

Buddhist Methods of Learning Management with an Experience-based Approach

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Abstract - This scholarly article the objective of this study was to demonstrate a Buddhist method of learning through experience-based learning. It was found that Buddhist teaching methods consisted of three characteristics: 1) Sutamaya panna, the wisdom gained through listening; 2) Cintamaya panna, the mentality gained through thinking. 3) Bhavanamaya panna, the wisdom gained through practice leading to self-realization. All three of these are experiential learning. Which is the knowledge that comes from touch, is a practice of mindfulness. Developing a sense of things environments around body. In Buddhism, the wisdom gained from this experience leads to enlightenment. Which is the knowledge gained from actual experience.

Keywords: Buddhist method of learning management, experience-oriented model

I. INTRODUCTION

The term "Parisdhammasarthi Sathadevamussanam" is has been bestowed on Lord Buddha by the general public. That is, the Buddha is an unrivaled cultivator, capable of training men (people) who are worthy of training. He is the teacher of gods and humans. The substance of this is that for almost two thousand and six hundred years, the greatness of this man has been recognized. Furthermore, with the Buddha Dharma, which has lasted for millennia, there are Buddhists who hold the Buddhahood in high regard. The Prince Sakya's enlightenment under the Ashvattha dynasty's tree ignited the magnificence of Buddhism. Refugees escape the circle of misery and the frantic pace of a meaningless secular life. Whom would this principle be propagated to after them enlightenment.

He was completely and fully enlightened when he opened his mouth to speak Dhammacakkappavattana Sutta[1] to Panchawakkey in Uruvela Senanikhom Sub- district. Kshatrivass, Brahmins, Vaishyass, Shudras, Chanthal, Agelka, and parishes expanded to small and large communities in the Indian subcontinent in a short period of time, including kshatrivass, Brahmins, Vaishyass, Shudras, Chanthal, Agelka, and parishes. The Buddha was able to establish the four Buddhist companies with stability and longevity. This is due to the factors of quality communication, which are: 1) the messenger, that is, the Buddha, is a wise person. Able to intellect, which is the strength of the Buddha, having insight into the nature of human nature, it is a tool out of entanglement in samsara (nirvana) leading to the revocation of defilements. 3) Communication channels, implying that the Buddha is timewise. [2] There

would be insight into the aging of the animal world, how much and how little organic matter there is. 4) According to the recipient, all beings, males and females, of all castes and classes, are wise. [3] To the organic order, the plant must be accompanied by the merit-making ready to develop. However, Buddhist teaching methods were found to have no specific form or pattern that is always the same depending on the habits of the recipient. The case of Phra Nanda Thera The Buddha used experiential learning management angels to motivate the elderly to cut their wife's dissection, which still appears in many scriptures with the most wonderful gusto.

As a result, the research examines the management of experiential learning. As a result, it is extremely required and may provide an answer to the debate over the propagation of Buddhism in its various forms using technology as a communication instrument to be accurate and timely.

II. Buddhist methods of learning management

Buddhism divides views on human life. can manage learning as follows: 1) Sutamaya panna, the wisdom gained through hearing 2) Cintamaya panna the wisdom that arises from the learned thoughts, 3) Bhavanamaya panna, the wisdom gained through practice until self-awareness. However, when learning, it can be divided into two parts, namely body and mind, with the senses as the realm that connects human life with external experiences. This causes the learning process to be the accumulation of information, which begins with the thought process (Cintamaya panna). The process of listening Education (Sutamaya panna) and the practical process (Bhavanamaya panna) classified knowledge into two types:

1) Suta is the knowledge gained from hearing or learning, reading, and receiving information from other sources. The accumulation of this type of knowledge is called Bhahusacca, which means that Bhahusuta means being educated. It is a type of knowledge that collects or collects things that should be known. Make yourself a repository of knowledge, which is considered a good feature of a person. It is a device that can be used for many benefits but is not considered a core dharma in the education system.

