

Application of Buddhist Loving Kindness (Metta) to the Learning Process in Modern Education in Buddhist Universities

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Abstract

The dissertation focused on the application of Buddhist loving kindness (Metta) to the learning process in modern education within Buddhist universities. It acknowledged the transformative impact of the internet on various aspects of society and highlighted the benefits of modern education, including the ability to quickly grasp modern technology, engage in lifelong learning, adopt healthy lifestyles, and develop positive attitudes towards the environment. The study aimed to achieve three objectives. Firstly, it sought to examine the contexts, problems, causes, and needs of the learning process in Buddhist universities within the framework of modern education. Secondly, it aimed to explore the concept and learning process of loving kindness (Metta) within Theravada Buddhism. Finally, the study intended to apply Buddhist loving kindness (Metta) to the learning process in modern education within Buddhist universities. Qualitative research methods were employed, with in-depth interviews and focus group discussions serving as the key research instruments. Documentary and inductive content analysis were used to investigate the problems associated with the learning process and the impacts of learning within Buddhist universities. The research findings highlighted the benefits of loving kindness (Metta) and its alignment with Dhamma teachings. The principle of the Four Sublime States of Mind (Brahma Vihara) was employed, with loving kindness as the first element, to successfully address the identified problems. The integration of Metta aimed to overcome trauma, foster the development of virtuous individuals, and create positive social change. Training in Metta skills, promoting positive thinking, and cultivating mutual understanding between teachers and students were seen as solutions to non-Metta behavior. Creating a Metta environment, utilizing Dhamma songs, and encouraging contemplative practices supported the learning process. The researcher emphasized the importance of incorporating morality, ethics, and loving kindness (Metta) into the learning process within Buddhist universities to prevent unfair treatment and emotional harm. Cultivating Metta in both teachers and students was proposed as a solution, beginning with self-forgiveness and extending to the creation of a peaceful and harmonious learning environment. The researcher suggested a one-day meditation practice at the Buddhamahametta Foundation, with a focus on cultivating loving kindness towards the

Buddha. The practice involved reciting the Dhamma Sutra, engaging in walking, sitting, and sleeping meditation, as well as extending loving kindness (Metta) to others. The aim of this practice was for participants to develop loving kindness in their minds through continuous engagement, leading to the alleviation of suffering and the attainment of happiness.

Keywords: Loving Kindness, Learning Process, Modern Education, Buddhist Universities

Introduction

People are increasingly utilizing digital tools. Because of the Internet, everything is changing, including our ways of thinking and living, as well as economics, society, and politics. People have reaped numerous benefits from the digital age. From a religious standpoint, for example, the Internet can be used to develop an interest in spiritual matters. People are constantly on the phone or at their computers, connecting with one another through various online applications. They become increasingly hesitant or unable to communicate face to face with people. They miss out on opportunities to debate topics or exchange tales, and they don't get to know one other as well as they could. Such behavior has an impact on family and social life.

The learning process can be characterized as the transfer of knowledge from teachers to pupils. It is defined as the process by which an educator defines and establishes learning objectives, develops teaching resources, and implements the teaching and learning method.

Modern education enables people to swiftly grasp modern technology, participate in the lifelong learning process, live a healthy lifestyle, and have a positive attitude toward the environment. The advancement of new technologies, innovations, and managerial tactics underpins modern education.

loving-kindness is defined as a feeling of benevolent affection, while in Buddhism, loving-kindness (in Pali, Metta; in Sanskrit, Maitri) is thought of as a mental state or attitude that may be fostered and sustained by practice. Buddhism relies heavily on the practice of loving-kindness.. Loving-kindness is the first element in the Four Sublimes State of Mind (*Brahmā Vihāra*) can help part of happiness:- pure love (*mettā*), compassion (*karuṇā*), sympathetic joy (*mudita*) and equanimity (*upekkhā*), These four principles are the moral and spiritual foundations of man, as well as genuine sources of peace and happiness. The significance of loving kindness is the ability to overcome anger and convey happiness to others without expecting anything in return. Loving-kindness (mett) is also like a bridge that connects mankind to different societies. By the way, this study concentrated on Equanimity, which is the crown and climax of the four sublime moods. This is not to say that equanimity negates love, compassion, and sympathetic

delight, or that it dismisses them as lesser. Far from it; equanimity fully encompasses and pervades them, just as they thoroughly saturate perfect serenity. Equanimity, which meaning "even-mindedness," gives love a consistent, unwavering firmness and loyalty. It bestows the noble virtue of patience on it. Equanimity gives compassion an equal, unchanging boldness and fearlessness, allowing it to face the terrifying abyss of sorrow and despair that confronts unlimited compassion time after time. Equanimity is the calm and strong hand led by wisdom on the active side of compassion – essential for people who desire to practice the arduous skill of assisting others. Again, equanimity refers to patience, the patient dedication to the job of compassion.

