.

#### b. Gotama's Use of Familiar Illustration

The teaching of Gotama was alive with illus-

. . . . .

1. Price: op. cit., p. 22
2. Ibid., p. 23

trations. It was seen that they took the form of stories and similes. These illustrations were found to have come from three chief sources. They were based on legends, nature, and human relationships or interests. The Indians were appreciative of the use of illustration, particularly those based on nature, and those taken from human life, for it was in these realms that they lived. The new ideas of Gotama were made clear through the use of familiar knowledge. This sagacious use of illustrations from the teacher of ancient India challenges the Christian leaders in Japan to a more careful and intelligent use of the imagination in setting forth the teachings of Christianity.

Jesus, the Master Teacher Himself, used illustrations which made his teaching meaningful to His disciples and followers. His example should be sufficient to inspire the Christian teachers to a use of these methods. It is challenging to the Christian teacher to see how a man without the benefits of modern education and without a living religion was able to use these methods.

As the people of India lived in close touch with the world of nature and human relationships, so also the Japanese live a life in close touch with the problems of men and the natural realm. For this reason the Japanese, too, are interested in illustrations from

the lives of men and people, and from the attractive and inviting out-of-doors which is so close to them and which they love.

The varieties and exquisite beauties which abound in Japan, can make invaluable contributions to the illustrative materials of an alert teacher.

"Because of earthquakes and volcanoes have played such a prominent part in the making of this Empire, it is a land of wondrous beauty. . . . Everywhere mountains, little and large, are in sight. They are partly covered with bamboo groves and woods, amid which are innumerable cascades and waterfalls, while the valleys below are of every conceivable shape, all continually delighting the eye . . ."1

"The artistic genius of the Japanese is manifestly related to the rich and picturesque scenery that greets them on every hand. They love the outdoors and drink in the beauties of nature in all her changing moods. They revel in festivals and even hard outdoor work; country girls at school in the city are often seen to grow restless and to pine at the rice planting time when they long to be at home with all their family and neighbors, wading in mud to their knees and chanting old ditties while they set out the tender rice shoots."2

"This love of nature is intimately intertwined with religious sentiment."3

There is at the present time a new impulse being given to the use of nature as a source of teaching materials by Toyohiko Kagawa of Japan. The lectures which he gave while on his recent visit to the United States were filled with illustrations taken from the

. . . . .

1. De Forest, John H.: Sunrise in the Sunrise Kingdom, pp. 13ff
2. Fisher: Creative Forces in Japan, p. 12
3. Ibid., p. 13

natural world, and were designed to illustrate a spiritual message that he wished to make vital to his audience. Dr. Kagawa, moreover, mentioned in a lecture in New York City the fact that he was preparing a book in which he intended to emphasize the importance of using illustrative materials from nature in the teaching work of the Sunday schools, not only for Japan, but for all the world.

Even more important than the use of nature in illustration, is the use of materials which bear directly upon human relationships and experiences. This was the method most frequently used by Christ in meeting problems of human adjustment.<sup>1</sup> Men and women who are today facing grievous and discouraging difficulties, can be reached most effectively by an appeal made through the human interests, experiences, and emotions which have a vital application to their specific needs.

Thus it is seen that the principles so consistently used by Gotama many years ago are today still recognized to be important and inherently valuable as a means of teaching. Should not the Christian teacher in Japan today be able, with the example and inspiration of Christ, to use this principle more effectively than it was used then?

. . . . .

1. Cf. Horne, Herman Harrell: Jesus the Master Teacher, p. 86

c. Gotama's Educational Propagation

In the dissemination of his teachings, Gotama was very liberal for his time. His message was for all, regardless of class or station. He had pity for the great multitudes of people that surged about him, and it was to these multitudes that he gave himself.

In Japan the appeal of Christian education has been directed to the middle or samurai class. This work has been carried on effectively,

"But there are large sections and classes of the Japanese people who have thus far remained as little touched by Christianity as the industrial workers. Among them are the farmers, ... the nobility, the fishermen, the miners, the outcasts, and the lepers, all of them hitherto outside the main currents of Christian influence. Yet they are not impervious."<sup>1</sup>

"The Christian Church, in spite of its valuation of the common man and the precedent of Jesus' peasant disciples, has somehow found little time for getting hold of the sturdy Japanese peasant. The main reason has been a shortage of workers and funds, but there has also been a conviction that concentrating in the dominating centers, as Paul did, was wise strategy. ... The solemnizing fact is that four out of five of the country dwellers have never been reached by any Christian worker. Of late years a number of missionaries have moved into the smaller cities so as to be in closer touch with their country fields."<sup>2</sup>

The Christian message is for all in Japan, and today the workers and teachers are seen reaching out toward these neglected people. The work of William Merrell

. . . . .