2) Wisdom is knowledge of the type of understanding the state requires; knowing, knowing, choosing, judging, and knowing how to manage. It is the kind of knowledge that is intended and is an integral part of this educational system. This wisdom has many synonyms, such as Nana, Vijja, Parinya, Patisambhida, Vipassana, Samaditthi, etc., which show the meanings in different terms and levels of wisdom.[4]

In conclusion, the Buddhist method of learning management is learning with Suttamaya panna, Cintamaya panna, and Bhavanamaya panna. It is a lesson both in the world and in the Dharma. It is learning that can be harmoniously coordinated.

III. Experience-oriented model (experiential learning)

3.1 Principle

Experience is the source of learning and is the cornerstone of the formation of thought, knowledge, and actions. Kolp has proposed a cycle of experiential learning processes. It consists of four main steps, which are: Concrete Experience (CE), Reflective Observation

(RO), Abstract Conceptualization-AC, and Experimental Applied Principles. Used in new conditions (Active Experimentation-AE)

3.2 Definition

Experiential learning management refers to actions that assist learners in achieving their learning objectives by providing them with the essential experience to learn what they are studying first. Allow students to observe, review, and bring what they've learned to their minds to think about and contemplate until they can form notions or assumptions about the issue. The hypothesis should then be explored further or used in new circumstances.

3.3 Indicators

1) Conceptual or concept-based curricula and teaching It focuses on understanding abstract concepts. This helps students to transfer a large portion of their knowledge, and more long-term than traditional education

2) Teachers and students will discover the process of gaining profound knowledge through concept-based teaching and learning. It's an important part of the learning process,

(3) If students stick to topics or concepts, their learning will be more comprehensive. Also, look at the connections between the data and various bits of information. Rather of focusing solely on the facts,

4) Concept-based or concept-based teaching and learning management Teaching strategies and processes that are more complicated than memorizing facts and information are necessary, allowing teachers to improve their teaching skills while students gain more sophisticated and diversified.[5]

Experiential learning management (ELM) is a teaching style that helps students to gain abstract knowledge through tangible situations. appropriate for practice- oriented learning. or concentrate on skill development. It can be used to handle group and individual teaching. The teaching premise is that instructors create scenarios that give students the experiences they need to learn while also motivating them to reflect. The following are some of my ideas, discussions, and knowledge gleaned from the situation: Demonstration approaches are examples of instructional techniques used in experiential learning management.

IV. Buddhist methods of teaching Phra Nanda Thera with an emphasis on experience

1) Phra Nanda's personality

Although the story of Phra Nanda appears mostly in the documentary, but it was found that Nanda had made some mention of the Master's character. Monks When properly summoning Nanda, a bhikkhu should be called a "Kluputra" When properly called Nanda, it should be called "Strength," and when properly called Nanda, it should be called "Lovely." It is accompanied by treasures that are both attractive and appealing. When properly called Nanda, it should be called "a person with extreme sensuality" because it is very sensual of environment in both primary and secondary documents. The study found that Phra Nanda is a person with

sensuality. Or it's a person who has frequent lust. If considering the first reason, we may conclude that Nanda was ordained during his marriage, just about to begin. With the rural bride, the beauty woman countryside was lingering. When he saw his bridegroom walking with the Buddha, as if going back and forth, even shouting out, "My dear son, please come back soon." When ordained with respect to the Lord Buddha, Nanda thought of his bride, and unable to live and practice the Dharma.[8]

The second thing that can be guaranteed that Nanda is very sensual, when the Lord Buddha took Nanda to visit 500 women of the assumptions, who had feet like chicken. From the past, who used to think of the beauty woman countryside as his wife turn to wish for an instead angel. Because the beauty of a village woman could not be compared to a mere fraction of a miracle. The Buddha said, "Nanda, such a deity for those who practice the Dharma. It is not difficult at all." Phra Nanda, who fell in love with the angels, wished to practice the Dharma. If the Lord Buddha would guarantee that he would get the angels to reign when returning to Phra Chetawan Phra Nanda intends to practice meditation day and night. Because he wanted the angels. There is a story in the past that the Lord Buddha raised in the same event that in the time when Nanda was a donkey. The Bodhisattva used a mule to carry her belongings. Considering his predecessor and present life. It will be found that Phra Nanda tends to be somewhat in a very sensual way.

2) The characteristics of experiential learning management in Phra Nanda Thera's Buddhist teaching methods.

