

BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS: SUSTAINABLE PEACE AND DEVELOPMENT IN THE CONTEMPORARY SCENARIO

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ABSTRACT

Buddhism is recognized as a major global religion and system of religious practices with complex history, system of beliefs, variety of traditions, manners and practices. The founder of Buddhism, "Lord Buddha" (Siddhartha Gautama) enlightened the world with special emphasis on practical application of philosophical thoughts by which normal life can be transformed and suffering from the life can be removed. As far as Buddhist approach to global education in ethics is concerned, it is considered as the systematic, holistic and scientific process, which enables the human consciousness for awareness, experience and perfection. These principles of education were the soul of Buddhist teaching-learning system. The system was more concerned with the inner than the outer world and to achieve the subjective knowledge was not the chief aim of Buddhist education. The noble eightfold path, four divine abiding (good will, compassion, empathetic joy, and equanimity), ten skilled karma paths etc. are the enlightened perspectives of Buddhism. The visualization and transformation of Knowledge in Buddhist education system was a revelation. It was the evolution of knowledge from body to soul, mind to consciousness, mater to spirit and unreal to the real. The

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holistic vision of Buddhist teaching-learning process has produced some of the most eminent figures the world has ever seen. The textual tradition of Buddhist heritage including material culture developed in the Asian regions is really helpful in presenting a faithful picture of Buddhist ethics, life, culture and tradition. The teaching-learning system of the modern society has provided the possibilities to achieve means of a materialistic life. But it is not sufficient to fulfill the expectation of the present social condition. It is true that past meets with the present and it creates the future. Without past, present is blind and without past, future will be lame. In this context we can apply the universal principles of Buddhist teaching-learning system to create a healthy and pluralistic intellectual environment as well as sustainable peace and development in the contemporary scenario. Buddhist education in ethics represents the most fundamental mode of democratic conversation, which creates a world based on peace and harmony. It goes beyond being aware of differences in culture and being sensitive to them, respects and value diversity. It creates the environment demonstrating the capacity, knowledge, understanding and skills to communicate effectively with culturally diverse people. It creates a platform for interaction between world cultures, which has also close relationship between the world civilizations. Buddhist education and ethical aspects has a definitely role to play in the areas of valuing diversity, fair access, participation encouragement and mutual respect, where different cultural traditions, which were flourished from different civilizations, can contribute for the enrichment of sustainable peace and development. In this presentation an attempt has been made to discuss the peculiarities of Buddhist education in ethics. The study will focus on the expansion of Buddhist ethics for the development of sustainable peace and development.

1. EDUCATION FOR SUSTAINABLE DEVELOPMENT

Education for sustainable development is an important factor which provides ample opportunity to each and every human being to gain innovative knowledge, skills and techniques which can lead to a sustainable future. Education for sustainable development also empowers human beings to promote competencies in a systematic and collaborative way.¹ The Sustainable Development Education

1. Nikolopoulou, A., Abraham, T. and Mirbagheri, F. (eds.) (2010) *Education for*

Panel Report, 1998 says “ESD is essential for the achievement of a sustainable society and is therefore desirable at all levels of formal education and training, as well as in non-formal and informal learning.”² According to United Nations Education, Science and Cultural organizations (UNESCO), “With a world population of 7 billion people and limited natural resources, we, as individuals and societies need to learn to live together sustainably. We need to take action responsibly based on the understanding that what we do today can have implications on the lives of people and the planet in future. Education for Sustainable Development (ESD) empowers people to change the way they think and work towards a sustainable future. ESD means including key sustainable development issues into teaching and learning. It requires far-reaching changes in the way education is often practiced today. This educational effort will encourage changes in behavior that will create a more sustainable future in terms of environmental integrity, economic viability, and a just society for present and future generations. This represents a new vision of education, a vision that helps people of all ages to better understand the world in which they live, addressing the complexity and interconnectedness of problems such as poverty, wasteful consumption, environmental degradation, urban decay, population growth, health, conflict and the violation of human rights that threaten our future.”³ Education for sustainable development can enhance the effectiveness of life and considered as the key answers to sustainability. The main idea of education for sustainable development is to empower the sustainability competences through an integrated manner. Education for sustainable development is definitely a response to the challenges facing the world today.⁴ Education for sustainable development has five specific components, i.e. knowledge, skills, perspectives, values

Sustainable Development: Challenges, Strategies and Practices in a Globalizing World. New Delhi: Sage Publications India Limited, p.xvi.