1. Fisher: op. cit., p. 199
2. Ibid., p. 188



*Hitotenyama-ji*  
Vories is an outstanding example of modern attempts to reach the country people. Two of the statements in the platform of the Omi Mission, which Mr. Vories founded and is conducting, are: "to evangelize communities unoccupied by any Protestant Mission, and under no circumstance to overlap with the work of such Missions," and "to evangelize rural communities, as the most conservative element of the nation, and the most probable source of leadership."<sup>1</sup> The work and example of this great present-day leader is invaluable to the spread of the Kingdom of Christ in Japan.

The student of Gotama is further challenged by the high standard of leadership training which was maintained by this teacher. Gotama realized the importance of competent and worthy leadership to the dissemination of his system and teachings. He held high principles of morality and learning before his pupils, which he expected them to attain. Unfortunately, the Buddhists in Japan have lost this ideal. A Japanese leader once said that "The priests are indeed a rotten set ... They are ... a peril to society."<sup>2</sup> In speaking of the growing Christian movement, and the danger it created to the Buddhist sects, one of their leaders complained that,

. . . . .

1. Fisher: op. cit., p. 190

2. Glover: The Progress of World-wide Missions, p. 156

"... the Buddhist priests were not exerting themselves against the danger, nearly all having become pleasure-seekers, idle and useless, being addicted to chess-playing, reading poetry, tea-drinking, making bouquets, and given to the vices of wine and women."<sup>1</sup>

This failure, however, of the Buddhist priests does not at all minimize the importance of Gotama's challenge to Christian education in regard to leadership. It should rather warn against possible dangers due to an inadequate consideration of the matter.

Leadership training is very important to Christian education in Japan today, for the future of the Japanese Christian church will depend upon her native leaders. Because religion has been banned from the government schools, Christian schools have had to be maintained which would keep the young leaders in a Christian environment, and yet at the same time conform to the standards of the government. Besides these mission schools, seminaries and Bible schools are maintained for the training of those who are specially fitted for leadership. Every effort must be made to produce leaders who are worthy of the work and name of Christ.

In following this principle of propagation and leadership training, Christianity is becoming inherent in the life of the people of Japan, as Buddhism was in

. . . . .

1. Cary, Otis: A History of Christianity in Japan, p. 66

the past.

d. Gotama a Teacher of the People

Gotama was the great teacher of his people because he was a product of the country, because he knew the people and their needs, and because he himself had faced the problems and needs that the people of India were facing.

Although the first Buddhists that came to Japan were Koreans,<sup>1</sup> it was not long until the Japanese had their own priests; men who knew the Japanese people, their mind, and their moods and interests. This contributed greatly to the spread of Buddhism. Even the Korean people were not so foreign to the Japanese that they would be entirely at a loss to know how to approach and win them. To the Occidental, however, it is a problem to be able to teach the Japanese effectively, for the simple reason that the background and interests of the natives and the foreign missionaries are so far removed from each other. The difficulty of learning a new type of language and writing adds further to the problems of the teacher who is starting his work in Japan. Moreover, the difference in the standards of living of the Americans and the Japanese makes it practically impossi-

. . . . .

1. Cf. Knox, George William: The Development of Religion in Japan, p. 83

ble for many teachers and missionaries to live among the people as one of them. This is a handicap which is hardly overcome by many workers. However, in order really to know and understand the people, it is necessary to live among them, to see them in their daily contacts, to face the same problems that they have to face, and to learn to think in much the same way that they think.

If Gotama was willing to give up everything in life to become the teacher of his people, how much more should the follower of Christ be willing to sacrifice in order to become the most effective teachers! Notwithstanding the difficulties, it is possible for the Occidental to come very close to the hearts and thoughts of the Japanese. However, it will be the consecrated Japanese Christians who will be the most effective teachers, because they will be one with their people, and products of their own time. Toyohiko Kagawa is an outstanding example of the success of such Christian leadership.

Gotama claimed to have a message for the people of India. It was for the propagation of this message that his efforts were bent. This present study has not gone into the doctrinal aspects of his teaching, but a word about this will not be out of place here. Gotama offered a way of salvation to the people which was based entirely upon self-effort and discipline. There was no

recognition of a God, no heavenly home to which the weary souls might be taken to rest. Life was an endless round of cause and effect relationships that caused living creatures to be reborn again and again according to their meritorious living, until finally through the extinction of all desire and consciousness of the self, the individual might attain Nirvana, which is a state similar to the extinction which results from the blowing out of a flame. For such a message was his life given as a teacher.