Above, the researcher has analyzed the fundamental character of Phra Nanda. The result came out in one direction: Phra Nanda had a character in a sensual way. Important reasons to consider habits that nature is because the Buddha has different teaching methods for each type of person. Based on the cause, which is the nature of that person, determines the scope of the content to be taught. Such as philosophical sutras. It's a sutra that he has performed according to the pleasures of others that he has examined with his wisdom before he goes. The sutra that we are familiar with is the Athitta Pariya Sutra[6] Heatshown Sutra to Uruvelakassapa, Nateikassapa, and Kayakassapa, who are a sect of fire-worshipping. His Highness brought fire that looked like external heat. It raised it up as a Dhammadhisattva and returned from external fire to internal fire, namely lust, hatred, and Moha. Then he preached the Noble Path for the birth of the three brothers and sisters, etc.

Carita 6 is normal behavior, behavior which is heavy in any way. which is innate, psychic, habitual, habitual, type, or major of human behavior, including

1. Raga Carita: Lustful behavior is normal; he or she is heavily invested in love and beauty. Competitive Meditation for the Cure is Unsabha and Gagata mindfulness.
2. Dosa Carita: One who has anger as normal behavior, behaves heavily in a way that is impatient and irritable.
3. Moha Carita: Despicableness: a person who is arrogant, as it is considered normal behavior, behaves badly in a foolish way. Lonely, dejected, confused.

4. Saddha Carita: One who has faith as a normal behavior, behaves hard in a way that has a heart that is grateful, joyful, easily enthralled. Such considerations lead to what is worthy of veneration and rational belief, such as taking into account.

5. Buddhi Carita: A Buddhist or enlightened person who has knowledge of normal behavior, behaves heavily in a thoughtful way.

6. Vitakka Carita: Anxiety: a person who is worried, which is normal behavior, behaves heavily in a distracted way.[7]

In the Holy Scriptures, it says that lustful people are compatible with enlightened people. By explaining that at the time when charity was born, faith is powerful because faith has characteristics close to lust, meaning that, on the side of unwholesomeness, lust causes unwholesome feelings to be enthralled. Not with me, Just as lust seeks sensual objects, so faith seeks virtue.

Likewise, lust does not abandon what is unprofitable, and so faith does not abandon what is beneficial. If one analyzes the meaning of the Holy Scriptures, it is found that it is consistent with the case of Nanda Thera, because originally, he had a desire. Welcome to Mrs. Kanlayani Countryside and Mrs. Apsara Firmly When the Buddha fell, it was guaranteed that if you meditated on these astonishing treasures, you could be hopeful. Phra Nanda, from the past, who had the same sensuality, immediately turned to practicing the Dharma as a person of virtuous faith.[8]

Even though we know that Phra Nanda is a type of sensuality, but one question remains: why did the Lord Buddha use asparagus as a motivator for Phra Nanda to practice the Dharma?

Considering the case of a monk who secretly falls in love with the satisfied Mrs. Sirima. You will find that the teaching methods are completely different. The Buddha used the remains of Mrs. Sirima as a medium to teach the monks about that figure. And all those who had admired her beauty had seen her impertinence, the unattractiveness and deterioration of sankhara (Athkatha, Khuddaka Nikaya, the 11th Dharma Dharma spell) , called this method "Unwholesome Meditation," which is the practice of direct lust. On the other hand, instead of the Buddha giving Phra Nanda to meditate, he instead persuaded Nanda to be interested in cherishing the angels of heaven. This process is considered to be a "concrete experience" (Concrete Experience-CE). "Rejoice, Nan. For the sake of obtaining only 500 Apsara, whose feet are like the feet of pigeons, we will be her insurer. Nanda, knowing this, then asked the Buddha, "Lord Blessed If the Blessed One is my guarantee for the sake of the 500 Apsars who have feet like the feet of pigeons, my lord, I will rejoice in the holy life." Initially, it was to draw the consciousness of Phra Nanda to consider it as it really is. Even though the sensual pleasures that one desires to attain through consumption are numerous, there is also a more refined familiarity than any other. This process is the Reflective Observation (RO) stage.

The above methods may correspond to the respective teaching methods. The Anupubbikatha Sermons that show the depth of the text in sequence in order to refine the manners of the listeners until they are ready to understand the Dharma part of the Paramattha.