2. The Sustainable Development Education Panel Report, 1998.

3. UNESCO/DOMJOÃO (?) *Education for Sustainable Development*. [Online] Available from: <http://www.unesco.org/new/en/brasilia/education/education-for-sustainable-development> [Accessed 25/01/2019]

4. Nikolopoulou, A., Abraham, T. and Mirbagheri, F. (eds.) (2010) *Education for Sustainable Development: Challenges, Strategies and Practices in a Globalizing World*. New Delhi: Sage Publications India Limited, p.xii.

and teachings which are chiefly responsible for sustainability. Moreover, ESD provides an opportunity to learn the values which are essentially required for a sustainable future.

2. BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS: HERITAGE OF TANGIBLE AND INTANGIBLE PRACTICES



Buddhism is the religion, which teaches the path of practice and spiritual development leading to the true nature of reality. The experience developed within the Buddhist tradition, i.e. ‘Buddhahood or Enlightenment’ has created an incomparable resource for all those who wish to follow the path leading to enlightenment. Dharma is at once the Truth and the content of the Buddha’s teaching. It was the Dharma, tradition tells us, that the enlightened Buddha preached in the Deer Park at Sarnath.⁵ This sermon introduced the Buddha’s Middle path: the rejection of both the extremes of asceticism, as well as the coarse material world. He also brought forth the core of his doctrine in the form of the “Four

5. Griffiths, Paul.J. (1994) *On Being Buddha: The Classical Doctrine of Buddhahood*, Albany: State University of New York Press, p.xiv.

Noble Truths”: There is no existence without suffering. The cause of suffering is egoistic desire. The end of suffering is achieved through the elimination of desire. The Noble Eightfold Path is the way to elimination of desire. These eight principles are: 1) Correct view, 2) Correct Mental Attitude, 3) Correct speech, 4) Correct Action, 5) Correct Pursuits, 6) Correct Efforts, 7) Correct Mindfulness, 8) Correct Contemplation. The insights of the living Buddha were powerful, and his compelling message attracted adherents.” The doctrines of Buddha and the basic tenets of Buddhist teaching are straightforward and practical. The simple, holistic and spiritual ideas of Buddhism addresses itself to all people irrespective of race, nationality, caste, which enable people to realize and use its teachings in order to transform their life.⁶ In the origin and evolution of Buddhism, it is found that Buddhism never developed a missionary movement, the teachings of Lord Buddha spread far and wide on the Indian subcontinent and from there throughout Asia. Lord Buddha, being the primarily a teacher traveled to nearby kingdoms to share his insights also instructed the monks to realize the truth and expound his teachings. Sometimes the Buddhist merchants visited and settled in different lands, in such a process Buddhism spread most of the Asian continent through the silk Road. However, the dissemination of Buddhism was due primarily to the influence of a powerful monarch, who adopted Buddhism and also initiated necessary efforts to spread the idea of Buddha in their respective lands. The methods and styles were modified and different forms and religious structures were formed as per the need of the locality. As a result Buddhism was spread most of the parts of Asia. Buddhist ethics of education can be seen in two integral form of education, including tangible and intangible. This is chiefly needed for the development of integral knowledge system as well as development of sustainable peace. Heuheu, Tumuet. al. (2010) in *World Heritage and Indigeneity* writes⁷ “identification, management and successful conservation of heritage must be pursued with the meaningful involvement of human communities and the reconciliation of conflicting interests, but should not be