Christian teachers also have a message which is theirs to proclaim to the world. Theirs is the message of a loving Father Who, understanding the sinfulness and impotence of man, sent His only begotten Son into the world that whosoever believes in Him may have eternal life. It is a message that offers immediate salvation from the sin and hopelessness of this life; it is a message which promises rest to the weary, and peace to the troubled, not sometime after years of rebirths, but now in this life.

Gotama did his best for the sake of his doctrine. So also should the teachers of Christianity put forth their best efforts in the propagation of the truth that is so vital in their lives. It is to such effort and uncompromising sacrifice, that teachers of the people in Japan are called.

### E. Summary

The purpose of this chapter has been to present the contributions of Gotama as related to Christian education in Japan, to consider problems which face Christian education in Japan as the result of his contributions, and to present challenges that this study of Gotama as a great teacher makes to Christian education in Japan.

The followers of Gotama have given to Japan her early schools, running script, art and literature, and vitally affected the nationalistic development of the country, as well as the position of women. These contributions have been favorable to Christian education in Japan.

There are, however, certain problems which have also developed from the spread of Gotama's influence in Japan. The extreme nationalistic tendencies of the Japanese which were influenced in the early history of Japan by the Buddhists, make religion of any kind subject to the policies of the State. That this is so is being manifested in Chosen today in respect to the command that the Christian schools take part in the required so-called patriotic exercises of the Shinto shrines in honor of the spirits of the dead. The Christian stand in this matter is of necessity in opposition to the injunctions

of the State, and can easily involve the freedom of Christian worship and service in the entire Empire.

Another problem which affects the Christian teacher in Japan is that which arises from the sponge-like adaptability of the Buddhists in Japan, who are incorporating Christian educational methods into their systems, thereby strengthening them against Christian aggression. Still another problem which the Christian educator must face, in relation to Gotama's contributions to Japan, is that of the Japanese mental adjustment.

Gotama, as a teacher, challenges the Christian teachers in Japan to unflinching purposefulness in their teaching, to the use of familiar illustration as an effective means of presenting truth with clarity and interest, and to an aggressive propagation of the Christian message. That one, who was a pagan with a message little better than other pagan messages, was so enthusiastic and forcible in his teaching, is challenging to those who have a real and vital message to be even more effective in their labors for Christ. Gotama has shown us what a heathen can do as the teacher of his people. Christian education is challenged to do even more in order <sup>we may</sup> that ~~that~~ be true teachers of the people, and for the sake of ~~our~~ Savior.

GENERAL SUMMARY AND CONCLUSIONS



## GENERAL SUMMARY AND CONCLUSIONS

The problem of this thesis has been to discover from a study of Buddhist scriptures the allusions to Buddhist education, and to show their pertinence to Christian education in Japan today. The Buddhist movement, which was originated by Gotama in India, has become a powerful factor in Japan. Because of its strength and influence upon the people of Japan, Christian education is compelled to come into contact with it and is faced with the problem of understanding it. A study of the allusions to education in the Buddhist scriptures contributes to this understanding.

In handling the materials which were found containing educational allusions, the plan of presentation which was followed centered about the life of the great teacher, Gotama. He was first considered as the teacher of his people, and was found to be well qualified to take the position which was naturally his. This was true because not only was he a native of the land, knowing the people and their customs, but he had unusual advantages of education. Furthermore, he faced the same perplexing problems that confronted the people of India. Because of his own struggle he was able to find a satisfactory answer to his perplexities and to present his

message sympathetically and convincingly. He was possessed with a high degree of teacher-consciousness, and was recognized by the people to be the teacher of teachers.

Allusions to education outside of the activities of Gotama were next considered. They were found to be plentiful and indicate that Gotama had an already established foundation upon which to build his educational activities. Other teachers are also frequently mentioned in the Buddhist scriptures. Schools that were similar to the brotherhood of Gotama were in existence and referred to. The personality of the teacher more than his doctrine attracted followers and students. Among the subjects which were taught in early India may be found the Vedas, runes, phonetics, etymology, legends, arithmetic, astronomy, reading and writing, and the Lokayata system. Teachers of trades were the elders in the family. Oral teaching was the method used to impart knowledge. Recitations and examinations found a place in the educational program. Study projects were also used. Although their value was not realized altogether by the Indians, games were used and enjoyed as entertainment.

The popularity and success of Gotama as a teacher were in a large measure due to the teaching principles which he employed, and, therefore, this study proceeded next to present his principles of education.