- 1) Danakatha: Giving talks about giving, talking about giving sacrifice, being generous, sharing, helping each other.
- 2) Silakatha on precepts, talking about right and good behavior.
- 3) Saggakatha: In its description of heaven, the Saggakatha speaks of happiness and prosperity. Desirable result is the good part of sensuality to which you have access when having performed good behavior according to the above two principles.
- 4) Kamanamkatha: about the punishment of sensual pleasures, mentions the disadvantages of erotic defect along with the bad consequences that result from eroticism, which should not be obsessed with until known to be able to withdraw himself
- 5) Nekkhammakatha: The merits of liberation from lust and having the willingness to seek merit and peaceful happiness are more refined than that.[9]

Considering the case of Phra Nanda, which may be synthesized in the Saggakatha, because the Lord Buddha brought the angels as a personification for Phra Nanda to consider the value of asceticism, whenever you yourself still practice the Dharma, the 500 assumptions of the angels can be hoped for. But when Phra Nanda leaves the Buddhist monkhood, he will have to lose this treasure. In this method, the learners begin to enter the stage of creating abstract concepts (Abstract Conceptualization-AC). They can see that the Lord Buddha used Nanda's sensuality to change from one goal to another with more satisfying results. Change from the interest of the beautiful woman in the countryside to the angels, from being obsessed. I only think of you. For the angels to reign, the clergy must practice asceticism. However, the next process seemed as if the Buddha would no longer be involved in controlling Nanda's practice. Because after a large group of monks learned that Phra Nanda had turned to practicing the Dharma, they mocked Nanda as an employee. As a reward for performing celibacy, Phra Nanda, when being ridiculed, thought, "Love has no end. Love causes suffering, and sorrow has no end. "Again, a woman of beauty has no end. The new person will look prettier than the old person. That person was beautiful, but this person was even more beautiful. Therefore, it is infinite. "So, he decided to withdraw from the group of monks, intending to practice the holy life, persevering and meditating. Set the mind to work without slack. Not long after, he attained the Arahathship. A monk in Buddhism organized an experimental procedure to apply the principle to use in a new situation (Active Experimentation-AE), then he returned to inform the Master that "Reverend Sir, any act that His Highness would help provide relief for that angel? My Lord, I have done that task to the end. Even though Nanda's case was to be carried out in an orderly manner, the learning process turns out to be Nanda himself, who seeks the truth. This type of learning is a learner-centered learning management system called experiential learning management. (Experiential Learning) helps learners achieve targeted learning by giving learners the experience they need to learn first. Let learners observe, review, and bring what has happened to their minds to think and ponder until they can create concepts or assumptions about what they have learned. Then, or that hypothesis to test or apply in the following state, this unique teaching style makes many events appear. For example, His Highness revealed the image of Kuihathan to the Brahmins. His Highness taught Gisa Kotami His Majesty King Culapantaka discusses it, etc.

V. Summary

Buddhist teaching management entails being able to manage learning by listening, learning, and doing. Generally speaking, it is possible to do two things: physical and mental, with the senses as the realm that connects human life to external experiences. This causes the learning process. There is an experiential learning management system. (Experiential Learning) is a teaching method that encourages learners to learn from concrete experiences that lead to abstract knowledge. Suitable for learning that emphasizes practice or focuses on skill training. The Buddha used a method of teaching called Nanda, with a focus on learning through real experience. This will lead to awareness, internal consideration, and when learners are able to fully understand. They can develop themselves in a good direction with their own potential in the end.

VI. Body of knowledge

Buddhist learning management is possible. Manage learning as follows: 1) Sutamaya-panna, knowledge gained through hearing 2) Cintamaya panna, wisdom arising from learned thoughts; 3) Bhavanamaya panna, wisdom gained through practice until self-awareness. However, when learning, it can be divided into two parts, namely body and mind, with the senses as the realm that connects human life with external experiences. This causes the learning process to be the accumulation of information, which begins with the thought process (Cintamaya panna). The process of listening to education (Sutamaya panna) and the process of doing it create a learning process that can be expressed as the behavior of animals.

VII. References

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