6. Kornfield, J. (2012) *Teachings of the Buddha*. Boston: Shambhala Publications, p. xvi.

7. Heuheu, T. et.al. (2010) *World Heritage and Indigeneity*, p. 10.

achieved against the interests or through the exclusion of local communities.” Basically, when we talk about contribution of the Buddhist ethics of education to the knowledge system, we find, the heritage has significantly contributed for development of both intangible and tangible knowledge heritage. Intangible heritage of the Buddhist world represents the cultural wealth of a given society, such as knowledge system, symbolic representation of historical facts, values and beliefs. And this heritage was followed through oral tradition and we do not find extensive written record of the tribes.⁸ Tangible heritage of Buddhist culture represents itself in a material form, like manuscripts, archaeology, art objects, monuments, landscapes, historical sites and heritage compounds. During course of time, the artistic skills of Buddhist culture also manifested through dance, music, paintings, wood carvings, art and craft, motifs and flowers, and geometrical designs and all these are expressions of their artistic quality and aesthetic sense of the Buddhist culture.⁹ For example the “Buddhist chanting of Ladakh: recitation of sacred Buddhist texts in the trans-Himalayan Ladakh region, Jammu and Kashmir, India”, included in the Intangible Cultural Heritage List of UNESCO.¹⁰ This chanting represents the spirit, philosophy and teachings of Lord Buddha. Mahayana and Vajrajana forms of Buddhism are practiced in Ladakh which is meant for prayers to the divine for world peace. The Yeongsanjae¹¹ (A central element of Korean Buddhist culture, Inscribed in 2009 (4.COM) on the Representative List of the Intangible Cultural Heritage of Humanity of UNESCO) through which philosophical and spiritual messages of Buddhism were practiced and which is

8. Tefano, Michelle. L., Davis, P. and CORSANE, G. (2014) *Safeguarding Intangible Cultural Heritage*, Woodbridge: The Boydell Press, p.170.

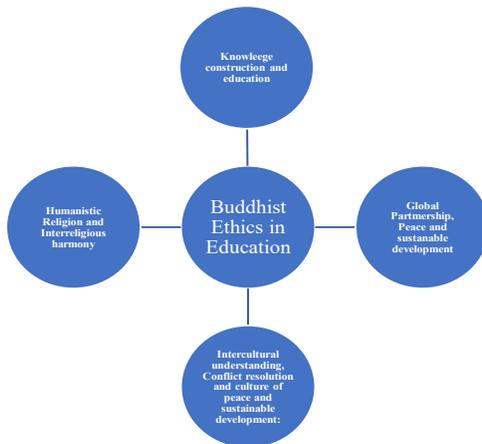
9. Novic, E. (2016) *The Concept of Cultural Genocide: An International Law Perspective*. UK: Oxford University Press, p.124.

10. Unesco (2012) *Buddhist chanting of Ladakh: recitation of sacred Buddhist texts in the trans-Himalayan Ladakh region, Jammu and Kashmir, India* [Online] Available from: <https://ich.unesco.org/en/RL/buddhist-chanting-of-ladakh-recitation-of-sacred-buddhist-texts-in-the-trans-himalayan-ladakh-region-jammu-and-kashmir-india-00839> [Accessed 25/01/2019]

11. Unesco (2009) *The Yeongsanjae* (Inscribed in 2009 (4.COM) on the Representative List of the Intangible Cultural Heritage of Humanity), Republic of Korea [Online] Available from: <https://ich.unesco.org/en/RL/yeongsanjae-00186> [Accessed 25/01/2019]

chiefly mentioned for self-discipline. As far as tangible cultural heritage is concerned, we find significant numbers historical manuscripts, sacred monuments and monasteries and various forms of art, which reveals the manifestation of Buddhist ideas and the heritage can be considered as a light house which is guiding the generation through ages. “Buddhism affirms what it calls the “Three Jewels.” The Buddha himself is the first. The Dharma (doctrine) and Samgha are the second and third. It is said that:

“Mindfulness of the Buddha is a luminous door of the Dharma;



it leads to pure seeing of the Buddha.

Mindfulness of the Dharma is a luminous door of the Dharma;

it leads to the pure teaching of the Dharma.

Mindfulness of the Sangha is a luminous door of the Dharma;

it leads to the avoidance of wrongdoing.”¹²

This eternal idea of Buddhism leads to sustainable peace and development. The first one is Lord Buddha, his life and teachings are the fountain head of knowledge, the second is Dhamma, which is responsible for the development of a humanistic religion and the third one is Samgha, which is meant for the development of global partnership. When all the three divine and integral components united

12. Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.56.

with each other, it leads to peace, harmony and unity. Therefore, an effort has been made through this paper to highlight the following areas related to sustainable peace and development.