Buddhist universities are educational institutions as well as social institutions that foster socialization in order to enable members of society to engage in desired activities. Mahachulalongkornrajavidyalaya University (MCU) with its 11 campuses, 18 Saṅgha colleges, 3 extended classrooms, 13 academic service units, 6 affiliated institutes, provides courses at the bachelor degree levels at the faculties of Buddhism, Education, Humanities, and Social Sciences. Master's and doctorate degrees are also provided at these faculties. In addition, at the International Buddhist Studies College (IBSC), interested foreigners can also apply for international programs in Buddhist Studies at the bachelor degree level, while the Buddhist Studies and Peace Studies at master's and doctoral degree are also available as alternatives for the studies. Meanwhile, another university namely, Mahamakut Buddhist University is one of the educational institutes in charge of preparing national personnel for knowledge and morals. Democracy is one of the purposes that educational institutions have in order to equip people to enter society and make society livable. MBU provides bachelor degree programs in the Humanities, Religious and Philosophy, Education, and Social Sciences faculties. In theology programs, master's and doctorate degrees are available. Furthermore, the university provides a teacher training program as well as a variety of academic services to the general public. Both MBU and MCU, as Buddhist Universities of the Thai Saṅgha, are supervised by the state and are under the jurisdiction of Thailand's Ministry of Education. The duties of Buddhist University are defined as follows: The first component is to gain access to democratic citizenship at Buddhist University for an interdisciplinary curriculum embracing both secular and moral subjects, as well as to promote democratic citizenship development in order to conduct lessons with an emphasis on Buddhism and Pali language. It comes out that everyone has a right to and ownership of the university, and the university's development is carried out in a participatory manner through elections of representatives of internal organizations who must be elected by the majority.

Methodology

The methodology of this dissertation is documentary research, based on the following objectives, namely: - (1) To study the contexts, problems, causes and need assessment of learning process in Buddhist Universities according to modern education., (2) To examine the concept and learning process of loving kindness (metta) in Theravada Buddhism, and (3) To apply Buddhist loving kindness (metta) to the learning process in modern education in Buddhist Universities. The details are described as follows:

Key Informants

The key informants appeared in this research denotes into 3 group of professor, stakeholder and student who will be interviewed in given of criteria of selecting of key information in order to obtain the most flesh and new data and information. A population comprising of the following group: Group 1 Professor and Administrator 8 persons, Group 2 Stakeholders = 6 persons, and Group 3 Student = 14 persons. All of key informants are professor, administrators, stakeholders and students of Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University with knowledge of Buddhism and sciences, and who have expertise in integration into education and way of life sciences

Research Instruments

In order to find out the problems that the executives have, research study used an in- depth interview. All participants were interviewed individually. All interviews were tape recorded. And the research process of this research can be clarified as follows:- 1)

1) Selecting the key informants in the roles of professor, stakeholder and student to answer the question I and II in the In-depth Interview Forms which relating to the problem and possible impact in the learning process. 2) Creating the in-depth interview Forms which consists of 3 parts as general data, specific data and recommendation. 3) Interviewing the key informant by face-to-face interview, on-line interview via Zoom system and Line system and recording tape. 4) Collecting the result of the question from each key informant. 5) Transcribing the recorded tape of each key informant and translate into English.

Data collection

This study employed a narrative approach to encourage informants to articulate their experiences in their own words and to provide a context for their explanations. By using a narrative approach, more information was collected with a respondent narrowly focused or closed questions. The narrative approach can encourage participants to disclose more. The key questions are as follow:

This study used the method to collect data by reading and conclusion the data from primary sources and secondary sources such as Tipitaka, Commentaries, Sub-

commentaries, Buddhist Textbooks, Dissertation, Article, Journals and research works. And more information was collected by in-dept interview and focus group discussion.

Data Analysis

After the in-dept interview and focus group discussion, the information was gathered and sorted out into the related topics for concluding the objective requirement. Thereafter, the summary of key problems could be beneficial to further study as such meditation with Dhamma song to develop loving kindness in the practitioner's mind deeply in order to help the teacher and student solve the problem in learning process.

Results

The Summary of Key Informant Interviews on the Problem in the Learning Process:

1. Poor quality of student knowledge: Key informants expressed concerns about the declining quality of student knowledge and teaching qualifications. There is a lack of close interaction and counseling between teachers and students. The standard of learning and teaching quality is outdated and does not keep up with technological advancements.

2. Remote relationship between teachers and students: The COVID-19 pandemic and the rise of online learning have resulted in a distant relationship between teachers and students. Online courses and platforms like YouTube offer alternative learning options, leading to a decrease in the number of students. Miscommunication, social media distractions, and the absence of personal relationships were identified as challenges in the teaching and learning process.