In many ways these principles conflicted with the ideas and principles with which the Indian people were familiar. The objectives and aims of Gotama were altruistic, and centered about the task of converting the people into his way of salvation from the miseries of suffering and hope of cessation from rebirth. His objectives can be indicated and summarized by three words: convert, propagate, and train leaders. The aims which he used concerned the effective accomplishment of these objectives.

Pity and compassion motivated Gotama in his teaching. Motivation of his pupils was secured through praise, clarity and fairness of presentation, the use of illustrations, appeal to the needs of the people, and the hope of Nirvana. Gotama was very adaptable in his policies and methods. He accepted constructive criticism, and adjusted his requirements to individual needs and circumstances so long as they did not conflict with the fulfillment of his objectives. Observation, thoughtfulness, and the possession of an inquiring mind marked Gotama as a learner, as well as a teacher. Gotama opposed the customs of the day in his policies of social relationships. The system of Gotama had no place for castes, for Gotama thought that all men should have an equal opportunity to develop and grow. Women were recognized as eligible for sainthood and conversion, and so

they were allowed to leave their homes and form sisterhoods. However, because of the low moral standards of the day, they were kept under rigid restrictions lest they be criticized and bring disrepute to the system which Gotama was advocating. Leadership training was one of Gotama's greatest concerns. His followers were given high ideals of learning and of conduct to be mastered. Gotama was anxious that the students of his system should be able to understand his teaching, so he forbade the translation of his doctrines into the classical Sanskrit and advocated the use of the vernacular.

The methods of teaching which Gotama used, and which contributed to the success of his work, were next presented. The outstanding methods which were used by Gotama were as follows: the establishment of points of contact with his pupils through accessibility to him; questions; conferences; life circumstances; curiosity appeal; alertness in observation; and by the use of direct address; teaching through conversation; discourse used for instruction and exhortation; illustration used to create interest and clarity of comprehension; and questions which were used to gain information, to introduce discourses, to build up a posteriori argument, to stimulate self-searching, and to gain participation.

Following the consideration of the allusions to education, the problem of this study was to relate

the findings to present-day Christian education in Japan. This was presented in the last chapter. The early schools, running script, arts and literature, national spirit, and the recognition of women, were all valuable contributions which have been made through the movement started by Gotama and which are helpful to Christian education. Certain problems have also been presented to Christian education by the same movement. The unity of the Japanese people has become extremely nationalistic and presents to the Christian teachers difficulties of adjustment. The sponge-like adaptability of the Buddhists to assimilate and adopt Christian methods is still another problem. Mental adjustment to the thought life and methods of learning that are the inheritance of Japan from Gotama, also presents difficulties to Christian educators, particularly to those who do not have a Japanese background. Gotama's principles regarding objectives and aims, the use of illustration, educational propagation, and oneness with the people, are values which are important in the work of Christian education in Japan today.

Finally, since Christian education has a message which far surpasses that of the followers of Gotama in meeting the needs and solving the vital problems of the Japanese, Christian teachers are challenged to put forth more effort, and to make greater sacrifices for the Lord, lest they be put to shame by the example of Gotama.

**BIBLIOGRAPHY**

## BIBLIOGRAPHY

### PRIMARY SOURCES

- Buddhism in Translations: Warren, Henry Clarke. Harvard Oriental Series, Vol.III. Harvard University Press, Cambridge, Mass., 1922
- Buddhist Parables: Burlingame, Eugene Watson. Yale University Press, New Haven, Conn., 1922
- Buddhist Suttas: Davids, T.W. Rhys. Sacred Books of the East, Vol.XI. Clarendon Press, Oxford, 1881
- Imperial Rescript, The Emperor of Japan, 1906
- On the Imperial Rescript of Japan. Department of Education, Japan, 1907
- The Holy Bible, American Revised Version, Thomas Nelson & Sons, New York
- The New Testament of Higher Buddhism: Richard, Timothy. T. & T. Clark, Edinburgh, 1910
- Vinaya Texts: Davids, T.W. Rhys. Sacred Books of the East, Vols. XIII, XVII, XX, Clarendon Press, Oxford, 1881-1885

### SECONDARY SOURCES

- Armstrong, Robert Cornell: Buddhism and Buddhists in Japan. The Macmillan Company, New York, 1927
- Betts, Anna Frelove: The Mother-Teacher of Religion. The Abingdon Press, New York, 1922
- Betts, George Herbert: The Curriculum of Religious Education. The Abingdon Press, New York, 1924
- Bhikshu, Subhadra: Buddhist Catechism. Maha Bodi Society, Colombo, 1908
- Braden, Charles Samuel: Modern Tendencies in World Religions. The Macmillan Company, New York, 1933