2.1. Buddhist Teaching, Education, Knowledge construction and Sustainable development

Buddhist ethics in education is regarded as the fountain head of knowledge and the grand treasure of the tradition and culture of a remarkable civilization. Buddhist education presents the eternal wisdom and highest level of metaphysical experiences and the doctrines are regarded as the highest and subtlest experiences of the Buddhist age. Knowledge is the highest form of human existence, as it is said that “The First Jnana as an advantage is “Being detached from sensual pleasures and demeritorious factors.”¹³ The Seconds Jnana, “with internal tranquility, with enhancement of one pointedness Concentration.”¹⁴ The Third Jnana as an advantage for a Samana “having been detached from piti, that Bhikku dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body.”¹⁵ The basis of Buddhist education is the comparative value system of instincts gleaned, largely from its connection with religion, science and philosophy and more specifically from the advanced motives and thought process for which insight knowledge is mandatory: When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that Bhikku directs and inclines his mind to Insight-knowledge (*Vipasana Jnana*).¹⁶ The Samannaphalasutta also speaks about different levels of knowledge including 1. Insight Knowledge, 2. Power of Creation of Mind, 3. Psychic Powers, 4. Divine Powers of hearing, 5, Knowledge of the Minds of others, 6. Knowledge of Past existences, 7. Divine Power

13. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, p.107.

14. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, pp.107-108.

15. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, p.108.

16. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, p.109.

of sight and 7. Knowledge of Extinction of Moral Intoxicants.¹⁷ Buddhist ethics in education can be recognized to understand the mysteries of life based on divine perfection for which knowledge of right path is required: Doctrines of the religious practices of Atisa simply focuses on choosing of the right path, as he says- “Life is short and many the kinds of knowledge; let him who knows not even his own life’s span; choose only from his purest desires; as the goose strains milk from water.”¹⁸ In this regard, the Buddhist vision of integral knowledge became a source for the dissemination of traditional knowledge and the universal dimensions of Buddhist religion have made inroads into ancient spiritual and religious traditions of the world.¹⁹ The ultimate aim of the sacred wisdom of Buddhist heritage is to create global peace and harmony. It is said that “These are the four modes of practice of the path, namely, difficult practice ending in slow acquisition of insight knowledge; difficult practice ending in swift acquisition of insight knowledge; facile practice ending in swift acquisition of insight knowledge; facile practice ending in swift acquisition of insight knowledge.”²⁰ The ideas and ideals, customs and manners, beliefs and practices are applicable for any civilization, because it speaks about universal tolerance, integral unity and divine peace. Buddhist heritage symbolically reveals the aspirations, inspirations, revelations, intuitions and integral knowledge of the ancient sages and it indicates the origin and evolution of global peace and harmony.²¹ The ultimate aim of Buddhist education is to establish a divine life rich with psycho-spiritual possibilities and scientific techniques related to human development and social welfare. The eternal value of Buddhist religion presents the secrets of art of living and the

17. Rinpoche, Ven. Samdhong (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, pp.109-118.

18. Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.23.

19. Mookerjee, S. (1997) *The Buddhist Philosophy of Universal Flux: An Exposition of the Philosophy of Critical Realism as Expounded by the School of Dignāga*, New Delhi: Motilal Bannarsidassa Publishers, p.xxxv.

20. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, p.382.

21. Berkwitz, Stephen C., Schober, J. and Brown, C. (eds.) (2009) *Buddhist Manuscript Cultures: Knowledge, Ritual and Art, Routledge Critical Studies in Buddhism*, Routledge, p.1.

possibilities of a developed human civilization characterizing the essence of Buddhism. Unity in diversity, universal friendship and harmony etc. are the supreme doctrine of Buddhist heritage, as it is said that:

*Possessing the heritage of wisdom,
you look at those of noble lineage and choose the best;
dwelling among them, you will demonstrate
a lineage to be admired
and the conduct of Bodhisattva.²²*

The invention of the eternal truth and the latest possibilities of the transformation of consciousness is expressed in a symbolic language in which all the divine forces coexist and co-ordinate the universal function. Although science and technology has given tremendous contribution to solve some of the major problems of the world, it is essentially important to speck in this context that modern science cannot meet all the demands of the twenty-first century without harnessing science and technology with indigenous knowledge system. The present world can benefit from the strengths of both scientific discoveries and holistic knowledge system of the Buddhist heritage.²³ It evolves values, beliefs, customs and ceremonies based on an understanding of man, nature and the universe, in experience and practice, by which universal peace and harmony can be created in the modern world. It is essential for the modern world to look back the sublime doctrines of Buddhism and the sacred wisdom need to be researched, experienced, and practiced also an inter-religious dialogue and inter-cultural harmony.