3. Long-distance travel: The need for long-distance travel poses a financial burden on both teachers and students, impacting the learning process.

4. Variety of language teaching: The curriculum includes teaching Pali, Sanskrit, Chinese, and Tibetan languages, which are essential for learning and spreading Buddhism. The informants suggest broadening knowledge and instruction in these languages.

5. AI knowledge: The advent of artificial intelligence poses challenges in terms of students using AI to answer questions, which may go unnoticed or unappreciated by teachers. This affects various aspects of academic work, such as essay writing, abstract writing, dissertation writing, and presentations.

6. Stakeholder requirements: The curriculum should be based on the needs of stakeholders, including students and alumni. Conducting surveys to understand stakeholder requirements would help create curriculum content aligned with their needs. Students should better understand the purpose of learning and its application in the workplace.

7. Morality and ethics: Key informants highlighted the exclusion of morality and ethics from the national curriculum. This results in a lack of strong ethics and morals in graduates. Modern education prioritizes wisdom over morality and goodness. The absence of Metta (loving-kindness), Generosity, and Sila (moral conduct) was identified as a problem, partly due to easy access to various learning media.

8. Learning by doing: The learning-by-doing technique is not effectively utilized. This approach emphasizes experiential learning and developing children's understanding through actions and assessments. Key doctrines in Buddhist teachings encourage learning by doing and finding solutions to problems.

These findings from the key informant interviews highlight several challenges in the learning process, including the quality of education, remote learning limitations, language teaching, AI integration, stakeholder alignment, morality and ethics, and the need for active learning approaches.

Summary of the possible impacts of the learning process in Buddhist University based on the in-depth interviews with key informants:

1. Lack of ambition to study: The poor quality of student knowledge may lead to boredom and a lack of ambition to study and develop oneself. The curriculum should be aligned with students' goals and incorporate relevant Buddhist theories.

2. Lower efficiency of two-way communication: Excessive instructional information can overwhelm students and lead to stress and discouragement. Students may feel uneasy and confused about the purpose of their education, resulting in a lack of motivation to learn.

3. Decreasing students' performance: Long-distance travel and the lack of lodging options can negatively impact students' health and performance. On-site learning may exhaust students and create transportation challenges.

4. Lack of language knowledge: If Buddhist University lacks a variety of language instruction, students without language skills may face difficulties in finding employment. Knowledge can be gained in the classroom, but skills can only be acquired through practice.

5. Impact on report writing: Students using AI to answer questions can affect their ability to write essays, abstracts, dissertations, and presentations. It presents challenges in maintaining academic integrity.

6. No aim of learning: Students may feel bored and lack clarity about the purpose of their education. This can lead to disengagement and a lack of motivation to learn.

7. Less morality and ethics: Exclusion of morality and ethics from the curriculum can hinder the development of strong ethics and morals in students. The lack

of emphasis on ethics and moral values in education can lead to misunderstandings and a decrease in Metta (loving-kindness).

8. No learning by doing: The learning-by-doing technique, which encourages experiential learning, may not be effectively utilized. Learning by doing is an important aspect of Buddhist education, and its absence can hinder students' growth and understanding.

It is important for Buddhist University to address these issues and make improvements to enhance the learning process, including aligning the curriculum with students' goals, promoting effective communication, providing suitable accommodation, expanding language teaching, addressing the impact of technology, emphasizing morality and ethics, and implementing experiential learning approaches.

The result of in-depth interview of Key Informants in Group I: Professor and Administrator, Group II: Stakeholders and Group III : Students for the Question III about the benefits of the loving kindness (Metta) can be summarized as follows: -

1. Bramavihara 4. The word "Metta" is the one of Bramavihara 4 (The Four sublime states of mind; Metta (loving-kindness), Karuna (compassion), Mudita (sympathetic joy), and Upeka (equanimity). The Buddhist should know that they can use which one to fix in which situation. "Metta" is a vital word since it is in the mind of the Dhamma practitioner that affects the giver and receiver's Metta. Metta cannot be employed in isolation; it must be blended with the other sublime states of thought. When someone gives Metta, they must also consider Upeka (equanimity) because they have integration and must consider the balancing approach to overcome the difficulty that has arisen. Bramavihara should be given to the learner by the teacher.

2. Loving Kindness (Metta) build peace and happiness. Loving Kindness (Metta) in Theravada Buddhism has 4 level such as 1) Metta to be oneself 2) Metta to acquaintance 3) Sending Metta to unknown person or not a person 4) Sending Metta to someone we dislike or to someone who dislikes us. When the Buddhist give Metta in these 4 levels, they can build peace and happiness forever.

3. Metta makes people love and care for another. Metta implies seeing others as friends in sadness and sharing happiness in the circle of sympathy, and making people love and care for one another. If we have Metta to the others, we should realize that we do not hurt the other. If thinking to hurt someone, the stress will be easily happened. The major problem is lacking of Metta to each other. So, the person should look at others in a positive light or have good mindset. Metta is important for the people in every level.