- Brewster, E. H.: The Life of Gotama the Buddha. E. P. Dutton & Company, New York, 1926
- Brown, Arthur Judson: The Mastery of the Far East, Charles Scribner's Sons, New York, 1919
- Cary, Otis: A History of Christianity in Japan, Vol. II. Fleming H. Revell Company, New York, 1909
- Cook, Joseph: Boston Monday Lectures; Orient. Houghton Mifflin and Company, New York, 1888
- Covert, William Chalmers: Facing Our Day. The Abingdon Press, New York, 1934
- Cutler, Lucile: A Comparison and Critical Estimate of the Philosophy of Confucianism and Buddhism in Relation to Christianity. A Thesis on file in the Library of The Biblical Seminary in New York, New York, 1934 \*
- De Forest, John H.: Sunrise in The Sunrise Kingdom. Eaton and Mains, New York, 1904
- Eddy, G. S.: Japan and India. Student Volunteer Movement of India and Ceylon, Calcutta.
- Fisher, Galen M.: Creative Forces in Japan. Missionary Education Movement of the United States and Canada, New York, 1932
- Foust, Ethel Lenore: Toyohiko Kagawa—A Modern Prophet in the New Social Order of Japan. A Thesis on file in the Library of The Biblical Seminary in New York, New York, 1934
- Glover, Robert H.: The Progress of World-wide Missions. Richard R. Smith Inc., New York, 1931
- Graves, Frank Pierrepont: A Student's History of Education. The Macmillan Company, New York, 1931
- Griffis, William Elliot: The Religions of Japan. Charles Scribner's Sons, New York, 1895
- Harada, Tasuku: The Faith of Japan. The Macmillan Company, New York, 1914
- Hopkins, E. Washburn: The History of Religions. The Macmillan Company, New York, 1923
- Horne, Herman Herrell: Jesus the Master Teacher. Association Press, New York, 1930



- Hume, Robert Erest: Treasure-house of the Worlds Living Religions. Charles Scribner's Sons, New York, 1932
- The World's Living Religions, Charles Scribner's Sons, 1929
- International Curriculum Guide, Book I. The International Council of Religious Education, Chicago, 1932
- Jones, Thomas Jessie: Four Essentials of Education. Charles Scribner's Sons, New York, 1926
- Knox, George William: The Development of Religion in Japan, G.P. Putnam's Sons, New York, 1907
- Kuist, Howard Tillman, The Pedagogy of St. Paul, George H. Doran Company, 1925
- Larned, J.N.: The Rise and Fall of Nations, Vol.I. The C.A. Nicholas Company, Springfield, Mass. 1907.
- Latourette, Kenneth Scott: The Development of Japan. The Macmillan Company, New York, 1918.
- Lotz, Philip Henry, and Crawford, L.W.: Studies in Religious Education. Cokesbury Press, Nashville, Tenn. 1931
- Martin, Alfred W.: Seven Great Bibles, Frederick A. Stokes Company, New York Publishers, 1930
- Miller, Irving Elgar: Education for the needs of Life, The Macmillan Company, New York, 1928
- Moffat, James C.: A Comparative History of Religions, Part II. Dodd and Mead, Publishers, New York, 1873
- Moore, George Foote: History of Religions, Vol. I. Charles Scribner's Sons New York, 1914
- Munroe, Paul: A Cyclopedia of Education, Vol. I. The Macmillan Company, New York, 1912
- Nitobé, Inazo: Japan, Charles Scribner's Sons, New York, 1931
- Palmer, George Herbert, and Alice Freeman: The Teacher, Houghton Mifflin Company, New York, 1905

- Parsons, Geoffrey: The Stream of History, Charles Scribner's Sons, New York, 1928.
- Price, J.M.: Introduction to Religious Education. The Macmillan Company, New York, 1932.
- Religion of Mission Fields as Viewed by Protestant Missionaries, Student Volunteer Movement for Foreign Missions, 1905.
- Saunders, Kenneth J.: Buddhist Ideals, Christain Literature Society for India, London, Colombo, 1912.
- Sato, Shosuke: Some Historical Phases of Modern Japan, Japan Society, New York, 1916.
- Van Buskirk, William R.: The Saviors of Mankind. The Macmillan Company, New York, 1929.
- The World Almanac and Book of Facts, World Telegram, New York, 1932.
- World Survey Vol. II, Interchurch World Movement of North America. Interchurch Press, New York, 1920.