2.2. Humanistic Religion and call for inter-religious harmony

Buddhist education system also creates an environment to feel the spirit of humanistic religion extensively. Buddhist Humanistic religion is an approach, a greater understanding of the self based on a particular system of belief. Humanistic Religion is based on

22. Tripitaka Sutrapiṭaka *The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.26.

23. Mun, Chanju. (2006) *Buddhism and Peace: Theory and Practice*. Hawaii: Jung Bup Sa Buddhist Temple of Hawaii, p. 3-4.

scientific and logical thoughts with respect to religion, philosophy, ethics and morality for ultimate perfection. It is said in Buddhism “Remember, remember, you whose renown is boundless, the hundreds of millions of Buddhas you have honoured. Reflect upon your compassion for all.”²⁴ Buddhist ethics in education proclaims that a positive attitude to the world, based on experiences, manners, thoughts and practice “Faith, friend, the luminous doors of the Dharma; it leads to an undivided intention. Great pleasure is a luminous door of the Dharma; it leads to the confused mind to the state of serenity.”²⁵ Further whatever brings joy, joyfulness, restraint of the body, restraint of speech, restraint of the mind, mindfulness of the Buddha, Mindfulness of the Dharma, Mindfulness of Sangha, mindful practice of giving, Mindful practice of good conduct, Mindfulness of the Gods, love, compassion, joy, equanimity, full realization of impermanence, full realization of suffering, full realization of egolessness, full realization of peace, self-respect, modesty, truthfulness, reality, practice of Dharma, caring, knowledge of the right way of acting etc. are the luminous door of Dharma.²⁶ Buddhist ethics for the creation of a humanistic religion is an approach recognizing moral values and practices which are founded on human nature.²⁷ It is a state of enlightenment, a fundamental awareness which focuses on unity in diversity based on humanistic thoughts which recognizes to realize the spirit of life. In the Edicts of Ashoka it is said that “There is no such gift as the gift of Dharma, or acquaintance through Dharma or the dissemination of Dharma, or kinship through Dharma.”²⁸ He realized that the propagation of Dharma should be reached to each and every people. About the propagation of Dharma, he writes- “This indeed is the

24. Tripitaka *Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.23.

25. Tripitaka *Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.55.

26. Tripitaka *Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing.

27. Mookerjee, S. (1997) *The Buddhist Philosophy of Universal Flux: An Exposition of the Philosophy of Critical Realism as Expounded by the School of Dignāga*, New Delhi: Motilal Bannarsidassa Publishers, p.xxx.

28. Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.93.

best work, viz. to instruct Dharma.”²⁹ According to Ashoka, the definition of Dharma is “little sin, many good deeds, mercifulness, charity, truthfulness (and) purity.” Describing the definition of Dharma, Ashoka has given emphasis on little sin, good deeds, charity, mercifulness, truthfulness and purity. These fundamental ethics are very much essential to practice Dharma.³⁰ Therefore, the role of conduct is incomparable in the practice of Dharma. Without good conduct it is impossible to practice Dharma. The practice of Dharma makes life perfect and happiness in this life and in the next world is possible through Dharma. The concept of Dharma is a unique gift for the human civilization- “But there is no such gift or benefit as the gift of Dharma or the benefit of Dharma.”³¹ Humanistic religion as emphasizes on human experience and rational thinking and emphasizes that human beings have the freedom to give meaning and shape to their own lives. The objectives of Humanistic Religion are the making of a human civilization through the ethics based on natural and humanistic values.³² In the Sutrārtha-samuccayopadesha (Instruction on the compendium of the Sutras) Atisa says “Emptiness and Compassion are like a Father and Mother, and without them there will be no begetting of a Bodhisatva.”³³ Perfection in life depends on good effort, as it is told “... .. engage in all the good deeds you can to make people well-disposed (*to the truths*).³⁴ A central part of Humanistic religion is response to and interaction with the supernatural or sacred. This element is the spiritual dimension of humanistic religion. The integral spirituality of humanistic religion of Atisa Dipankar proclaims that there is only one ultimate truth.

29. Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.70.

30. Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.146.

31. Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.86.

32. Unger, F. and IKEDA D. (2017) *The Humanist Principle: On Compassion and Tolerance*. London: I.B. Tauris & Co. Ltd.

33. Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.3.