4. There are numerous advantages to practicing Metta meditation, also known as Metta Bhavana in the Pali Canon. One sleeps easily, wakes easily, and never dreams evil.

One is obvious to humans. It is obvious to nonhuman beings. One is protected by the devas. One cannot be touched by fire, poison, or a weapon. The mind soon becomes focused. One's complexion is glowing. One dies unconcerned, and it is destined to be reborn in the Brahma worlds. Metta can assist in reducing negative emotions toward oneself and others. Metta is an inner quality that everyone must cultivate. Whoever has Metta will have power. Metta is the conduit through which everything passes. Creating loving power and having positive power as a combined power.

5. Metta serves as a bridge between society and happiness. If everyone in society practices Metta, it will result in a better society, enjoyment, and mutual assistance. As a result, Metta serves as a bridge between society and happiness. Metta can create happiness to people in societies around the world. Creating good energy in society, such as a driving force for achievement and a mental foundation for personal and public progress. The benefits of Metta include positive thinking, the need to help one another, having a better mind, a better body, speech, and action. Metta is beneficial to oneself, relatives, and others. The benefits of Metta include making society more peaceful, reducing conflict, and assisting each other in the organization in building a positive image and progress. Benefit of Metta can be focused as follows: - 1) creating feasibility positive energy in society seems to be successful in every situation because of Metta, 2) driving force to high achievement means society which has Metta will have possible reinforcement to achievement 3) being mind base to develop own and society.

6. Metta can relieve stress and physical suffering. Loving-Kindness is a Buddhist practice that teaches us how to build compassion, kindness, and warmth toward ourselves and others. This approach can assist in the reduction of stress, anxiety, despair, anger, fear, and pain. It, like other forms of mindfulness, can relieve stress and physical suffering.

7. Metta is the heart that brings calm and happiness. The advantage of Metta is feeling at ease, having Mitri, but this comes from Panna, understanding each other. Metta will be the link between all Dhamma doctrines. Metta is the heart that brings calm and happiness. If a person has Metta, he will not cause harm to others. Metta is interconnected with everything. The person should show Metta to others, and they will spread the word. He should show Metta to everyone and assist them, and then we will be happy. The benefit of Metta is that it allows everyone to meet joyful, love, comprehend, and avoid war. Metta creates harmony in society and a lovely world, and it assists people in adhering to the precepts. The benefit of loving kindness is that it develops appropriate attentiveness, a sensitive mind, generosity, and being loved in peers. Having Metta is very beneficial since it strengthens the human heart and allows him to help others to the best of his ability. We must help ourselves and share the

Dhamma light to others. The human must comprehend the meaning of Metta, which is the desire to bring happiness to others. When a human gives Metta, it should be done with the mind and be successful with the mind. However, if they use verbal communication, they may not be successful. When a person obtains Metta, he will recognize and accept it in his own consciousness. Metta is really significant. Loving and Metta will eventually meet. If a person possesses these items, it will conduct to others. In contrast, if a person lacks these, he or she cannot drive to others. Metta helps people see their own and others' worth. Having Metta is a fundamental benefit of the sublime mind. When faced with suffering, practicing Metta will not harm one's mind and will not cause suffering to others.

8. Impart knowledge in the presence of loving compassion (Metta) between teacher and learner. It is helpful for the teacher to impart knowledge in the presence of loving compassion (Metta) between teacher and learner. The emotion of relying and the method of relying will be softly expressed, making the learner feel good and see the benefit of having loving kindness (Metta). This will increase student enthusiasm for learning and the teacher's joy in teaching. The benefit of Metta is the good relationship between teacher and student. Except for Metta, there should also be effective communication. In terms of the learning process, the teacher must model Metta. However, it should be noted that Karuna implies that the instructor should pay attention and be eager to assist pupils in resolving their problems. In addition, students should demonstrate Metta to teachers by approaching them when they are unsure about something during learning. Metta has the ability to broaden and deepen learning. If the teacher and pupil achieve true Metta or the true worth of Metta, Metta will occur in their minds.

9. No suffering. The benefits of Metta are no suffering, forgetting one's own suffering, being happy, easy entry to Dhamma, easy attainment of Dhamma, being loved by all, no moodiness, no evil, no depression, no argumentation, having peace, attaining via Mettājetovimutti, sacrifice, giving to others without expecting anything in return.

10. Collaborative learning. Metta can be built by linkage of whole system as the learning in the type of the participant which is Collaborative learning, no teacher and no student. The observed point of teacher has 3 things as follows: - 1) learning process leads to the adaptation which is the process to reach the real need of student and produce the benefit 2) transformative learning, when the student has acceptable area, he will change from insight in order to effect outside and creative thinking outside of the box will occur, 3) to support thinking outside of the box, to prove hypothesis in the new technique which no one ever thought. From these three things, it will lead to desired result as Metta. transformative learning should have Upekkā or Equanimity.

11. Being willing to send well wishes to all beings. Metta has the benefit of being willing to send well wishes to all beings. When a person can get rid of his wrath with patience, he will have Metta. Metta has three levels, which are as follows: 1) The principle that leads to reciprocal charity, peaceful cooperation, and peace is referred to as elementary Metta. 2) Middle Metta refers to the moral that cultivates a pure mind, reduces passion, and dispels anger. 3) High-level Metta is Metta Bhavana from meditation that is compassionate to a) a specific person who has peace, no pain, no grief, and is happy, and b) an unspecific person who has peace and is free of all suffering.

The result of in-depth interview of Key Informants in Group I : Professor and Administrator, Group II : Stakeholders and Group III : Students for the Question IV about the Dhamma teachings to support the loving kindness (Metta) can be summarized as follows: -

1. Bramavihara 4. Dr. Pravej Intongpan noted that The Dhamma teaching to support loving kindness can be explained as Metta in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living beings. The four are: metta, which will be rendered henceforward by "loving-kindness," karuna, which is "compassion" or "pity," mudita which is "gladness at others' success," and upekkha, which is "onlooking equanimity." These four are known as Divine Abidings (brahma-vihara), maybe because anyone who can keep any of them alive for even a single second has lived as long as the Highest Gods. (the Brahma Deva). Most of Key Informants commented that the Dhamma teaching to support Metta is Bramavihara 4 (Metta, Karuna, Mudita, and Uppeka). But Metta exists just in the mind and takes no action. When it comes to action, it is Karuna, which is derived from Metta. Karuna's actions include, for example, assisting others in need, offering money, or providing a vital item. Metta is not the same as Karuna; Metta is the foundation of mind, which is mind qualification. Karuna is action in the body, speech, and thought to assist others or to wish others well. Mudita is used in the opposite situation as Karuna. It is the sense of congratulation for the person, i.e. that one is elevated to a high rank or title. But that advancement must be correct and righteous, not based on illegitimate money obtained through corruption. People will come across two types of people in their daily lives: those who are suffering greatly and those who are getting raw well. And if they have to face unfair event, they have to release to the law of Karma which that person made it according to legal process. In Uppeka, the human will think with wisdom (Panna) and it is the contemplation in the right moralities. Or in the other case, if they face the person who get raw well, but it come from corruption, from theft or plunder, It is impossible to warn them by speech or action since he will hurt or kill them or let them get suffering. So, the Having only Metta seems to be too extreme, the whole process

should be started from Metta, Karana, Mudita and finished at Upeka. Only Metta may help the wrong one, it has to be controlled by Upeka and right consideration too. In addition, Phrakhrusangkharak Suriya Pabhassaro informed that Bramavihara 4 is one of Buddhist doctrine, easy teaching, can be adjusted to use in daily life and live with the others happily.

2. Metta 3. Phramaha Phuan KittiSopano informed that Metta have 3 types as follows: - 1) Mettākāyakamma: to be amiable in deed, 2) Mettāvācīkamma: to be amiable in word, and 3) Mettāmanokamma: to be amiable in thought. Teaching the one to have Metta can be taught in these 3 ways. Practice Metta to the others is not mind only, but concerns to behavior. When the teacher teaches the student to have Metta, it should be learning by doing whether acting, speaking and thinking. Teaching to the one having Metta is teaching with care.

3. Sati and Yonisomanasikan. Phramaha Phuan KittiSopano informed that Sati or consciousness is important. The person should have consciousness before speaking and have Yonisomanasikan (thoughtful consideration) or Yonisomanasikāra means reasoned attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving. It is the internal or personal aspect, as well as the factor belonging to the category of understanding or wisdom, i.e. whether doing so will damage someone or not, and whether speaking in this manner will cause someone to suffer. Sati (consciousness) and Yonisomanasikan (thoughtful consideration) are the Dhamma doctrine to support

4. Karaniyamettasutra. Phramaha Weerasak Abhinandavedi comment that the principle of Kalayanamitr are the code of conduct which make the faith and fill in the external factor and internal factor of ourself completely.

5. Ti-lakkhana. Most Ven. Phra Methavinairos, Assoc. Prof. Dr. recommended that the Three Characteristics or Ti-lakkhana (Important Doctrines of Buddhism). That means a normal thing of all things on earth happened, set and extinguished. It consists of 1) Anicca (impermanent) means things are always changing. Nothing can stand still forever. 2) Dukkha (stress and conflict) means suffering. All things are of a distressful. 3) Anatta. Non self means non-existence, means nothing. Everything has no embodiment meaning. There is no possible for a human to believe that it is its own self. If a person does not perceive fully, the sense of selflessness will occur in its fullness.