34. Richard sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.19.

Atisa speaks about Sevenfold Worship. These are - Obeisance; offering of pleasing objects; confession of sins; Rejoicing in virtue; Entreaty for the doctrine; petition of Buddha's blessings; Bestowal of merit on others. World view of humanistic religion is based on faith, which is considered as the root of all religions. Unification with the divine also required self-examination by which the human can examine the good and bad qualities of himself. The Bodhisattva-manyavali (*The Jewel Garland of the Bodhisattva*) depicts "Proclaim your own sins, and do not search out the errors of others; (*Instead*) proclaim the virtues of others, and hide away your own virtues."³⁵ The spirit of Buddhist humanistic religion is intended to provide the understanding of integral perfection based on theory and practice. In this connection, I would like to quote His Holiness Dalai Lama - "So, among religions having faith with philosophy, there are many different traditions. All of them have two aspects – philosophy and concepts, and also practice. There is a big difference in terms of philosophy and concepts, but the practice is the same – love, compassion, forgiveness, tolerance, self-discipline. Different philosophies and concepts are simply methods to bring people the wish and conviction to practice love, compassion, forgiveness, and so on. Therefore, all these philosophies have the same goal and purpose – to bring love, compassion, and so forth."³⁶

2.3. Buddhist ethics in Education: Global partnership, Unity and sustainability

The distinguishing quality of humanity, its most precious possession, is the human value, which was instructed by the ancient social thinkers or the survival of humanity. Human being is the most educable creature in the world. As far as the spirit of Buddhist ethics of education is concerned, human values are established in a society in view of the varied aspects of human life. The values can be examined in the context of social development, religious

35. Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.3.

36. His Holiness the 14th Dalai Lama (?) *The Relevance of Religion in Modern Times*. [Online]. Available from: <https://www.dalailama.com/messages/religious-harmony-1/the-relevance-of-religion-in-modern-times> [Accessed 15/2/2019]

advancement and continuity of cultural traditions.³⁷ Buddhist ethics in education stands for the discovery of human truth and regard for all the creatures of the world, as it is said that “Therefore, Cunda, these are the Dhammas which I have taught after realizing them through Mahgga - Knowledge and Enlightenment. All of you, my disciple, should come together, assemble in a congregation and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.”³⁸ It provides ample opportunity for the scientific and organized discipline of knowledge which provides doctrines, moral values, ideas and manners that takes human beings to their ultimate destination. Global partnership has great importance for an individual as well as also for the society. The importance of Buddhist ethics of education depicts that global partnership is a monastic order, which was revealed through the doctrine of Dhamma in Buddhism.

*To the Buddha and the sangha.
They give thousands of myriads of koṭis
Of treasured monasteries made of sandalwood,
And various kinds of excellent bedding
To the Buddha and the sangha.
They give clean garden groves
Full of flowers and fruits,
Fountains and bathing pools
To the Buddha and the sangha.
Thus they give such various excellent things,
With joy and vigor,
Seeking the supreme path.*³⁹

37. Cassaniti, J.L. (2018) *Remembering the Present: Mindfulness in Buddhist Asia*, Cornell Studies in Security Affairs Series, New York: Cornell University Press, p.ix.

38. Rinpoche, Ven. S. (ed.) (1984) *Ten Suttas from Digha Nikaya, Long Discourse of the Buddha*, Reprint. Varanasi: Central Institute of Higher Tibetan Studies, p. 412.

39. *The Lotus Sutra*, BDK English Tripitaka Series (2007) Vol. 9, Number 262, Translated

The major challenges of twenty-first century remain the problem of the entire humanity. One of the important problems of twenty-first century is global partnership. We find several examples in the world history, how civilizations were destroyed through lack of collaborative efforts and global partnership. The fundamental beliefs of Buddhist ethics in education has been provided moral conducts for the growth of a society.⁴⁰ In this regard, survival and sustenance of human race on the earth, human values, which thrive on peace, cooperation, good will, love, loyalty and friendship, have to be given more importance than anything else and have to be maintained at any cost. The important factor regarding global partnership is that it is not a desirable concept; it is a practical approach, which should be maintained for the sustenance of human civilization. The spirit of global partnership is not a modern concept, from the very beginning of the social process; our ancient sages have discovered the eternal spirit of peace through their sacred consciousness. Samgha is the basic idea of education in Buddhist ethics which aims to create a better world based on unity in diversity, peace and co-operation.

*Great transcendent powers,
And are endowed with dignity.
There will also be innumerable śrāvakas
Who have perfected the three sciences,
The eight liberations,
And the fourfold unobstructed wisdom.
Such beings as these will form the sangha.*⁴¹

The basic objective of global partnership is especially the absence of war and violence. It creates an approach for making of a world where there isn't any war, any bloodshed, any hatred, and no destruction. This is not a fantasy based on idealistic principles, but it can be

from the Chinese of Kumarajiva by Tsugunari Kubo and Akira Yuyama, Numata Center for Buddhist Translation and Research, p.10.