6. Benefit 3. Dr. Suvin Raksat noted that the Dhamma teaching to support Metta is Benefit 3 means own benefit, benefit of others, and public benefit which have to come together. The human cannot do only one part of them. These benefits consist of jariya or conducting benefit 3 as The Buddha act as the example. Those are 1) Attajariya means acting own self to be the quality one as the person who has fully Metta 2) Yathatajariya

means acting to close relative friends with Metta, and 3) Lokathajariya means acting own self to have fully Metta and acting to close relative with Metta, after that spreading the Metta to the public benefit. That is the fully Metta cultivating.

7. Saraniyadhamma 6. The key informant raised that the other Dhamma teaching to support Metta is Saraniyadhamma 6 and **Sāraṇīyadhamma** is a doctrine that promotes virtues for fraternal living. Its key values include:

1. **Mettākāyakamma**: Being kind and friendly in actions, both publicly and privately.
2. **Mettāvacīkamma**: Speaking with kindness and love, both publicly and privately.
3. **Mettāmanokamma**: Cultivating thoughts of goodwill and compassion towards all beings, publicly and privately.
4. **Sādhāraṇabhogitā**: Sharing lawful gains with virtuous individuals.
5. **Sīlasāmaññatā**: Upholding moral conduct and ethical principles with others.
6. **Diṭṭhisāmaññatā**: Cultivating right views and understanding together with fellow practitioners.

These values aim to create an atmosphere of conciliation, unity, respect, empathy, and harmony. By practicing these virtues, individuals can foster positive relationships, reduce conflicts, and establish a sense of collective well-being. By the first 3 items are Metta and the rest 3 items (item #4,5,6) are the ones to promote Metta or the behavior sector come from Metta. Those are 1) Sharing to others is the de facto of Metta, but action through Karuna or giving 2) Keeping the rules together, and 3) seeing in the right way which will support smoothly Metta.

8. Sanghawatthu 4 (The principles of service) (**Danā**, **Piyavāca**, **Atthacariyā**, **Samānattatā**) Ubol Sathitakorn informed that Essence of the Sangaha-vatthu 4 and the principles of Buddhism on creating happiness is the human welfare principles to live happily together as well as the mental support for people to build unity through **Danā** which is hospitality, sacrifice, sharing, and giving things. It also supports people to do the three main things such as **Piyavāca** which is informing and advising with kind, polite, useful, and reliable words, **Atthacariyā** which is useful or public benefit conducts including ethical promotion and improvement, and **Samānattatā** which is constancy acted by all people.

9. The virtue of sending loving kindness 11 items. Col. Parameth Ladpli commented that the virtue of sending loving kindness is presented in the jaraka in 11 items such as 1) happy in sleeping 2) happy in wake up 3) non nightmare 4) being loved

in human being 5) being loved in non-human being 6) protected by Deva 7) safe from dangerous thing 8) easy to do meditation 9) brighten face 10. No illusion 11) access to the higher Brahma world when not attained.

Based on the results from the in-depth interviews and focus group discussions with key informants, the following points emerge regarding the appropriateness of the aims of applying Buddhist loving-kindness (Metta) to the learning process in modern education:

1. Approval of Aims: In the focus group discussion with key informants, they approved the aims of applying Buddhist loving-kindness (Metta) to the learning process in Buddhist universities.

2. Agreement on Appropriateness: All key informants, including professors, administrators, and stakeholders, agreed that the aims of applying Buddhist loving-kindness (Metta) to the learning process in modern education are appropriate.

3. Relationship between Teacher and Student: Key informants highlighted the importance of the relationship between teachers and students in fostering Metta. They mentioned that the principle of Direction 6 (Disa 6) can be applied to the teacher-student relationship, which can be adjusted to the learning and teaching methods.

Solution to Non-Metta Problems: Key informants provided several solutions to address non-Metta problems in the learning process, including:

a. Not hiring non-Metta individuals as teachers and selecting teachers who embody the characteristics of Metta.

b. Integrating Metta at every level and utilizing it in the appropriate place and time.

c. Emphasizing the role of Metta as a basic characteristic of teachers and students, and resolving conflicts using the principle of Direction 6.

d. Practicing Metta through Metta Bhavana and Vipassana meditation to manage the mind and develop Metta consistently.

e. Cultivating a clear understanding of life and human nature to overcome non-Metta attitudes.

f. Providing Metta skill training and promoting positive thinking in uncomfortable situations.

g. Establishing knowledge-understanding and effective communication between teachers and students to avoid misunderstandings.

h. Creating a supportive environment with Metta and incorporating Dhamma songs in the curriculum.

i. Encouraging intelligent contemplation (Yonisomanasikra) and maintaining a close relationship between teachers and students.

j. Developing Metta consistency, making Metta a key performance index, and incorporating Metta into all educational activities.

k. Defining the characteristics of a teacher to include Metta and ethical teachings.

Cure for Traumas in Learning Process: Key informants provided insights on how to address traumas in the learning process, which include:

a. Practicing Yonisomanasikan and understanding the problems faced by students to foster empathy and compassion.

b. Recognizing that learning is not solely focused on obtaining a degree but also personal development and supporting students during challenging situations.

c. Increasing Metta practice and providing positive Dhamma teachings to heal trauma.

d. Avoiding evaluation solely based on IQ and considering other aspects such as AQ, EQ, CQ, and MQ to provide a more holistic assessment.

Overall, the key informants agreed that applying the aims of Buddhist loving-kindness (Metta) to the learning process is appropriate and provided various solutions to enhance Metta in the educational setting, address non-Metta issues, and support students experiencing trauma.

Based on the responses from the key informants, the following suggestions were provided for the application of Buddhist Loving Kindness (Metta) to the learning process in modern education:

1. Creating Metta to be KPI (Key Performance Index): This suggestion involves setting up actions that can be measured as Metta and assigning scores to them. Teachers can compare their behavior against the standard score to identify areas for improvement and development.

2. Loving Kindness Meditation: The practice of loving-kindness meditation involves cultivating feelings of love and kindness towards oneself and others. It emphasizes generating affection without expecting anything in return and can be gradually extended to all living beings.

3. Work-life Balance by Metta: This approach focuses on achieving a balance between one's career and personal life by incorporating Metta, which involves approaching both aspects with kindness and compassion. Setting boundaries, managing time effectively, and prioritizing self-care are suggested to reduce stress and improve satisfaction.

4. "Buddhamahametta make happiness" meditation course: This meditation course consists of three parts, including Satipatthana (four foundations of mindfulness), Bramavihara (four immeasurables, including Metta), and Buddhànussati (recollection of

the Buddha). The focus is on contemplating the mind, cultivating loving-kindness, and reflecting on the virtues of the Buddha.

5. *Ānāpanasati Bhavana* (mindfulness of breathing): This practice involves establishing mindfulness on the breath and expanding it to different feelings and states of mind. The objective is to cultivate mindfulness, insight, and a deep understanding of impermanence and phenomena, promoting well-being and presence in daily life.

6. Prayer for healing: This method involves expressing well-wishes for oneself and all beings, progressing from inner self to others and ultimately extending to the entire universe. The goal is to alleviate suffering for all sentient beings.

7. Satori Meditation: Satori is a concept in Zen Buddhism that refers to a sudden realization of the true nature of reality. It involves awakening, enlightenment, or spiritual insight that transforms one's perception of oneself and the world.

For Students:

- Creating a Metta environment for students to learn and absorb the values of Metta from teachers and the overall atmosphere.
- Teaching students about their own worth and the worth of others, cultivating gratitude and self-development.
- Moral teaching to help students understand the value and significance of ethics.
- Using Metta KPI to evaluate the relationship between teachers and students.

For Teachers:

- Developing teachers to have loving-kindness and act as good models for students.
- Teaching students with Metta and practicing loving-kindness meditation themselves.
- Engaging in Vipassan meditation to control the mind and allow Metta to occur automatically.
- Imparting education with love, support, care, and emphasis on meditation and concentration skills.

For Curriculum:

- Integrating Metta into the curriculum, making it a philosophy that underlies all subjects.
- Inserting Metta into educational subjects and designing outcome-based learning to produce graduates with Metta.
- Applying Disa 6 (Direction 6) to present the role of the teacher in loving and caring for students.
- Including loving-kindness meditation as a course in the curriculum.

For Learning Environment:

- Building a Metta learning environment where teachers and students interact with kindness, respect, and support.
- Encouraging Metta activities in daily life and linking them to subjects.
- Creating a harmonious and collaborative atmosphere through mutual attention and teamwork.
- Ensuring supportive functions, such as scholarships and food for students, are in place.

These suggestions aim to incorporate the principles of loving-kindness into the learning process in Buddhist Universities, fostering a compassionate and supportive environment for both students and teachers.

Discussions

The research findings indicate that the study focused on three steps. In Step 1, the contexts, problems, causes, and needs assessment of the learning process in Buddhist universities were explored. Step 2 examined the concept and learning process of loving kindness (Metta) in Theravada Buddhism, including the benefits of Metta and its relationship with Dhamma teachings. Step 3 investigated the application of loving kindness (Metta) to the learning process in modern education within Buddhist universities. The data collected from professors, stakeholders, and students provided insights into the unique challenges, potential impacts, and benefits of integrating Metta into the learning process.

Objective No. 1: To study the contexts, problems, causes and need assessment of learning process in Buddhist Universities according to modern education.