40. Bodhi (2016) *The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon*. Somerville: wisdom Publications, p. vi.

41. *The Lotus Sutra*, BDK English Tripitaka Series (2007) Vol. 9, Number 262, Translated from the Chinese of Kumarajiva by Tsugunari Kubo and Akira Yuyama, Numata Center for Buddhist Translation and Research, p.143.

maintained, practiced and achieved. Global partnership exclusively a noble sentiment provides every opportunity for universal peace and harmony. The moral teachings, beliefs, practices, manners and moreover the humanistic approach of Buddhism contained in the teachings of Lord Buddha is essential factors for the establishment of global partnership. Buddhist approach for the creation of global partnership is the significant approach for sustainable peace and development.⁴² The perspectives of the teachings and practices are worth applicable for the realization of human values and it can be well observed that his vision was to teach the values which can make a perfect life. The basis of global partnership also leads to peace and sustainability which contain instinct value system based on ideas and ideals, philosophy and spirituality, ethics and morality, which can be considered as the basis of global peace and harmony.

3. BUDDHIST ETHICS IN EDUCATION, INTERCULTURAL UNDERSTANDING, CONFLICT RESOLUTION AND CULTURE OF PEACE AND SUSTAINABLE DEVELOPMENT

Buddhist ethics in education is a holistic idea for the promotion of intercultural understanding, culture of sustainable peace and development. Unity in diversity, universal friendship and harmony is the supreme doctrine of a society based on intercultural ideals, which inspires for the future of human unity, peace, and prosperity.⁴³ The manners, way of communicating with one another, tolerance, secular ideas, spirit of unity, international cooperation, peace, inter-religious harmony etc. are the important components for the development of sustainable development and peace. As it is said that “There is no peace in the triple world, just like in the burning house, which is full of various suffering and which is extremely terrifying. There are always the sufferings of birth, old age, illness, and death. Such fires as these burn endlessly.”⁴⁴ The feature of Buddhist ethics

42. Tanabe, J. (2012) *Exploring a Buddhist Peace Theory*. Cultural and Religious Studies (Vol.4, October, 2016), pp.633-644.

43. Harvey, P. (2000) *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, UK: Cambridge University Press, p. 8.

44. *The Lotus Sutra*, BDK English Tripitaka Series(2007) Vol. 9, Number 262, Translated from the Chinese of Kumarajiva by Tsugunari Kubo and Akira Yuyama, Numata Center for Buddhist Translation and Research, p.69.

in education and sustainable peace is to address issues of diversity of expressions and it flourishes democracy, tolerance, social justice, peace and mutual respect between peoples and cultures. It is mentioned that “The world is scorched by the fire of emotions. O Great Hero, cover the world like a bank of clouds to soothe the passions of good and men. Let fall the rain of immortality.”⁴⁵ The moral teachings, beliefs, practices, manners and moreover the humanistic approach of Buddhist ethics contained in the teachings of diverse cultural practices are the essential factors for the establishment of universal peace and harmony. The basic objective of world peace is especially the absence of war and violence. It creates an approach for making of a world where there isn’t any war, any bloodshed, any hatred, and no destruction. We find a hope in the sacred wisdom of Buddhism “In the world aflame with the fire of passions, A lake of deliverance has appeared; He will obtain the Dharma and so refresh the world.”⁴⁶ This is not a fantasy based on idealistic principles, but it can be maintained, practiced and achieved. Sustainable peace and development is exclusively a noble sentiment provides every opportunity for universal peace and harmony. It is proclaimed that “In the world darkened by ignorance, A torch of deliverance has appeared; he will obtain the Dharma and enlighten all beings.”⁴⁷ Intercultural dialogue creates a platform for interaction between world cultures, which has also close relationship between the world civilizations. As it is said that “In the difficult passage across the ocean of suffering, the best of ships has appeared; he will obtain the Dharma and carry all beings to the other shore.”⁴⁸ Intercultural dialogue has a definitely role to play in the areas of valuing diversity, fair access, participation encouragement and mutual respect, where different cultural traditions, which were flourished from different civilizations, can contribute for the enrichment different cultural

45. *Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion.* (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p. 25.

46. *Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion.* (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p. 202.

47. *Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion.* (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p. 202.

48. *Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion.* (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p. 202-203.

traditions of the world. Advancing intercultural dialogue is an urgent need to integrate cultural diversity peace building and sustainable development and conflict prevention. Intercultural dialogue places the emphasis on unity in diversity and strengthens social cohesion and fosters the understanding of cultural diversity.

4. BUDDHIST EDUCATION IN ETHICS, SUSTAINABLE PEACE AND DEVELOPMENT AND THE CONTEMPORARY SCENARIO

In the contemporary scenario we find the crisis of morality or the demoralizing effects of modern society generally. Contemporary world developed with scientific advancement and technological challenges, where materialism has destroyed the spirit of human culture and there is a great question for the survival of the human civilization. There are global challenges in front of the human civilization, and is very difficult for the survival of human values.⁴⁹ The contemporary world is under the grip of terrorism and there are anxiety, excitement and thrill everywhere. Therefore, for the survival and sustenance of human race on the earth human values, which thrive on peace, cooperation, good will, love, loyalty and friendship have to be given more importance than anything else and have to be maintained at any cost. In this regard religion can play a prominent role for the sustenance of the society as well as the social values. With the knowledge of truth and the inspiration of love, Lord Buddha and the entire Buddhist world have done immortal things. But the path which the tradition has creates and provided the moral teachings can guide the future generation in a positive manner. As it is said that:

*The present buddhas of the ten directions,
As numerous as the sands of the Ganges River, Revered by devas and humans,
Appear in the world and teach this Dharma
To make sentient beings feel at peace.
They know the utmost tranquility,
And although they teach various paths*

49. Findlay, M. (2013) *Contemporary Challenges in Regulating Global Crises, International Political Economy Series*, New York: Palgrave Macmillan, p.xii.

*With the power of skillful means,
 Their teachings are actually for the buddha vehicle.
 Knowing the character of sentient beings—
 Their deep intentions, past acts,
 Wishes, persistence, and strength,
 Their keen or dull faculties—
 The buddhas teach with skillful means
 Using various explanations, illustrations, and words,
 In accordance with the capacities of sentient beings.⁵⁰*

A better future can only be established in combination with the values and compassion of the past as well as the challenges and opportunities of the present scenario. There is immensely needed a positive world with full of love, peace and happiness and the teachings of the Buddhist world can play an important role in this regard extensively. Buddhist ethics in education has an important role to play in the areas of compassion, unity and peace as well as the sustainable development.⁵¹ The doctrines of Buddha can be applicable for the development of the current human civilization, burdened with materialism and competition, which threatens the existence of Humanity. The approaches related to humanistic religion and regard for human concerns at the root of this religion, which are depends on the development of goodwill for others. The purpose is to encourage the moral and ethical development as well as sustainable which can be a cause of a definite asset to the cause of humanity. The famous Buddhist doctrine says that “Always firm in contemplation, your mind tranquil and calm, you have burned away all emotionality and have delivered tens of millions of beings. Possessing wisdom, you are detached; Free from conceptualization and judgment, your mind is liberated. You will be a Jina, freely arising.”⁵² Buddhist approach to global education in ethics and

50. *The Lotus Sutra*, BDK English Tripitaka Series(2007) Vol. 9, Number 262, Translated from the Chinese of Kumrajiva by Tsugunari Kubo and Akira Yuyama, Numata Center for Buddhist Translation and Research, p. 40-41.

51. Heine, S. and Prebish, Charles S. (2003) *Buddhism in the Modern World: Adaptations of an Ancient Tradition*. New York: Oxford University Press, p.4.

52. *Tripitaka Sutrapiṭaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of*

sustainable development and peace is one of the greatest gifts of human values and the humanistic approaches are worth applicable for the sustenance of a global human civilization. Encouragement of interactions and exchanges among diverse educational practices inter alia, intellectuals, thinkers' and educationalists of different systems of education; Improvement of intercultural relations with a view to improve management of diversity and enhance social cohesion; Development and implementation of policies with special emphasis on inclusive policies, programs and services which are responsive to sustainable peace and development process and recognition of understanding that sustainable peace and development reflects the cultural and sustainable development of diverse societies and acknowledges the freedom of all members to preserve, enhance and share their heritage can play an important role in this regard extensively.

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Visual Source

Mahabodhi Society of Bhubanswar, Odisha, India, Photograph by the Author.