The key informant interviews identified several problems in the learning process of Buddhist Universities, including poor student knowledge quality, lack of teaching qualifications among faculty, remote relationships between teachers and students leading to miscommunication, difficulties with long-distance travel, a need for expanded language teaching, challenges with AI knowledge, and concerns about the lack of emphasis on morality and ethics. These issues can impact students' ambition, communication efficiency, performance, language skills, report writing abilities, clarity of learning goals, and emphasis on practical experience. Addressing these problems can enhance the overall learning experience in Buddhist Universities. **Objective No. 2:** To examine the concept and learning process of loving kindness (Metta) in Theravada Buddhism.

The key informants identified several benefits of Metta. Metta promotes balance, integration, and peace, fostering love and interconnectedness among people. It offers

advantages such as improved sleep, protection, and a focused mind. Metta relieves stress, promotes compassion and kindness, and creates a positive learning environment. The Dhamma teachings that support Metta include practical teachings for harmonious living, mindfulness and wisdom, treating others with kindness and compassion, understanding the three characteristics of existence, recognizing the benefits of Metta, and practicing sharing and right understanding. In the researcher's opinion, Metta is crucial for individual serenity, pleasure, and positive interactions in society. It teaches compassion, forgiveness, and a healthy mindset, fostering harmonious coexistence. The Dhamma teaching Bramavihara 4 emphasizes achieving infinite peace, harmony, and compassionate loving-kindness within oneself and towards the surrounding universe.

Objective No. 3: To apply Buddhist loving kindness (Metta) to the learning process in modern education in Buddhist Universities.

The research design involved interviewing key informants to understand the integration of Loving Kindness (Metta) in the learning process at a Buddhist university. Hiring teachers embodying Metta, promoting Metta at all levels, and using Metta Bhavana and vipassana meditation were suggested. The aims of Metta integration were to overcome trauma, develop good humans, and create better social change. Metta skill training, positive thinking, and creating knowledge-understanding between teachers and students were seen as solutions to non-Metta. Creating a Metta environment, using Dhamma songs, and fostering intelligent contemplation supported the learning process.

The application of Buddhist Loving Kindness (Metta) in the learning process aims to create a compassionate environment for students, teach moral values, promote effective communication, engage in loving-kindness meditation, foster mutual support, participate in Metta-related activities, and cultivate love for Buddha. For teachers, it involves selecting qualified teachers with Metta, teaching with Metta, practicing Vipassana meditation, fulfilling educational duties, and fostering a Metta environment between management, students, and teachers. In the curriculum, Metta can be incorporated through the inclusion of loving-kindness meditation courses, inserting Metta into educational subjects, and building a mind base for Metta activities. Creating a Metta learning environment, inputting Metta in the teaching atmosphere, setting up compassion practice, and increasing Metta in the learning environment are essential for promoting a nurturing and compassionate learning environment.

In summary, the researcher acknowledges the advantages of online learning such as protection from COVID-19 and cost savings, but raises concerns about the potential remote relationship between teachers and students. The researcher highlights the importance of incorporating morality, ethics, and loving-kindness (Metta) into the learning process at a Buddhist University to prevent unfair treatment and emotional harm.

Cultivating Metta in teachers and students is seen as the solution, starting with self-forgiveness and extending to creating a peaceful and harmonious learning environment. The ultimate aim is to develop morally upright individuals who possess Metta and spread it to others, promoting social harmony and contentment.

Recommendations

The key informant suggests that both learners and teachers should develop knowledge and skills related to cultivating self-loving kindness. This includes building a mindset of loving kindness and having the ability to transmit it to others. The teacher's role is to foster a Bodhisattva heart, while learners are encouraged to develop the same heart and share it with others. And another key informant recommends a step-by-step approach to practicing Loving-Kindness Meditation. The practitioner is advised to find a quiet and uplifting space, allocate 15-20 minutes for the meditation, and adopt a comfortable posture. By focusing on the breath and bringing attention to the heart area, the individual can begin offering loving kindness to themselves using phrases such as "May I be safe," "May I be healthy," "May I be happy," and "May I be at ease."

The focus group discussion highlights the SATORI meditation, which allows students and teachers to explore their true nature and find answers to fundamental life questions. Similar to Zen Koans, these questions go beyond rational answers and lead to a fresh perspective devoid of beliefs or judgments. Satori moments, experienced during the process, have a lasting impact on the individual's understanding of themselves and the world.

The researcher suggests a one-day meditation practice at the Buddhamahametta Foundation, emphasizing the cultivation of loving kindness towards Buddha. The practice involves reciting the Dhamma Sutra, engaging in walking meditation, sitting meditation, sleep meditation, and extending loving kindness (Metta) to others. The aim is for practitioners to develop loving kindness in their minds through continuous practice, leading to the release of suffering and the attainment of happiness.

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